

THE SAINTS' HERALD

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



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

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Editorial

SHALL WE GO FORWARD?

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before.

I press toward the mark for the prize of the high calling of God in Christ Jesus.—Philippians 3: 13, 14.

Sunday evening, December 26, President Frederick M. Smith preached in the Brick Church in Lamoni. The sermon was a memorable one in some respects, and no doubt the echoes of it will travel far. It may not be too much to hope that they will wake up distant slumberers.

As was consistent with the Christmas season, he dwelt upon the divine mission of Christ, his character, and leading incidents in his life. He brought before the people in a very striking manner the question of their faith in that Jesus who was conceived of the Holy Ghost, born of the Virgin Mary, crucified on Calvary's cross, raised from the dead, and lifted up on high in glory to draw all men unto him.

At the conclusion of the sermon the speaker called attention to the fact that it is now the time when annual inventories are taken, and admonished the people to take a spiritual inventory and find out where they stood. He put to them the same choice that Joshua of old forced upon the attention of all when he said, "Choose you this day whom ye will serve."

The sermon was not reported, so we are not able to reproduce the exact wording of the message. We do not commit President Smith to the wording of even that small portion which we essay to reproduce from memory. But in substance, in closing, he said:

Suppose when you go home to-night you make a definite choice. Place upon one end of your table the Bible. Then place upon that the Book of Mormon and the Doctrine and Covenants. Then go through the house and gather together the various other evidences that you are serving God and seeking to walk in the way of life, and put them with these books.

Then suppose you place on the other end of the table your deck of cards, if perchance you have such a thing in your house. Place on top of that its little twin brother, "Some-r-set." Place with them your theater ticket, and possibly the

gasoline that you may be disposed to burn up needlessly, joy-riding, at times when you might better be engaged in some form of self-culture or service. Then go through the house and gather up every other evidence that you are running after the pleasures of the world and place such on that end of the table.

Then draw a line between the two, and decide which you will retain. Make your choice. For as sure as you live you cannot keep both. You cannot serve two masters.

He went on to admonish the people to make the choice made of old, "As for me and my house, we will serve the Lord."

It is impossible to reproduce in print the spirit and power of a spiritual sermon. But those who were present felt deeply that such a message foreshadowed a forward movement, if the people who need it most will but respond. It presaged a revival of spiritual power and interest.

We cannot do better than to pass the message on. It is a time for taking stock of ourselves. It is useless to point to this one or that one and say, "He has done wrong. He has failed, in a degree, at least, to make the upbuilding of the kingdom first in his life." Let each take the lesson to himself as he may need it.

Let us ask the question that the disciples of old asked with one accord, "Lord, is it I?"

Without doubt certain forms of recreation are legitimate. They build up body and mind. But they are never an end in themselves. There is always a danger that men will drift across the line and become lovers of pleasure more than lovers of God.

If any have crossed that line, or even draw dangerously near to it, now is the time to rectify the mistake, make a definite choice, and abide by it. We cannot have two dominant motives. Our dominant motive so long as we remain professed followers of Christ can legitimately and consistently be but the one motive, to seek first to build up the kingdom of God and to establish his righteousness.

From everywhere come reports of spiritual blessings and awakening. The times seem ripe for a forward movement to higher ground. Shall we go forward? Shall we heed the admonition of the watchman set upon the tower? Shall we give to the world a better interpretation of the Christ life and ideals?

We may be assured that such a forward movement

will bring a struggle. It may mean a dividing asunder of friend from friend. A separation to an extent. It may bring misunderstanding and suspicion. To remain dormant may offer the only promise of ease and peace. But that, when analyzed, conveys instead a threat of the more speedy disaster.

We have been assured for ourselves that he who heeds the promptings of the Spirit and moves forward will receive light in addition to the light that he now has. Knowledge shall be added to his knowledge, joy to his joy. But that man who resists the appeal made to his heart will drift farther and farther away into darkness. He shall inherit many stripes, and if he repent not, in time he shall be broken and cast aside.

We cherish the hope that a brighter day is dawning. We trust that the Saints everywhere will respond, and that the year opening before us may see a steady and solid advancement and growth in spirituality, in morality, in soberness, intelligence, light, and truth.

ELBERT A. SMITH.

THE LORD OF MISRULE

Alfred Noyes has chosen this peculiar title for his new book of poems.¹ It was suggested to him by a passage from the works of an old Puritan writer: "On May days the wild heads of the parish would choose a Lord of Misrule, whom they would follow even into the church, though the minister were at prayer or preaching, dancing and swinging their May boughs." The initial poem is devoted to that theme.

In this volume of verse there are poems of more than usual force and charm; such for instance as "Forward," beginning:

A thousand creeds and battle cries,
A thousand warring social schemes,
A thousand new moralities,
And twenty thousand dreams!

Each on his own anarchic way,
From the old order breaking free,—
The ruined world desires, you say,
License, once more, not liberty.

The most beautiful perhaps is the poem called "Crimson sails." It is intended to suggest the value of ideals, the power of dreams, the illuminating intensity of a consecrated purpose as compared with selfish, material self-seeking.

When Solomon sailed from Ophir,
With oliphants and gold,
The kings went up, the kings went down,
Trying to match King Solomon's crown,
But Solomon sacked the sunset,
Wherever his black ships rolled
He rolled it up like a crimson cloth,
And crammed it into his hold.

Chorus:
Solomon sacked the sunset!
Solomon sacked the sunset!
He rolled it up like a crimson cloth,
And crammed it into his hold.

His masts were Lebanon cedars,
His sheets were singing blue,
But that was never the reason why
He stuffed his hold with the sunset sky!
The kings could cut their cedars,
And sail from Ophir, too;
But Solomon packed his heart with dreams
And all the dreams were true.

Chorus:
The kings could cut their cedars,
Cut their Lebanon cedars;
But Solomon packed his heart with dreams,
And all the dreams were true.

When Solomon sailed from Ophir,
He sailed not as a king.
The kings—they weltered to and fro,
Tossed wherever the winds could blow;
But Solomon's tawny seamen
Could lift their heads and sing,
Till all their crowded clouds of sail
Grew sweeter than the Spring.

Chorus:
Their singing sheets grew sweeter,
Their crowded clouds grew sweeter,
For Solomon's tawny seamen, sirs,
Could lift their heads and sing.

When Solomon sailed from Ophir,
With crimson sails so tall,
The kings went up, the kings went down,
Trying to match King Solomon's crown;
But Solomon brought the sunset
To hang on his Temple wall;
He rolled it up like a crimson cloth,
So his was better than all.

Chorus:
Solomon gat the sunset,
Solomon gat the sunset;
He carried it like a crimson cloth
To hang on his Temple wall.

This pretty bird, oh, how she flies and sings,
But could she do so if she had no wings?
Her wings bespeak my faith, her songs my peace;
When I believe and sing, my doubtings cease.

—Bunyan.

¹Frederick A. Stokes Company, New York, \$1.

CURRENT EVENTS

SECULAR AND RELIGIOUS

WHITLOCK RETURNS.—Brand Whitlock, American ambassador to Belgium, and who some weeks ago came home in poor health, left New York, December 28, returning to his post.

RAILROAD GUILTY.—The Federal Court of Appeals at Philadelphia, has sustained the district court in the conviction of the Central Railroad Company of New Jersey for granting rebates to the Lehi Coal and Navigation Company. The fine of two hundred thousand dollars was also sustained.

LAMAR PASSES.—Associate Justice Joseph Rucker Lamar of the United States Supreme Court died at his home, Washington, District of Columbia, the 2d, after an illness of several months. Justice Lamar was fifty-five years old, and had served on the supreme bench five years.

PEACE PARTY.—The Ford peace party has visited Stockholm, Sweden, and gone on to Copenhagen, Denmark. Mr. Ford has returned to America. He is reported as having said in New York the 2d, that the main purpose of the peace plan is to crystalize, if possible, the various ideas and hopes for peace which prevail throughout the world.

WOULD INCITE STRIKES.—Congressman Frank Buchanan, of Illinois, former Congressman H. R. Fowler, of the same State, F. S. Monnett, former attorney general of Ohio, and five others have been indicted by the Federal Grand Jury at New York, charged with conspiracy to incite strikes in American munitions plants, in the interests of Germany and her allies.

NEW PROHIBITION TERRITORY.—The following States became prohibition territory, January 1: Iowa, Arkansas, Colorado, Oregon, Washington, Idaho, South Carolina. Virginia has voted in favor of prohibition, and laws will be passed by the present favorable legislature to become operative November 1, next. With the eighteen States already under prohibition, this will place twenty-six States in the dry column.

WAR TRADE.—American trade has been greatly stimulated by the European war. The total excess of exports over imports during the war amounts to more than \$2,000,000,000. The following figures are given covering exports during the first fifteen months of the war: Breadstuffs \$675,370,101; meat and dairy products \$293,826,358; firearms, cartridges, powder and other explosives \$121,742,937; copper \$121,133,436; horses and mules \$121,127,601; automobiles and automobile parts \$107,966,570.

MEXICAN AFFAIRS.—Villa, without promise of amnesty, is still in hiding in unknown quarters, pre-

sumably in western Chihuahua. The railroad between Mexico City and Chihuahua City is operating a regular train service. Typhus conditions in Mexico City are said not to be so serious as reported. Physicians and assistants have been appointed to visit the stricken districts and take charge of all cases. General Huerta, former provisional president of Mexico, is said to be in a serious condition at El Paso, Texas, following an operation.

OSBORNE INDICTED.—Thomas Mott Osborne, warden of Sing Sing Prison, has been indicted by a New York grand jury, charged with irregularities in prison management, perjury, and immorality. There has been a strong fight in New York against the honor system inaugurated at Sing Sing under Mr. Osborne, and many believe the charges against him to be trumped up by the opposition to the system. A former grand jury indorsed the warden's actions and methods, and urged that he should be supported by "all well-meaning citizens."

UNITED STATES AND AUSTRIA.—Austria has yielded in the *Ancona* case. In a note made public the 1st, the Austrian Government "substantially" concurred in the principle insisted upon by the United States—that private ships not fleeing or offering resistance, as the Austrian note expresses it, "may not be destroyed without the persons aboard being brought into safety." The note further recites that the submarine commander sinking the *Ancona* "was punished in accordance with the existing rules for exceeding his instructions." Trouble with the cables has held back a part of the note, said to include further facts said to have come recently in possession of the Austrian Government, and assurances that Austria will pay indemnity for American lives lost. American Consul Bristow, stationed at Port Said, reports that the Japanese liner *Yasaka Maru* was sunk without warning. No lives were lost. The sinking of the British steamer *Persia*, presumably by an Austrian submarine, with heavy loss of life, possibly including Robert H. McNelly, American consul at Aden, Arabia, and other Americans, may develop further complications between Austria and America. Particulars are not yet known, though it is reported that the *Persia* was torpedoed without warning, and sunk in five minutes.

EUROPEAN WAR.—The entente fortifications at Saloniki are said to be completed so that, supported by the allied fleet, the place has been made a formidable base for further activities in the Balkans. Reinforcements continue to reach there. The British have transferred troops from Saloniki to Orfano, sixty miles east. The French have landed forces on the Greek island, Calteloruso, off the coast of Asia Minor, not far from the important seaport Adalia. The movement of German and Austrian troops from

the Macedonian frontier indicates threatening Russian advances already reported in Bessarabia, to the north of Rumania. The possible entrance of Rumania in the war on the side of Russia and her allies is also suggested by this transfer. The Germans seem slow to attack the allied position at Saloniki, though indications suggested that they might have done so had other conditions been favorable. The Russians report success in Persia. A new cabinet favorable to the entente allies has been appointed in that country. Military preparations for the protection of the Suez Canal are being made by Great Britain in Egypt. Heavy cannonading is reported on the western front. The French announce gains in Alsace. The last few days have seen an unusual activity in submarine warfare. Six British, two French, one Belgian, one Norwegian, and one Dutch vessel have been sunk by submarines and mines. Many lives have been lost—eighty on the French liner *Crotat*, sunk in the Mediterranean, December 24, and possibly three hundred on the British liner *Persia*, reported January 1, as sunk in the same waters, both presumably by Austrian submarines. A French submarine has been sunk in the Adriatic by Austrian vessels. The British armored vessel *Natal* is from London reported sunk on December 30, in the harbor by internal explosion attributed to foul play. About three hundred men perished.

NOTES AND COMMENTS

AN OFFICIAL DEPOSITORY.—The Library of the Reorganized Church of Jesus Christ of Latter Day Saints has been designated as an official depository for the publications of The State Historical Society of Iowa. Accordingly, this library will receive all of the publications of the society as issued. As an official depository, the Library of the Reorganized Church will acquire a large collection of books and pamphlets on the history of Iowa for permanent preservation. The State Historical Society of Iowa, which is one of the oldest of our State institutions, was organized in 1857 and is located at Iowa City. It is now perhaps the leading State Society for historical research and publication in the United States.

BETTER MORALS IN ZION.—It is greatly to our credit that the observer can truthfully report that the manifestation of ruffianism here on the public streets has substantially disappeared. The crowd whose presence deterred women from traveling on the public square is no longer in evidence. The men who carried pistols and occasionally flourished them are gone. Not for many years has a homicide on the streets been reported to the discredit of our good name. Something is due to the law preventing the carrying of concealed weapons, but more to the condemnation of public opinion visited upon men who

arm themselves for what they call self-protection. The lesson is one of general import. The capstone was put on when retail liquor establishments were removed. Whisky was the moving cause for the outrageous prevalence of abominable crimes in Kansas City, illustrated by the trial just ended and the trials pending in Kansas City. Such is the local inventory, and it is no great stretch to say that narcotics and intoxicating liquors spread their hateful influence over nations and turn peace movements into armies.—*The Independence (Missouri) Examiner, October 11, 1915.*

Hymns and Poems

(SELECTED AND ORIGINAL)

Beyond the Gray

The firelight flickers and the icy rain
Beats dismally against my window-pane;
Out in the garden, 'neath a robe of gray,
The flowers lie dreaming of another May.

And so, dear heart, although the wind blows cold,
And tall trees shiver as the day grows old,
So I sit dreaming; and afar I see,
Beyond the gray, another spring and thee.

—Bertha R. McDonald.

The Voice

Over the woodland's western walls
In the dawn there's a voice that calls,—

Calls some sweet inscrutable thing,
And sets my feet to wandering!

Why I fare I do not know,
Nor by what devious paths I go,

But I must up and out and away,
Vagrant, vagabond, estray,

Thrall to the voice that calls and calls
Over the woodland's western walls!

Time is but as sand in the glass
Where I loiter and where I pass;

Time is but as the thistle-drift,
Tossed on the winds that sing and shift.

More to me is the wayside flower
Than all of grandeur and all of power.

Haply I have been summoned to see
Where life's dearest treasures be!

Haply I must learn again,
Through stress and sacrifice and pain,

To know that the things of largest worth
Lie close to the throbbing heart of earth!

—Clinton Scollard in *The Outlook* for August, 25, 1915.

Original Articles

REFLECTIONS--NUMBER 5

BY W. E. PEAK

ORDER OF ENOCH

The Lord revealed a plan to Enoch "for the benefit of the poor." This plan gave general satisfaction and enabled all the faithful to have the comforts as well as the necessities of life. This same plan was made known to the church in Jerusalem and they tried to live according to it, but only succeeded for a short while. (Acts 2: 44-46; 14: 34-37; 5: 1-11.)

This plan is the best system for man when he is prepared to live according to it. But till we are, it would be just as useless for us to attempt it as it would be for a child to run a railroad locomotive, or to have given the hard-hearted heathenishly inclined Israelites the fullness of the gospel, when they needed the "law of carnal commandments."

The Lord in this dispensation has given us the outline of this plan, and we understand that some day we will live according to it. The plan is not fully revealed nor clearly understood, but its leading features are plainly presented.

As a church we usually refer to this or these organizations as the Order of Enoch, although they are not so named in the revelation. It is referred to as "The order given of the Lord to Enoch, for the purpose of establishing the poor" (Doctrine and Covenants 77), and the "Revelation . . . showing the order given to Enoch and the church, in his day" (Doctrine and Covenants 81). In the late revelation they are spoken of as "these organizations contemplated in the law," and they are to be brought into existence by the "bishop and his counselors, together with the other bishops of the church" (Doctrine and Covenants 128: 3).

These organizations are to be effected in the "places for settlement in the regions round about," where the Saints are "desirous and willing to form parts in colonization under terms of association in different localities." There will be farmers organized into one of these "organizations," and the bishop will provide "for other organizations or associations than those simply pastoral or agricultural" (Doctrine and Covenants 128: 1).

These organizations "in the regions round about," will not be "in near proximity to each other," but will be scattered around all through the country included under this term: "It is well to understand that the term *regions round about* must mean more than a small area of country round about the central spot" (Independence, Missouri), (Doctrine and Covenants 128: 5). This brings to us the indorsement of Joseph's explanation of the "regions round

about," when he said they reached to the farthest point, from where we could go to Independence, Missouri, in twenty-four hours' time, by the swiftest mode of travel. That means a distance of eleven or twelve hundred miles. These "regions round about" include a large territory, and the command of the Lord is, "Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me" (Doctrine and Covenants 117: 11).

In these regions round about the Lord will bring these organizations "contemplated in the law" into existence for the financial benefit of his people. The gospel provides for the temporal success of the Saints as well as for their spiritual success. But it is a mistake to imagine that neither can be obtained outside of the "central spot," for the revelations teach differently, and as those who live in Independence can testify from experience.

These organizations contemplated in the law are calculated to bring about gospel equality. Not the equality some men imagine. There is a difference between having that which is equal and that which is identical. The wise farmer treats his stock equally, but not identically. If he should roll out a fine bale of hay and say to his cow and his pig, "Come and have a good dinner," his treatment would be identical, but not equal. The cow would fatten on the hay, but the poor pig would soon starve to death. So identical treatment is not what is needed, but equal treatment. That means to give the cow what her nature and condition demands, and the pig what his nature and condition demands. While their feed would not be identical, either in kind or quantity, each should have what is needed. Then the farmer would be treating them equally.

So it is in the church, and will be in these organizations contemplated in the law. One may be prepared to own and successfully operate a million-dollar manufacturing establishment, while another could only run a peanut stand, or drive a team for wages, owned by another. They should both have what they need; and this is the equality that is contemplated in the gospel.

It is absolute folly to imagine that the time will ever come when all the property owned by the members of the church will be dumped into one pile and then distributed in equal proportions, or that there will ever be a common treasury from which each can draw as he sees fit. Business must be run on business principles, and always will be. If you want an inheritance, earn one. If you wait to get something for nothing you will have to wait till you become a pauper, and then more than likely the church will have developed that degree of business justice that

it will turn you over to the county instead of taking money that was paid into the church treasury for other purposes, and giving it to you.

The Lord says he has so arranged things in this world that man "might have in abundance, but it is not given that one man should possess that which is above another; wherefore the world lieth in sin" (Doctrine and Covenants 49:3).

The world lieth in sin because many do not possess anything, and this class is growing larger all the time, while the few are increasing their wealth more and more each year. We all know that this is not proper; that this condition causes much trouble, and the indications are that this trouble will grow worse and worse till it becomes serious.

Let us examine the cause. Suppose two young men start in life under the same conditions. Both are carpenters or tailors. One is very industrious, studious, and saving. He is always at his post of duty, when he can possibly be there. He studies his work and masters his trade. He becomes an expert workman and learns by prayerful study the demands of the community, and learns how to obtain employment. He pays his tithing and helps his branch defray its local expenses. He is saving. He studies and learns how to make a dollar go as far as possible, and deposits as much in the bank as he can. He dresses, eats, and curbs his luxuries according to his income. The result is, he prospers. He soon has a little home, and by the time he reaches old age he has helped the church all his life and laid up enough to have plenty to support him in comfort. Do such men cause the "world to lie in sin"? Oh, no. Or suppose he had by careful study learned how to contract and he could give employment to dozens of men, and by prudent investments becomes wealthy. Is that a sin? No.

The other young man is at work if the weather and all other conditions are favorable. But in reality he is looking more for excuses to lay off than to work. He depends as much on his wife to make the living as on himself. He does not study his work, and as a result he never becomes more than "a jack at the trade," and is only wanted when no one else can be had. When he gets a few dollars ahead he spends them like a millionaire. He never has a bank account, nor any tithing to pay, nor any money for the local expenses of his branch. But he can tell you all about the redemption of Zion, and just how the business of the church should be run. The industrious, frugal brethren who are succeeding in business and are carrying the burden of the church by paying their tithing and free-will offerings, are all out of order. Why? Because they do not give him a home and a big salary for little work. When he is old and his wife unable to help make the living he

becomes a pauper. He looks to the church for support. Is he entitled to it?

The industrious, saving Saints have built the church and defrayed its expenses for him to worship in and have supported the elders to preach to him ever since he was a child, and now they are asked to feed and clothe him in his old days.

The Lord said, "For he that is idle shall not eat the bread nor wear the garments of the laborers" (Doctrine and Covenants 42:12).

This part of the gospel will be observed in the church as strictly as any other part some day. The command to be frugal (saving) (Doctrine and Covenants 119:9) is just as binding as any other, and as "the idler shall not have place in the church, except he repents and mends his ways" (Doctrine and Covenants 75:5). And when one asks for financial help from the church, or for care in church institutions his request should not be granted unless he is worthy. If he has been an idler and disregarded the command to be frugal, he is not worthy. And it is wrong to take the money given to the church for other purposes by the industrious, frugal Saints, to support him.

If he cannot obtain support from his children or his friends, he should go to the county for support. Even then his support will come from the industrious, frugal citizens, but this is the way the Lord prepared for his support when he organized our government. He is not to get it from the church, for the idler "shall not eat the bread nor wear the garments of laborers."

This class is large in number; they do not possess what they might have obtained, and as a result "the world lieth in sin." We should move wisely, and clear the church of the idler and spendthrift as the Lord directs.

Millions of laborers in the United States are poor and without possessions to-day as a result of idleness and extravagance. I know but few men who have been industrious, frugal, and studious, who have not homes. Of course there are exceptions, but this is the rule.

The millions of dollars that are spent every year by the laboring men of the United States for tobacco, whisky, and luxuries, would build thousands of homes. If they would do as the Lord demands they would soon have homes and bank accounts, so there would not be the chance for the few to become so rich. While the laboring man scatters his money around by high rents and extravagant living, the business few continue to scrape it up by the millions. This is one reason why the world lieth in sin.

When the organizations contemplated by the law are brought into existence, it will not be for the purpose of giving each one something for nothing,

but for the purpose of teaching each one to earn a living so he will be able to support himself and lay up a little for an emergency. Each one should be taught a trade, profession, or business, so he may become a useful member in society. Idlers and spendthrifts have no place in the church.

Those who have the gifts that qualify them for "the affairs of the men of business" will be recognized and placed in the lead in each organization, and will be looked to for financial advice, just as the competent elder is looked to in his line of work. God will direct and instruct the faithful Saints through him when they come to him in times of financial trouble. This should be done now, as we have quite competent business men in nearly every branch.

But the trouble is, those who need advice, as a rule, never think they need it, or if they do, they counsel with some one who does not know any more about business than they do. By wise industry and frugal living the Saints in any branch can become prosperous. Each should try to so arrange that he could help the other, not by giving gifts, as you would to a pauper, but by giving or obtaining opportunities for him. When the opportunity is obtained, then succeed according to the opportunity.

Every Saint should feel proud of the privilege he has of doing something for the church, either financially or in the ministry. Then when he sees or reads of the cause prospering, he can say with joy, I have helped a little myself. And every Saint who helps pay for a church that is built in his branch will love that building and enjoy going there to attend the meetings, and to associate with the Saints. If you help pay the branch expenses you will have more interest in the success of the church and become a better member.

The church is not a business institution. We do not mean by this that the church could not run any business under the direction of the Presiding Bishop. It has done so, and the time may come when we will be in a condition to do more; but the difficulties that lie in the way should be understood and carefully provided for.

Business competition is so great that no manufacturing institution can succeed unless it is run on the same business principles as its competitors.

To illustrate: Suppose the church has a mill worth twenty-five thousand dollars. It is owned by the church, and the main object is to give steady employment to the Saints living in Zion, Independence, Missouri. Say thirty-five men are employed. These brethren have gathered, not by the direction of "the presidency and the bishop" (Doctrine and Covenants 48: 2) as the law provides, so they could work in the mill. If this had been the case they would have had all things prepared before them (Doctrine and

Covenants 108: 4), and they would have been "accounted as wise stewards," (Doctrine and Covenants 72: 5).

They have not followed the instructions of the Lord, and cannot "be accounted as wise stewards," and when one acts unwisely he is very fortunate if he escapes the evil consequences. But they are here in Zion and they have families depending on them for support. The men know but little or nothing about milling but they need work and are employed at full pay. It would be a sin to ask them to work for less, but they do not produce in quantity nor quality what is required in other mills.

The year passes, and the auditing committee comes, "the eyes and ears of the church." They find that the business is not prospering. In fact, the institution is losing money. They are filled with fear for the church, and so report. The good bishop tries to explain that he is running a charity affair and is giving these poor Saints an opportunity to make a living, and that it is cheaper to thus keep them than to give them money out of the treasury. But his policy of mixing charity and business is rejected by the church.

Then what? The good bishop wakes up to the fact that the church wants the business and the charity run separately. So he calls in his foreman and asks him if he can make the mill pay ten per cent profit. He is answered, "Yes, if you give me complete control." That is satisfactory, and he is informed that he can have three months to get the business on a paying basis, or he will be discharged. The foreman puts out the sign, "Competent men wanted at the mill." The next day a large, strong, uncouth, burly negro applies for a position. The foreman says, "Can you do the work that is required?" "Yes, sah, I'se work'd in de mill fur ten yars." "All right, if you can do the work you have a steady job. If not you go. Report for work at seven o'clock to-morrow morning."

Poor Brother A has a large family depending on his days' work for their support, but he knows very little about milling, is not very strong, and is naturally slow. He is informed that his discharge takes effect at 6 p. m. to-day, and the negro takes his place. This policy is carried out and in a short time nine out of ten of the Saints who were working there are thus displaced, and those who are left are rushed to the extent of their strength.

The year passes. The auditing committee comes again. A neat profit has been made, but our "eyes and ears" hear and see. The poor Saints who needed work so much were supplanted by strangers. The discharged Saints were very dissatisfied with the church, and their reasons for being dissatisfied had been hurled to their friends all over the country.

What would be the result? Is it unreasonable to believe that the bishop would be accused of destroying the faith of the Saints for the sake of making a few paltry dollars?

The only way the church can do business successfully in Zion is to have a plant that is equal in production to similar plants in the community. Then the "presidency and the bishop of the church" must select competent and worthy men to work in it, as the following directs:

And then shall ye begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by the presidency and the bishop of the church, according to the laws and commandments, which ye have received, and which ye shall hereafter receive.—Doctrine and Covenants 48:2.

The foundation for a business must first be laid and then competent and worthy men selected to build on this foundation; and these are to be selected by the presidency and the bishop. When a man is thus selected to go to Zion he is to go with his family. He has a job, and thus "all things are prepared before him."

God always presents the fact that the family is the basis of society, and his instructions are to keep the family together. In carrying on his work he tells us to so arrange that the home can be kept intact as much as possible. The elevation of society or the church begins in the home. There are no exceptions made for the ministry, either. The same law that makes it necessary for those who gather to Zion to take their families, makes it necessary for the missionary to take his family to his mission also. A mistaken policy does not become correct by age, although some of us may reverence it for its gray hairs and hoary appearance.

Those who have gathered to Zion without being "appointed," or having "all things prepared before them," have made a mistake, nor can the bishop or any other man, keep them from suffering for this mistake.

The design of the Lord is for men individually or collectively as a company to own and manage the business affairs in Zion and every place else, instead of the church. The church will have all it can attend to when it cares for the ministry, building churches, parsonages, and caring for the worthy poor. This is clearly presented in Doctrine and Covenants 101; when the church was directed to put the various business institutions in the hands of individuals. Even the printing press was to go to F. G. Williams and Oliver Cowdery. These properties did not belong to the church, nor was the church to have any control over them; they belonged to a company formed "under terms of association" (Doctrine and Covenants 128:1) according to the

law of the land, like the Jackson County Bank or the Crick Foundry in Independence, Missouri.

Men were to do their own business, and their property was to go to their heirs, as any other deeded property would; but they were supposed to conduct their business according to gospel principles, just as you and I are required to do to-day, and always will be.

Those Saints who are anxious to live in the "Order of Enoch," as it is called, can have one organized now as well as they ever can, for the bishop has been authorized to so organize "those desirous and willing to form parts in colonization, under terms of association in different localities" (Doctrine and Covenants 128:1). This means your locality, and you can become a member of one of these companies to-day, on the same terms that you can forty years from now. The same terms or laws exist now that will be observed in the future. "The willing and the obedient shall eat the good of the land of Zion in these last days" (Doctrine and Covenants 64:7).

(To be continued.)

* * * * *

APPEAL TO PURITY

That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.—Hebrews 6:18.

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?—Numbers 23:19.

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.—Isaiah 55:11.

With the foregoing scripture we will take a view of the dealings of God with the human family. First I will call your attention to the first scripture used, wherein it is said that it is impossible for God to lie. When God placed Adam and Eve in the Garden of Eden, he placed before them good and evil, and said unto them that in the day they ate of the fruit of the tree of knowledge they would surely die.

Yet they did eat of the forbidden fruit. The question now arises, Did they die in that day? We all agree that Adam and Eve died a spiritual death, as they were banished from the presence of God because they had acted against God's holy will, and had broken the divine law that had been given to them; and so they lost. And in order to gain back that which they had lost they were compelled to go through a different process,—that of obedience to the same divine law.

We come to another man whose name was Noah. He acted in accord with God's will and kept the divine law, and others that were saved with him from

the flood and gained a blessing by it. Afterwards he set a bad example, and a great part of the human family has been following it ever since.

Next we note the children of Israel, who after God had led them out of Egypt and through the Red Sea and in many ways showed unto them the great love he had for them,—when they came to the borders of the promised land they were not permitted to enter in, because they did not act according to God's will, and did not keep the divine law that he had designed. Therefore, we should not harden our hearts as in the day of provocation, for as is said in Hebrews 3: 10-12:

I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

Let us take heed that when we get to the border we may not fail to enter in because we fail to do God's will, and keep the divine law.

We find by the record given in his word that in all ages of the world whenever God had a work on earth he had a people to perform his commands, and he made known to them his will through revelation, visions, dreams, and administering of angels, and they were blessed or condemned according to their works after they had received the divine law. If they kept the commands and put their lives in accordance with the will of God, they were blessed; but if they did not put away from them things that displeased him, they suffered loss. And so it will be with us.

We, as Latter Day Saints and people of God, know that he has in our time restored the everlasting gospel, and has again spoken by revelation and administering of angels, and by visions, to his servants, for the direction of his people that they might know his will and keep the divine law. He has spoken through his servants and reveal unto us things that are good for us, and things that are not. If we can get these little "nots" out of the way the other will be easier. Let us bear in mind that it is impossible for God to lie (Hebrews 6: 18); that he is not a man, that he should lie (Numbers 23: 19); and that his words will not return unto him void (Isaiah 55: 11.)

In Doctrine and Covenants 42, God says:

Thou shalt not commit adultery, and he that committeth adultery and repenteth not shall be cast out. . . . Thou shalt not speak evil of thy neighbor, nor do him any harm. . . . If thou lovest me, thou shalt serve me and keep all my commandments.

And again in Doctrine and Covenants 21, also 38 and 39, the Lord tells us to beware of pride; it is pride that keeps us from being humble.

Again we find in Doctrine and Covenants 10: And

now verily, verily I say unto thee, put your trust in that Spirit which leadeth to do good, yea to do justly, to walk humbly, to judge righteously, and this is my Spirit.

Also in section 18: And thou shalt do it with all humility, trusting in me.

Section 67: Inasmuch as you strip yourselves from jealousies and fears and humble yourselves before me, for ye are not sufficiently humble.

Then, dear Saints, let us shun that hurtful pride and be humble before God, that we may keep ourselves unspotted from the world.

There are other things that will keep us from enjoying the fullest glory that God has promised to the faithful, among which are tobacco and strong drink. We find in Doctrine and Covenants 86 that the Lord spoke through his prophet to us and revealed his will and made promise that if we would be governed by it we would be blessed, and if we did not do his will, we would not be entitled to the blessings set forth in this section. He said:

I have warned you, and forewarned you, by giving unto you this Word of Wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And, behold, this should be wine; yea, pure wine of the grape of the vine, of your own make.

And again, "Strong drinks are not for the belly, but for the washing of your bodies."

Do any take a little drink and say, "Oh, a little drink will not hurt anyone"? I have heard this expression made, but if men do not take but one drop, it is against God's will, and if they do not repent it will keep you from enjoying the fullest glory.

And again, "Tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill."

Do we want to enjoy the greatest glory that God has prepared for the faithful and true? If so we will have to cleanse ourselves from this abominable weed and filthiness of the flesh and keep God's law, for he has made it very plain that it is not his will for us to use tobacco. Except we cleanse ourselves from the filthiness of the flesh we will be left out. And to the brethren that hold the priesthood the Lord has said, "Be ye clean that bear the vessels of the Lord" (Isaiah 52: 11).

Dear Saints, let us keep ourselves clean from such things, and keep our lamps trimmed and burning, for the time is short till the Saints will have to gather to Zion under the protecting hand of God. Behold the Lord requireth the humble heart and a willing mind. The willing and obedient shall eat the good of the land of Zion in these last days, and the rebel-

lions shall be cut off out of the land of Zion, and shall be sent away and shall not inherit the land (Doctrine and Covenants 64).

Again in Doctrine and Covenants 85 we find that the filthy will remain filthy still. Brother, do you go to a filthy fountain to get clean water? Then can you expect any clean thing to come out of a filthy heart and mouth? Be not like an old brother who called tobacco a side issue. Let it be considered a direct issue, for it is directly against the divine law of God to use it, and will keep us from receiving the blessings of God as much so as anything else that is against our Lord's will. G. W. BANKESTER.

* * * * *

THY KINGDOM COME

After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.—Matthew 6: 9, 10.

After this manner did Christ teach his people to pray; and few, very few, who offer this prayer fully understand the importance, nor do they comprehend what it really means. There are many who pray, "Thy kingdom come," who, if they knew the kingdom of heaven was at hand would die of fright. These do not know, neither do they mean what they are praying for.

A WORK OF PREPARATION

We are admonished repeatedly to prepare ourselves for that great and terrible day when the Son of Man shall come in his glory to reign on the earth. And in that day shall the wheat be sifted from the tares, and his will will then be done in earth as in heaven.

But how are we to prepare ourselves? By just repenting of our sins and being baptized? No, indeed! There are many other things for us to do. We each have a duty toward our fellow men, but there is a greater duty resting upon each and every one of us toward our heavenly Father, to whom we pray, "Thy kingdom come."

God's Spirit will not dwell in unholy temples, neither will it always strive with man; therefore we must be clean; clean both in person and in thought, that we may have his Spirit with us at all times. Then when we have put ourselves in condition to receive his Spirit, is his will being done on earth as in heaven.

AN IMPORTANT DUTY

One of the most important things in our line of duty is tithing. This is not a man-made law, but it is one of God's laws enjoined upon the Saints in the last days, and not only in the last days, but a law

given for all time, both in the Old and New Testament scriptures.

Every Christian has a duty to perform, and that duty is to help bring the kingdom and have God's will done upon the earth.

Jesus said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matthew 22: 37). Now if we pray, "Thy kingdom come, thy will be done," and do not the things he requires of us, we deceive ourselves and do not the truth."

Jesus also said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations" (Matthew 24: 14). Now in order that this gospel may be preached in all the world, we must send our missionaries into all the world, and they must have food and raiment, and their families must be provided for, and this takes money. The church must be supplied with the means to meet these demands.

The good Book fixes a standard of giving, it is so plain any child cannot fail to understand it. But we hear the objector say that one tenth is optional with the giver. The wish is father to the thought, however. The requirement is as plain as any other statement in the Bible. The trouble with some is, they pick out what suits them and leave the rest.

If the church is to be maintained and the gospel preached in all the world, and God's will is to be done in earth as in heaven, then each one must put his shoulder to the wheel and share his part of the expense, and the only way to do this is to pay tithing as the Lord has required.

Christians are dead who love their money and their lands and style better than they do their Bible or religion. The day is coming when their money will be nothing but dust, and in that day they will realize they have not been generous with the giver of every good and perfect gift.

There is no debt we owe that is more valid than that of tithing. People sometimes borrow money to buy automobiles and build fine houses; but if one would suggest that they borrow money to pay tithes they would say very quickly that tithing would have to wait a more convenient time.

If a person has religion in his heart he will have it in his pocketbook, too; if there is no religion in his pocketbook you may know there is none in his heart, no matter how often he prays, "Our Father which art in heaven."

If there be any virtue in the gospel of Christ, let us think on these things. Let us remember we are living in the latter days, when Jesus said signs should follow them that believe; and one of the best signs

of the believer is paying his tithing; in so doing he proves by his works that he means what he says when he prays, "Thy kingdom come, thy will be done."

C. S. OLIVER.

* * * * *

OLD-TIME RELIGION

A religion which is destitute of love is dead.

A religion which possesses the kind of love and zeal which is without knowledge is fanatical.

A religion which embraces knowledge without love is an iceberg.

But the religion which, having faith, exercises love, obtains knowledge, and is the power of God unto salvation.

Faith, love, knowledge, wisdom, power and glory,—these are all of one kindred, and make up the sum of true holiness.

It was a holy inspiration which moved the author of the Colossian letter to write these words:

For I would that ye knew what great conflict I have for you, . . . and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge.

Hearts knit together in love and understanding, eligible to obtain the riches of full assurance! This is the gospel which comes as of old, "not . . . in word only, but also in power, and in the Holy Ghost, and in much assurance."

Lifeless, loveless religions, destitute of faith and knowledge, may perpetuate their forms of godliness in the world and deny "the power thereof," but the riches of full assurance are to be obtained from the great treasure house of God and Christ "in whom are had all the treasures of wisdom and knowledge"; and the key which unlocks that treasure house to any man is: Love toward God and man, and the begetting of knowledge through obedience to the *everlasting gospel*.

And the "old-time religion" is good enough for all.

J. E. YATES.

Of General Interest

SEA-CURE FOR THEOLOGIANs

The Lutherans, who are a much-divided body doctrinally, are also much animated by a desire for unity. Hitherto they have failed to reach any basis of agreement. One of their number, evidently a humorist, Reverend J. C. Kunzmann, of Philadelphia, suggests that the Lutheran Church send all its war-

ring divines and disagreeing theologians far out to sea on a ship with a roving commission to stay out of port until the elements in the minds of the contending factions are completely reconciled. This proposal, thinks the Macon *Daily Telegraph*, would have distinct possibilities if only "the passengers did not scuttle the ship during the heat of controversy, which would have to precede final agreement." The plight of the Lutherans is not unique, however, as the Macon writer shows by a glance at religious differences in other folds:

There is nothing men are so bitterly at variance over at heart as the little differences in theology. The smaller the real differences the more iron-bound their convictions, the more aggressive their evangelical propaganda.

Whether the whale really swallowed Jonah or not has been the issue upon which many a lifelong enmity and family feud have been founded along the stern and rock-bound coast of Puritan (so-called) New England in days gone by, while the theory as to the damnation of unborn babes, predestination, and foreordination, we believe the official names are, have riven Scotland, even in recent times, to its very core in community after community. Mohammed put thousands to death by the sword, not because they didn't recognize the supremacy of Allah, who is God, but because they refused to relinquish a doubt as to Mohammed's warrant to speak for him. Thousands died cheerfully and stubbornly because of what in the practical aspect might be classified as a minor detail.

The Baptist brother says the Christian, to be a Baptist, must be immersed, and the Methodist as stoutly maintains that the sprinkling of water carries out the symbol equally as well. Both denominations have a good deal in common, but who is so rash as to say that they could ever get together as one denomination with that barrier in the way?

The High Church of England and the Catholic Church of Rome have almost everything in common except that the sovereignty of the Holy Father at the Vatican is in no way recognized by the former, while the Greek Church has so many similar beliefs and faiths to the Roman Catholic that to the less than expertly and professionally informed mind the only difference seems to be that one is presided over by a pope and the other by a metropolitan. And so it goes—they all differ on something.

Secure in our beliefs, we have more churches than schools in many sections, with infinitely more money spent on the individual buildings, because our own special brand of church must keep up with the procession.

The Lutherans want to get together and unite all their churches, which is a fine thing, for the Lutherans are pious, generally deeply religious people, and for them to be united as one great body would undoubtedly help the general condition of American Christianity—but they are so split up over little details, little clinging lichens of belief and dogma, that the suggestion is seriously made that the leaders be all sent to sea and made to stay there until they agree.

Not so bad an idea after all. Personal contact does many things formal eloquence cannot even attempt—and to those who believe in the power of prayer the opportunity for joint supplication would be so constantly available that the fullest harmonizing effect of praying in concert would be reached on every occasion. Pretty good idea—recommended to a good many other denominations separated from each other by merely hair-line boundaries. This is an age of concentration. —*The Literary Digest*, October 2, 1915.

RAILWAY PROSPERITY

An extremely healthy state of railway finance is revealed in a statistical review of the past ten years, just issued by the bureau of railway economics.

The railways are not especially interested in painting rosy pictures of their own condition, so this statistical review, issued by a bureau maintained by the railways themselves, may be taken as a very fair and conservative portrayal of the true situation.

To start at the wrong end, dividends have increased from an average of 3.50 per cent in 1904 to 5.20 per cent in 1914, and the percentage of railway stock on which dividends is paid has also made a material advance.

Railroad mileage has gone up only 16 per cent, but the total amount of capital stock and bonds has increased 53 per cent. So it is apparent that in ten years there has been an enormous increase in the margin between operating revenues and operating expenses. The railroads have not only stood the burden of a \$5,000,000,000 increase in funded debt, and a \$2,300,000,000 increase in capital stock, with little track increase outside of yardage and sidings, but they have had a growing surplus to put into dividends.

There are in the United States 247,397 miles of railway lines, with a capital stock of \$8,680,000,000, and a bonded indebtedness of \$11,566,000,000, making a total liability of \$20,247,000,000, compared with \$13,213,000,000 in 1904. The railway mileage in 1904 was 212,243.

Operating expenses per mile of line have increased \$2,636, but operating revenues have grown \$3,081 per mile, so the railroads, despite their higher expenses, make more per mile than they did in 1904.

The net operating revenue of the roads—that is, the surplus left after the payment of all operating expenses—has grown from \$2,998 per mile in 1904 to \$3,443 in 1914. This showing is made despite the fact that 1914 was a very poor railroad year. The surplus in 1913 was \$3,930 per year, a gain of nearly 30 per cent over 1904.

This net operating revenue goes to pay interest on bonds, taxes and dividends. It was sufficient to meet all fixed charges and to increase the total of railway dividends from \$221,000,000 in 1904 to \$451,000,000 in 1914, a gain of just 104 per cent.

The enormous development of the railroad industry during ten years may be briefly summarized through a resume of traffic:

Total tractive power of locomotives has increased 83 per cent.

Total freight car capacity increased 80 per cent.

Tons of freight carried one mile developed from 174,000,000,000 in 1904 to 288,000,000,000 in 1914, a gain of 65 per cent.

Passenger traffic increased 60 per cent.

Passengers per train increased 22 per cent.

Freight revenue increased 53 per cent.

Passenger revenue increased 57 per cent.

Operating expenses increased 63 per cent.

Despite the greater percentage of increase in expenses, the actual surplus of revenues over operating expenses has grown from \$636,000,000 in 1904 to \$846,000,000 in 1914.

The railways are to be congratulated on this evidence of prosperity. They are making far more money than they were before the 2 cent fare laws went into effect, and before the interstate commerce commission commenced to regulate freight rates. . . .

—*The Des Moines (Iowa) Register, October 16, 1915.*

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BOY SCOUT CONTROVERSY

Much of the wind has been recently taken out of Ernest Thompson Seton's sails, as to his widely published resignation as chief scout of the Boy Scouts of America. His announced reasons for the step were that woodcraft had become of secondary instead of primary importance in the scout work, being superseded by military training, etc. Some little sensation was caused by his statements and his action, and the whole Boy Scout movement has become in consequence the object of considerable comment.

It now appears, however, that Mr. Thompson Seton did not resign at all, but was dropped from his position. Indeed, his term of office expired nearly a year ago, and he was not reappointed. There was therefore nothing for him to resign—and his statement was to this extent misleading. Further interest in his late performance is found in the reasons for his being dropped. The principal of these was that he was not a United States citizen, refused to become one, and went so far as to resent the incorporation of a chapter on patriotism in the scout handbook. His term expired last February, and the national council at its annual meeting did not elect him because of the belief that in a movement for making men as citizens of America there should be no doubt as to the citizenship and patriotism of the leaders in the movement. In fairness to him, however, the office was left vacant until he could be afforded a reasonable opportunity to declare his intentions of becoming a citizen of the United States. This he refused to do.

In common justice to the Boy Scout movement, which has been made to suffer somewhat by the false light in which he has placed it, a full understanding of all the circumstances should be had. The foregoing is the official explanation and is vouched for by the national council.—*Deseret Evening News, December 14, 1915.*

Letter Department

What We Owe, and Why We Owe It

[The following is a copy of a circular letter issued by the bishop of the Gallands Grove District.—EDITORS.]

Dear Saints: What we owe, and why we owe it, is or should be a very important theme for every Latter Day Saint to think upon. Do some of us think according to habit? If we do, then try to train the mind to positive thinking along lines of helping the Master's work, for he "requireth the heart, and a willing mind." The signs of the times ought to stir us, as professed children of the light, to greater activity along the growing and important lines of helping the church financially, though it must be done by sacrifice. The Bible says, "He that turneth away his ear from hearing the law, even his prayer shall be an abomination."

The Saints ought not to entertain the thought that they cannot afford to pay tithes and offerings, but they cannot afford not to pay, for it's the things you leave undone which give you the painful heartache at the setting of the sun. And of all the sad words of tongue or pen, the saddest are these, it might have been.

To-day the church needs the overflowing service of "all for each and each for all," in order to more fully demonstrate this gospel of helpfulness, being "doers of the word, and not hearers only." Being cleverly expressed commercially, "One worker is worth a hundred shirkers on the market."

Are you in earnest? Seize the minute; what you can do, or think you can, begin it." For, "As mildew denudes shrubs of leaves and flowers, so covetousness smothers and clouds the souls of men." Saint Paul counseled the church to "Examine yourselves, whether ye be in the faith; prove yourselves."

The past year has truly been an eventful one for the church as well as for the world, and in one month more 1915 will pass into history. Are we ready to meet the record we have made?

In concluding this letter, permit us to say, Do not withhold your gifts, although they may be small.

With confidence in the final triumph of the work, we are,
Yours for service,

CHARLES J. HUNT.

DELOIT, IOWA.

Stead-Fagan Debate

For some time, one Bishop Fagan has been after our people in Lansing to meet him in public discussion. He is trying to start a church of his own (homemade), and it is called "The Church of Jesus Christ of Holiness Workers." He expects to have twelve bishops or apostles in his church, and he has informed us that apostles and bishops are all the same, anyway.

Brother Stead wrote the church propositions which are usually affirmed and denied alternately; he also wrote some rules governing, and Fagan signed the whole document without a word. Beginning Monday, November 15, Brother Stead affirmed for six evenings, then Mr. Fagan took the lead for six evenings.

The church builder was quite jubilant for several sessions, no doubt firmly believing that he would convert our membership, church building and all. Brother O. J. Hawn appeared on the scene the latter part of the first week, and recognized the pious face of the bishop. And behold it was soon noised around that Fagan had been baptized some thirteen years ago by Brother Hawn.

One evening at the close of the session Brother Hawn informed Fagan, or rather reminded him that he was the fellow who once baptized him into the Latter Day Saint Church. The right reverend bishop soon discovered that his hopes and expectations had been blasted. His position was too silly and self-contradictory to take up valuable space to relate. Brother Stead spoke a mighty truth one evening when he told the audience that he did not think the bishop yelled an opponent to meet him as he defeated his own cause. He was about the easiest fellow jugged ever. J. D. said he was the weakest he had ever met.

And right here let me speak my opinion, and I think J. D. as well as the Lansing Saints who heard the debate will fall in line. I think it is high time we as a people begin to ignore some of these men who are seeking notoriety. I do not believe God wants us to meet every Tom, Dick and Harry that challenges us.

J. D. told Fagan and his half dozen followers that they were drunken but not with wine, and behold they thoroughly demonstrated it a few times during the debate; and when Brother Stead was making his closing speech and gently speaking words over the remains of the great bishop, a yelling demonstration from Fagan and two of his followers for a time disturbed until we had to call for men to quiet the drunken rage. The whole bunch then left the church crying: "The snakes and false prophets are stirred up! Saints, let us get out from among the snakes." So they departed and Brother Stead finished his speech.

Our opponent had but little to say about Joseph Smith, but made several direct attacks on the Lansing Saints and Brother Stead. He cried out several times that Stead misrepresented and lied, and that his heart was as black as hell. J. D. so nicely expressed surprise at a holy, sanctified person treating an opponent in such a way that it cut like a two edged sword. I moderated for Brother Stead, with the exception of one night, when I was sick. Then Brother George A. Smith took my place.

Well, the debate is over and the wonderful church of which "I, Bishop Fagan, am a member" still struggles on in a drunken stupor, without its twelve bishops.

I am remaining in Lansing one week longer, complying with a request to deliver a few lectures. The Lansing Branch is fortunate to have a nice lot of young folks who, while bubbling over with jollity, are devoted and active in the Master's cause.

As ever,

O. R. MILLER.

LANSING, MICHIGAN, December 1, 1915.

SOMERVILLE, MASSACHUSETTS, November 17, 1915.

Editors Herald: The writer must beg somebody's pardon for forgetting what was said concerning how the press committee should write up the Massachusetts Sunday school and Religio joint convention, so must proceed according to natural inefficiency.

It was a beautiful day in Boston, the hub of the Massachusetts universe. A fine delegation of New England Saints were present, and everybody knows what that means. The convention was a success, at least that was the general impression and expression. Romping, roaring, howling, ideal, supertranscending success? Oh, no. Lots of room at the top for improvement. Nevertheless, the convention was good.

One especially good feature was recognizing the defects of our past year's work, and the determination to seek to improve in the future. Papers are being gradually eliminated from our convention. It is urged that writers of papers fail to make a snappy, alive, inspirational and vigorous, consequently instead of being awakeners they take more of the

nature of lullabies, or sleeping powders. Still, we had some very good things on paper at this convention. A "whole lot" of good things were said about a larger vision, preparation, fire, steam, system, equipment, etc., which certainly cannot be all lost or forgotten.

Eating in the lower auditorium seems to promote sociability, and meets with general favor. This is not a new custom, however, with us.

Our own district workers will pardon the failure to make special mention because of their number. We have no one or two who are the all in all of auxiliary work among us. We had quite a large number in official capacity and on the program who did excellently, but who dare say that we could not have had just as good and successful a convention composed entirely of those who were not upon the program? and this not reflecting on the noble band who are just now carrying the burden. All cannot be at the top at the same time, yet all can contribute in one way or another to make a success of such gatherings, and seemingly did in this case.

We take pleasure, however, in noting the presence of visitors who figured acceptably among us, namely, our minister in charge, Elder G. T. Griffiths, and Elder S. A. Burgess and estimable wife, all so widely known for willingness and proficiency in any good church work that comment is not necessary. Their work was very much enjoyed.

Boston says, Come again.

H. J. DAVISON, *Press Committee.*

40 Central Road.

CAMERON, MISSOURI, December 18, 1915.

Editors Herald: Since my last communication of September, I have been busy laboring in a number of branches. Was at Scranton, Pennsylvania, from September 18 to October 6. The work in Scranton is progressing; Brother and Sister T. U. Thomas have rendered valuable service. I was much pleased with the advancement and with the interest taken in the open-air service, held Saturday nights.

The young and progressive band is a drawing card; they meet at their neat and well-located church building, and before going to the service, which is held at 8 p. m. prayer is offered, and then they march up the principal street of West Scranton, South Main Avenue, playing some of the more lively music found in the Hymnal and Praises. After reaching the ground, which is about eight blocks from the church, they continue playing two or three pieces; then Brother Thomas, in a very earnest and intelligent manner, with the gospel story, interests the crowd, which numbers, on pleasant evenings, from two to five hundred. After the close of the sermon, the band marches back to the starting point, playing with much earnestness, which is characteristic of the spirit of the meetings; after reaching the church, they are dismissed by prayer.

I was certainly much pleased with the order and spirit that was manifested by the band, entering upon their work in the spirit of prayer and dismissed in the same. The members of the band are nearly all young; at least half are from twelve to twenty years of age. There are thirty-four enrolled in the band. All are not Latter Day Saints, but the large majority belong to the church, and the band is known as the "Scranton L. D. S. Band."

The band is fortunate in having William John Lewis as their competent leader, and Brother Wagner (Earl V.) as a faithful assistant; also W. Davis, Albert Lewis, John Jones, David James and others.

One very pleasant experience was had by the Scranton Band, in a union Sunday school parade. An effort was made

by a few narrow, selfish persons to keep the Latter Day Saints out. As all the Sunday schools of the city had been invited, our brethren were determined not to be kept out, though they were the last school in the parade, but not the least. There were several bands in the line of march, so the L. D. S. School, with their faithful band, got in line, dressed in their clean, white uniforms, having many young lads in their number. They were the center of attraction. As they were passing the place where the largest crowd was, both sides of the street being blocked, the band played "Onward Christian Soldiers" as they never had played it before, and the testimony of all that heard the music is, that it was surely more than human. In conversation with some of the members of the band they said that they never played with such freedom. The music rendered captivated the large throng along the street, and many were the compliments paid to the band. Long may they live, and unity prevail! This band has also played for other churches at their socials, also for Grand Army picnics.

Also there is a good choir, or a good lot of singers in Scranton, and they are fortunate in having Brother T. U. Thomas as their chorister.

Our next call was at Bloomsburg, Pennsylvania, where one of the state normal schools is located. We found a faithful little band there. Brother and Sister George Morris have rendered valuable assistance to the branch. Brother Morris is well versed in music and is a competent leader. For a number of years he was chorister in Scranton. He could be of much benefit if located in a district that needs a good musical director. He has labored as a missionary the last two years, where his time was devoted principally to preaching. The appointing powers would make no mistake if Brother Morris were given a mission where he could not only preach but give a helping hand to the musical arm. Sister Morris is blessed with a volume of sweet voice. They are a good "team," and would be of much value to Brother Hoxie's musical army.

We spent one week at DuBois, Pennsylvania. There are about twenty-five members there, the fruits of the labor of Brethren Burdick and James Bishop. In the near future, the DuBois Saints hope to be organized into a branch. We enjoyed our labor while with them, and were reminded of the fact that if more time were spent by the missionary force, there would be large numbers gathered into the fold.

The branch at Wellsburg, West Virginia, that we visited later, is principally the fruits of the labor of Brother Burdick. May the day soon dawn when a greater effort will be put forth to go into new fields, as commanded in the revelations.

We visited Steubenville, Ohio, the home of our Brother and Sister Rees Jenkins, who are on a mission to Jerusalem. While in Steubenville, we heard that they were about to return to their home. They have been gone eight years next May; part of the time they labored in Wales. We wish them a safe journey home. Steubenville is also the home of our young missionary, James E. Bishop—and his faithful wife. Brother William Richards is president.

We held nine meetings at Wheeling, West Virginia. The attendance was not what it ought to have been, still the interest was good, and liberty was enjoyed in all the services.

My daughter, Ruth, accompanied me to all of the above branches, and was kept busy doing stenographic work; she left for home November 13. I afterwards visited the Hamburg Branch, in Pennsylvania; it is ten miles from Sharon. This is in the country, and a good farming country, with the best of markets. I was surprised to learn that good farms could be bought for seventy-five dollars per acre. Brother

M. H. Headly is president of the branch. Hamburg is the home of our missionary, Brother Burdick. The Saints there are held in high esteem, and are a credit to the church. The weather was unfavorable to hold meetings, wet and cold; still the faithful ones were on hand. I held six meetings; one night was too stormy for any. This was the only time in the seven months that appointments were not filled. Sister Burdick faced the storm and walked about half a mile, but she was the only one that ventured out. We spent the evening at the home of Brother and Sister Headly, talking along gospel lines.

Arrangements were made to labor in Cleveland, Ohio. We began meetings Sunday, November 21, and closed Sunday afternoon, the 28th; the 23d was my sixty-eighth birthday. I mentioned it at the breakfast table, at the home of Brother and Sister Eben Miller. After services that same evening, about thirty-six of the Saints were invited to come and wish the writer many pleasant returns of the day. The time was spent in singing and talking along interesting lines. Brother Miller, in behalf of those present, in a very impressive speech, welcomed the writer to their branch and city, wishing him many happy returns of the day, and presented a purse that had, on very short notice, been taken up. Bess and Pearl Miller are responsible for this pleasant surprise.

I shall ever remember this pleasant event and my visit to the branch at Cleveland. I hope that good was done there. There is valuable material in that branch, and with a united effort much good will be done.

I am grateful to the Saints in my field for their kindness in various ways. At all of the branches I was made welcome, and I can say, with the poet, "Blest be the tie that binds."

To the Saints at Conneautville, I wish to say that I was unable to call on your branch and bring the stenographer, as she had to return home. If I shall be returned to that field, shall call.

By consent of the missionaries in charge, Brethren G. T. Griffiths and F. M. Sheehy, President F. M. Smith approving of the same, I shall labor the balance of the conference year in Mission Number 2, F. M. Sheehy being in charge of that mission. Branches needing my service kindly let me hear from you.

Wishing all the compliments of the season, I remain,

In gospel bonds,
WILLIAM LEWIS.

News from Missions

Nevada

It may be that some of your readers would like to hear from "The Sagebrush Parson." I am still on the firing line, though my guns sometimes sound rather weak, and the surrounding mountains throw back the echo as the only seeming result of the shot. Am glad to see from time to time that others are busy spreading the gospel message, and wish that I, also, could be busy. But much of my time seems to be spent in "watchful waiting."

After praying over the matter one night, I saw myself standing beside a small stream feeding the fish arbor vitae (tree of life) leaves. They greedily sucked them in against the current. So I have thought maybe my mission might be to feed the fish, and that they were accepting the food even against the current of popular opinion.

As my old motorcycle was worn out, I gave my check for a new one. Earned the money at odd times, otherwise wasted, by painting, paper hanging, electric wiring, carpentering, fixing autos, tuning pianos, teaching music, and

plumbing. Quite a variety, but "variety" is said to be "the very spice of life"; it gives life a flavor.

I have three pupils now that pay me one dollar each per lesson, and I hope to have enough to take me home in the spring. Teaching also enables me to get into homes and talk with people about the gospel, as also piano tuning does. Have very little opportunity for preaching, and my work is mostly tracting and personal work. The sentiment of the people here seems to have been well expressed by an old German I approached and asked if he would like to hear of our church. He said, "No, ve are Luterans, and ve don'd vant any more church."

Well, being satisfied that "the times of the Gentiles" are nearly full, and that such condition will be brought about by a growing indifference, I can look for or expect nothing else till the Master comes, and I trust I may be found among those who are "watchfully waiting."

Have had the pleasure of leading nine through "the water into the kingdom" since the first of March, six of whom were heads of families, and I trust more will yet "go, and do likewise."

Ever praying and laboring that the cause of truth be ever onward, I remain,

Yours in service,

S. M. REISTE.

GENOA, NEVADA, December 10, 1915.

London, Ontario, District

We spent about two and one half months last winter and spring with the Kimball Branch in the Chatham District, and while there enjoyed some of the greatest blessings of our experience. An earnest band of Saints, under the leadership of Elder Isaac Andrew, did all in their power to make the meetings a success, and although the ministers of Babylon did all in their power against us, we were permitted to lead thirteen precious souls through the waters of regeneration.

My wife was with me during these meetings (in fact she travels with me most of the time), and she was a great help to us in many ways. Her musical ability goes a long way towards making a series of meetings a success.

While here in Kimball she and I were spoken to through prophecy and tongue, several times, and our method of traveling together was commended by the Lord. In the last gift, through Elder G. C. Tomlinson, we were told to go to the General Conference, as the Lord had special blessings for us there. The Kimball Saints raised money enough to send us both, pay our fare both ways and our board while there. It was the writer's first visit to a General Conference, and our eyes and ears were wide open to catch all that was going on. We wish to say that we returned home stronger in the faith of the restored gospel than ever before. While there we were ordained a seventy, and placed in the First Quorum.

Just here I wish to say a word in favor of the thoughts expressed by Brother W. E. Peak in his "Reflections," regarding sending missionaries to fields for a term of years, and sending their families with them. We, too, believe it a serious mistake to send a man away from his family for several months at a time. I also agree with Brother Peak that it is a serious mistake to keep changing a missionary from one field to another.

I have made four new openings since I came to this district, but have not baptized one as a result. Some of the Saints are in the background, and the outsiders seemingly care nothing for the gospel. They will only come once or twice a week to meetings, so it is almost impossible to preach every night.

Just now I am holding a series of meetings near Court-

land, and have a few interested. A few days ago I called on the Methodist minister here, Mr. A. Trueblood, and had a long visit with him. He is about thirty years of age, and is the fairest minded man I ever saw in the ministry of the other churches. He asked for a brief statement of our faith, which was quickly given. He wanted to know the difference between us and the Utah people, and stated that he was ready to tell all who asked him that we were in no way connected with the followers of Brigham Young. We had a nice long visit, and when I left he asked me to call again, which I propose to do at an early date. I referred him to the statements of John Wesley and the songs of Charles Wesley regarding the "latter-day glory," and told him we were representing the work they believed would be established after their time. May God lead him into the fold, is my prayer.

Together with other trials, this summer my wife was taken down with diphtheria, and for several days she suffered terribly. We put our trust in the Lord, and in his time he heard us and she was healed without a doctor seeing her, or without medicine. To God be the praise and glory.

Our headquarters are at Corinth, Ontario, where we have made our home with Brother A. W. Borbridge and wife. They are very kind to us, and we deeply appreciate the same.

I would say to the London District Saints who desire us to visit them, please drop us a card, Box 65, Corinth, Ontario, and we will gladly come and do our best for you.

With best wishes to all, we remain,

In the faith,

R. D. WEAVER.

COURTLAND, ONTARIO, December 13, 1915.

Lamoni Stake

On October 9 and 10 I attended the district conference of the Des Moines District, and again met with those with whom I had labored in days ago, enjoying communion with them in their business and worship. I noted some improvement, but there was noticeable the absence of many that had been in attendance at previous conferences.

Began preaching services at the Graceland Branch the 28th, where I continued till November 7, when I baptized four. There was enjoyed a much better feeling here than I have ever enjoyed in all my labor there, and the Saints seemed to be more devoted to the worship of God, and more willing to sacrifice in the interests of each other.

Spent three days at Lucas, where Brother C. Scott was holding a series of services, and where I enjoyed assisting him. Here I baptized a daughter of Brother Charles L. Woods.

On the 11th Brother Scott and I went to Hiteman to be in attendance at the conference of the stake. Here was enjoyed a very peaceful and spiritual time. The work of the stake was given new impetus in some ways. Brother J. A. Gillen was present part of the time. His presence was much appreciated.

On the 16th I went to Sister Reese's, being met at Afton Junction by her hospitable husband and her brother, George. On the following evening I began preaching to a small audience at Talmage. Here I continued till the 28th. I closed on the afternoon of that date. The United Brethren minister preached that night, and in the attitude of one beating the air he tried to oppose some of the truths that I had presented while there. He beat the air most of the time. Much prejudice caused by ignorance was observable. I left a few much interested, and a strong request that I return in the near future. One thing that the minister and a few others took objection to was that I took up no collec-

tion for myself. I did not need to, as my needs were supplied. Mr. Reese made me welcome at his home, and others offered me the privilege of their homes when I return.

On the 30th I came to Creston, where I occupied four nights in the courthouse. Here I had a very interested audience. I found here the same opportunity offered before of presenting to the public a brief of each sermon in each of the dailies. On Monday, December 6, I baptized three, two of whom are from a family none of the progenitors of whom are in the church. They had been investigating for about two years, and finally concluded, after a great struggle, to obey, believing there was no other way to do the will of the Christ.

The mother, Sister Stella Franklin, had been a member and a worker in one of the popular churches, but she said that there was an aching void that she had not been able, with all her active service rendered, to satisfy. This she longed for, and said that in accepting the gospel she had received complete satisfaction. And when her husband inquired if she was now better satisfied, she said that she was and that if he would investigate, he, too, would have the same satisfactory experience. He is now investigating.

While here Mrs. Emma F. Baird, who had given her name for baptism, the mother of Sister Bessie Hall, was taken very sick, and although all was done that could be, the power of death came upon her, but it left such an impression on all who viewed her departure that they were comforted in her decease. I was called to bring my youngest daughter home from the northwest part of the State, where she had been teaching, and had taken sick. I left Creston on the afternoon of the 7th, and brought her home on the 9th, and was called to Creston the same afternoon of my arrival to preach the funeral sermon of Mrs. Baird, which I did on the 10th to a house full of sympathizing relatives and friends, who were much affected by the instruction.

An appointment had been made for me in the Christian church at Kent, where live Brother and Sister James Bowman, but on account of being called to bring my daughter home I had to cancel it for the present. It is thought advisable to go there later, as the people are just now all engaged in Christmas preparations.

I returned home to care for home affairs and the sick, and find plenty to do. Much sickness exists. Found the sick of my home better, and they are still improving, for which I am very grateful.

I have been much blessed in all my ministrations during the time covered by this letter. The Saints seem to be cheered, and more willing to make sacrifices in the interests of the work of God. I hope to be privileged to occupy after the holidays in the stake work, and wherever I may be called to labor.

The work of God seems dearer to me than ever. I can clearly see that the sifting time is upon us, and all that can be shaken will be shaken. Even the ordinances of cities are compelling the cessation of things of a worldly nature, that some members of the church are participating in. Some are becoming very anxious about the young of the church, when it is not so much the young that are clamoring for such worldliness as it is some of the older ones who are losing spirituality. The world is appealing to some of the older Saints as though we ought to adopt it in the church for the encouragement of the young and to keep them in the church, when it is the very thing that the world is bringing into existence to occupy their time as in the days of Noah, so that they will act as though they thought the Lord delayeth his coming, and they would have plenty of time for the world and the church.

We do not take people into the church till they have re-

pent; but according to the policy of some, there is little need of repentance. Just continue as the world does, and still be at the services, or some of them, and pay freewill offerings and tithing, and you are all right. This is deceptive and will shake many out of the church when the time of gathering fully comes, I fear. God give to his people the joy and peace that is found in the kingdom of God, and both old and young will hate the things they once loved and love the things they once hated.

With a brightening hope in the final triumph of the kingdom of God and the redemption of Zion, I am,

J. F. MINTUN.

DES MOINES, IOWA, December 17, 1915.

Northern California

Leaving Santa Rosa, September 6, I returned to San Francisco, where I was joined by my companion, and on the 9th we started for Chico, which was to be my headquarters for the conference year. We stopped over several days at Stockton, en route, injecting a little bit of enthusiasm into the work there.

On our arrival at Chico, the Saints were very kind to us, and by giving us loans of furniture, dishes, etc., soon enabled us to set up housekeeping in a neat little three-room cottage, which is to be our home until next conference. There was a "Saints shower," too, about this time, which put the finishing touches on our needs.

Elder Cady had preceded me to Chico, and as soon as domestic affairs would permit, Brother Cady and I began the active mission work at Oroville, the county seat of Butte County. There were no Saints there, but plenty of the stuff they are made of. Deacon Frost of the Baptist Church gave us the use of his front bedroom while we were looking over the field, but as no suitable place for preaching was available, we brought the district tent over from Chico. We brought the living tent also, and friends in Oroville furnished us with camp outfit, bed, dishes, etc., so we were able to set up "bachelors' hall." The kindness of the neighbors in sending in eatables helped much to strengthen our bill of fare.

We opened our services October 12 with forty in attendance, and continued until November 9 with average attendance of thirty-two. As it was too cold for further tent services, Mr. T. P. Edwards, a Baptist friend, kindly opened his house for services, where we continued with good interest until November 21.

Brother Rushton was in Chico about this time, and held a five days' series of meetings, accompanied by Brother C. W. Hawkins, district president. They paid us a visit, and Brother J. W. preached for us in the tent on October 21, leaving a very favorable impression.

November 14, we held a baptismal service on the banks of the beautiful Feather River. Three autoloading of Saints came over from Chico and assisted in singing number 397 (Saints' Hymnal), while four were baptized. The same day we organized a Sunday school with about thirty charter members.

During our stay we sold two Books of Mormon and three Bibles, and took four new subscriptions for *Zion's Ensign*.

November 22, Brother Cady left for San Jose to spend Thanksgiving at home, after which he would go to the San Joaquin Valley.

Thanksgiving Day I met with the Saints at Chico, and had the pleasure of eating Thanksgiving dinner with my wife, for the first time in four years (chicken, etc., which some of the Saints had brought us). I hope all the missionaries fared as well.

December 1, I left Chico, visiting Saints at Marysville and Roseville, en route. I am stopping with Brother I. D. Webster, (a Michigander, formerly of South Boardman). He has secured the schoolhouse for a week's services.

From what I have observed, Brother Albert Carmichael's recent visit to California accomplished much good. Everywhere the field seems white to harvest, but the laborers are almost lacking. We need men,—true, loyal, business men, farmers, mechanics, etc., and about twenty times as many missionaries. May they be forthcoming, is my prayer.

On account of cold weather, the trip to Modoc County has been abandoned until spring.

Hoping the spirit of good cheer may be with all the Saints during the Christmastide,

In gospel bonds,

M. A. McCONLEY.

CHICO, CALIFORNIA, 1001 Main Street.

Saskatchewan

Since leaving my home and family at Independence, Missouri, on May 3, I have traveled in all about three thousand miles, and to date have preached sixty-eight times, baptized six, administered to twenty-six sick, attended in all one hundred and forty-eight meetings, including one district conference. I have visited Viceroy, Weyburn, Tyvan, Odessa, Saskatoon, Imperial, Bladsworth, Senlac, Shellbrook, and Prince Albert, preaching in thirteen different places tributary to these points. When I take into consideration the distance traveled and the time spent, I feel that I have accomplished very little in the spread of the gospel.

I can say that I have met with very little if any opposition. The greatest drawback I find to the spread of the work is lack of interest in the gospel, and indifference on the part of the people. Those in the cities are too much taken up with pleasure and business affairs to listen to the gospel, and in the rural districts the people are exceptionally busy in the spring and fall months, and in the winter they do not like to get out into the cold.

On the whole, I consider this a hard mission in which to accomplish good. However, when we consider the size of the district and the few missionaries we have, I believe considerable good is being accomplished.

I wish to say that wherever I have gone I have been well used, both by the Saints and those outside the church. My needs have been amply provided for. I find many good, earnest-hearted, energetic Saints throughout the district, and find here as elsewhere some who are careless and indifferent, and dead to the work.

I see in these conditions the fulfillment of the words of the Master when he said that there would be five foolish virgins and five wise at the day of his coming. Many are looking Zionward, with the hope of being gathered there, while others are indifferent and seem to have no thought of Zion or the gathering of the Saints.

I also find differences among the Saints which cause strife and contention, things which ought not to exist among those who are supposed to be the pure in heart. I find some who are not living their religion, and whose lives bring reproach upon the cause of Christ. These things have a tendency to discourage the missionary and hinder in his work. However, we expect to have such conditions to contend with.

I am thankful for the many blessings and experiences which I am permitted to pass through in connection with this work.

As the time draws near for me to depart from the field my longing for home and loved ones becomes stronger, but

I strive to overcome that homesick, lonesome feeling and look beyond to the happy Christmas time, when, the Lord being willing, I shall be at home after nearly eight months' absence. Then I am reminded of the words of the poet,

"This world that we're livin' in
Is mighty hard to beat;
You get a thorn with every rose,
But ain't the roses sweet?"

I then think of this life as a whole; the many hardships, troubles, heartaches, sorrows, which are the thorns, and then the roses that grow among the thorns along the roadway; then look beyond to the time when there will be no parting, no more thorns, but will all be roses.

The thought here presents itself, Are we laboring for the thorns or the roses? My attention is drawn to the beautiful lesson on service, found in the senior *Religio Quarterly* for this quarter. From beginning to end the lesson is full of splendid thoughts, good advice and instruction. Every Saint will do well to study this lesson and try and apply the teachings to their lives.

One thought especially comes to my mind, Talk not so much of doing, but do. Thoughts brought out under different headings in the lesson are: Anxiously engage in the good cause; what is service?; when should we serve?; how serve?; and the worker's decalogue near the end of the lesson, and finally the closing words of "labor together with God."

How many of us are so anxiously engaged serving ourselves that we forget the service we owe to God and to our fellow men? If we occupy in a half-hearted, lukewarm service, will it win for us a crown of roses or a crown of thorns? Or will the service of our faithful brothers and sisters be accepted in lieu of our neglect and lack of service, and we receive a crown?

I go from here to Tuvan to-morrow, to hold a series of meetings. Expect to start for home December 22.

Ever praying for the success of the gospel, I am,

Your colaborer,

E. R. DAVIS.

Kentucky and Tennessee

As the year 1915 with its varied experiences draws to a close, we recount its blessings. After three short crops, almost failures, we have been favored with abundant harvests once more, so we are encouraged. The events of the times are stirring the minds of the people as never before, with the result that many are inquiring for the truth.

The Lord's work is on the upward move in many respects. Notwithstanding many Saints have moved to regions round about, our numbers are augmented with additional baptisms. Our missionary force this year is small considering the demands of the work. We have only three active men. We have five branches, with a membership scattered over several counties with a new branch recently organized. So with the openings previously made, we have not been able to answer all the calls for preaching, yet some new openings have been made.

After our reunion in July, which was a success and has been reported, I was engaged with the tent until the latter part of October. Brother C. A. Nolan was associated with me in tent work, and Brother J. M. Nunley a part of the time. We made five points with the tent, three of them new openings.

In some respects this was the most successful campaign we have held in this district. Many friends were made to the cause. Altogether more than forty baptisms are reported

thus far. Our old tent has given out, so an effort was made to get a new one. Seventy-five dollars have been subscribed to this fund. We hope to get a large tent in time for an early start next season.

After closing the tent work, I held meetings at Joppa, Illinois, where there is a noble band of Saints, all of whom except one, I had baptized. They have no one to preach for them, and as they live just across the river from our district, they expect me to come over occasionally and occupy. They have a nice Sunday school, and are trying to let their light shine.

I was called from here to Sharion, Tennessee, to do some baptizing. I held a few meetings with good interest, and left Brother Nolan to continue, while I went to High Hill and filled a previous appointment.

Our district conference was held at Bethel, October 30. Here we have the largest church building in the district. It was taxed to the limit to accommodate the crowds. Brother R. C. Russell was expected to be at this conference, but was engaged in the East and could not attend. Brother Nolan and I continued the effort there for a week.

From there we went to High Hill Branch, held forth over two Sundays, and baptized one. I then went to my home and made preparations for winter, after which we started on a tour through Carroll and Henry counties, to answer calls that had been waiting for months. In order that we might answer more calls, we separated at Galeson, Brother Nolan going to Orr Springs, while I went on to Henry Station and Swindle Schoolhouse, where I was greeted with a large audience. I held forth here and also at Carnes Schoolhouse, and Moppheens. From here I went to Paris and held two meetings at the home of W. T. McClain, then to Marys Hill, eight miles east of Paris.

While there, Brother S. L. Booth and I went to Haglars Ridge, six miles farther east, near Springville, in a Seventh-day Adventist neighborhood, and secured a vacant store building and announced meetings to begin the next evening. The weather was fine and we had a full house after the second night. We arranged a query box and soon had plenty of questions. However, as soon as we made a distinction between the law of Moses and the gospel law, the ire of our friends was aroused, and they began to remonstrate. Excitement ran high.

We announced that the next night we would answer all the questions, and also show why Christians keep Sunday as the Sabbath. The next night the house would not hold all the people. We were blessed with excellent liberty in showing that the law of Moses, including the decalogue, was given at Sinai (Deuteronomy 5:23), because of transgression (Galatians 3:19), and that the Sabbath was unknown to the world for twenty-five hundred years (Nehemiah 9:13, 14). We presented the matter of the Sunday Sabbath from a scriptural and historical standpoint.

We continued for a week occupying some nights over two hours, and after the sermons answered questions for another hour. The question of eating meat, and especially pork, and also the question of strong drink and tobacco was brought up one night, after I had talked for one hour and a quarter. I left it to a vote, after telling them it would take an hour longer to answer these points, and all hands went up. The people said they were not tired and wanted to hear if they should eat sausage for breakfast. An Adventist brother answered, "No."

I proceeded by showing that from Adam to the flood herbs were meat for man and beast (Genesis 1:29; 3:18); that after the flood (Genesis 9:2) flesh was to be meat for men, the blood excepted. I showed further that certain meats, in-

cluding pork, were to be "unclean unto you," the children of Israel (Leviticus 11:5). This was binding under the law to the Jews only, the same being done away in Christ (Colossians 2:14). I also quoted 1 Corinthians 8:8, and other scripture.

Adventists urge Isaiah 66:17, which only refers to the condition of the new Jerusalem, when the enmity between man and beast cease (Isaiah 11:7). I quoted Doctrine and Covenants 86, showing the will of God concerning meat, tobacco and strong drink. Few more questions were presented.

This is a fine opening and we have many invitations to return. This will be a good place for a tent meeting. We are planning to start the campaign here next spring. We were royally entertained at the beautiful home of Mr. and Mrs. F. H. Lippard, who are Methodists, but who seem well pleased with our position.

I returned to Marys Hill and organized a branch with twenty-six charter members, with Elder W. L. McClain, president; W. C. Cobb, priest; Sister Luna McFall, clerk.

Weather at this time is stormy. I am domiciled at the home of Brother W. L. McClain, in Paris, Tennessee.

I must not forget to mention the good work being done by two of our local brethren, W. L. McClain and S. E. Dickson, who are employed in the L. and M. shops at Paris, and who have occupied almost every Saturday and Sunday with meetings. Brother Will has an auto and has filled regular appointments at Oakland Branch, thirty miles from Paris, also at Buchanan Branch. Brother Ed traveled in his buggy, as well as making several trips by railroad, filling appointments at a distance. As a result of these efforts, some fifteen or twenty have been baptized. These brethren are to be commended for their zeal and good works.

To the Saints of Kentucky and Tennessee District, I have to say that the time will soon be here for closing the agent's books for 1915. Has your name been recorded among the faithful helpers? If not, do not delay, but send what you can, be it much or little. Do not let the year pass in which the Lord has done so much for us, without helping some in the cause we love so well. May God bless all his faithful children.

With kindest regards, I am,

Your brother in Christ,

J. R. McCLAIN.

FULTON, KENTUCKY, Home address.

Oklahoma

Coming south from Lamoni, the writer visited one day at Independence, this being the first time in twenty-one years the writer has left his mission for a month's rest out of the mission. It was a real treat; and I see the need of our men visiting Lamoni and Independence. We need to come in closer touch with the leading workers at headquarters. I found, however, while at Lamoni, there was plenty of work to do.

I stopped at Yates Center, Kansas, by special invitation, to visit the Van Valkenburg family, eight of whom the writer baptized in Oklahoma. This visit, however, was to marry Sister Ida Van Valkenburg to Mr. Fred Marlow, of Reeding, Oklahoma.

Our next stop was in Oklahoma, where we preached twice at Collinsville and blessed three children. At Tulsa we met the noble band of Saints with the W. P. Robinson family as our city missionaries. From Tulsa we went to Sperry, where we ate a very sumptuous Thanksgiving dinner at the home of Brother and Sister Earl D. Bailey. These many points where a few Saints are located must be visited. The sheep must be fed. If we had a few more live local men like Brother Lemuel Dyke it would relieve the missionaries of a

great burden, as the calls are many—but where are the laborers?

Two weeks of hard work in Oklahoma City completed our first church in that great new city of seventy-five thousand. We now have a neat little church at Seventy and Lottie, where our little band of workers can meet. Brethren R. M. Maloney and Ed Dillon, being elders, will look after our interests there. The writer and Brother Dillon with hammer and saw assisted the carpenters, and we built free from debt. We have a good band of workers there, especially the Ladies' Aid.

Our Indian holiday meetings are now on; the camp is growing larger every day. This is our best chance to preach to them. The Christmas tree will be one interesting feature on Christmas Day. Some names are now in hand for baptism.

The writer is preaching now every night eight miles southeast of Kingfisher, to a full house of interested listeners.

Your coworker,

HUBERT CASE.

Northwestern Ohio

I want to thank the Saints for their interest in me during my recent illness. Have just about recovered from an attack of typhoid fever, which has hindered me in my missionary work for six weeks, and, it seems, will hold me for at least four weeks longer. It has been only through the prayers of the Saints and administration that I have recovered.

Reports from the two-day meeting held at the Oak Harbor Branch in November are very good. It was a success in every way and the spirit of unity prevailed. Soon the harvest will be reaped there that has taken years of sowing. Here is a little band of Saints that a few years ago were denied the use of the United Brethren church to hold a funeral service. They started to build a church, and to-day it stands at "Seven Oaks" as a monument of their work.

Toledo has made the best advancement of any branch in the last year. There has been a gain of twenty-eight by letter and baptism. Of this number fourteen were granted letters to the Sylvania Branch, which was organized in September, one lost by death, leaving a net gain of thirteen. The Saints here are scattered over the city, which affords a splendid opportunity for cottage meetings. The writer with the aid of the local officers expects to start meetings in the homes of the Saints wishing to warn their neighbors. There is a full corps of working officers here, with three elders, three priests, one teacher, and three deacons, also some young men heeding the admonition of Paul to "study to show thyself approved," and who will be available workmen when the Lord calls.

Reports from the new branches, Lima and Sylvania, show progress. Elder J. G. Halb has been holding meetings in both places with satisfactory results. One has been baptized and several more are interested, but are holding back for some cause. These branches are not fully organized yet. Both are presided over by priests. We are looking forward to complete organization of both in the near future. Unipolis and Bryan are going along in the same old-fashioned way.

The prospects for the coming year are bright. The Macedonian call is being heard all over the district.

Trusting the cooperation of the Saints for our future work, and ever praying for the success of the cause, I am,

Your brother in the conflict,

MATTHEW W. LISTON.

TOLEDO, OHIO, 1609 Chestnut Street, December 20, 1915.

News from Branches

Toronto, Ontario

Bishop R. C. Evans has commenced his twelfth season of theater services. Shortly after closing last spring the Princess was burned, and has not been rebuilt. This made it necessary to secure another house. He succeeded in getting Toronto's "best," the Royal Alexandria. This is a very fine house, located a little farther west on King Street than was the Princess.

He opened Sunday, November 28, and notwithstanding very strong counter attractions, was greeted with a full house. Patriotic concerts are held in nearly all city playhouses on Sunday evening, also many moving-picture shows are putting on concerts. As our city is full of military enthusiasm, these concerts have a great hold on the public; and it is a high tribute to the bishop that he can fill one of our big theaters in his twelfth season, when war is uppermost in all minds.

The old Jerusalem gospel still has a drawing power. His language may not be the gilded college style, but when under the inspiration of the Spirit he is so forceful and penetrating that a wayfaring man, though a fool, can understand.

The services are well advertised, as in the past, with a new feature added. Some of our members have "movie" shows, and others have influence with other houses, and the result is that in a number of shows the bishop's picture is thrown on the canvas twice daily, announcing his lectures. This brings it before thousands daily in a way which is sure to strike, as everything thrown on the screen is read.

Everybody is busy in church work here. A thorough canvass of the city is being made with literature, and the people engage in conversation if possible. This work is under the direction of a committee of three, while another committee looks after the financial end. When a call for workers was made, seventy-five young people responded, and they were sent out, two by two, to all parts of the city, loaded with literature and full of the desire to talk gospel everywhere. This work will continue throughout the winter.

Our Religio, Sunday school, ladies' auxiliary, and dramatic club are all busy in their different spheres, and doing good work.

When Bishop Evans first talked theater work here, his dream was a branch of one thousand members. We have now passed that mark and are still going. We expect a big season, and everybody is working and praying for it.

Your brother,

A. F. McLEAN.

48 Fern Avenue, December 18, 1915.

Spokane, Washington

About the only thing we see in the HERALD regarding Spokane is an admonition to the Saints from the bishop's agent and a conference notice now and then. Considering the size of the branch here, this should not be, so I thought I would start the ball rolling.

It has been my experience that when a Saint moves from one branch to another he is always interested in news from the particular branch or branches of which he has been a member. Also, those who have been left behind are interested, and methinks the missionaries who have labored in the different places from time to time are still interested. This is as it should be, for we are, or should be, one large family; and who amongst us, especially at this time of the year, is not overjoyed at receiving a letter from mother, father, sister or brother, in the church or out?

Do I hear some one disagreeing with me as to our being one large family? True, I have heard such a remark as this: "If we are ever to live together, some of us will have to clean up a little." But, on the other hand, I have often heard the word *mother* or the word *father* used, when the one using it has thought that the term *sister* or *brother* did not express to the utmost their feelings.

I like this, and well do I remember a certain mother who about nine years ago was an instrument in God's hands in bringing me to a knowledge of the gospel (simply by going to her house in search of room and board). Is it any wonder that I should look upon her even now as mother? I know that if she sees my name appended to this she will still think of me as her son.

Yes, we are "one large family." Saints, let us have more of this feeling, one toward another. When we have, our influence for good will be greater, consequently the work will go forward with greater strides. Our actions cannot be hid. Are we not to be as a light set upon a hill? The world is bound to take notice.

We have just closed a successful conference. All have been blessed and edified. Two were called to offices in the priesthood. Most of the Saints of the district are now looking forward to a reunion that has been provided for next June and July, while Spokane Saints in particular have a series of meetings to look forward to in January as well, the preacher being our able young missionary, J. A. Bronson. We pray that many may be gathered in.

If Jimmy Bannister should see this letter, I wish he would take notice of my address. It is North 218 Lee Street. I wrote him a letter some time ago at Niagara, and the postal authorities, not being able to find him there, seemed to think that he had probably gone to the Fair: they searched for him in San Francisco, but were unsuccessful.

In gospel bonds,

FRED BROWNING.

Independence, Missouri

The closing weeks of the year 1915 have been of unusual import to the Saints here. The elders and officers in charge of the work, with others, have evidently put forth their best efforts toward an effectual feeding of the flock, composed of young and old, over which they have been made overseers, among whom we mention Frederick M. Smith and G. E. Harrington.

Efficient workers among the sisters have also been raised up, whose mental activities have been aroused in behalf of all. And besides the strong, older, never-failing members of the auxiliaries, who quilt, make comforters, mend and make over garments for the needy, and as they toil, speak encouraging and comforting words while providing the plain simple things of life, we have also in our midst sprightly young women who, by their love for literature, art and music, are helping to develop the Saints, and are leading them onward, especially in the service of song in the house of the Lord.

We desire to name here the seldom-heard-of leaders in the sewing department, Sisters H. O. Smith and W. Pooler, and our self-sacrificing Mutual Helpers, Sisters Closson and Keown. Then there are the unobtrusive teachers of the study clubs, and last, though not least, Sister Flo McNichols of the National Young Chorus, and others as faithful in the Master's service. There are also efficient young men at work.

Yesterday after three sessions of spiritual work at the morning prayer meeting, Sunday school, and church service, the Saints spent a profitable afternoon listening to the testimonies of fifteen of our resident missionaries, who had been sharing with their families the blessings and comforts of the Christmas holidays. These testimonies of work done were

inspiring and greatly appreciated. This meeting was indeed a gladsome ending of the scenes lately presented through the auspices of the Sunday school, for besides enjoying the pleasures and instructive services of Rally Day and Pioneer Day, the Saints had been given one of the best entertainments of the season, in the beautiful Christmas pageant exhibited on Friday and Saturday nights, the 24th and 25th.

The outlook for the future, so far as opportunities for the uplift and development of the Saints is concerned, is indeed bright and auspicious. The faithful laborers of the ministry at home are without stint of enduring sacrifice, and are planning to make more effective among us their work of spiritual advancement. And when our brethren from abroad come to us to the central place, they bring such a message of peace and good will that notwithstanding the clouds of sickness and the departure of our loved ones at times, the Saints are made to lift up their heads and rejoice in this glorious work.

We have men's meetings, women's meetings, children's meetings, and to the profitable and uplifting sermons preached by the power of the Holy Spirit are added lectures, scientific and educational; so at this the opening of the new year the Saints may well be thankful for blessings bestowed.

ABBIE A. HORTON.

Miscellaneous Department

Conference Minutes

CENTRAL NEBRASKA.—With Clearwater Branch, August 7 and 8. No report from bishop's agent on account of sickness. Clearwater, Inman, Meadow Grove branches reported. Preaching by Brethren Carlile, Self and Linn. Adjourned to meet at Inman, February, 1916. Mary Soderstein, secretary pro tem. F. S. Gatenby, secretary.

BIRMINGHAM.—September 25, 26, district president and associate minister in charge presiding. Chief business was receiving of report of delegate to late General Conference, and passing by unanimous resolution expressing confidence in the integrity and honor as a minister of the gospel of Brother W. Ecclestone. All felt guided by the good Spirit. The speakers at the 11 o'clock meeting Sunday were W. Ecclestone and H. Smith. At the prayer and testimony meeting there was a good measure of the Spirit. The preaching Sunday evening was by W. H. Greenwood on the subject "Unity of effort." The whole tone of the conference was elevating in every way, and those in attendance were richly blessed. Walter B. Arrowsmith, secretary; Frank H. Edwards, assistant.

Convention Minutes

WESTERN NEBRASKA AND BLACK HILLS.—North Platte, December 3. Five schools reported. Officers elected: Superintendent, Mrs. L. M. Richards; assistant, Grace Kipp; secretary, Pearl Soesbe; treasurer, William Godfrey; member library board, Inez Godfrey; home department superintendent, Kate Hale. Delegates to General Convention: Landin and Lillie Reneau, C. W. Prettyman, John Murphy, Rudolph Etzenhouser. Adjourned to meet at next reunion. Lillie M. Reneau, secretary pro tem.

Conference Notices

Little Sioux, February 5 and 6, Logan, Iowa. Priesthood report to presidency as early as possible, branch secretaries to Charles J. Smith, secretary, 610 Center Street, Sioux City, not later than January 20.

Central Oklahoma at last conference adjourned to meet at Tulsa in February. Finding it impracticable to do so, district will meet at Oklahoma City, February 19 and 20. Statistical reports for six months should be in hands of secretary, Mrs. T. McGeorge, Terlton, Oklahoma, not later than February 10. Good attendance from all branches expected. W. M. Aylor, minister in charge, Joseph Arber, president.

Central Texas, February 12 and 13, Houston Branch. Those intending to come write A. J. Banta, 1401 Portland

Street, Houston Heights, Texas, stating about how many will come from each branch, hour of arrival of train, and road over which they will come. Failing to do this, or not finding anyone at station, telephone Brother Banta, calling Taylor 1836. Let us make this first conference in Houston a success. N. L. Starks, president.

Central Nebraska, Inman, February 19, 10 a. m. Good attendance desired, especially of branch officers and priesthood. Branch clerks have statistical reports in on time. Levi Gamet, J. G. Bills, presidency.

Idaho, with Boise Branch, January 29 and 30. Send reports early to Mrs. T. B. Jackson, General Delivery, Boise, Idaho.

Convention Notices

Florida Sunday school, Fairview Church, near Pensacola, Florida, January 14, conference convening the 15th. W. G. Armstrong, secretary.

Idaho, Religio, Boise, January 20. Send reports to Lottie Condit, Hagerman, Idaho. G. W. Winegar, president, Caldwell, Idaho.

Northern Wisconsin Sunday school, with Porcupine Branch, February 11. Prayer meeting 9 a. m., business and election of officers 10. Afternoon devoted to educational work and music. Entertainment 8 p. m. by Sunday school and Religio. Send reports early to secretary, Ivy Fisher, Chetek, Wisconsin. Leroy Colbert, superintendent, Chetek, Wisconsin.

Northeastern Illinois Sunday school, Chicago, 4416 Gladys Avenue, January 21, 4.30 p. m. Whereas superintendent has ruled that mass convention is not in harmony with constitution and by-laws, please have credentials and reports in on time. LaJune Howard, secretary, 12055 Parnell Avenue, West Pullman, Chicago.

Idaho, Sunday school, Boise, Idaho, January 28. Mrs. Bertha J. Anderson, secretary.

Southern Nebraska Sunday school, Fairfield, January 12, 7.30 p. m., continuing over the 14th. Mail reports and credentials to undersigned not later than January 10. This is the business convention of the year; let all come who can. Blanche I. Andrews, secretary, 1726 South Twenty-seventh Street, Lincoln.

Requests for Prayers

Quincy Anderson, Ozark, Missouri, requests prayers that he may be healed. He is afflicted with chronic catarrh and weak spine. He should be remembered.

Died

PITT.—Henry Thomas Pitt, born July 15, 1836, Dymmock, Gloucester, England; died December 20, 1915. Came with his parents to America in 1841. Married Huldah J. Sternes, December 12, 1861. To them were born 9 children, 8 of whom remain: Edwin J.; Oren W.; Ida M. Stevenson, Ferris, Illinois; Hattie C. Ross, at home; Thomas H., Mount Hamill, Iowa; John E., Coulsa, Illinois; Milton W., Dallas City, Illinois; Maude E. Hardy, Hamilton, Illinois. Baptized November 23, 1862. Ordained elder September 29, 1869. Remained faithful and devout until death. Services in charge of George P. Lambert, sermon by C. E. Harpe.

POLACK.—Theodore F. Polack, born November 9, 1841, in Germany; died near Maple City, Michigan, December 22, 1915. Came to America in November, 1863. Married Matilda Tank, May 9, 1871. There were born to them 3 sons, 4 daughters. Baptized May 12, 1895, by F. C. Smith. Services at the home, interment in Cedar Run Cemetery. Sermon by W. D. Ellis, assisted by Peter Price.

DAVIS.—Minnie, wife of Frank P. Davis, born April 8, 1876, at Green Island, Iowa; died a few hours after the death of her baby girl at Maquoketa, Iowa, July 27, 1915. Married Frank P. Davis, of Maquoketa, at the age of 17. Nine children were born to them, 5 of whom with the husband survive. Baptized by John Heide in 1899, remaining faithful until death. Sermon at Maquoketa by Warren Turner, assisted by John Heide. Interment in Buckhorn Cemetery, beside her 4 little ones.

Book Reviews

THE RESEARCH MAGNIFICENT.—The Macmillan Company, New York City, \$1.50. H. G. Wells, the British sociologist-novelist, is the author of this book. His central character

is a most original figure. Benham realizes at the beginning of his gentlemanly career that one so favorably situated ought to go out after the greatest thing in life. This he conceives to involve the acquisition of mental and moral qualities that will lift him above the crude, retrogressive ideals of the majority of his fellow beings. In other words, he will be a spiritual "aristocrat." Mr. Wells surprises us with the term, and works against our American prejudices for a while; but eventually we understand—and feel disqualified to ever think of a true aristocrat again as merely a leisurely and chivalrous, higher-class and privileged individual. We must think of him now as a hard-headed intellectual, full of pride and almost abnormal ambition—yet not what is commonly comprehended under the title of egotist. This Benham, indeed, is impossible of description or classification. One can only *sense* him. Certainly by most people he would be counted a failure: among other things, he wrecks his home through his persistence with the idea of aristocracy (of life, not of society); his passion for individual kingship—kingship apart from crowns and things sensual. But *was* Benham's life really a failure? The reader hesitates a very long time before attempting to decide. Unless, of course, the reader has a closed mind. Benham believes mankind is horribly handicapped by fear, indulgence, and one or two other supreme "limitations"; and he most certainly proves it. But what he does not prove (and he feels this toward the last) is that the sort of life he has lived himself—aloof from his fellow creatures—is worth while for its own sake. He separates the idea of happiness, of tolerable happiness even, from that of rightness; makes the truly progressive individual a martyr, as matters stand, in the world. He does so intentionally, of course. How far is he wrong? Wells has accomplished a work worth while in creating Benham and sending him out upon his human search. Yes, in spite of our own theories, we feel sure he has. We have met another—shadowy, but tangible and intensely interesting—intellectual to bear us company on our own excursions into the unknown. And we welcome him, sincerely, in spite of his inhuman tendencies.

WHAT IS A CHRISTIAN.—John Walker Powell. Macmillan Company, New York City. \$1. The war in Europe is causing great searching of hearts by thoughtful people the world over, and many have been led to inquire of their own souls, and also of their associates, as to whether or not Christianity has proven a failure. During the awful conflict in progress, Browning's lines of poetry come to mind, "Whose sad face on the cross sees only this, After the passing of a thousand years." President Eliot, of Harvard University, is said to have declared that Christian ethics are a failure. A writer in the *Century* discusses the "collapse of the church." The man on the street is asking, "Is the Christian ideal indeed practicable?" This writer concludes that Christianity is not a failure, but the interpretation of Christianity received at the hands of the church is indeed a failure. On page 169 of his work he says: "A brilliant professor in a leading University in reply to a questionnaire regarding the attitude of university men to the church, replied, 'A lover of religion will avoid all the churches, liberal and orthodox, as a lover of wine would avoid empty bottles.' Perhaps this particular professor was more interested in making an epigram than in stating the exact truth, but there can be no doubt that many essentially religious men both among the educated and the working classes are estranged from the church."

LES MISERABLES.—Macmillan Company, New York City. 25 cents. A volume from the Macmillan Pocket American and English Classics. Bound in cloth. Convenient size for travelers or students who wish to carry it with them for study. It contains an introduction to Victor Hugo, also notes explaining French terms and pronunciation.

ACRES OF DIAMONDS.—Russell H. Conwell, Harper and Brothers, New York City. \$1. The work also contains an interesting biography of Mr. Conwell. The body of the book consists of Conwell's famous lecture, "Acres of Diamonds," Mr. Conwell has delivered this lecture in many places. In fact, it is said that he has delivered the lecture more than five thousand times. Besides his work as President of Temple University, of Philadelphia, he has traveled almost continuously in the lecture field for 50 years. A notable and interesting feature of his work is that the proceeds of the lecture are used to send poor young men through college. Following each lecture he counts out the expenses of his trip, writes a check for the balance of the receipts, and forwards

it to some young man whose name appears on his waiting list, these names having been sent in with recommendations from various colleges and other institutions of learning. In that way it is said that he has made it possible for 1,674 young men to make their way through college. His lecture is in itself interesting and inspiring, and is based on the old story of Ali Hafed, a Persian, who was prosperous and contented until he heard a wonderful story about diamonds. He then sold his farm and traveled far and near hunting diamonds until he had squandered all his money and finally ended his life a suicide. Some years later the man who purchased his farm discovered that it contained wonderful diamond mines, in fact the Golconda diamond mines from which the crown jewels of the world were taken, were discovered on that farm. The incident is said to be historically true. From this starting point Mr. Conwell proceeds to argue that we need not rush abroad to a distance to find out diamonds, but will find them at home under our feet; opportunities are at hand if we will but develop them.

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THE SAINTS' HERALD

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But words are things, and a small drop of ink,
 Falling like dew upon a thought, produces
 That which makes thousands, perhaps millions, think.
 —Lord Byron.

James Willard Schultz, is an adopted member of the Black-foot tribe and has lived the life of an Indian for forty years. "The whiner," by Clarence B. Kelland, is a New Year's story of a lumber camp with a point to it. Doctor Alexander Graham Bell, the inventor of the telephone, sends a message to American boys on what science offers the young man. "Yim," by Lee Smits, is a likable tale of a pet bear whose faithfulness to his master amounted at times to a nuisance. "Laddie breaks honor" is a story of a boy worth while, who used a prohibited skate sail to save life. Other interesting stories are, "A feller t' depend on," by George M. Johnson; "A profitable investment," by James William Jackson, "Juana of the Hills," by Vera Connolly, and the serials, "The fighter,"

by Gardner Hunting, and "Indian lodge post," by Dillon Wallace. A. Neely Hall, who is conducting the For the Boys to Make department, explains with full diagrams how to make toys that really go. Other articles which will afford helpful hints to the practical boy are, "Dogs in disease," by J. Fielding Cottrill; "Breeding prize birds," by M. E. Jennings; "Tanning skins," by C. D. Gilbert, and "A small electric plant for the country home," by Don Cameron Shafer. The photographic, stamp, novel inventions, puzzle and humor departments satisfy a variety of youthful interests and keep the boy busy. Take a copy home to the boy. \$1.00 a year. Published by the Sprague Publishing Company, Detroit, Michigan.

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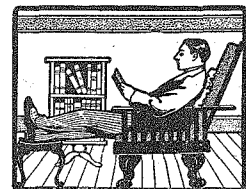
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



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

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NUMBER 2

Editorial

WHAT CHRIST GAVE FOR US

And What We May Do for Him

(Synopsis of a sermon preached by Elder John F. Garver, at Lamoni, Iowa, December 26, 1915).

They shall call his name Emmanuel.—The angel to Joseph. Christ . . . gave himself for us.—Paul.

The spirit of the Christmastide naturally engages our attention at this time, and our minds revert to him whose natal day we at this season celebrate. It is well in meditating on the life of Christ that we remember him not only as Bethlehem's babe, but also that we remember the mission on which he was sent into the world, and the spirit in which he sought to perform that sacred work. It is with this the spirit manifested by Christ, and the willingness with which he gave himself to the work of his mission, that we are especially concerned at this time.

The apostle reminds us that Christ gave himself for us; and indeed Christ gave all he had. Entering unreservedly upon the work of the redemption of mankind, he gave himself wholly that we might live.

This giving of his all was perhaps the most potent factor in the life of the Savior. Reserving nothing, literally pouring out for us all that he possessed, all that he was, he at once evidenced his own conviction with reference to his work, gave to men a suggestion of his own estimate of the great importance of that work, at the same time vitalizing the invitation to follow after him.

GOD WITH US

Now in this giving of himself for us, the angel would have us remember that Christ came to the world in the stead of God. In fact, the angel said that his name should be called Emmanuel, or, being interpreted, God with us. So in the life and work and mission of Christ we have an interpretation of the plan of God, and of the way in which he has ordained that man shall labor and perform his work under that plan; and thus is afforded us a divine demonstration of the way of righteousness, and a divine example after which we may seek to follow in that way.

In fine, God so loved the world that he was willing

to give his son, who might thus demonstrate his way; and Christ so loved the world that he was willing to come and interpret God to us.

WHAT CHRIST GAVE

We note briefly the manner in which Christ gave himself over wholly and without reservation to his mission and work.

He sought not after the material things of this world, but, in exemplification of his own teaching, he sought ever to build up the kingdom of God and to establish his righteousness. His energy was given over so fully to this end that he was required to say, I have no place to lay my head.

We do not understand that Christ would deny men and women things material. Indeed, these are intended for the people of God. The Lord has said, The earth is mine, and the fullness thereof. God's people may in righteousness take to themselves of these things. Material things are to be acquired, however, not as the end of life, but as a means to an end. They are to serve as a medium of exchange for the things that we need, and are to serve the church as a means for the preaching of the gospel and the fulfillment of the mission of the Saints.

In giving himself fully to his work, engaging earnestly therein, Christ left for other men the accumulation of things material, the plan of God providing that those blessed in this line of work should contribute to the support of those whose labor called them to other activities, and to the support of other lines necessary to the upbuilding of the kingdom. Christ then gave the material things he might have taken to himself, that his work might be a full and complete success.

He gave a thing more to be prized than money, or bonds, or lands. He gave the favor of man.

It was John the forerunner who said that the ax was laid to the root of the tree. Christ took up the ax and smote sin in every form,—sin, the taproot of all disorder. In doing so he rebuked worldliness and condemned evil in whatever garb, drawing upon himself the disfavor and abuse of men. Continuing under this disfavor, and yet laying persistently and effectually the ax to the root of the tree, he aroused

the indignation of men strong and influential. These men, smarting under the rebuke which they had received, and to retain their own places and institutions, sought the overthrow of Christ through his crucifixion.

Now a man may be willing to give the honor of other men that his work may be a success, but men are not so many who are willing to give their friends, if need be, that their work may be accomplished. This test Christ passed under, and without shrinking.

There came a time when certain of the disciples, because the teaching of Christ was thought to be hard, turned back and followed him no more. When he asked three of his special friends to watch with him in the garden, they failed him, and were content to sleep. His friends all seemed to desert him for a time, and even the one whom he had chosen to feed the sheep and the lambs denied him. Unmoved by this trial and test, Christ went to the cross without a murmur, where there was left to him the supreme test, in this connection, when to all appearances the Father withdrew for a season and left him to bear the burden alone. And he who, as he said upon one occasion, might have called legions of angels to his assistance, was even in this time of agony left without one to succor and to comfort.

He had given all he had, material things, the favor and honor of men, friends that were nearest and dearest to him, and yet there was denied him even at this crucial time the companionship of his heavenly Father. Little wonder there was wrung from his drawn lips the agonizing cry, "My God, my God, why hast thou forsaken me!" Yet holding himself to his purpose, he raised his voice in mighty faith, and, even though the Father had withdrawn himself, breathed the prayer of trust and confidence, "Into thy hands I commend my spirit."

So the life and personal ministry of Christ among men was finished. Indeed in that work he gave himself for us.

OUR GREAT HIGH PRIEST

Contemplating a life of such sacrificing service, well might the apostle say, "Such an high priest became us," or, in other words, such an one is worthy to have become our great high priest, our leader, and our king. The Apostle Paul invites us to meditate further upon the life and work and sacrifice of this our priest, when he says, "Consider the apostle and high priest of our profession."

Truly this man Jesus, the son of God, who held himself constant to his great profession and mission; who gave himself fully that we might live; who triumphed over all things,—truly this one is worthy, and it is fitting that such an one should have been chosen as the priest and leader of our cause.

OUR PROFESSION

If we shall draw from these meditations the lesson of the hour, it will be needful that we remember not only that Christ is our great high priest, but that he is the priest of *our profession*. The same apostle admonishes us earnestly to "hold fast our profession." A work and profession which has been considered so important that one should be sent from the courts of glory to be known as Emmanuel, and to give himself as Christ has done for us,—truly may we be admonished that even if it shall require the giving over of all things else, we should without wavering hold fast to this profession.

Now, what is our profession? It was so necessary that we should be left without question with reference to this our calling, that the Savior in his last words to his apostles just prior to his ascension said, "Go ye into all the world, and preach the gospel to every creature." This is our profession. This is the profession of the church and people of God, even the preaching of the gospel.

To this work "all are called according to the gifts of God unto them." We are not to preach the gospel only by sending men into foreign fields. If we shall preach the gospel effectually, it will be when we send men into foreign fields to proselyte, and when we make for these proselytes places of gathering against the day when it shall be necessary for them to flee to Zion,—the gathering places to include all provisions necessary for the temporal necessities of the Saints and the work, and to exclude all worldly influences and enticements which might tend to lead away from the work and mission of the people of God.

This work of preaching the gospel, of bringing to the light and building up in the light men persuaded to believe the truth, was considered so necessary by Christ that it became the burden of his consideration and prayer. As recorded in John 17, he presented to God the church, including followers in this dispensation, and until the end of time—including you and including me—asking that they might through the keeping of the word be restrained from all evil, and become one in purpose, and in effort, and in love, to the end that the world might be persuaded to believe on him who was sent and on his testimony.

This, then, is our profession: To so occupy under God that the world shall have an exemplification of the efficacy of the gospel to redeem and to save; to so occupy that we shall finally become as a city set upon a hill, the light of which cannot be hid.

WHAT HAVE WE GIVEN?

We make bold to ask at this time, What have we given to Christ, who has given so much for us? Are we to be satisfied to give to him the tenth of our

possessions and the tenth of our increase? We understand that this day, to the coming of the Son of Man, is a day of sacrifice. Is it a sacrifice for men out of their abundance to give one tenth? This tenth in any event belongs to God. If we are to sacrifice, we are to give beyond that which already belongs to him, even of that which we might otherwise appropriate to other purposes.

Shall we be content with having bestowed upon our friends at this season gifts beyond or within our means, while we give nothing to Christ?

This is the season of giving, and we may give to our friends and kinsmen. But unless we have caught the inspiration of the life of Christ, and out of the full consecration of all of our talents, have given to the extent of our ability to him, not only in money and in kind, but in service and in love, we have not caught the significance of the great gift of Christ to us. Let each ask himself, What have I that I may give to him? or, to better express it, what have I that I should withhold from him?

We are to give to Christ that through this means we may under God open up a way for other men to be brought to him through the light of divine truth. If in this giving wholly of ourselves in service to him we must sacrifice or deny ourselves material things, we are to be content without these things; if we lose the favor of some men, we are to press bravely forward without this favor; and if in our determination to prove true to the trust imposed it becomes necessary for us to part with friends who are inclined to press their feet in other directions, we are to move on, leaving these friends for the friendship of God.

LET US BE FAITHFUL

The language of the apostle reminding us that Christ gave himself for us is expressed in connection with the hope of the glorious appearing of our Lord and Savior, Jesus Christ. Seeing that it is Christ who triumphed over all, and to whose coming we look forward; seeing that it is such an one who has become our great high priest; seeing that our profession calls us to labor together with him under the great Father of all, surely there is no question with reference to the final triumph of our mission. There may be those among us who will fail, but the great purpose and work of God among men cannot fail.

It is our privilege and our calling to have part in the preparation necessary to the second coming of Christ. In his life and in the spirit thereof, we are enabled to understand the spirit in which we are to perform this our work.

May God help us and bless us to the end that each one of us may be found worthy in that we have unreservedly given to Christ the full measure of our devotion and our faithful service.

CURRENT EVENTS SECULAR AND RELIGIOUS

INVESTIGATING GASOLINE.—The increasing price of gasoline has been called to the attention of Congress in resolutions demanding investigation. It is intimated that the Federal Trade Commission may inquire into the matter.

A MINIMUM WAGE.—A minimum weekly wage of eight dollars and fifty cents for experienced women and girls employed in retail stores is provided by a Massachusetts law that went into effect January 1.

DIRECTORS ACQUITTED.—Six of the eleven former directors of the New York, New Haven, and Hartford Railroad, charged with criminal violation of the Sherman anti-trust law, were on the 9th found not guilty, the jury disagreeing on the five others.

SERIOUS EPIDEMIC.—Influenza, or la grippe, has during the past few days spread over the country in what is described as the most serious epidemic of this malady ever known to the country, taking a heavy toll in lives, and causing considerable economic loss by incapacitating workers in all walks of life.

FORD PEACE PARTY.—The Ford peace party has been reported in readiness to proceed from Copenhagen to The Hague via rail. The journey across German territory was to be made in sealed cars, no one to be allowed to alight, to carry papers, cameras, post cards, opera glasses, etc. In passing important points, including the Kiel Canal, window shades were to be drawn. It is announced that the party will be in session at The Hague for only a short time.

LABOR RIOT.—In a labor riot in connection with the strike at Youngstown, Ohio, the 7th, nineteen persons were shot, four probably fatally. In the battle between rioters and private police of the plant, report says, both sides used pistols, the police starting the shooting after the hurling of rocks by the mob. Eight business buildings and two buildings of the Youngstown Sheet and Tube Works were burned by rioters. State troops were ordered to the scene of disorder.

MEXICAN AFFAIRS.—Germany has recognized the Carranza Government. The general trend throughout the country seems to be toward a readjustment under the new government. Not too much reliability can be placed, however, in reports regarding internal affairs. Villa troops not incorporated in the Carranza army are returning to their homes, and fighting grows less frequent and deadly. No definite information with reference to Villa has been given out since last report.

PEACE COMMISSIONERS.—The international commission provided for under what is known as the Bryan Peace Treaty with Great Britain has been announced. Judge George Gray, of Delaware, will

be the national member for the United States, and Ambassador De Gama, of Brazil, the nonnational member. Viscount Brice will be the national member for Great Britain, Max Koreski, of the imperial council of Russia, the nonnational member. Fridjof Nansen, former premier of Norway, will be umpire. For a similar commission with Italy, George L. Mackintosh, of Indiana, has been selected as American national member, the Chilean ambassador, Eduardo Suarez Mujua nonnational member.

BRITAIN FOR COMPULSION.—Announcement was made in the British Parliament on the 4th, that of 5,011,441 men available for military service in England, Scotland, and Wales, only 2,829,263 had offered their services under Lord Derby's voluntary enlistment scheme. The same day the resignation of Sir John Simon from the cabinet was announced, as a result of a clash over the compulsion bill. On the 6th, by a vote of 403 to 105, the conscription or compulsion bill to become operative throughout the British Isles, except in Ireland, passed its first reading in the Commons. Unwilling to abide by resolutions adopted by an organized labor congress in session in London, recommending that the labor party in Parliament oppose the conscription bill in all its stages, the three labor leaders of the cabinet resigned. Conscription would insure Great Britain an army maintained at 4,000,000. Enlistment under the Derby plan has been reopened and will continue indefinitely, to allow men who have not done so to enlist before the conscription act goes into effect.

EUROPEAN WAR.—Desperate fighting on the western front, especially in the Vosges, has brought no change. Comparative quiet reigns in the eastern front in the Riga section, on the north of the Russian line. On the south their offense against the Austrians has carried the Russians to Czernowitz, capital of Bukowina, where they have taken important fortifications, if not the capital itself. Activities in Galicia and on the Bessarabian front have for several days been confined to artillery fire. The Russian army is said to be well equipped and of excellent morale. An Austrian attack on Scutari is reported checked by Montenegrin and Serbian forces. The Teutonic allies still threaten to attack the entente entrenchments at Salonjki, but no forward movement has yet been reported. A Serbian army is reforming in Montenegro, said to number near 100,000. The Montenegrins have held against the Austrians, the latter being reported now on the defensive. Continued Russian success in Persia has checked, temporarily at least, Germanic influences in that country. Reinforcements are on the way to join the British at Kut el Amara, Persia, where they have for some time withstood a Persian army. The remaining positions held by the allies on the Gallipoli Peninsula have been abandoned, with the wounding

of only one man. Thus closes a costly attempt to take Constantinople via the Dardanelles and the peninsula. The suggestion by the allies that China be brought into the war is unfavorably received in Japan. The British seamers *Geelong*, *Saint Oswald*, and *Glengyle*, have been torpedoed in the Mediterranean, the latter with loss of life. The British battleship *King Edward VII* has been sunk by a mine. The loss of lives on board the *Persia* is announced as three hundred thirty-six.

GERMAN CONCESSIONS.—In a formal note to the United States made public the 7th, the German Government offers to pay indemnity in the *Lusitania* case, with the reservation that said concession is made without admission of wrongdoing. The German note also gives assurances that, in harmony with orders issued at the beginning of the campaign in the Mediterranean, when German vessels were instructed to observe the principles of international law, German submarines in the Mediterranean will sink enemy noncombatant vessels only after passengers and crew have been accorded safety, unless said vessels resist or attempt to escape; the situation in the Mediterranean being essentially different, it is stated, from that in the war zone about the British Isles, which was established as a measure of reprisal against Great Britain. The note further recites that cases of destruction of enemy vessels in the Mediterranean will be submitted to prize courts, and that if American interests are concerned, results of proceedings will be laid before the Washington authorities; that this action will be taken in the case of the *Persia* if it should develop that that steamer was destroyed by German submarines; and that if orders of the German Government are disobeyed, commanders will be punished, and indemnity paid the United States for American lives lost. These assurances with reference to Mediterranean naval warfare are given by Germany on her own initiative.

NOTES AND COMMENTS

FRY TO ENGLAND.—Elder Charles Fry, editor of *Zion's Ensign*, has been called to England by the serious illness of his aged mother, whom he has not seen for many years. Concerning his voyage to his native country the *Ensign* for January 6 says:

By letter from Brother Fry, the first part written at a hotel in New York, at which time his passport had not come, he said he wired to Washington for it. Later it came after the vessel, the *New York*, on which he was to sail, had been loosened from its moorings and was pushing out of the harbor. However, he got on a tug and overtook the vessel, as was stated by a later note written on board, which he sent back by the tug. At this writing he is probably in midocean, as he left New York on Friday, December 31. We hope he will have a safe journey, as he sailed on a neutral vessel, and seemed to have no fears of submarine attack.

Original Articles

ISAIAH TWENTY-NINE---NUMBER 1

BY E. E. LONG

Opponents of the latter-day work have invented all sorts of interpretations for Isaiah 29 in their frantic efforts to defeat the Book of Mormon. They realize that if the Saints' interpretation of this chapter is allowed to stand their position is impregnable. This "main forte," as it has been called by some of our critics, is not only strong of itself, but it is admirably supported by numerous other works, all conveniently connected with the interior stronghold by intersecting trenches. Our Commander in Chief, by a wonderful foresight, has so arranged the lines of defense that, no matter from what angle an attack is made, the enemy becomes enmeshed in a cleverly arranged system of barbed wire entanglements, and the drive ends in confusion and disorder.

And it is not infrequently that prisoners are taken by the King's patrol guards who, once inside the lines are so amazed at the beauty and symmetry of the fortifications that they become willing subjects, and enlist in the army of the Lord. Such was the experience of the writer.

The latest effusion to come to our notice is from one Edson Smith of Coeur d' Alene, Idaho, whose line of attack, briefly stated, is as follows: Jerusalem was the "Ariel" spoken of (which we will not dispute) which was "conquered and brought down to the very lowest depths of humiliation before Jesus was born into the world, and the vision of the prophets and seers had become a sealed book to them so far as their understanding went." The "sealed book" was the "Book of the Prophets," which the wise and learned doctors of the law could not understand. Jesus was the "unlearned" man who did understand and read the prophets at the age of twelve, confounding the doctors by his explanation of the prophecies therein. The Book of Mormon could not be the sealed book, because it claims that Christ appeared to the people on this continent. Whereas, "the Bible only makes provision for his first coming at his birth, and his second coming at the end of the world."

Without taking time to make a direct reply to the foregoing allegations, I will proceed to examine the whole chapter in detail, in connection with other prophecies and historical events, and allow the reader to form his own conclusion. The reader is requested to read the whole chapter at this juncture.

ARIEL, OR JERUSALEM

Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against thee round

about, and will lay siege against thee with a mount, and I will raise forts against thee. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust. Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly. Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.—Verses 1-6.

Ariel, said to mean "The Lion of God," in all probability, has reference to Jerusalem. It was there where David dwelt, and it was there where they killed sacrifices. Jerusalem was distressed with heaviness and sorrow when Nebuchadnezzar raised forts against her, "before Christ was born into the world," and again when the Romans came against her, A. D. 70. It was during the latter siege that she suffered the greatest distress and sorrow. But in both of those terrible sieges she was "brought down."

TO SPEAK OUT OF THE GROUND

How did or could she ever "speak out of the ground," with a "familiar spirit," and her speech "whisper out of the dust"? We would not expect the stone and mortar ruins to speak out of the ground. An inscription might be found on a pillar or buried slab, but that would be the "speech" or record of some one or more of the *inhabitants*. With this idea in mind, we leave the material elements of the city and consider the occupants.

If a record written and preserved by some of the inhabitants should be found buried in the ruins, it would fulfill the conditions of the prophecy as found in verse four. If some of the inhabitants escaped the siege and preserved a record for generations to come, would it not also fulfill the prophecy? It would make no difference whether that record was found in the ruins, or in a distant land, so long as it was a record of a remnant of that people.

No such record has ever been found in the ruins of Jerusalem to date. When the city was destroyed by Nebuchadnezzar the inhabitants were carried to Babylon, where they remained seventy years. No Israelite record has ever been found in the ruins of Babylon, or any other place where the Israelites have sojourned on the Eastern Continent, that could be said to fulfill the conditions of the prophecy. Turning to Psalm 85: 8-13, we find a similar prophecy as follows:

I will hear what God the Lord will speak: for he will speak peace unto his people, and to his Saints: but let them not turn again to folly. Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and right-

eousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps.

This prophecy has reference to a restoration some-time. It will be at a time when "truth shall spring out of the earth," and when the land shall yield "increase." Jesus informs us in John 17: 17 that God's word is "truth." If a remnant of the Israelite family should escape the siege of Jerusalem and journey to some distant land, carrying with them a portion of God's word to which might be added more truth by revelation, which in time might be buried in the ground and found later, would it not fulfill the conditions of the prophecy? If such a record should come forth, and when compared with the recognized word of God it should be found in complete harmony therewith, would it not have a "familiar spirit"? That such a remnant would escape and make its way to some distant land is plainly foretold by the prophets. And that such a thing did occur is affirmed by the Book of Mormon.

THE WANDERING SHEEP

And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward: for out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion: the zeal of the Lord of hosts shall do this.—Isaiah 37: 31, 32.

Here it is stated that a "remnant" of the "house of Judah" would escape out of "Mount Zion," out of Jerusalem. Please note the fact that it does not say that this remnant was of the tribe of Judah, but of the "house of Judah." The "house of Judah" embraced a part of the tribes of Ephraim, Manasseh, and Benjamin. (1 Chronicles 9: 3.) The same prophet sees the remnant as they journey after making their escape.

For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea.—Isaiah 16: 8. (See also Jeremiah 48: 32.)

The "lords of the heathen" were Shalmaneser, king of Assyria, and Nebuchadnezzar, king of Babylon. The principal plants were "broken down" when the ten tribes were carried away, 721 B. C., and when Nebuchadnezzar carried Judah to Babylon, 588 B. C. The escape of this remnant was due to divine favor, being warned by the prophets to "flee afar off" (Jeremiah 49: 30, 31). "Afar off" and "over the sea" both indicate some distant land to which they were directed to go.

This place afar off over the sea is described by Isaiah as a "land shadowing with wings, which is beyond the rivers of Ethiopia," where the Lord in time would "lift up an ensign," and "blow a trumpet"

(Isaiah 18: 1-3). From that place the Lord said his dispersed suppliants "shall bring mine offerings" (Zephaniah 3: 10). With the complete overthrow of the house of Israel a universal scattering took place, as foretold by the prophets.

My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.—Ezekiel 34: 6.

Through all the mountains, upon every high hill, and upon all the face of the earth, would include America, would it not? When Jesus was sent to the "lost sheep of the house of Israel," he said:

Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.—John 10: 16.

Those "other sheep" were some portion of the scattered flock, unknown to the "fold" at Jerusalem. They were not the Gentiles, as some suppose, because the Gentiles were never called sheep only as they were made sheep by the law of adoption. It was some portion of the scattered flock which had been led away, afar off, and "over the sea."

About 606 B. C. Nebuchadnezzar made Judah tributary to Babylon, allowing Zedekiah to occupy the throne at Jerusalem. Soon afterwards Zedekiah entered a league with Pharaoh of Egypt in the hope of throwing off the Babylonian yoke. His treachery displeased the Lord, who was using Nebuchadnezzar to chastise Judah for his apostasy, and Ezekiel, the prophet, put forth a riddle (Ezekiel 17: 2-10) portraying the punishment about to be sent on the "rebellious" house (verses 12-21) ending the chapter with the following remarkable prophecy:

Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent: in the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.—Ezekiel 17: 22-24.

The first great eagle was the king of Babylon. The second eagle was Pharaoh of Egypt. The cedar was the house of Judah, and the highest branch was the royal family. Now notice that the Lord says he will take of the "highest branch of the high cedar" and crop off from the top of his young twigs a "tender one," and will plant it upon a high mountain and eminent, where it will bring forth boughs and bear fruit and be a "goodly cedar."

Can there be any connection between this "young twig" and the "branches" Isaiah and Jeremiah said were "gone over the sea"? This "tender one" was to be planted in the mountain of the height of Israel. Jerusalem and environs was frequently called the "holy mountain," but this reference to the "moun-

tain of the height of Israel" could not apply to Jerusalem, for the reason that the twig that was to be "cropped" was growing at Jerusalem, and was to be transplanted "afar off." If we can locate the "mountain of the height of Israel," it will be an easy matter to learn the whereabouts of the branches that were to go over the sea. Somewhere beyond the rivers of Ethiopia, in a land shadowing with wings, "the daughter of my dispersed shall bring mine offering." Is it stretching the imagination too much to assume that this "daughter" is the branch or branches that be planted afar off and become a goodly cedar? We think these declarations all refer to the same thing.

JOSEPH'S HERITAGE

It will be necessary at this juncture to go farther back into the history of the "house of Israel" and notice another and older prophecy that was to have its culmination in the "last days" (Genesis 49:1). Calling his twelve sons together, Jacob gave them his parting blessing (Genesis 49:1-27). Passing down the line we note the following declaration with reference to Joseph: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall" (verse 22). Could these branches that were to "run over the wall" have any connection with the branches Isaiah and Jeremiah said were "gone over the sea"? Verse 26 of this blessing says:

The blessings of thy father have prevailed above the blessing of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separated from his brethren.

The "blessing" which Jacob's progenitors, Abraham and Isaac, conferred upon him was the land of Canaan, or Palestine. Jacob's blessing upon Joseph and his "crown" was "above," or greater, unto the "utmost bound of the everlasting hills." Afar off. A landed estate somewhere. Moses, referring to this tribal blessing, has this to say:

And of Joseph he said, blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstlings of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousand of Ephraim, and they are the thousands of Manasseh.—Deuteronomy 33:13-17.

Here it is positively declared that Joseph is to get a land somewhere that will abound in all the good

things of earth and heaven. Keeping in mind the fact that Joseph's land was to be above or greater than that given to Abraham and Isaac, let us follow the Israelites from the wilderness into the land of promise, and note the division of the land among the tribes.

The tribe of Levi, being set apart for the priesthood, received no "inheritance." Because of transgression, Reuben, Jacob's firstborn son, lost the family birthright, which was given to the sons of Joseph, (1 Chronicles 5:1) Ephraim and Manasseh, each of whom, becoming the head of a tribe, received an inheritance with the others. But did that double portion for the posterity of Joseph fulfill the prophetic blessing? We think not. Though a little larger in area, Joseph's inheritance in the land of promise was not above that allotted to the other tribes. Abraham and Isaac received the entire land of Canaan as their inheritance. Joseph's land was to be "above" all that, greater in every way, whereas Ephraim and Manasseh only received a tribal portion in common with the others. We must look elsewhere for Joseph's land.

JOSEPH'S LAND

Again we turn our attention to the prophecies of Isaiah and inquire further concerning the "land shadowing with wings," which is said to be "beyond the rivers of Ethiopia." Taking our position at Jerusalem, from where the word of the Lord went forth, we turn our faces toward Ethiopia. Looking across and beyond that country we see a mighty ocean, and beyond this expanse of water we see a land, a mighty continent, than which there is none greater known to man. It is America. And it is, indeed, "afar off," and "over the sea." Almost severed in the middle as it is, the two grand divisions resemble the outstretched wings of some gigantic bird.

What a remarkable coincidence! But that is not all. Here on this continent are the numerous remains of a lost people that have baffled the skill of scientific research from the beginning of their discovery. North, east, south, and west, the evidences of their greatness abound. Who were they? Whence did they come? and whither have they gone? Many theories have been advanced by the army of "explorers" who have sought some clew to their identity, but to date those silent monuments of a vanished race refuse to divulge their mysterious secret. Professor J. D. Baldwin says of them:

Remains of ancient civilizations, differing to some extent in degree and character, are found in three great sections of the American continent: the west side of South America, between Chile and the first or second degree of north latitude; Central America and Mexico; and the valleys of the

Mississippi and the Ohio. These regions have all been explored to some extent—not completely, but sufficiently to show the significance and importance of their archaeological remains, most of which were already mysterious antiquities when the continent was discovered by Columbus.—Ancient American, p. 14.

This ancient people, whose remains indicate unity and civilization, must have been organized as a nation, with a central administration which all recognized. They must have had a national name, but nobody can tell certainly what it was.—Ibid., p. 57.

To find the chief seats and most abundant remains of the most remarkable civilization of this old American race, we must go still farther south into Central America and some of the more southern states of Mexico. Here ruins of many ancient cities have been discovered, cities which must have been deserted and left to decay in ages previous to the beginning of the Aztec supremacy. Most of these ruins were found buried in dense forests, where, at the time of the Spanish conquest, they had been long hidden from observation.—Ibid., p. 93.

The chief peculiarity of these ruins, that which especially invites attention, is the evidence they furnish that their builders had remarkable skill in architecture and architectural ornamentation. All who have visited them bear witness that the workmanship was of a high order. The rooms and corridors in these edifices were finely and often elaborately finished, plaster, stucco, and sculpture being used.—Ibid., p. 99.

These antiquities show that this section [Yucatan—E. E. L.] of the continent was anciently occupied by a people admirably skilled in the arts of masonry, building, and architectural decoration. Some of their works cannot be excelled by the best of our constructors and decorators. They were highly skilled, also, in the appliances of civilized life, and they had the art of writing, a fact placed beyond dispute by their many inscriptions.—Ibid., p. 101.

But the most wonderful traces of a great past are found in Mexico, Central America, and Peru. Here are found ruins of great cities, pyramids, and temples. . . . In Central America are ruins which appear to have a much greater antiquity than those of Mexico. Among the most noted are those of Palenque and Copan. Most of those ruins are found buried in dense forests, and were unknown to both native and Spanish invaders until about 1750.—Marvelous Story of Man, pp. 92, 93.

If from the depths of some of those ruins a record should be found, giving a history of the people who flourished here in the past, and that record would show that one or more of those "branches" of Israel's family tree that was to be planted "afar off" and become a "goodly cedar," came here by command of God, and originated the civilization now lost, would it not meet the requirements of the prophecy, "truth shall spring out of the earth"? If by the design of God their record were buried in the ground as a means of safety, to come forth at some future time for a wise purpose in God, would it not fulfill the prophecy? Would not those people "whisper out of the dust"? Being a record of a part of the house of Israel, would they not through their record breathe a "familiar spirit"?

(To be continued.)

LIBRARY WORK

(Prepared and read by Ray Carmichael before the Southern California Sunday school convention, August 27, 1915.)

Library work is taking its place as one of the necessities of every community. Some of our great philanthropists have recognized the value of libraries and are establishing centers that everyone can draw from. While spending a day in a library in one of our southern California towns, I was attracted by the number of children present. The children have a room where storybooks, picture books, games, historical pictures and other educational and entertaining means are at hand. During the afternoon some woman of literary talent or teacher comes at an appointed hour and tells stories. It makes one dream of the possibilities of the millennium to see these eager child faces turned toward their teacher. These institutions are to be commended in every respect. The one lamentable thing is that they do not reach every one of us.

One's attitude toward books will change as a result of constant association. My idea of a book, that is its value, has been completely changed. To me a book has a personality the same as an individual. It is not a dead mass of paper and printers' ink bound between two gilt covers.

As a rule a book represents the best thoughts, ideas, and ideals of the author. They give you the key to his personality. Therefore you are face to face with the man,—he is giving you his point of view of the idea in mind, in the best form he can. You read it and weigh it as you would in conversation. You may not believe his line of argument or philosophy, but you follow his ideas and in the end have a more definite position of your own even though the original one be changed.

This new individual you have met is giving to humanity something that he considers is a step higher than that which has already been expressed. If you can consistently make it a part of your philosophy of life you have gained by his acquaintance.

The value of a book in my library is not represented by its cost price. Unscrupulous publishing companies secure a copyright of a high-sounding name and put it on a high-grade paper and between beautiful morocco covers. These books are sold to the average person who believes that no worthless material will be put up in that form. And too, they make a beautiful and intellectual appearance in the home. These books represent a negative or a zero personality dressed in the latest and best clothes. Who cares to have such among his friends?

Then it is not the cost price that we measure books by, but the truths of life that we have learned and made part of our lives, and the profitable hours spent in their companionship. We may look with pride on our books (not the superficial pride) and say, "I

know every one of the truths that you have held. You have them no more. I hold them now. You gave them to me. Life is broader and grander. I can see farther and deeper."

Thus when you lay a book down you can say, I now see life from another person's standpoint. I have added a positive character to my acquaintance. Of course when we sit philosophizing on the value of a book, after its completion, we may come to the conclusion that it has not been worth while, that the individual met has not proved a desired friend.

Just at this point comes the question that thousands of earnest people are asking, "What shall I read? I am hungry for good reading: what can you recommend?" These questions are as hard to answer as picking out friends for other people. You have to give some definite idea of what you want. Have you a hobby that you want to specialize on? Are you interested in some one thing? Do you want to read for entertainment or amusement? Reading without an aim in view is time lost.

Librarians fully realize this and have lists of books on file that can be recommended. Responsible magazine publishing houses will give you the latest books on any subject desired.

Remember that a book has an individuality; that its cost price does not represent its value; and that organization in reading means efficiency. As a religious people we stand for the highest in everything. Personally, we cannot meet all of the great minds in the world, so we are commanded "to read all good books."

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THE SPIRIT'S VOICE

There are, it may be, so many kinds of voices in the world, and none of them is without signification.—1 Corinthians 14: 10.

Every kind of voice signifies something; but the voice of the Lord is of more important signification than all others.

All men recognize the voices of kindred and friends, the voices of animals and birds, and can readily distinguish between the many voices of the various beasts and fowls; but who knoweth the voice of the Lord?

"For God speaketh once, yea twice, yet man perceiveth it not." (Job 33: 14.)

The voice which reaches the mind by means of the auditory nerve, being the common instrument of thought conveyance,—men seem to forget that this kind of voice is among the most crude as a means of conveying thought. Other voices than this proclaim, and other tongues than flesh utter speech.

The heavens declare the glory of God; the firmament showeth his handiwork. Day unto day uttereth speech, and

night unto night showeth knowledge. There is no speech nor language, where their voice is not heard.—Psalm 19: 1-3.

But there is a language which voices yet a deeper speech than all these. It is the language spoken direct to the soul by the voice of the Spirit.

But oh, how many ears are dull to this the most thorough and penetrating of all speech! And how many souls are too carnally heavy to arise from slumber and respond to the voice of the Spirit!

God speaketh, yet man heareth not, because in the tumult of exterior worldly voices, he is too deeply submerged. "Wisdom uttereth her voice in the streets," but few hear other than the sounds of traffic there.

She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel; they despised all of my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.—Proverbs 1: 21-33.

The Lord said certain things upon an occasion, and as he passed by:

A great strong wind which rent the mountains, and break in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind, an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.—1 Kings 19: 11, 12.

It was by the still small voice that the Lord made known his mind and gave forth his counsel.

In every important act of our lives, the question should be given place for due consideration: what sayeth the still small voice?

Things inanimate are said to give voice to certain thoughts or ideas to us, but they do so by reason of the fact that their very existence furnishes us a comparison with facts, which, operating upon reason, give voice to truth in language, silent, but unmistakable. But when a living intelligence speaks to intelligence, it must be by a different voice than mere calculation or deduction.

Therefore, when God, as the first living intelligence, communicates through delegated messengers of the Holy Spirit, as the second living intelligence,

to individual man, as the third living intelligence, then it is that, "he, the spirit of truth" maketh known the things of the Father, "leadeth into all truth," and "showeth things to come." Or then it is that the Holy Spirit of the Lord is operative in the process of leading into all truth.

"Everyone that is of the truth heareth my voice," the Christ declared; and yet comparatively few were permitted to hear the voice to which his lips gave expression, while the Master was among men. But all who will come may come, and hear the "still small voice" speaking just as clearly and no less lovingly, "Hear ye him."

"To-day if ye will hear his voice, harden not your heart" (Psalm 95: 7).

It is edifying to read of him, and refreshing to hear the ministry speak of him, but the purpose of the gospel is to prepare those who obey it, to hear his voice.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.—Revelation 3: 20.

Sorrow to everyone who will not heed that knock! Woe to everyone who hears his voice and will not open the door! Sore disappointment to all who carelessly open the doors of their hearts to some deceiver from among the many strange voices in this world!

Blessed communion, glory and honor, immortality and eternal life to everyone who heareth the Master's voice, and openeth unto him! J. E. YATES.

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THE DUTY OF PARENTS

The words of God which he spoke unto Moses were: "For this is my work and my glory, to bring to pass the immortality, and eternal life of man." (Inspired Translation.)

The Lord's harvest is the souls of men. We read:

And if it so be that you should labor all your days, in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father.—Doctrine and Covenants 16: 3.

And he said unto them, the harvest is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.—Luke 10: 2.

If we desire to be colaborers with God we should help bring in the harvest. It is a blessing for parents to have children. It affords them an opportunity to be colaborers with God in bringing souls unto him. If the Lord is pleased with the man that has labored all his life and can bring one soul unto him, how much will it please the Lord when parents bring up their children to be saved in his kingdom, and how great will be their joy with them in the kingdom of God.

The time parents have the greatest influence over their children is when they are young. I heard one

of our elders say once, that when he was six years old his mother took sick. His mother had taught him to pray. He and his little brother concluded to pray for their mother. They asked the Lord to spare her, for they could not get along without her. The Lord heard their prayers. When children at that age are instructed in the way of the Lord they can exercise greater faith than we can imagine.

"Train up a child in the way he should go; and when he is old, he will not depart from it." (Proverbs 22: 6.) This is in harmony with instruction the Lord has given in these the latter days. Read Doctrine and Covenants 68: 4.

These instructions should be borne in mind and put into practice, especially by Latter Day Saint parents. The seed of life should be sown in the young minds early in the morning. Also parents should do their duty in such a way that their teachings might be made effectual by their example. If parents do not heed the admonition of the Lord, and keep his commandments, they may see their children become careless and indifferent in the work of the Lord. And who will be held responsible?

The Lord rebuked some of the early elders for neglecting their duties toward their families, and told them to set in order their own house or they would be removed out of their place. What he says to one he says to all. Read Doctrine and Covenants 90: 7-9.

Do we sense the meaning of these words when we sing,

Put on the gospel armor
And watching unto prayer,
Where duty calls or danger
Be never wanting there.

There are duties resting upon parents toward their children of no little importance. If not performed, danger lies at the door. The world is so full of sin that if children are not warned and prepared they will not be able to withstand the many temptations.

Jesus said:

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.—John 15: 10, 11.

Brother Joseph said once:

Responsibility with its duties has its inspiration, necessarily so. Our work is a divine one—we require and are promised help. The exercise of faith in God will bring this to us. The constantly cultivated desire to do well our work will bring the approval of God upon us.

God shows us our duty, but does not do it for us. Neither foot, head, nor any part can say, I have no need of thee. All have duty to perform. God does

not expect the ministry to do all the sacrificing, any more than he designs for them all the rewards. God's ways are equal. God rewards men according to their works. His mercies will endure when skies and stars grow dim; but it will never rob justice. We expect a great reward, but we must not forget that there is a great work for us to do. If the homes of the Saints are conducted according to the will of God, the young Saints will be interested in the work of the Lord. How are we getting along?

Parents should cultivate contentment and a happy disposition. When they are dissatisfied and gloomy it puts a shadow over the homes, with a bad effect. If there is musical talent in the home, especially singing, that home is made glad many times by the use of it. Some homes are deprived of this, but they will not be held responsible for not doing what they can't do. But all will be held responsible for the way they live.

There has been much said about education. I heard a story once about a girl going to school nearly all her life, and when she got married she didn't know how to cook potatoes. Book learning is good, and so is housekeeping; and as with the girls, so with the boys. We need wisdom in all our undertakings. It is written, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1: 5.)

A. JENSON.

Of General Interest

THE JEW IN WAR

[Than the Jews there is perhaps no people suffering more from the present great war. While we may not agree with the conclusions of some writers we are interested in the movements of this people and in the various discussions ensuing therefrom. The following article appearing in *The Literary Digest* for December 4, 1915, under the title, "The 'Third Exile' of the Jews," presents the Jew in places of trust and power in marked contrast to his place among the nations a century ago, yet presents him in continued distress and suffering, a stranger and a wanderer, without home and without shelter. Surely God, who has so marvelously preserved this people through so many centuries, and who has promised that they or a remnant shall finally return to Palestine, their former country, will in his own due time move in their behalf to this end.—EDITORS.]

On August 4, 1914, the Orthodox Jews were fasting and setting on the bare floors of their synagogues, reciting the Lamentations of Jeremiah, and commemorating the 9th of Ab, the anniversary of the destruction of the temple. The day also marked the anniversary of the time when the people were led into captivity, first by Nebuchadnezzar, the Babylonian, and next by Titus, the Roman. On this day the great war was declared by the nations of Europe, and thereby was ushered in what the Rev-

erend S. B. Rohold, pastor of the Christian Synagogue of Toronto, calls the "Third Exile." It has already brought "greater sorrows and sufferings to a larger number of the 'wandering feet and weary breasts.'"

The Jewries of the world, he declares in *The Missionary Review* (December), are "convulsed with trials and sufferings, such as even they cannot parallel in their long annals." . . . Here is pictured the present plight of the race:

The world struggle is searching the very vitals of the race, stirring its energies, revolutionizing its life, and transforming its outlook. Five hundred and fifty thousand gallant Hebrew soldiers are at war, Jew engaged in mortal combat with Jew. Four millions of them, men, women, and children, of all ages—strong, weak, healthy, and sick—have been driven into full flight, haunted by the thundering cannons, along the wasted roads, marshy fields, bogs, and wild forests; disorganized, terrorized, abandoning land, stock, treasures, and all the attachments of home, in order to save their bare lives. Hunger and starvation meet them everywhere, and as they pass through the "valley of shadows" new horrors overtake them every hour. The very life is lost in the attempt to save it. No "promised land" in sight. "All hope abandoned there!" Our hearts break as we gaze at this horrible, grim, and continuously moving panorama of Israel's bitter and tragic flight.

The Jew, he declares, is paying a very high price to the best traditions of the race. He is "strenuously leading in all the episodes of the war: in its politics, in its economy, in its finances, in its organizations, in its supplies, in its armies, and in its horrors." He estimates that 46 per cent of the world's population, or 760,000,000, are affected by the war. "The total number of Jews in the world is not over 14,500,000, of whom some 10,000,000, or 68 per cent, are affected by this war." We read:

There are now twelve nations fighting, with armies totaling at least 20,000,000, or 2.6 per cent of the population of the nations engaged. The Jews engaged in the war comprise the biggest army they have ever put forth. A conservative estimate, given in *The Jewish Chronicle*, puts the number at over 550,000, or 5.5 per cent of all the Jews in the world—double the proportion of Gentiles engaged. And when we look into the machinery of this war and the role the Jew is playing, and the results of that great machinery, we wonder that the nations of the earth should be trusting to such leadership.

The Jewish population of the British Isles is about 245,000, and over 16,000 are in the ranks.

Hundreds have secured medals, and three have secured the most coveted order, the Victoria Cross. Five Hebrews are holding positions in the British cabinet; one, Lord Reading, has become lord chief justice; five are in the House of Lords, six are privy councilors, sixteen are baronets, fourteen are knights, and eighteen are members of Parliament. . . .

The total Jewish population of France is a little over 100,000. Before the war, in the regular army there were 8 Hebrew generals, 14 colonels, 21 lieutenants, 68 majors, and 107 captains; but now over 10,000 Jews are in the ranks, and are doing gallant work on land, sea, and in the air.

General Heymans is in charge of one army corps. Five Jews are holding important positions in the cabinet. The Rothschilds, feeling that their country has been outraged, have returned to the Austrian emperor the title of nobility which his ancestor, a century ago, had bestowed upon them.

Belgium shelters 15,000 Jews. The first man taken as a hostage when the Germans entered Antwerp was a Rothschild. In Italy, where the Jews were not emancipated until 1870,

The total Jewish population is 45,000, and they have provided Italy lately with a prime minister, Signor Luigi Luzzatti (1910), who previously served as minister of finance on six occasions. Sixteen members of Parliament and fourteen Senators are Jews. . . .

The most conspicuous man in Italy at present is M. Salvatore Barzilai, whom King Victor Emmanuel appointed as a cabinet minister. General Otholenghi, late minister of war, and newly made senator, another Jew, is the idol of the army.

Germany has not yet fully removed disabilities from her 615,000 Jews, but the war has caused the suppression of some leading anti-Semitic papers, and some of the war leaders have professed a change of heart in favor of the Jews on account of their loyalty:

German Jews have contributed their full share toward that remarkable display of efficiency, both military and economic, which has astounded the world. In every branch of the social and political life the Jew has left his mark. Karl Marx laid down the scientific foundations of socialism, and Ferdinand Lassalle founded the German social-democratic party, and its leaders, up to the present head, Hugo Hasse, were all Jews. The head of the revisionist party is Edward Bernstein, who, on account of his antiwar views, is an exile in Switzerland. What an irony that the only man who dared to defy the Kaiser in the Reichstag, and vote openly against the German war loan, and was not beheaded, was Herr Liebknecht, a Jew!

One secret of the efficiency of the German armies lies in their wonderful organization of transportation. . . . To a Jew—Herr Albert Ballin—the Kaiser has entrusted the general management of all the German railways, and he is personally in charge of the transportation of all the German troops. This Jew who is not wanted is most desirable now. Iron crosses have been lavished galore on the German-Jewish soldiers.

Austria has drawn 180,000 into the war from her Jewish population of 1,313,687, and the race has furnished one field marshal, 6 generals, 17 colonels, 15 lieutenant colonels, 48 majors, and 211 other officers.

Russia, with a Jewish population of 6,060,000, employed 350,000 Jewish soldiers and found them valorous and worthy in large numbers of the highest order for bravery. But the Russo-Polish Jewish tragedy is beyond calculation for details of frightfulness and shocking suffering. The writer quotes from *The Jewish Chronicle*:

Facts that have been detailed to the present writer by friends in whose impartiality and veracity he could have nothing but perfect confidence are backed up and confirmed to a large extent by an official document, an order of the day,

issued by the Russian Generalissimo. This order seems to have been promulgated in March last. It decreed nothing less than the expulsion of all Jews from military zones in Galicia, Bukovina, and Poland. The excuse for this terrible determination was an easy one to find ready at hand. It was the alleged disloyalty of the Jewish population. That allegation, needless to say, could have been based at most upon the treason of a few individuals. But the Russian Government, bettering Burke, indicted a whole nation. The decree, too, was directed, not at any locality nor at any general section of the population. It was a decree against Jews as Jews.

And now we have the result. Some two hundred thousand Jews who have been living in the confines of Kovno, Courland, and Suwalki were exiled by the Russian authorities, so that, in the technical language employed, those districts might be "evacuated of Jews." Our unfortunate brethren upon whom this decree fell were compelled to obey it at a short notice, varying from eight hours to thirty at the most. In that time two hundred thousand people had to leave their homes, their possessions, their all, and face—they knew not what! What followed requires the pen of Dante adequately to narrate. Not one Jewish soul of all this vast population was allowed to remain, so that towns which had contained a large proportion of Jewish inhabitants were deserted. . . .

The actual woes, sorrows, and agonizing tragedy of the martyrdom of the Great Jewery will never be fully told; nor are we able to comprehend the magnitude of its frightfulness and its horrors. The Honorable Louis de Brandeis, chairman of the United States Government Business Committee at Washington, tells us that no fewer than five hundred thousand Jews have lost their lives since the war started, either on the battlefield or by the invading armies.

With Mr. Herman Landau, chairman of the Central Committee, we feel that: "A cry of frenzied despair comes from those countries. The vast cyclone of destruction, the most formidable that the world has ever seen, has passed over the Jewish pale of settlement. Since the time of the Tartar invasion there has never been a country in Europe so utterly devastated. In many districts not a single congregation was spared; synagogues were burned, hospitals and homes for aged and orphans have been destroyed and deserted. A population full of energy, of resources, and of intellectual abilities is at once thrown into wretched poverty, the brunt of the terrors falling upon hundreds of thousands of refugees."

Though forty flourishing colonies have sprung up in the deserts of Palestine and Galilee, and, by report, are already encouragingly prosperous, the Jew now sees his national hope for the country of his fathers vanish into thin air. This is convincingly explained by the writer, who says:

The catastrophe that befell the Jewish hope in Palestine is very hard to realize. It is a very conservative estimate that during the past century not less than £100,000,000 have been spent by the different Jewish philanthropists, such as Baron Edmund de Rothschild and other Jewish colonization and Zionistic societies.

Practically every Jew in the world has a little box in his house with "Great Alms for Palestine" written upon it, and it is looked upon as a meritorious act to put money in that box, which goes toward the keeping up of the Jewery in Palestine; and the Jewish papers throughout the world were all in praise of the wonderful awakening, and visions and dreams filled the minds of the Jews throughout the world. And what do we find now? Four thousand years ago the

Jewish people had fled from the bondage of Egypt and found a haven of rest in Palestine, and now, after four thousand years, 15,000 Jewish refugees have fled from Palestine to find shelter in Egypt.

Three notorious Turkish tyrants, Azymi Bey, Djemal Pasha, and Hardegg Pasha, occupying positions in different parts of Palestine and Syria, have not left an opportunity of showing their ill-will toward the Jew, and especially giving themselves to devastate and erase practically out of existence all Jewish colonies; and to be a Zionist is now considered as a political crime.

The shattered hope of the Jewish people in Palestine is, perhaps, one of the severest blows dealt to the wandering feet and weary breast.

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HONOR BUILDING--AND BUILDINGS

The foundations of the new penitentiary at Joliet will be dug by honor men. The buildings will be erected, stone upon stone and brick upon brick, by honor men. In a thorough sense the penitentiary will be erected upon honor. This is the announced decision of the penitentiary board.

It is reassuring at this moment when the escape of several prisoners has created natural doubts concerning the efficacy of the system. Honor men are obviously not all honorable. No group of men in a penitentiary, or out of it, exists without some weak or perfidious member. Schools, colleges, business, police organizations, armies, navies, churches, every human organization contains men who will succumb upon occasion to temptation. That much is to be anticipated.

Armies are not condemned wholesale on account of the occasional traitor. Nor is the police force. Convicts should be treated with similar sympathy and understanding. The honor system will erect the new penitentiary, which, according to the old plans, was to be without walls except to one small section. The loyal men who do this work should not be the object of unwarranted attacks because of a few disloyal ones.

The guards and officials at the penitentiary who do not believe in the men and who have no patience with honor as a principle of reform handicap the work. Governor Dunne is committed to the modern plan. He should see to it that his subordinates, in fact as well as by words, are loyal. The new penitentiary may then indeed be an honor institution. —*Chicago Herald, August 28, 1915.*

* * * * *

DEATHS FROM ALCOHOL

A defender of the liquor traffic, who shows the depth of his intellect by attacking congressmen as insincere for voting against booze while one third of their salaries comes from internal revenue taxes, seeks to limit the death-producing capabilities

of alcohol to the statistical list of victims of chronic or acute alcoholism. He thus finds that alcohol killed only 3,183 in that part of the United States which collected mortuary statistics in 1912, out of a total of 616,000 deaths.

To this 3,183 should be added the thousands of deaths indirectly caused by alcohol, which superinduces pneumonia, tuberculosis, kidney diseases, paralysis, industrial accidents and automobile collisions. If the number of years taken off the life of the average heavy drinker could be added together, the total would be stupendous. The abstainer from alcohol has the best chance of recovering from sickness, and the best chance to avoid it. It would probably be no exaggeration to say that 30,000 people die in the United States every year from the direct or indirect effects of alcoholic indulgence.

This does not include the babies who die of hunger and neglect, while their fathers hand the weekly pay check across a saloon counter. If the babies were included, the list of booze victims would be infinitely higher.—*The Des Moines (Iowa) Register.*

The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,
LAMONI, IOWA

Christmas Remembrance

During Christmastide our Children's Home has not been forgotten or neglected, and the board and managers feel very grateful. It might have been expected that when the Saints and friends had their own little ones to cheer and provide for that they would in a measure forget those in the home, but such does not seem to have been the case. The treats and means to provide Christmas cheer have been very satisfactory and gratifying, many kind hearts have been impressed with the beautiful sentiment expressed in the following verses from the *Baltimore Sun*:

A LITTLE CHILD OF LOVE

In this season of sweet songs let no single little tot
In the rush and in the throng of the season be forgot,
Let no little stocking hang
By the chimney empty quite,
When the sweet gleam brings the morning
Kissing Christmas into light.

Not one weensy little fellow nor one little boy or girl
Dream in vain of sled or engine or of dolly with a curl,
Let no sorrowing, wan face weep
By an empty plate that day
When the sweet world wakes from sleep
To the song, of Christmas play.

Be no little child neglected in the hurry and the chase,
Let no shadow hide the sunshine of a little childhood face,
Let no lone forgotten lamb
In a giftless world be found

On that morn that wakes with rapture
Of the hosts of heavenly sound.

Let no empty stocking hang by a chimney bleak and bare,
That a little child may find Santa Claus has not been there,

Let no bubble of delight
Break in sorrow on some lip,
Thinking Santa had forgotten
Little children on this trip.

Let no bloomy dream be lost in the gray, sad tear that morn,
When some other little child marches down with drum and
horn,

In this season of sweet song,
Let no single little tot
In the hurry of the throng
By old Santa be forgot.

A LITTLE CHILD OF LOVE

The following beautiful poem selected by a member of the Children's Home board is presented with the hope that it may contribute towards awakening in the heart of those fortunate enough to have little ones in their homes, a deeper appreciation of the God-given blessing thus bestowed, and inspire the heart not yet touched with the pure sunshine of child love, with its thrilling delights; and thus a substantial contribution be made to the sum total of human and earthly happiness. So may the seed be sown that will produce a bountiful harvest, and the pebble be dropped in the water that will cause the waves to circle round and round until they lash the shores of eternal bliss.

When there's a little child to love, the world's a sweeter
place,
With more of resurrection in the wild old daily race;
So many things to think about you never knew before,
And one more life to love, my dear—thank God for one life
more!

When there's a little life to love the weary way turns sweet,
With blossoms where we used to find rough rocks beneath
our feet;
A little child to love and rear and pity and behold—
Thank God for one more life, my dear, with all its dreams
of gold!

When there's a little child to love, the skies turn sweet
again,
And in the sunlight of the days we soon forget the rain;
A little life that leans on us and longs to fill its part—
Thank God for one more child to love while love still rules
the heart!

When there's a little child to love, the little cares seem less,
The echo of a childhood laugh has such a way to bless;
More human beauty fills the earth and softer grows the
strife—
Thank God for one more life to love, for one more little life!

What if the way may seem so long, with stormy skies above,
The sunshine rifts the darkest gloom with one more child to
love;
With one more lullaby to sing and one more life to cheer—
Thank God a little child looks up to comfort us, my dear!

When there's a little child to love the hatreds we have felt
Before the sunshine of her face like mists of morning melt;
The day sings sweetly at its toil, and, oh, that romp at
night—
Thank God for one more life to love, for one more child of
light!

When there's a little child to love the winter turns to spring,
And everywhere the laughing heart of life begins to sing;
The added burdens do not count when in love's tender fold
There is another little life to treasure and to hold!

Letter Department

Watchman, What of the Night?

The ponderous volume of the Old Year lies closed, ready to repose in the archives of Time. Its black-bordered pages bear record as a witness against the most eventful and gravest epoch that ever darkened the world's history of Christian civilization.

Death and the war-god have grimly stalked the earth, leaving hillocks of human clay, gaunt devastation, colossal ruin, and wounded, sorrowing hearts without number in its cruel wake.

Our attention is now caught and held by the New Year,—the "Book of Days." As we gaze upon its uncut pages, with anxious minds and quickly throbbing hearts, we question: What will the mystically sealed chapters of the future reveal to us—individually, as a church, a nation, an international family?

Diplomats, doctors of political science, and specialized economists are groping in the twilight zone endeavoring to figure. What will it have to offer from out of the slaughter, the hatreds of the war and the classes, the chaotic conditions of misery? What new aspects for the onward march of the human race and the cultivation anew of those human sympathies, which, in the end, we are told will weld the whole world into one harmonious family?

This, of course, is the desire that presses close to the heart of the race, the substance of which has been ruthlessly swept backward by the obdurate hand of war. Even the faintest promise of universal restoration will make the pulse of the battle-scarred world beat with a joyous rhythm.

To-day in the world's great arena, twelve powerful armies are engaged in deadly occupation; like unleashed bloodhounds they tear at each other's vitals—brotherhood, Christianity, civilization ignored, trampled upon, forgotten!

Will the forces for peace which have been set in operation, triumph over the brute strength of the war fiend, or will that gigantic vehicle of death and destruction sweep on, carried by its own momentum, until absolute desolation reigns?

The very nature of the conditions which exist over the entire globe, loudly proclaims that the end is rapidly drawing near.

Are we ready to meet the crisis in advent of such a contingency? Are we employing the precious time allotted to us in making careful preparations to be fortified with spiritual equipment? Let us, God's chosen people, who have been privileged to become enlightened and acquainted with the secret disposition of God's mind and will regarding latter-day events, be active in erecting an indestructible spiritual structure within, which will stand impregnable and endure through the advances and desperate rush attacks of the enemy.

ROSA BEARSE ROBBINS.

What Is Our Influence?

How is our influence? is the question we ought to ask ourselves. There is no person living, great or small, but what has more or less influence upon those with whom they meet and associate. The greater our sources or responsibility the greater our influence, and our influence depends on what we are. A bitter fountain cannot send forth sweet water, neither can a mean soul send forth good influence.

So let us search out our hearts and see what they are made of. We may try to hide our evil desires, but we cannot; they will crop out and have a bearing on others. No two persons can be associated any length of time without being influenced to a certain extent by each other. We are making impressions or tracks every day. Are they for good, or are they for evil?

I often think we should have a housecleaning to see if some habit has not formed that will send out an influence that would not be for good. A careful housekeeper cleans house at least twice a year. She gives the house a general cleaning. Of course she dusts and sweeps every day, but she gives it a general overhauling at times. And so should we, and eliminate that which would have a tendency to make a bad impression; especially we of the household of faith.

So let us watch, work, and pray, that we may always send forth an influence for good. Then we will be a strength to others, others will rely upon us, and we will be able to assist God in the great work of eliminating evil from the world and establishing Zion. For God has said we cannot assist in this great work except we are humble, faithful, and full of love and charity.

Ever praying for the welfare of Zion, I remain,
One of the faith,
MRS. E. G. MAXWELL.

SPokane, WASHINGTON.

Editors Herald: The semiannual conference of Spokane District has just closed, leaving the Saints rejoicing because of the blessing we have received from our heavenly Father. Greater harmony and peace was never experienced here before. There was perfect unity in all things.

After the business of the district Sunday school association there was a program arranged by the Sunday school, Religio, and numbers from the several parts of the district. This program was a grand success, being educational for all. The Spirit seemed to rest upon the whole house, unity prevailing throughout every session. At the close of our convention we organized a district Religio. For Religio workers and all who are deprived of a local, there is the work of the home department. Get in correspondence with our superintendent, Bert E. Hart, 237 South Fiske Street, Spokane, Washington. Here stand the two great arms of the church ready for action. Our slogan is, A bigger and better district.

The conference convened Saturday at 10 a. m., with Brother F. D. Omans, district president, in charge. Reports showed a gain by baptism of over sixty, with a good prospect among the Indians. Preachers are in demand throughout the district and our work grows each year.

The district tent committee was continued. It was decided to hold a reunion in or near Valley, Idaho. There is a big tent to be bought, so all who feel able to help with any amount may do so. The names of those contributing will be read under the big tent at our next conference in July, with the amounts stated. Will your name be written there?

It should be. Send contributions to W. W. Wood, 127 South Regal Street, Spokane, Washington.

Everything looks bright in the district. The Father was pleased to send a message to our conference sacrament meeting which made us all rejoice, calling to the ministry two men of Valley, Idaho, where we expect to have a branch soon.

There has been much sickness among our members, but we are very grateful that all have been spared to us thus far. We hope our heavenly Father will hear our prayers and raise our loved ones from the bed of affliction, that we may all rejoice together as one big family.

W. W. WOOD.

OENS, SOUTH DAKOTA, November 6, 1915.

Editors Herald: I write regarding my mother, Mrs. Jennie Hodges, for whom I requested prayers a few months ago. I wish to bear testimony of the truth and goodness of God and his blessed work, and of the miraculous help mother received after suffering so terribly with heart trouble and asthma. All our efforts failed to help her. I am sure that prayer and a merciful God saved her. We feel to praise his holy name for his merciful kindness.

Hoping that the grace of God will abide with us, that we may ever be faithful, I am,

Your sister,
MRS. LORENA HAMMON.

LUCASVILLE, OHIO, November 29, 1915.

Editors Herald: I was born near Jacksontown, Jackson County, Ohio. When fourteen years old with my parents I moved to Scioto County, near Lucasville, where I have since resided. I was brought up by respectable parents, being one of ten children, eight of whom grew to manhood and womanhood; two died in infancy.

Being the oldest girl, I had the care of the younger children. Neighbors often called on mother in sickness, which left the care of the house to me. I was always glad to see mother when she returned, and never told her she had stayed too long and that I had too much to do. She was kind and always taught me to do right, emphasizing the worth of character.

I have since learned that character is better than money or education. If we can have only one of these, let us take character. Let us keep our characters clean, so that when the Savior comes he will accept us.

The children of our family are all married except myself, I being left with my parents in their last days. My mother passed away twelve years ago, father three years later, our home being broken up and my enjoyment gone.

I was baptized six years ago the fourteenth of last February, by Elder E. E. Long, confirmed by Elders Long and G. T. Griffiths. Since then I have received many spiritual blessings, though I have had some dark seasons. I am fifty-three years old and have been living alone for nineteen months. Am two miles from the church. I often stop with some of the Saints.

I ask an interest in the prayers of all that I may be found faithful in well doing.

Your sister in Christ,
MARTHA J. STRICKLAND.

ALVA, OKLAHOMA, November 22, 1915.

Editors Herald: Yesterday I closed a two weeks' meeting at Gamet, about fifteen miles northwest of Alva. I was there over three Sundays, and am glad to be able to say that the interest manifested is encouraging.

When I went to that place one year ago I could scarcely get a hearing, so strong was the prejudice toward us. I continued there for a couple of weeks and overcame in part the feeling of prejudice that ruled the lives of many. And, Brother Editors, I didn't overcome it by the use of harsh criticisms and denunciations of the people, but by manifesting the Spirit of the lowly Jesus I won my way into the lives of those people. On arriving there this time I was greeted by a well-filled house, and the attendance and interest remained excellent throughout. The universal appeal as we left was, "Come again, Brother Vanderwood."

The writer discovered a long while since that whenever we employ any means other than the spirit of love, kindness, meekness, and gentleness in dealing with the people we at once write failure in our efforts. If we arouse the spirit of fight on the part of the people we are surely not affecting them for good. But if through the Spirit of the divine Master we draw them to us, we may be assured that we can then in the course of time lead them to Christ.

We have the best thing in the world; is it not therefore worth while that we become efficient in our work so as to be able to make the proper approach unto those whom we would attempt to teach? I find that people are glad to hear the message of life when we are able to present it to them in the spirit of love and good will. Hopefully,

J. E. VANDERWOOD.

INDEPENDENCE, MISSOURI, 1302 West Lexington Street.

TRENTON, MISSOURI, November 30, 1915.

Editors Herald: We are holding our meetings in a little hall and we have the use of it only for our Sunday worship and Wednesday evening prayer service. The people here are presenting the question to us, "Why don't you people build a church to worship in?" It is thought that if we did build our membership would increase faster.

Our Religio has started a Christmas fund, and we are all going to hand in an offering December 26, and tell how we made it.

I love the latter-day work. Without it I would be most miserable.

Trenton is a town of eight thousand inhabitants. Churches of most all denominations are here. I have lived here eighteen years. Was here six years before I felt the responsibility of sending for an elder to come and preach the gospel. Elder Ammon White was the one who started the work here. Since that time there have been about thirty-five baptisms, and others are near and almost ready. I am interested in the work for Christ and the redemption of God's people.

MRS. HATTIE MCVAY PROFFIT.

313 East Eleventh Street.

MCBAINE, MISSOURI, November 30, 1915.

Editors Herald: I am a lone Saint at this place. I feel most lost at times, except for reading the HERALD and *Ensign* and meeting a few true Saints sometimes. I do not see how Saints can get along without the church papers. Among

the Saints I wish to mention Judge Lofty, of Moberly, Missouri. His talk and fatherly advice have been a great help and strength to me. I have been weak and have not lived as I should at times. I ask the Saints to pray for me that I may overcome my weakness, and that I may be an instrument in God's hands in showing others the true gospel.

I work in a store and meet a great many people, and have an opportunity to talk the gospel to them. I remember talking to a minister of Columbia, about Christ organizing his church. He denied that Christ had done so. When I quoted, "On this rock I will build my church," he said, "I haven't the time to interpret that." This man was a Baptist.

I find many people here who know nothing about the Latter Day Saints. They think we are Mormons. When I explain the difference between the Utah people and us they seem surprised. Some say "I never knew that before." I think we should always be ready to speak of the hope we have in Christ.

I live nine miles from Columbia, Missouri, on the Missouri Kansas and Texas Railroad. I would like to correspond with a physician about locating here. If any of the elders are passing through McBaine I shall be pleased to have them stop and see me. I am poor in this world's goods, but will do the best I can for one. If any of the Saints could spare a few copies of *Autumn Leaves* I would hand them out to people. By so doing we might accomplish good.

Wishing success to all the Saints, and victory to Christ's church, I remain,

Your brother,

C. E. TREMAIN.

Extracts from Letters

W. M. Young and wife of 317 South Seventh Street, Bismarck, North Dakota, write as follows: "Please publish our address in the sacred columns of the HERALD, that elders passing through may call. Should there be any Saints living in the city, will they please call? We pray that all may come up higher."

Sister Lydia M. Weegar, Buffalo, New York, writes: "On December 2, the Ladies' Aid gave a supper and Christmas sale at the home of Sister Koehler, and another the following week in a store building in the business part of town. Results were beyond our expectations. We hope to turn over a substantial amount to the building fund the first of the year, besides remembering the Children's Home, and doing good otherwise. We have a small membership, but in one way or another all have lent a helping hand toward the success of the work. We hope for increased zeal and effort the coming year."

Elder A. H. Daly writes from Steelville, Missouri, December 14: "I am opening up a new field here. My wife and I are the only Saints at this place, but we expect to do a good work. There have been two schoolhouses open to us, and I have been asked to hold a series of meetings any time I could get ready. I want to persuade Brother W. A. Smith to come here the first of the year."

No backward glance shall hinder or appall me;
A new life is begun;
And better hopes and better motives call me
Than those the past has won.

—Lillian Knapp.

News from Missions

Southeastern Mission

I have found plenty to do in this country. The Utah people have canvassed the country with their doctrines, and the worst thing I have to meet is that the people consider us the same as the Utah elders. Nearly every place I go I have to show the difference between the two churches. I have made many new openings in this country, but have baptized only a few.

I have about eighteen taking the *Ensign*. If we had a few more Brother E. Staffords to furnish the price of the paper we would soon acquaint many people with our doctrine. The thing for us to do is to distribute more literature. One or two have told me that the *Ensign* was the best thing they ever found in the line of literature. Brother Roth's sermons are fine. We have six more names to send for the *Ensign*, the parties, having promised to read it.

I organized a Sunday school here the 4th of this month with twenty-six enrolled. Brother John Richards is superintendent, and Sister A. G. Miller secretary. Several others have promised to join us. The work is in very good shape here in De Funiak Springs. I will now move on elsewhere.

If we were more free with our literature and more earnest, we would gain more friends and converts than we are now doing. I find more new openings than I can fill, and plenty of calls for literature. I am expecting the Alabama District tent in a few days, and will use it this winter. We need more young men who will sacrifice to labor for the Lord.

I spent a few weeks at Cottondale, Alford, and near Aycok, Florida, where we have many warm friends who treated us with courtesy and hospitality. I could not find a place to hold the attendance, as I was shut out of the church buildings and schoolhouses, so we went from house to house and preached. During this time my eyes became afflicted so that I had to go home, the same afflicting me for nine weeks. They are now about well, and I expect to be out again in a few days.

We were unfortunate this year in that we only secured four missionaries for this large field, but the Lord knows best. We have had success so far. There have been a good many baptized, and we have reached many who never had an opportunity to hear the gospel before. We have reason to rejoice. The work is moving in this field, slowly but surely. I hope to see the time come when we will all be more liberal with our tithing and will have more missionaries sent out, and their families better cared for.

It does my soul good to think of the coming of our dear Redeemer, when the Devil cannot deceive longer and lead astray the sons and daughters of men—when there will be no more pain, or sorrow, or tears.

I moved my family here in June. There were only three members of the church here then, but we have about twelve now besides my family. The Saints and friends of this city and the community round about have been good to my family. We did not have to buy any fruit or vegetables. One good Baptist sister gave us twelve quarts of peaches, and a man gave me a bushel of plums and a bushel of pears. Several gave us potatoes and syrup. God has truly blessed us this year with his Spirit, as well as temporally and physically. He has a people in this country, and we are doing all we can to seek them out from among the world.

The people of the South are oppressed financially from the results of the war. It is truly the time Paul referred to in 2 Timothy 3, and to which James referred in James 5. Seeing that these things are coming to pass, let us live up to

our ideals and rejoice, for we know that our Redeemer draweth nigh.

In the conflict for the onward march of the redemption of Zion,

A. G. MILLER.

DE FUNIAK SPRINGS, FLORIDA.

Western Nebraska and Black Hills

When finances is involved people expect some kind of a report. On leaving this field at the close of last year's work, meeting with Brother Prettyman, I consulted with him as to probable use of tent used in the Nebraska portion. He assured me it would be needed there. If it had not been, the cost of shipping back and forth would soon amount to the price of a tent.

I determined, therefore, to secure one for the Black Hills territory. This has been accomplished at a cost of one hundred thirty-two dollars and forty-nine cents. The equipment is a 28 by 28 square tent, seven-foot wall, with twenty-foot center pole. Top 12-ounce double-filled army duck, sides 8-ounce, double filled. Living tent of same material 10 by 12. (The poles were secured in the woods, stakes also.) There are twenty-four collapsible or folding slat seats, attractive, comfortable, and durable, six feet long. This is far the best outfit I have seen operated by us.

Bought in August, and the season having been disastrously wet, it was bought fifty dollars under price by various firms in June, of the South Omaha Tent and Awning Company, Omaha Nebraska. (Try them if buying.)

The Spearfish Saints put up fifty dollars, and on the day promised. At the time of purchase it fell to me to furnish most of the rest. This has been reduced, till if twenty dollars subscribed yet due shall come in, there will be something over for needed articles of equipment. Long delayed subscriptions are quite uncertain. The tent was pitched in Spearfish, August 23, and operated till November 1.

The latter weeks a stove was used successfully, but extreme care had to be taken, and then three spark holes appeared. The attendance was not large at any time, and varied much. Saturday and Monday evenings we held no services. The Spearfish Saints had maintained their Sunday school, which was transferred to the tent. They had also maintained their prayer service till the tent season. Excellent song service was rendered.

Most of the time excellent loyalty was shown in attendance, justifiable hindrance sometimes preventing, but not always. Saints can feel it as well as see it, when attendance is light,—as also can preacher and visitor. The novelty of "ladies in charge of tent afternoons" was tried, to extend sociability and secure its advantages (as also to relieve the preacher). This lapsed, owing to limited results. During its continuance it was sweet relief to the preacher, who had had previous tent experience that reduced largely its novelty.

The preacher was well maintained. Three were added by baptism, Brother F. M. Newton and Sister Mildred Plumb on the first Sunday, and on the last Sunday Sister Florence Fasbender, in attendance at high school. She had been taunted for attendance by schoolmates, but with true courage, born of conviction of the truth, fearlessly did her duty. Her parents did not object, though distant, and only knowing of the faith through her report. Quite a few were interested, and may come later. This was the pleasantest season of tent experience I ever had. On November 1 the tent was stored.

On November 2 Brother Donald Plumb and wife, Sisters

Newton and Mabbott, took their first missionary trip, delivering the preacher at Elder A. L. Gurwell's, some thirty miles distant, where Brother Gurwell had worked for five years, and is raising his family commendably, not forgetting the family altar, as many do. His two younger sons were baptized, completing the family. Some are interested there.

Brother Gurwell conveyed me twenty-eight miles to the home of Brother Erwin Dicky, who had journeyed thirty-five miles and put in two nights at tent. Brother Dicky had been a teacher in the Sunday school and had made friends. A good hearing was offered. Some interested. Ground broken in these two places offers good room for the tent next season.

The Spearfish Saints are building a church, nearing the roofing stage, but meager details have reached me. They may believe in keeping secrets, and no doubt will report when ready.

In bonds,

R. ETZENHOUSER.

VALE, SOUTH DAKOTA, December 20, 1915.

Central Illinois

With the aid of the Saints, Brother R. L. Fulk and the writer have been enabled to effect a new opening at Virginia, and also at Browning. During these tent meetings we laid the foundation for future work. Elder Roy Burton, of Snicarte Branch, has followed up our effort at Virginia and has baptized five excellent people. We hope soon to see them organized into a Sunday school.

While we were at Browning with the tent, members of the so-called Church of Christ challenged us for discussion. Brother E. E. Long was sent to attend to their case. The debate was set for December 7. Four propositions were debated. The two churches, Book of Mormon, and the Bible—the complete and final revelation of God to man.

Elder W. G. Roberts was the man selected by the Campbellites to defend their claims. Just prior to commencing the debate we had a circular printed signed by two of the Campbellites and ourselves, advertising a clean debate.

Roberts killed himself the first night by his ungentlemanly methods. Brother Long, by his gentlemanly demeanor, and clear-cut Bible arguments, won the respect of the people. Roberts on the fourth proposition instead of debating the Bible proposition, which he had signed and which we had in our possession, wrote out another proposition and forged Brother Long's name to it. He added the three words, "essential to salvation." This was done of course merely for a catch, so that he could make it appear that Brother Long was denying the authenticity of the Scriptures. Brother Long denied the proposition which Roberts signed in our presence, without these three added words. Roberts left Browning, Illinois, disgraced. One good citizen of Browning was heard to say: "Elder Long can leave with his head up, but Roberts cannot."

Brother Long made a good defense. Many friends were made for the cause. Quite a number were anxious to have Brother Long preach after the debate. The theater building was secured, and the next day, being Sunday, Brother Long occupied both in the afternoon and at night before large audiences. At the close of the night service one of the leading citizens came up with tears rolling down his cheeks and asking for baptism. And I am satisfied there are more yet to follow.

Thus closed an interesting debate. I acted as moderator for Elder Long, and Mr. Rhoady acted for Mr. Roberts. Debates sometimes are necessary, as in this case, and in many

new fields. And I think Roberts should be met as long as his church indorses him.

We are encouraged over the present prospects of developing the work in new places. However, as Christmastide draws near we are thinking to-day of the familiar scenes experienced by those who are privileged to mingle with loved ones around the family hearthstone.

Still in the conflict,

A. M. BAKER.

BEARDSTOWN, ILLINOIS, 1105 South Monroe Street, Mission address.

Sweden

Perchance a few words from this part of the world would be interesting to those that have the work at heart in this mission.

I am the only missionary laboring in this country, since our brethren, Okerlind and Hansen, left for their homes in the United States. It is rather a large territory for one man yet I am willing to do what I can that the cause of Christ shall be made known among my fellow men.

A little while ago I was up to our capital city to look after the interest of the work at that place. I found the few Saints living there, the fruit of Brother Okerlind's labor, manifesting quite an interest in the work. It was their desire that I should come. I held as many meetings as it was consistent for me to do, and besides I visited some who had become friendly to the cause, to whom I had the privilege of explaining the gospel further. I sincerely hope that these will in time accept the gospel of Jesus Christ. For different reasons I could not stay very long at this time. On my way home I visited a family of Saints who now live in Norrkoping, but who lived in Helsingborg before, where I baptized them some three years ago. I was welcomed to their home, where I preached three times and partook of the Lord's supper with them. It is truly a pleasure to meet true Saints who have learned to love this blessed gospel of Jesus Christ, which has been confirmed to us through revelation in these last days.

Because of labor done at other places the last two years, not much gospel work has been done at this place where I live. Getting back from Stockholm, I concluded to try to hold some meetings here, and am glad to say our effort turned out well. Quite a few have attended, and have manifested considerable interest, and I hope that I shall be able to do some good yet at this place, and also at other places I may be able to visit.

While at Stockholm I visited a man who had organized a church of his own some two years ago. I visited him because some of our people had been out to hear him and thought he was a nice man, and told me among other things he believed in the gospel powers, such as prophecy, healing, speaking in tongues, etc. This man was turned out of the Baptist Church because he dared to believe a little more gospel truth than the Baptist believed in, and now he has taken upon himself to build a new church.

In my conversation with him I asked him if he believed in the Bible way of organizing a church, namely, with apostles, prophets, teachers, elders, etc., to which he replied that he did not believe in more than twelve apostles, because the new Jerusalem had only twelve gates, with one of the apostles' names on each gate, and for that reason there could not be any more apostles. I called his attention to the fact that the New Testament recorded twenty apostles, but only twelve at a time. He made no answer to that, but I had

found out that this church builder did not believe all the truth; and should not wonder if he would excommunicate one of his elders should he dare to contend that the church ought to have twelve apostles,—as he himself was excommunicated from the Baptist Church. I believe he would.

I told the gentleman that eighty-five years ago Joseph Smith announced to the world that he believed in the gospel powers, and that the signs should follow those that believe the true gospel of Jesus Christ; and furthermore, that he organized under God's direction, a church with all the officers, apostles, with the rest, and that since that time the fullness of the gospel of Jesus Christ has been preached and many have accepted it, and are rejoicing therein. I also told him about the "sealed book" that came forth, and then left him, because he said he was a busy man.

The prospect for gospel work is better than at any time before, although the great war is raging not so very far from here. We are made to feel the effect of it because of close times, as nearly all life's necessities are fifty per cent and more higher than they were before the war broke out. As a consequence many people are suffering, and it seems the end is not yet.

Before I close I wish to acknowledge receipt of six dollars from a Sister Larson, Logan, Utah. I am glad that some of our Scandinavian Saints are beginning to see what an amount of good a few dollars will do. At the rate of sixty-eight cents per meeting I could preach eight gospel sermons with those six dollars, and plant much gospel seed in human hearts. We cannot all preach, but we can all do a little to help the work along. I believe the work would be more onward if a little means were put in our hands to pay for halls to preach in. As it now is, a good deal of the time has to be spent in going from house to house, giving out tracts and talking to people, and this is surely slow work. Yet I am willing to continue that way and do the best I can, God being my helper.

With best wishes to all workers for Zion's cause, I remain,
Your brother in gospel bonds,

C. A. SWENSON.

FURNTORPSGATAN 63, HELSINGBORG, SWEDEN.

News from Branches

Perry, Iowa

Since our last communication, we have had the pleasure of a visit from Elder J. S. Roth. On account of the approaching Christmas festivities, it was thought unwise to arrange for a series of meetings at this visit. On Sunday, December 19, Brother Roth occupied both morning and evening. In the evening quite a number of interested outsiders as well as some who have been very much opposed to us, listened to his sermon on the judgment, which was quite a revelation to those who had never heard our message. On account of his age, wide experience and thorough study of the gospel, Brother Roth's visits are always looked forward to by the Perry Saints.

As we reviewed our last year's work at the annual business meeting, it was a matter of congratulation that much has been accomplished toward placing our branch on a higher plane. We have entertained the district conference, dedicated our little church, and recently made a number of improvements. Those of our membership residing here are active workers, and our financial matters are in good shape. Our numbers are increasing, and, with a number of honest in-

vestigators, we feel that we have truly been blessed, and hope for a pleasant and profitable New Year for ourselves as well as those likewise engaged.

The cantata "Santa Claus' Dream" was rendered by the Sunday school on Christmas evening. A well-filled house enjoyed the same. Many who had never visited our church were present and expressed their surprise and pleasure at the ability of our little band of children. Those who have assisted in the development of the children along the lines of appearing before an audience feel a justifiable pride and satisfaction in giving these young people the opportunity to acquire an ease and grace in public that will be a great help to them in whatever place they may occupy in the church in future years of activity.

The happiness of the children was subdued by a feeling of sadness because of the absence of one of their number, whose spirit returned to the bosom of the Master only the day before, Little Margaret, the nine-year-old daughter of Brother and Sister Johnson, having passed away after a few days' illness with scarlet fever. While the membership felt the deepest sympathy for the family and every heart went out to them in their grief, friends could offer but little assistance to comfort them, and could only commend them to the loving care of an all-wise and tender Father.

CORRESPONDENT.

Detroit, Michigan

All who pass here and visit us will say that Detroit, as regards the Saints and church work, is still alive to the motto of making conditions so that it is truly a place "where life is worth living."

With a membership which is nearing the five hundred mark, things of course ought to be alive. However, like most places, we have a few who are leaners instead of workers. But by the sacrificing efforts of various members of the priesthood and others, the sweet truths of the gospel are being carried to the honest-hearted souls among us, who are accepting it and yielding obedience to the command to seek the watery grave and there find the peace and solace so long sought.

We have now three Religio locals, two Sunday schools and a mission church, besides the central church here; so the work is indeed on the upward trend.

We share with others in rejoicing when we read the item concerning Lamoni having a Christmas Offering of over \$500. Detroiters are making good progress in this matter; in our main school the membership is about one hundred and eighty, and nearly all are giving regularly two cents a Sunday towards this fund. We have now for the 1915 offering about \$150, which is, we think, a good showing compared to the seven dollars from here three or four years back. System and thoroughness bring results. This is an example of the effect of a penny a week from each.

A suggestion to Saints or friends who come to Detroit, or for that matter any other city: We often run across those who have been several months in town, who say the reason they have not come to service was because they did not know the location of the church. Some we have located by reason of friends sending us their name and address. If you have a brother, sister or friend in Detroit who does not attend the meetings, write us and we will try and have some one call on them. There is no need for anyone to remain a week in a town without locating the church. First, try the city directory, under list of churches. Second, try the city guide book, if they have one. Third, look in the newspapers

on Saturdays under church advertisements or church notes; we always have a standing ad in the papers, with place and time of service.

Before you start for town, a letter to the pastor would doubtless bring you a lot of information, and you would have another friend to whom you could go for advice, etc. I have often thought local church officers were not availing themselves of all they could in the line of duties performed, when members left their midst to go to larger towns, and they didn't take the trouble to see that they knew where the church was. Only a moment's time to write a few lines on a card and send it to the pastor of the church in that town, with the transient's name and address, would put them in touch with the Saint. Thus we would really be practicing the theory that we all love each other as ourselves.

A Saint coming to a strange city, especially a young Saint, would find much pleasure in getting in touch with the church at once. He will have the companionship of a crowd of others, and thus not be a stranger. They might aid him also regarding a position and abiding place, and a lot of things, little in themselves, but which count for much.

With the hope that each Saint will find more avenues for service, and will do his part in this new year of 1916 as never before, I am,

WILLIAM F. SAGE.

600 Lycaste Avenue, January 1, 1916.

Los Angeles, California

On December 8, the Los Angeles Branch held its annual business meeting, presided over by our missionary in charge, Brother Rushton. The meeting proved to be a long one, although only the usual volume of business was transacted.

The following presiding officers were chosen to occupy for the coming year: President, V. M. Goodrich; priest, Peter Kauffman; teacher, Brother Spencer; deacon, Nels Paulson; secretary, Ray Knowlton; librarian and correspondent, Sister E. Switzer. Provision was made for the ordination of Brother W. Burton to the office of deacon. The graces of good will and brotherly kindness were instilled into the minds of the assembly before the meeting was opened, by a short but pointed address by Brother J. W. Rushton.

One of the best items of interest to give the Saints is the apparent full return to health and activity of our esteemed pastor, Brother Goodrich, who has been greatly handicapped for many months by very poor health. On December 26, he addressed the Los Angeles Saints both morning and evening, showing that he is well on the road to efficient service once more.

The Long Beach Mission is growing steadily under the care of Elder R. T. Cooper, who has moved to the beach in order to more fully devote himself to his work there. May the Lord bless his efforts.

Our Christmas entertainment was in charge of the Sunday school, and was well rendered, and appreciated by a very large audience.

The prayers of the Saints are asked for the sick in our branch. We pray that all our sick ones may be healed soon.

Much good is being accomplished in this district, we believe, by our missionary in charge, Brother J. W. Rushton. His conciliatory policies and his emphatic enunciation of the gospel principles are meeting with the hearty approval of the Saints.

The good literature committee is working on a publicity campaign for the year 1916. You will hear more of this later.

That the coming year may bring greater results than ever before, both in acquiring new members and in uniting

the Saints in a stronger cooperative body as a whole, is our sincere prayer.

ELLA M. SWITZER.

Burlington, Iowa

The ladies' aids of Burlington united in a bazaar on November 18, 19, and 20, which proved a success in more ways than one. Financially, it resulted in about \$135 clear, after expenses and tithing were paid; and we feel that the results of "missionary work" done cannot well be measured. Tracts went out with each purchase, and a number of interesting experiences were related by those who met and talked with the visitors and purchasers. Brother Williams was on hand much of the time to lend able assistance in this part of the work. And the prayers that were offered for the success of the effort and spreading of our message, were united and earnest.

Brother Frederick A. Smith held a series of meetings here, beginning November 28, and continuing until December 10. His sermons afforded a veritable feast of good things, and the interest held well throughout—part of the time the house was filled to its capacity. We have reason to believe that opposition and prejudice which had existed in some cases was broken down, and much was done, both in strengthening the branch, and carrying the word to others.

Brother Smith's daughter, Sister Freda, accompanied him to assist with his patriarchal work. On Saturday evening, December 4, the Plus Ultra Religio class met at the home of Brother Williams, for a social evening with her.

Brother L. G. Holloway stopped over in Burlington from Friday, the 10th, to Sunday, speaking for us Sunday evening,—a clear, logical sermon on the "Evidences of Christianity." It was the sort that "tastes like more."

Brother C. E. Willey and wife of Lamoni were here during a part of the series of meetings, Brother Willey assisting at one service.

The Christmas program rendered by the Sunday school Sunday evening, December 26, was exceptionally good. It has been feared that with the amount of sickness prevalent some would be unable to take their parts, but all were there, and there was not a slip to mar the evening. Much of the program was taken from the leaflet put out by the Herald Publishing House, and one of the most attractive features of the program was the star drill.

We missed the presence of Brother and Sister Williams and daughter for the Christmas season, but recognized the claim on them of former home ties and relatives at Hite-man, Iowa. We hope to have them with us again for the first Sunday of the New Year.

December 30, 1915.

CORRESPONDENT.

Bothwell, Ontario

As it is a long time since I have seen anything in your columns from this district I think it is time some one was waking up to the situation. I am more interested in Zone Branch, of which I am a member. We are trying to do our part as a little band of Saints, and I believe that our branch is in as good a condition as it has been for some years.

We have been meeting in an upstairs hall for the last six or seven years in Bothwell, under very unfavorable circumstances. Last fall we were asked to build a church building here in town. The original church building and home of our branch was at Zone Center, about three and one half miles from town. It was built about twelve years ago, in the

time of Brother A. Leverton and of the late Brother John Taylor.

At the time the church there was built there was a fair-sized membership living near there, but many of the families have moved away and seems to be little use for it now. In compliance with instructions, we have moved forward and purchased a beautiful site, the best we think in the town. We expect to get started toward building in the early spring, and expect to put up a red pressed brick building. Conference is billed for Bothwell next fall, and some of us are hoping to have the church ready to open at that time.

So far as we can discern things are moving along quietly in the district. Our reunion this year was counted the best yet, and we hope they may continue. We had the president of the mission, Brother Curtis, and also Brother R. C. Russell with us, as well as several others of the missionary force, all of which went to make the reunion a success.

As the months and years go by, the church and its associations become dearer to us, and we feel like striving on that we may accomplish the work the Master requires of us. Ever praying for the onward march of the gospel, I remain,

Your brother and coworker,

JOHN C. DENT.

December 29, 1915.

Miscellaneous Department

Conference Minutes

NORTHEASTERN MISSOURI.—Bevier, November 20. Bevier, Higbee, Menefee reported. Bishop's agent and district treasurer's reports audited and found correct. Brother C. S. Chase was recommended for appointment as district chorister. Delegates to General Conference: Sisters A. M. Chase, and Helen Davis, M. F. Gowell, W. B. Richards, D. E. Tucker. John Eli and A. M. Chase selected alternates. Adjourned to meet at Bevier, in June, at call of district president. William C. Chapman, secretary.

MINNESOTA.—November 6, Minneapolis. Reports: Minneapolis 133, Bemidji 72, Union 190, Audubon 157. Delegates selected to General Conference: B. S. Lambkin, W. E. Atkinson, J. A. Gillen, Birch Whiting. B. S. Lambkin was recommended for district chorister. Adjourned to meet at Clitherall, last Saturday of reunion in June. Lester Whiting, secretary.

Conference Notices

Southern Wisconsin, February 5 and 6, at East Delavan Saints' church, one mile north of Williams Bay, Wisconsin. J. F. Curtis is expected. Those coming notify either Howard or Roy Delap, Elkhorn, Wisconsin, R. F. D., or Fred Ball, Delavan, Wisconsin, R. F. D., whether you come to Elkhorn or Delavan on the Chicago, Milwaukee, Saint Paul or to Williams on the Northwestern. Send statistical and ministerial reports at least one week before conference, to secretary, Mrs. Audrey Dutton, Evansville, Wisconsin.

Youngstown-Sharon, January 29 and 30, Saints' chapel, Elms Street, Sharon, Pennsylvania. It is expected that all branches will be represented. Martin Ahlstrom, president.

Massachusetts, with Fall River Saints, February 5 and 6. Election of officers. Reports expected from all officers, quorums, district Sunday school, and Religio. Branch historians are requested to send reports to district historian by January 15. All reports should be in hands of district secretary by January 22. W. A. Sinclair, secretary, 166 Pearl Street, Winter Hill, Massachusetts.

Pottawattamie, meets January 30, 10.30 a. m., Council Bluffs. Business session the 31st. Election of officers and delegates to General Conference. Send reports and other business papers to undersigned by January 23. J. Charles Jensen, secretary.

Northwestern Kansas, with Twin Creek Branch, Union Star Church, March 10 and 11. Trains will be met by auto at Osborne, March 9. Send reports to J. B. Ansley, Osborne, Kansas. J. B. Ansley, secretary, F. E. Taylor, president.

Ohio, February 19 and 20, First Church, Columbus, corner Thompson Street and Medary Avenue. Sunday school and

Religio meet day previous. Charles E. Robert, secretary, 537 Winter Street, Dayton, Ohio.

Mobile, March 4 and 5, Bay Minette, Alabama. Institute and educational work planned. Selection of delegates to General Conference. A. E. Warr, president.

Southern California, at San Bernardino, February 26, 10 a. m. Branches are urged to appoint delegates who can and will attend. We desire a full representation. Missionary in charge John W. Rushton will be present. Election of delegates to the General Conference and routine business. Members of the priesthood are expected to be present wherever possible. Thomas W. Williams, president.

Convention Notices

Youngstown-Sharon Sunday school and Religio, January 28, Sharon, Pennsylvania. John C. Jones, secretary, 91 Ormand Avenue, Sharon, Pennsylvania.

Far West Sunday school and Religio, January 15 and 16, Cameron, Missouri. Election of officers and delegates to General Conventions. Send reports and credentials promptly. Ruby Jackson, secretary Sunday school, Saint Joseph, Missouri; Elmer Armstrong, secretary Religio, Cameron, Missouri.

Mobile Sunday school and Religio, March 3, 9 a. m., Bay Minette, Alabama. Election of officers and delegates to General Conventions. Large attendance solicited. A. E. Warr, superintendent.

Saskatchewan Religio, January 27, Saskatoon, in Nutana Odd Fellows' Hall. Accommodations as per Saskatchewan conference notice. Come and bring a friend. A. B. Taylor, president; Joseph Bates, secretary.

Saskatchewan Sunday school, January 28, Saskatoon, in Nutana Odd Fellows' Hall. Accommodations as per Saskatchewan conference notice. To all we assure a pleasant Thomas W. Williams, president.

Quorum Notices

NORTHEASTERN ILLINOIS ELDERS

Quorum meets at 4416 Gladys Avenue, Chicago, January 22 or 23, during Northeastern Illinois conference.

P. G. FAIRBANKS, *Secretary.*

CHICAGO, ILLINOIS, 4039 West Van Buren Street.

Correction

Page 2004, General Conference Minutes under cash donations, should read, J. S. Roth \$5, and J. S. Roth \$10, instead of J. S. Ross in both cases.

A. H. PARSONS, *Secretary Sanitarium Board.*

Notice of Release

Notice is hereby given that J. L. Parker, under appointment to Des Moines District, has by his own request been released for the conference year.

J. A. GILLEN, *Minister in Charge.*

F. M. SMITH, *President.*

Eastern Michigan Auxiliary

Owing to resignation of secretary, Mrs. Paul Bellisle, another has been appointed, Nettie Gault, 276 Hecla Avenue, Detroit, Michigan. All communications pertaining to secretary's work should be directed to her. Mrs. Elizabeth Plato, president.

Died

BINSTEAD.—Ann Hawkins, born March 27, 1835, at Towcester, North Hampshire, England; died January 1, 1913, at her home near Plattsburg, Missouri, where she had resided for 52 years. This was the first death in the immediate family. Deceased came to America in 1857. Married Emmanuel Binstead in 1859. Survived by husband, 5 sons, 3 daughters: William E., P. J., Mrs. B. W. Summerfield, Stewartsville, Missouri; Mrs. John Sims, Lathrop, Missouri; G. D., Adrian, Missouri; S. J., Emma S., A. T., Plattsburg. One brother Henry, and other relatives also survive. Confirmed in the Episcopal Church when 14 years old. United

with Reorganized Church in 1869, baptized by R. A. Marchant, confirmed by William Summerfield and J. S. Lee. She lived a faithful and consistent life. Services at the home by D. E. Powell, interment in Plattsburg Cemetery.

JOHNSON.—Margaret J., daughter of Brother and Sister Pete Johnson, born December 8, 1906, at Harlan, Iowa; died at the home, Perry, Iowa, December 24, 1915. Baptized at Perry, Iowa, November 7, 1915, by D. T. Williams. She was a bright and winsome little girl, and will be greatly missed from her place at Sunday school and Religio. With her parents are left to mourn one brother Harold; one sister Bernice. Interment at Harlan.

STANLEY.—Jacob Stanley, born April 12, 1845, Dudley, England; died at Taylorville, Illinois. Came to America 42 years ago, and settled at Streator, Illinois. Moved to Taylorville in March, 1904. Married Margaret Wonders at Streator, who with the following children survive: John, Thomas, and Mrs. Maud Van Hooser, of Taylorville, Illinois; Mrs. Mary Bee, of Barnett, Missouri. One brother and one sister in England survive. Baptized September 29, 1870, at Kewanee, Illinois, by Thomas Weeks, confirmed by John Chisnell. Ordained elder April 15, 1877, at Streator, by John S. Kier. Deceased was a loving husband and father, faithful to the church till the last. Sermon by Luther Simpson, assisted by Elder Izatt. Interment at Oak Hill Cemetery, Taylorville, January 1, 1916.

RIMMER.—Jesse Edwin, son of Jesse and Rachel Rimmer, born September 27, 1915, near Atlantic, Iowa; passed beyond, October 11, 1915. Services at Gallands Grove, by D. R. Chambers.

The January "Review"

George Harvey contributes to the January *North American Review* the first of a series of editorial articles embodying the result of his observations during his recent European trip. Colonel Harvey's impressions are presented in the current number of the *Review* in the form of a series of sharply etched pen-pictures, remarkable for their vividness, their dramatic intensity, and their depth of feeling and conviction. No more striking and illuminating portrayal of present conditions in England has appeared since the war began. What is a merchant marine? It is, says Lincoln Colcord, in an admirable article, far more than a fleet of ships—"it is quite as much the men who own them; above all, it is the concrete expression of an extensive maritime impulse and activity in the nation at large." These things, says Mr. Colcord, are to seek in this country. He considers the question whether, indeed, the creation of a merchant marine is possible for America. An even more disconcerting article than Mr. Colcord's is another one of the series of notable papers on naval problems that Rear-Admiral Fiske has been contributing to recent numbers of the *Review*. In this, in the course of a discussion of "Naval principles," he raises the disturbing question whether it is not already "too late" for us to take effective naval action against the danger which, he believes, the future holds for us. What is the truth, the veritable "inside story," about that famous and much misunderstood affair, the Chicago and Alton transaction, and the part played in it by the late E. H. Harriman? George Kennan reveals some surprising facts about the case. In a discussion of the duties and obligations of the United States in the matter of the Colombian Treaty, a writer of importance and unquestioned authority, but cloaking his identity under the pseudonym of "Latin-American," presents some views which will not be pleasant reading for honorable Americans; nor will the Reverend Percy Stickney Grant's article on "The open forum movement" please Americans of conventionally orthodox views regarding the attitude of the church toward modern problems of sociology and economics. In "Suffrage and prohibition," L. Ames Brown asks whether an extension of the franchise among women helps the "wets" or the "drys." "Saul of Tarsus" is the title of a brilliant piece of analytical criticism directed against the Apostle Paul, and raising the query: Was Paul a Christian? Two purely literary features of value are a charming essay by Florence L. Ravenel on "Great women's daughters," and a poem of singular dramatic power and pathos, shot through with spiritual beauty, by Hermann Hagedorn—"The fugitive." Lawrence Gilman contributes his customary illuminating reviews of plays, music, and "The book of the month"; and that always enlivening department, Letters to the Editor, contains, as always, much interesting reading matter.

Behind War's Screen in Holy Land

Armenia, the martyr nation, is riveting the horror-stricken attention of the Christian world, and throwing into the limelight the dark deeds of the present possessors of the Holy Land. Doctor William T. Ellis, the eminent journalist and traveler, knows the past and present situation of the Armenians and their murderers as few Americans do. He will write for *The Sunday School Times* a series of six articles, which will answer these absorbingly interesting questions about the Holy Land, and will include also; "The Story of Armenian Christians from the beginning." "What the other eastern churches are, and were." "Some religious aspects of the most interesting city in the world—Constantinople." "America in the land of the Bible, and what she has done for Armenians." All the latest news-facts of importance from the massacre fields. In planning this series it has been the desire of Doctor Ellis and the editor of *The Sunday School Times* to put before American Christians the facts that should be known in connection with the unparalleled situation in the land where Turkey holds sway. A free specimen copy of the *Times* containing one of these soul-stirring and informing articles will be sent to any interested person on receipt of a post card request mentioning this paper, and addressed to The Sunday School Times Company, 1031 Walnut Street, Philadelphia, Pennsylvania.

Book Reviews

GLEIG'S WONDERFUL BOOK CONCERNING THE MOST WONDERFUL BOOK IN THE WORLD.—Reverend George Robert Gleig, M. A., Introduction by Sylvanus Stall, D. D., 740 pp., \$1.80 net. Vir Publishing Company, Philadelphia. The editor of this book, Doctor Stall, who was ever a staunch defender of the inspiration and authenticity of the Bible, in his message in the Introduction, in view of his recent death, seems to speak as a voice from the grave when he says: "Forty-five years ago, while a sophomore at college, as one of a committee I was engaged in re-cataloguing a large library connected with the literary society of which I was a member. While thus engaged I came upon two small volumes in which Gleig's History of the Bible was originally issued in 1831. Mousing, as I did, into most of the books, these two volumes held my attention. I took them to my room and studied them carefully. Then, as to-day, current literature and the college class-room teemed with the fleeting fancies and mistaken guesses of men whose principal claim for consideration consisted in their attacks upon the foundation of religious conviction and Christian faith. For all this I found in the volume now in hand an adequate antidote. I had previously passed through a severe trial of my faith in the divinity of Jesus Christ, but since the days when I found and read Mr. Gleig's book, Satan has never again been able to shake my faith in the Bible as the inspired Word of God, or the divinity of Jesus Christ, or his atoning work as the Savior of the lost sinner. Indeed these two little volumes moulded and fashioned my religious life and character perhaps more than any other books which I have ever read, and they have never lost their place or influence in my life." In this book, Reverend Gleig follows the Bible narrative, dealing with the principal events and incidents from Genesis to Revelation. The author has a charm of style and diction which distinguishes him as among the best of writers. Reverend Gleig was of that class who believe the Bible is either all true or not true at all. This book will therefore be denounced by a class of so-called "scientists" as unscientific and out-of-date, because scriptural, and by a certain class of ecclesiastics who substitute their own conjectures concerning scriptural teachings for plain, manifest teachings of the Scriptures themselves. But, it will be hailed and welcomed by a much larger class who are tired of the "theories," "conjectures," and "guesses," which are so often called scientific, but which are soon found to be unscientific and false, and consequently pass on only to give place to more theories, conjectures and guesses. The author saw clearly that to substitute human conjectures in place of Bible declarations is only to multiply difficulties a thousand-fold.

HUMAN IMMORTALITY AND PREEXISTENCE.—J. Ellis McTaggart. Longmans, Green and Company, New York City. 90 cents. Mr. McTaggart has his Litt. D. from Cambridge, and his LL. D. from Saint Andrews, and is Fellow and Lecturer of Trinity College in Cambridge, and Fellow of the British Academy. A book of 119 pages, devoted to the study of the possibility of human immortality and the allied question of preexistence.

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Sister Estella Wight, the author, has woven commonplace events, such as all of us know, into a pleasing story fabric which brings out many of our church doctrines in a convincing light.

The story was finished in the Christmas number of the *Stepping Stones*. The book is a very nice product of the printer's art. Order now.

HERALD PUBLISHING HOUSE, Lamoni, Iowa

THE WHITE SLAVES OF LONDON.—W. N. Willis. Richard C. Badger, Boston. \$1. Dedicated to the Lord Bishop of London, contains a letter of introduction from the Lord Bishop, also incorporates an appeal to the British Nation from the Archbishop of Canterbury, the Lord Bishop of Birmingham, and Mrs. Bramwell Booth. A study of the social evil in the great city of London.

THE STORY OF OUR BIBLE, HOW IT GREW AND WHAT IT IS.—Harold B. Hunting. Charles Scribner's Sons, New York

City. Back of the Bible is a fascinating story—a story of the men and women who wrote it. A story of the life of the people as it is written book by book. The account of the New Testament is given first and not in its chronological order, the author evidently feeling that interest of the reader may thus be more easily aroused at the start. The book contains some interesting illustrations of ancient writings, sticks, scrolls, etc. A beautifully printed and bound volume that should be interesting and profitable to Bible students.

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THE SAINTS' HERALD

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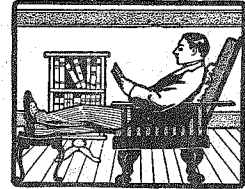
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.



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

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Editorial

THE PARABLE OF THE PRODIGAL SON

(Sermon preached by Elbert A. Smith, September 5, 1915, at the Lamoni Stake Reunion, Lamoni, Iowa. Reported by Winsome Smith. Scripture Reading, Parable of the Prodigal Son, Luke 15: 11-32.)

The parable that I have read to you this afternoon is commonly called the parable of the prodigal son. It is sometimes referred to as the parable of the son that was lost. It occurs as the third in a series of parables that are called the lost and found parables: the first of these being the story of the sheep that was lost; the second, the piece of money that was lost; and the third, that of the prodigal son who was lost.

Jesus had a custom of putting his truths into story form. They were short stories. He evidently endeavored to make them so striking that they would never be forgotten, and he succeeded. So long as humanity endures, the parables of Jesus will be classic.

He endeavored to make them simple, so that even a little child could understand them. Now perhaps I had better change that a little.

I was requested to address the young people at the Saint Louis reunion recently, and in the beginning of my address I said, "This is to be an address to the young people, but I will try to make it so plain and simple that even the older people can understand it."

They thought I was joking, but I was more than half in earnest. Sometimes we get so old and so positive and so wise that we cannot perceive a new truth. Philip Cook, our Indian brother, said, "Old horses have stiff necks." He was talking to the joint council of the Presidency and Twelve. We were trying to convert him from some Indian customs, while he was trying to convert us to those same customs; and when he failed, he said: "Well, old horses have stiff necks."

I am reminded that Joseph Smith at the age of fifteen found his way through a theological muddle that the older heads could not solve. It was so very simple it required a childlike faith, that was all; so

he said, "I will go to God and ask him," and that was all there was to it. That was too simple for the older heads. They said, "Why do that when we have all these libraries and all these hired preachers?"

At the age of twelve years Jesus confounded the lawyers. He said, "I must be about my Father's business." They were about their own business. And thus we find that, as Jesus said, we must become as little children. So Jesus himself addressed his message in plain and simple language, that even the older people can understand if they will.

Probably this parable is among the most remarkable of the parables that Jesus taught. I have an estimate of it in the writings of Farrar:

Never certainly in human language was so much—such a world of love and wisdom and tenderness—compressed into such few immortal words. Every line, every touch of the picture is full of beautiful, eternal significance. The poor boy's presumptuous claim for all that life could give him—the leaving of the old home—the journey to a far country—the brief spasm of "enjoyment" there—the mighty famine in the land—the premature exhaustion of all that could make life noble and endurable—the abysmal degradation and unutterable misery that followed—the coming to himself, and recollection of all that he had left behind—the return in heart-broken penitence and deep humility—passion and tenderness over this poor returning prodigal—the ringing joy of the whole household over him who had been loved and lost, and had now come home—the unjust jealousy and mean complaint of the elder brother—and then that close of the parable in a strain of music—"Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; was lost, and is found"—all this indeed is a divine epitome of the wandering of man and the love of God, such as no literature has ever equaled, such as no ear of man has ever heard elsewhere. Put in the one scale all that Confucius, or Sakya, Mouni, or Zoroaster, or Socrates, ever wrote or said—and they wrote and said many beautiful and holy words—and put in the other the Parable of the Prodigal Son alone, with all that this single parable connotes and means, and can any candid spirit doubt which scale would outweigh the other in eternal preciousness—in divine adaptation to the wants of man?—The Life of Christ, p. 339.

AN AGE-OLD TYPE

Three kinds of characters appear in this parable. Naturally the one that attracts our attention first is that of the prodigal son, and in presenting him Je-

sus presented a type that is almost as old as humanity. I presume that every little village in Judea had its typical prodigal son. Possibly every family had at least one member who had some of the characteristics of the prodigal.

It is said that every flock has one black sheep, and we might add that every sheep is a potential black sheep. You or I, if we are honest, must admit that we have in us some of the tendencies that would make us prodigal and would lead us to depths of degradation if we would only give them free rein. And by the same token, every sheep is a potential white sheep. There need not by force of necessity be any black sheep in any flock. It is a matter of human agency in the long run.

THE LURE OF THE "FAR COUNTRY"

Now we notice first of all that this prodigal fell a victim to the lure of the "far country." He had no more than secured his inheritance until he packed up and went away to this distant land. It is the glamor and the romance and the adventure of sin that leads many young people into transgression, and not any inherent desire to do that which is wrong. Sin covers itself with tinsel, and so appeals to the young in the form of romance and adventure. Many a young man goes out into a strange city, out into the night in search of some strange woman, or after masculine companions in saloons or gambling joints, when it is the spirit of romance and adventure that appeals to him. Many older men go the same road. The evil consequences and repulsive features are kept under cover. They are not discovered until later. But it is this romantic appeal of the strange far country that entices.

Now what is this far country? It is not always a long way off in point of physical distance. It may be just down town. It may be just around the corner. But it is a long way off in point of moral difference between our station in the church and kingdom of God, and the place to which we are enticed by the powers of evil. It may be close at hand geographically, but a long way off morally.

THE CONSEQUENCES

Do not think that you must go to a distant country to be a prodigal. You can do that in Lamoni very easily if you permit yourself to be led astray by the false pretenses of the Evil One. But what are the results? It is the result and not the promise that concerns us. It is the ultimate consequence. There is a way that seemeth right unto a man, but the ends thereof are death.

The consequences as revealed in this case were, first of all, waste. The prodigal squandered his inheritance. It doesn't matter whether our inheritance

is of money, or time, or strength, or whatever it is, if it is squandered in the service of evil.

The next result was that he fell into want and suffered. That was inevitable. We read that this individual came down so low that he was anxious to eat even the husks that were fed to the hogs. I believe the commentators say that these were pods taken from the carob tree, a tree that bore a certain kind of bean. Not the corn husks as we might picture them. Even then they were pretty poor food for a rich man's son who had been used to luxury.

I call your attention to the natural results of his course as revealed in the fact that his food was husks and his companions were hogs. That is the inevitable result of leading the life of a prodigal; it always has been so and always will be so. And the suffering is not always confined to the individual who is guilty. It does not always terminate when he ceases to sow his wild oats. This is illustrated in a little poem from the pen of Ella Wheeler Wilcox, entitled "The price that he paid":

I said I would have my fling,
And do what a young man may:
And I didn't believe a thing
That the parsons have to say.
I didn't believe in a God
That gives us blood like fire,
Then flings us into hell because
We answer the call of desire.

And I said: "Religion is rot,
And the laws of the world are nil;
For the bad man is he who is caught
And cannot foot his bill.
And there is no place called hell;
And heaven is only a truth,
When a man has his way with a maid,
In the fresh keen hour of youth.

"And money can buy us grace,
If it rings on the plate of the church:
And money can neatly erase
Each sign of a sinful smirch."
For I saw men everywhere,
Hotfooting the road of vice;
And women and preachers smiled on them
So long as they paid the price.

So I had my joy of life:
I went the pace of the town;
And then I took me a wife,
And started to settle down.
I had gold enough and to spare
For all the simple joys
That belong with a house and a home
And a brood of girls and boys.

I married a girl with health
And virtue and spotless fame.
I gave in exchange my wealth
And a proud old family name.
(Continued to page 53.)

CURRENT EVENTS

SECULAR AND RELIGIOUS

HUERTA PASSES.—General Victoriano Huerta, one time provisional president of Mexico, died at El Paso, Texas, the 13th, failing to recuperate after an operation performed a few days before.

DEFENDING PENNILESS.—The following cities of the United States maintain public defenders in the police courts to safeguard the rights of penniless prisoners: Los Angeles, Omaha, Pittsburgh, Houston, Texas; Temple, Texas; Evansville, Indiana; Portland, Oregon.

REBELLION IN CHINA.—Rebellion against the new Chinese monarchy is reported in the province of Yunan, where many thousand men are said to have joined the rebel movement. Disturbances are reported from other points, the rebel forces being successful in Sze Chuen.

CONCERNING "PERSIA."—It is announced that the Austrian Government has notified the United States that after a full investigation, it is unable to determine how the *Persia* was sunk. Secretary Lansing has been asked by Austrian representatives what information the United States Government has concerning the *Persia*.

PROHIBITION FOR CALIFORNIA.—The required number of signatures to initiative petitions for a vote on State-wide prohibition in California has been obtained. Two propositions will be submitted; one for partial prohibition, to take effect in 1918; another for total prohibition, to take effect in 1920, both to be voted on in November.

FORD PEACE EXPEDITION.—The Ford peace expedition has concluded its sessions at The Hague. The Ford party was joined by representatives from Norway, Sweden, Denmark, and Holland. Part of the Ford members sailed for America on the 12th, the remainder on the 15th. The members of the permanent peace board appointed remained at The Hague.

PROGRESSIVES AT CHICAGO.—The Progressive Party will meet in national convention concurrently with the Republican convention at Chicago, June 7, as decided by the national committee in session in Chicago the 11th. This arrangement and the declaration of the Progressive executive committee evidences a willingness on the part of the Progressives to unite with the Republicans on a candidate for president.

SUBMARINE ACCIDENT.—Three civilian workers and one enlisted electrician were killed and ten other men seriously injured by an explosion on the United States submarine *E-2*, while the craft was undergoing repairs at the New York navy yards the 15th. This is the second fatal accident in the history of the submarine in connection with the United States Navy, the first occurring when, with all on board,

the submarine *F-4* sank in Honolulu harbor last March.

WIRELESS EFFICIENCY.—On the 10th, wireless communication occurred across the North American continent between the battleships *Wyoming* in Atlantic waters, and the *San Diego* in Pacific waters, such a feat having not before been accomplished. Unusual static conditions and improved apparatus are said to account for this new record of efficiency.

CONTINUES OSBORNE POLICY.—Doctor George W. Krichwen, who has relieved Thomas Mott Osborne as warden of Sing Sing Prison, since charges were brought against the latter, has announced his intention to continue the reform policy of his predecessor. Following complaint by Doctor Krichwen concerning interference with his work on the part of John B. Riley, State Superintendent of New York Prisons, the resignation of Mr. Riley has been requested by Governor Whitman.

AID FOR JEWS.—In response to a Senate resolution, President Wilson on the 12th issued a proclamation designating January 27 as a day for Americans to contribute for the relief of suffering Jews in Europe. The resolution recites that there are nine million Jews in the warring countries, the great majority of whom are destitute of food, shelter, and clothing, millions of them being driven from their homes. Contributions should be addressed to the American Red Cross, Washington, District of Columbia.

CURE-ALLS CONDEMNED.—On the 10th, the United States Supreme Court found constitutional the Sherley amendment to the Pure Food and Drug Act, passed in 1912, to regulate statements as to the curative effects of medicines in interstate commerce. The decision was in the case of a Chicago drug concern which shipped medicine to Omaha, described in an accompanying circular as a compound which had been known to cure tuberculosis. In handing down the decision, Justice Hughes found "no grounds for saying that Congress may not condemn interstate transportation of swindling preparations, accompanied by false and fraudulent statements, as well as lottery tickets," thus putting venders of swindling cure-alls on a par with the notorious gambling concerns of past decades.

MEXICAN AFFAIRS.—Eighteen Americans returning from the United States to a mining camp in Chihuahua on the 11th, were by supposed Villa bandits taken from the train about fifty miles west of Chihuahua City, and shot. These men were traveling under promised military protection of the Carranza Government. The train, carrying supplies and money, was looted. The United States Government in a note to Carranza, urgently requests the apprehension and punishment of "the perpetrators of the dastardly crime," and the "immediate dis-

patch of forces to the various mining camps in the State of Chihuahua." Generals Rodriguez and Almeida, Villa followers, are said to have been captured and shot near the scene of the outrage. Urged to do so by the United States Government, mine operators are arranging the removal of their employees from that part of Chihuahua and Durango threatened by Villa supporters. Villa is in western Chihuahua with something under two thousand troops at his command, defying the authority of Carranza, and prepared for guerilla warfare. The surrender to Carranza representatives of three thousand Mayo Indian and Villa troops near Esperanza, Sonora, is announced. Typhus fever is reported at Juarez.

EUROPEAN WAR.—A calm on the eastern front has been followed by desperate fighting between Russians and Austrians in Galicia and Bukowina, casualties on both sides being unusually heavy. Czernowitz, capital of Bukowina, is still in the possession of the Austrians. The Austrians claim to be standing their ground elsewhere. The Austrians have been successful over the Montenegrins. Considerable Montenegrin territory has been taken, and further strongholds are threatened. The Austrians claim the capture of Cetinje, the Montenegrin capital. Heavy fighting in the Champagne region and the Vosges Mountains on the western front has resulted in local German successes, there being no material change in the lines. Bulgarian forces are reported to have advanced in Albania to within about thirty miles of Durazzo, at which point Italian forces are supposed to be located. British troops in Mesopotamia are reported successful over the Turks. Two Italian steamers have been sunk by mines in the Adriatic, and an Austrian scout cruiser by a French submarine in the same waters. Italy is floating her third war loan, \$200,000,000, which is said to have been covered by local subscriptions. Austria is reported suffering from a shortage of coal. A concession by the British Government to prevent employers from using conscription as a weapon to rid themselves of undesirable employees, forcing them into the army was followed by the withdrawal of the resignation of the three labor leaders of the cabinet. The second reading of the conscription bill was agreed to in the Commons without division. Rumors persist indicating that the Kaiser of Germany is suffering from some affection of the throat. Reports range from announcements of slight indisposition, to some serious malady. It was stated some months ago that the Kaiser was suffering from throat trouble.

Great is he who enjoys his earthenware as if it were plate, and his plate as if it were earthenware.—Seneca.

NOTES AND COMMENTS

LIQUOR AND COMPENSATION.—If the people engaged in the liquor business ask for compensation for any pecuniary loss brought to them by prohibition, a very complete answer can be made to them. Do they give back to the wife the value of the husband drink has taken from her? Do they give back to the children the father whom drink has brutalized? Do they give back to the mother the son whom drink has ruined? Do they recompense society for the moral disease which they spread? Do they give back to government the purity for which they have substituted rottenness and corruption? . . . Why should the liquor interests, that make no effort to compensate, ask compensation? They live by sufferance, they must take their chances. They can not complain of the wrath their business arouses.—W. J. Bryan.

INFLUENTIAL INDIANS.—While the radical characteristics of the Indian make for his prominence in sports, it is in the field of erudition that his mark has been a shining one. A senator from Kansas, Charles W. Curtis, is part Indian, and Senator Owen of Oklahoma boasts of the Indian blood in his veins. There is Doctor Charles A. Eastman the noted Sioux writer, who married soon after his graduation from college, Imogene Gurney, also an author; Representative Charles D. Carter of Oklahoma is a Chickasaw; Arthur C. Parker, the State archæologist of New York, is a Seneca; Doctor Carlos Montezuma of Chicago, a splendid physician, is an Apache; Marie L. B. Baldwin, an able lawyer is a Chippewa, and there are scores of others in professional and business life who are full-blooded Indians.—*Philadelphia Press*.

CHRISTMAS WITHOUT BOOZE.—This is the first Christmas in Independence since the saloons closed January 1. In many homes in this city to-day there is bread instead of booze. In many homes to-day for the first time is a happy Christmas, with toys in the little stockings and father at home and sober. The merchants sold many hundreds of dollars worth of Christmas cheer this week to people who never had money to buy last Christmas. The tag day committee divided the city into wards and went where was needed food or clothing and in wards where heretofore they had distributed \$150 needed less than \$50. The committee has money left for the coming weeks of winter, when some may be needed. The merchants had the best business of many years. The streets are crowded with sober, happy people, and a woman can walk any sidewalk in town without danger of being pushed off the sidewalk by a drunken man. The booze which reaches Independence this Christmas season will come in small lots and from other places.—*The Independence (Missouri) Examiner*, December 24, 1915.

THE PARABLE OF THE PRODIGAL SON

(Continued from page 50.)

And I gave her the love of a heart
Grown sated and sick of sin!
My deal with the Devil was all cleaned up,
And the last bill handed in.

She was going to bring me a child,
And when in labor she cried,
With love and fear I was wild—
But now I wish she had died.
For the son she bore me was blind
And crippled and weak and sore!
And his mother was left a wreck.
It was so she settled my score.

When the prodigal son ceases to sow his wild oats he may think that the deal is all over with and done, but the harvest is yet to be reckoned with, and sometimes it is the innocent who suffer as well as the guilty. It is not so because God is unjust; it is because our lives are so intertwined that in the very nature of events we cannot ruin ourselves without ruining others, and the nearer we come to them the worse effect our sins have upon them.

HE CAME TO HIMSELF

I notice in the story of this prodigal son that there came a period when it is said that he came to himself, and he said, "I will return to my father's house." It seemed that prior to that he had not been altogether sane; and I doubt if any man is who pursues a similar course. But this individual came to himself and did not like the consequences of his sin. I think that is the case with most men. They do not like the painful consequences, they want to escape them; but this in itself is not enough. This individual went a little further, and entertained a real detestation for the things that he had been doing. He began to abhor his past life. He was like the individual who said, "The things that I once loved I now hate. The things I once hated I now love." When we see a case like that we see one of the greatest manifestations of the power of God, in transforming an individual.

THE GREATEST MIRACLE

I was at a reunion not long ago and they were regretting that they had not received the gifts and powers of the gospel in their meetings; that is, they had not received the gift of tongues or the gift of prophecy. I called their attention to the fact that perhaps they had overlooked one of the greatest manifestations of the power of God.

We had with us a brother who joined the church about two years ago. All his life long he had been what he would call a "hard nut." He had been cast

out as a little boy into the world. He had become familiar with all kinds of evil. He had grown up to be a railroad man and had traveled to and fro. He became a hard drinker, and one peculiar feature of the case was that he and his wife were good boon companions, and wherever he went she went. When he went to a saloon she went with him, and they bought their drinks and drank at the bar; and they took their whisky home and drank it at home. Both of them were converted at the same time, about two years ago, and they are now the main pillars of the church in their locality. There has been a complete change, and this man said, "The things that I once loved I now hate."

I thought that was one of the greatest evidences of the power of God, one of the greatest miracles that Jesus ever performed. It was a great miracle when he healed the blind, cast out the devils and raised the dead, but it was a greater miracle when he transformed human lives, as he did in the case of Peter, and Mary Magdalene; and so there in that reunion we had a demonstration of this same power of the gospel in this age. Jesus said it would do that, and when I see it doing so I have a right to say that this is the gospel of Jesus Christ. I do not need to say that I *believe* it. I *know* it; that is, to that extent I know it. I have seen it demonstrated.

And so in the case of this prodigal son, there began to be a demonstration. He began to come to himself and put away all that was evil and give place to all that was good.

YOUR CHILDREN MUST BE BORN AGAIN

I heard some people not long ago discussing their children. Some of them said, "Well, I have always taken my children to church. I have made them go to every meeting, but now they have grown up and they never want to go, and I cannot *make* them go." Let me tell you, you cannot make your children love this gospel. You cannot make anybody love God. You can aid them by bringing them to church at least a reasonable number of times. I would not make them go to every meeting. But, you may do all that you can with your son and he will not love this cause, he will not love God until he is born again. God's Spirit is like the wind that bloweth where it listeth; when it touches the heart of your boy, as it did your heart, why then he will like to go to church.

And so there came a time in the life of this prodigal son,—I do not know how many times his father had reached out for him, but his father could not save him; he had to think and feel for himself, and fall in love with the perfect law of liberty before he would ever walk in that way. It will be the same way with your children and with mine.

MAKING A NEW START

This prodigal son did not get his inheritance back again, simply because he returned to his father's house. That is what this brother, of whom I have been telling you, declared: "Why," he said, "there are all those wasted years I can never get back again." But the prodigal son, and this individual also, was willing to make a new start and make the best of the future. There was no use mourning any longer about the past, he had repented of it and put it away, and though he might suffer loss from it, all he could do was to go ahead like the Apostle Paul, who said, "Forgetting past things, I press forward." The main point right here is that the prodigal son was willing to make a new start; make the best of what remained of his life.

I believe the last time I preached to you I quoted this saying, "If you want to go anywhere you must start from where you are." You will pardon me for repeating it. When a man preaches as often to one audience as I have done here, he is apt to get on the old trail once in a while. If you want to go anywhere you have to start from where you are. You might think, I would like to start from somewhere else, where I would be more favorably situated, and it would look a little better for me to start; but if you are to get there you must start from where you are.

The prodigal son started from the pigsty where he was feeding the hogs, and went right straight home to his father,—and he did not temporize on the way, either.

REFORMATION BY DEGREES IS PAINFUL

At one of our reunions I went out for a little stroll in a quiet place, and, lo, I ran into a good brother who was very busy smoking a cigarette. He was as surprised as I was, and did not have time to bury it or hide it, and so he apologized. Why did he apologize to me? If he felt perfectly at ease smoking a cigarette in the presence of God, why should he apologize to me? I did not intend to sit in judgment on him; but he said, "This is about the only bad habit I still have. I have quit drinking and I am gradually quitting smoking. I used to smoke all the time nearly, but now I only smoke about three or four times a day, and I am gradually quitting."

I believed him; he was a pretty good brother. I think he was telling the truth. But I said to him, "Are you not like the Dutchman I heard about once?"

"Why," he asked, "how is that?"

"Well, the Dutchman cut his dog's tail off an inch at a time so that it would not hurt so much as to have it taken off all at once."

I like the plan of the prodigal son best. He quit all at once; had it over with, put it away and went right straight home to his father, and did not have

any fooling along the way. I believe that is the best plan.

THE ELDER BROTHER

Possibly we have said enough about the prodigal son. The preachers generally dwell on him. I heard a story of a man in one of our penitentiaries. There was a penitentiary and a theological seminary in the same town. Possibly some of the inmates of the one ought to have been in the other, and vice versa. Those preachers used to take turns in going down to the penitentiary to preach to the prisoners. And they used this parable so often that the prisoners finally got into the habit of saying, when they saw a preacher approaching, "Here comes another prodigal son." Perhaps it would have done them good to have heard a little about the prodigal son's brother, and a little more about the love of his father.

The second character that attracts our attention in this parable is the older brother. We observe that he was a very good man. In many respects he was a man that you could depend on, as a rule. He had stayed right at home and worked hard all those years with his father. He had never disobeyed any commandment. He was worthy to be considered an heir. So far as he was concerned, the father said, "All that I have is thine."

But this brother had one serious fault. He lacked charity, and in the opinion of the Apostle Paul, until he obtained charity all these other merits were to a certain extent rendered null and void. He became as a sounding brass and a tinkling cymbal. He was angry when his brother came back repentant, and the father made a feast for him. He lacked sympathy. He lacked understanding.

Of course we do not know how often his patience may have been tried. It may have been that this prodigal son had made several attempts at repenting before this. We do not know, but the Master said, just prior to this, that we must forgive seventy times seven. Instead of receiving his brother back again with rejoicing and with a willingness to believe that he had truly repented, he was angry, he was selfish, and he said, "Why, you never did this much for me." You will notice he was a little bit pharisaical. While we are talking about the prodigal son who is away out yonder in a far country, while we are exposing his faults, we should be careful that we are not a little pharisaical ourselves, like this older brother who stayed at home and behaved himself, and yet who lacked the great virtue of charity.

Sometimes we hear a good brother say, "Well now, they got a good raking this morning," referring to a sermon that had been preached. Be a little careful, brother. Possibly they *deserved* that raking,—but are you not enjoying it a little too much? When you

go out to shoot sinners be careful that you old blunderbuss doesn't miss the sinner entirely and kick you into the middle of next week.

The great thing that the elder brother needed was to acquire charity, and I have an idea that the returning of the prodigal son was a great benefit to both of them. I like to imagine the prodigal son going on, after that, in the path of righteousness, and the elder brother acquiring that sympathy that he had not previously had.

REJOICING IN HEAVEN

It is stated here in the language of the Master that there is more rejoicing in heaven over one sinner that repenteth than over ninety and nine just persons who need no repentance.

The father said to this elder brother in substance: You are always with me. All that I have is thine. But this, thy brother, was lost and is found; he was dead and is alive. I have had joy with you all these years. My joy has been constant. It has been diffused over all these years; but now I gather up in one great climax of joy everything that I have been robbed of all these years in your brother who has disappointed me so often.

When we see some one that has always been going wrong, and who repents and does right, how joyful we feel. For the time being we forget the pillars in the church, who have never gone wrong, and on whom we depend. But let me tell you, after that time of rejoicing is over, and we want something done, we often turn back to those good old pillars, who have been proven dependable.

I imagine this is the way the angels in heaven feel. It is about the only way I can understand that statement, unless it shall be in the light of the comment made by one individual who says that this text really means, "There is more joy in heaven over one sinner that repenteth than over ninety and nine *self-righteous men* who think they have no need of repentance." That may be the meaning of it. I will leave it for you to consider. Certainly the Master had just been talking to men of this type; they are not really righteous men, but self-righteous men who think they have no need of repentance. And certainly there is more joy in heaven over one repentant sinner than over ninety and nine of the other class.

THE FATHER

The next character attracting our attention is that of the father. I presume this father had suffered a great deal because of the conduct of his erring son. Certainly in that far country the family name had been dragged clear down into the gutter. The name of the family was ruined in that country; and

I imagine even at home the neighbors were talking about this disgraceful boy.

You know, there are some people who seem to rejoice when the son of a good man goes wrong. I cannot understand it, but that is a fact. The only way I can account for it is that they feel that their partner, the Devil, has again been vindicated, for certainly they must be in partnership with him. I try to raise my son to be a good son, but I may fail. If I fail and you feel any degree of rejoicing in my failure, you are not my friend. At such a time you should weep with me and uphold me in your prayers.

This father had suffered a great deal, but he was *willing* to forgive, he was *anxious* to forgive. I noticed yesterday morning in the prayer meeting that Brother John Smith said we were farther from God than he was from us. I do not suppose such could be literally true. I cannot be any farther from Brother Smith than he is from me, in point of inches or miles. The distance must be equal. But you get the idea.

God is nearer a common meeting point than we. That point is where we have full repentance and he can give full forgiveness. And so we read of this father, that he saw his son a long way off, ran to meet him, and fell on his neck and rejoiced.

GOD WILLING TO FORGIVE

We recognize at once, of course, that this father is the type of God, and if that means anything it means that God has never in all the history of the world cast the human family off. He has never stepped to one side and said that he would not forgive. His position has always been one of love. He has always been ready to meet humanity. It was not the work of Christ to reconcile him to man, but to reconcile man to God. And the moment Christ induces us to come to the common meeting point, when we are full of repentance and willing to do the will of God, God comes to that point and gives us full forgiveness.

This is what we get out of the parable, so far as the attitude of the father is concerned in this case. On the part of the prodigal son there is a complete forsaking of sin; and so far as he could do so he was willing to make restitution. He came to the father and said: I have sinned against thee; I do not ask to be received back as a son; I am willing to be a servant. And the Father received him as a son, not as a servant only.

TEACHING POINTS

I think I do not need to dwell longer on this parable. You will notice that the main teaching points are: The consequences of sin; the necessity of repentance; the need of brotherly charity; and finally the fatherhood of God.

It was the work of Christ to teach the parenthood

of God, "Our Father which art in heaven,"—the fatherhood of God, and the brotherhood of man.

We see God in this father. We see humanity in this prodigal son and his elder brother. Possibly we see ourselves in one or the other, or in both of them. These are the main points that Jesus wanted to bring home to the hearts of the people when he presented the parable to them. Are you in any degree like this prodigal? If so, God is willing and anxious to receive you home again.

Our brother this morning quoted that wonderful passage to the effect that neither life, nor death, nor powers, nor principalities, shall separate us from the love of God. He might have stated there is only one thing in all the world that can separate us from the love of God,—that is our own will, ourselves. It was the will of this prodigal son which separated him from his father, and when that will was converted he went straight home. There is no power on earth, in heaven or in hell that can separate you from God and his love except your own individual volition; and if you are willing to return to God to-day and go up and receive baptism when it is administered this afternoon, God is willing to receive you just as he did the prodigal son.

If you are in any degree like this elder brother who had not yet learned charity and sympathy, then you should take home the lesson that we see brought to him on that occasion: You are with me all the time. All that I have is thine. But these who were lost are now found. We should welcome them and receive them with love and not with coldness.

Finally, we should admire the great loving character of God. Neither the prodigal son nor his brother were altogether admirable, but there is no fault at all in the father; and so Jesus said at one time in his life, "Why call ye me good? There is none good save God."

Original Articles

ISAIAH TWENTY-NINE---NUMBER 2

BY E. E. LONG

WITHOUT A COMPETITOR

The Apostle Paul says that God "made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they might seek the Lord, . . . and find him" (Acts 17: 26, 27).

If God made all nations he made the people who occupied this continent in the past; and if he determined that they might feel after him and find him, is it not natural to conclude that if they found him

they would have a record of some kind? If God had anything to do with the origin and development of those mysterious people, their record, if ever found, will have a familiar spirit; for God, we are told, is unchangeable and no respecter of persons (Malachi 3: 6; Acts 10: 34). So far as the prophecies examined thus far are concerned, the Book of Mormon bids first and has no competitor. It is the sealed book referred to by the prophet, and this fact will become more apparent as we proceed.

ARIEL'S SORROW

And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. It shall be even as when a hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be that fight against Mount Zion.—Isaiah 29: 7, 8.

Ariel, as we have seen, has reference to the inhabitants and not to the material elements of the city. The heaviness and sorrow visited upon her was not limited to the vicinity of Jerusalem. Ariel is represented wherever her scattered children are found. This is implied by the fact that a "multitude of nations" would fight against her, and distress her. Who are the multitude of nations, and how long would Ariel's distress continue? Let us see.

Turning to Leviticus 26, we have one of the most remarkable and far-reaching prophecies concerning the "House of Israel" in the Bible. In verses one to thirteen the Lord sets forth wonderful blessings to be enjoyed by the people, if they are faithful. But in verses fourteen to thirty-nine he portrays in unmistakable terms the "heaviness and sorrow" to befall them if they were disobedient. Five times the Lord repeats the warning that he would punish them "seven times" for their sin. The punishment to be meted out would extend to heathen countries where they would be scattered. But in verses forty to forty-five returning favor is promised, when their punishment shall have been sufficient.

The multitude of nations, then, that would "distress Ariel" would embrace all nations that would hold Israel in captivity, from the time of their captivity to their restoration.

Despite the severity of the threatened punishment, Israel soon forgot and went a "whoring," playing the "harlot" upon every high hill (Jeremiah 3: 10). Their punishment began when Shalmaneser carried the ten tribes away, and continues to a certain extent to this time. Judah, however, remained unmo- lested for one hundred and twenty years, until Nebuchadnezzar made them tributary to Babylon about 606 B. C. A few years later Zedekiah rebelled, with the result that Judah was crushed and carried to

Babylon. This period, from the captivity of the ten tribes, 721-722 B. C., to the destruction of Jerusalem, 588 B. C., embraces the complete overthrow of the whole house of Israel. A "time" is three hundred and sixty years. Seven times three hundred and sixty are two thousand, five hundred and twenty years, during which time Israel would suffer "heaviness and sorrow." No prophecy ever had a more literal and awful fulfillment.

If we begin to count from the captivity of the ten tribes, 721-722 B. C., it reaches to 1798 A. D., when it may be said that the "terrible one," the pope, was brought to naught when he was taken prisoner, placed in exile, and his power broken. From that time forth the portion of scattered Israel which sojourned under the pope's domain began to enjoy the rights of civilized men, the nations one after another granting more or less liberty to their Jewish subjects.

If we count from the subjection of Jerusalem, 606 B. C., it brings us to A. D. 1914. During this latter year the Czar of Russia, the last one of the great rulers to fall in line by showing favor to Israel, made some wonderful promises to his Jewish subjects if they would be loyal to the Russian arms. And before the Germans set a foot on Russian soil the Kaiser promised freedom for Poland.

SETTING UP THE ENSIGN

When we take the central point of the period of 721 to 588 B. C., which would be 655, 654 B. C., and measure the distance in prophetic years of 360 days, it ends A. D. 1830, the year the Book of Mormon was published to the world. Is this another coincidence? Not only was the Book of Mormon, which contains a message direct to scattered Israel, published 1830, but the gospel in all its original splendor was proclaimed, the church organized after the apostolic pattern, whereby the "ensign" was officially "set up" as portrayed in the following soul-cheering prophecy:

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—Isaiah 11: 11, 12.

The time of this proclamation when the Lord would set his hand the "second time" to recover his people is definitely set forth in Isaiah 18: 5 as "afore the harvest." Jesus tells us that "the harvest is the end of the world" (Matthew 13: 39). This "ensign" was to be set up in the land shadowing with wings "beyond the rivers of Ethiopia," because it was from there the Lord said his "dispersed" would bring an offering (Zephaniah 3: 10).

The great truths contained in the Book of Mormon did "spring out of the ground," and "whisper out of the dust." It came at a time, too, when the nations that were distressing Ariel were and are in the condition described as dreamy. The nations that have been and are distressing Ariel are nearly all "Christian" nations, so called. They rely on their conflicting creeds to furnish them a safe passage to heaven, and in their various forms of worship they imagine they are having a "feast." But they will wake up to the fact one day that their "hope" has been a delusive nightmare (Matthew 6: 21-23; Luke 13: 24).

Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.—Isaiah 29: 9, 10.

Here they are described as being in a drunken, staggering, sleepy condition, without prophets or seers. This so fittingly applies to the modern Christian nations that comment is hardly necessary. If there is a lingering doubt in the mind of the reader, the following, written nearly eight hundred years later, should dispel it:

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.—2 Timothy 3: 1-5.

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.—2 Timothy 4: 2-4.

No wonder the prophet should exclaim, "Stay [hold] yourselves." A terrible "consumption" has been "determined" when "the wicked shall slay the wicked" because they would distress Ariel, the "Lion of God," "fight against mount Zion," and "mock" at the "strange work" which God would perform (Isaiah 28: 21, 22). These nations, while professing to be "Christian," are in a state of apostasy, having broken the "everlasting covenant" (Isaiah 24: 1-5).

LIGHT ON MODERN CONDITIONS

Since the Book of Mormon is on trial, it is only fair that it should be heard in its own behalf. If allowed to speak it may shed some light on modern conditions and furnish a reason why its testimony is rejected, and "mocked":

But behold, in the last days, or in the days of the Gentiles; yea, behold all the nations of the Gentiles, and also

the Jews, both those who shall come upon this land, and those who shall be upon other lands; yea, even upon all the lands of the earth; behold, they shall be drunken with iniquity, and all manner of abominations; and when that day shall come, they shall be visited of the Lord of hosts, with thunder and with earthquake, and with a great noise, and with storm and with tempest, and with the flame of devouring fire; . . . For behold, ye have closed your eyes, and ye have rejected the prophets, and your rulers, and the seers hath he covered because of your iniquity.—2 Nephi 11: 116-124.

And the blood of that great and abominable church [Babylon and her daughters, Revelation 17], which is the whore of all the earth, shall turn upon their own heads; for they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood. And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord. And all that fight against Zion, shall be destroyed. And that great whore (the church of Rome, who hath perverted the right ways of the Lord; yea, that great and abominable church, shall tumble to the dust, and great shall be the fall of it.—1 Nephi 7: 26-31.

Compare the foregoing indictments against modern Christianity with the word of the Lord against ancient Israel, and note the "familiar spirit" attending. But the Book of Mormon is not alone in its testimony concerning the Gentiles. Listen!

O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.—Jeremiah 16: 19.

Since the beginning of the war preachers and editors, supported by an army of popular writers, have declared that Christianity is a failure. In a sermon, June 13, 1915, Reverend J. Edward Kirby, pastor of the Plymouth Congregational Church, of Des Moines, Iowa, said: "This war marks the complete and absolute failure of an ecclesiastical Christianity." Reverend W. A. Briggs, of Perry, Iowa, said: "It is the absence of the spirit of Christ which has brought on this contention and strife. True, the Christian religion was the prevailing religion in these nations. But that was greatly weakened by formalism." Commenting on such expressions as the foregoing, the editor of the *Gospel Trumpet* says:

The present deplorable suicidal war that is raging in Europe is shaking the faith of some Christians whose faith stood more in men than in God. As these men see so-called Christian nations tearing one another to pieces, they ask, How can this be Christianity? One minister is reported as having said, "I can never preach again." Another churchman concluded that since it is Christians who are waging this war, and Christian churches that are backing it, he would drop the name *Christian*. . . . The trouble with these men is they have never had a real true conception of Christ and his salvation. The Christianity that they were acquainted with did not and does not stand the test. It was a popular Christianity, which gloried in the goodness and achievements of men, a Christianity that boasted of social service and moral

uplift, that whitewashed humanity with a thin covering of civilization and called it Christianity.—*Gospel Trumpet*, November 5, 1914.

Doctor William Wright Stoddard of Rochester, New York, undertook to bring about a reformation among his people by preaching against worldliness in the churches, but he was promptly expelled from his pulpit. The *Gospel Trumpet* publishes the following as a "quotation from the pastor's own statement concerning the matter":

While the action of the Rochester Presbytery in ordering dissolution of my pastoral relations with Memorial Presbyterian Church in one way may seem a very strange interference to some, yet it ought not to occasion very great surprise. It is becoming increasingly difficult to preach the gospel in the churches to-day, and to conduct a ministry along purely Bible lines. The Bible makes plain the opposition one may expect, and also instructs us that this opposition will increase as time goes on. It is an exceedingly serious question which confronts the ministry to-day—as to whether those who are set as watchmen for God in the midst of his people shall have boldness to warn the people of sin and its results and to lead them into the glorious privileges and experiences of the life of Jesus Christ, or, for expediency's sake, that there be no ruffle in the life of the church be compelled to tone down the message, tell the people everything is all right, or nearly so, and what is not is steadily and surely dropping out or evolving into the right; yes, for the present and for the future, cry peace, peace, when there is no peace. If such a state is to continue, then it begins to look as if the professing church, which in many instances is no more than a club, with its dancing halls, smoking rooms, and pool tables, and many other worldly attractions, instead of the only attracting power given the church in the Bible, the Holy Spirit, were doomed, and the safety of God's people in many places may soon lie in separation from, instead of union with, the church.—*Gospel Trumpet*, November 5, 1914.

Worldliness and irreligion have entered the popular churches to such an extent that the editor of the *Christian News* for November 11, 1914, was led to write: "The churches have become honeycombed with theater-going, card-playing, and tango-dancing members. Formality, dry-rot, and tommy-rot have taken the place of spirituality, pure living, and gospel preaching." Surely, the Gentiles are beginning to say, "Our fathers have inherited lies, vanity, and things wherein there is no profit."

The Book of Mormon inveighed against those very things, in more definite terms than the Bible does, leaving the doctors of divinity no opportunity to blind the people with a multitude of conflicting interpretations, so they reject it in toto as a "pretentious fraud." The Protestant churches have imbibed so freely of those worldly allurements which they inherited from the "Mother Church" that, like her, they, too, have become "drunken with iniquity."

These modern Christian nations are the ones referred to as "drunken, but not with wine; staggering, but not with strong drink." It was to these nations that Ariel was to speak out of the ground and "whisper out of the dust."

THE SEALED BOOK

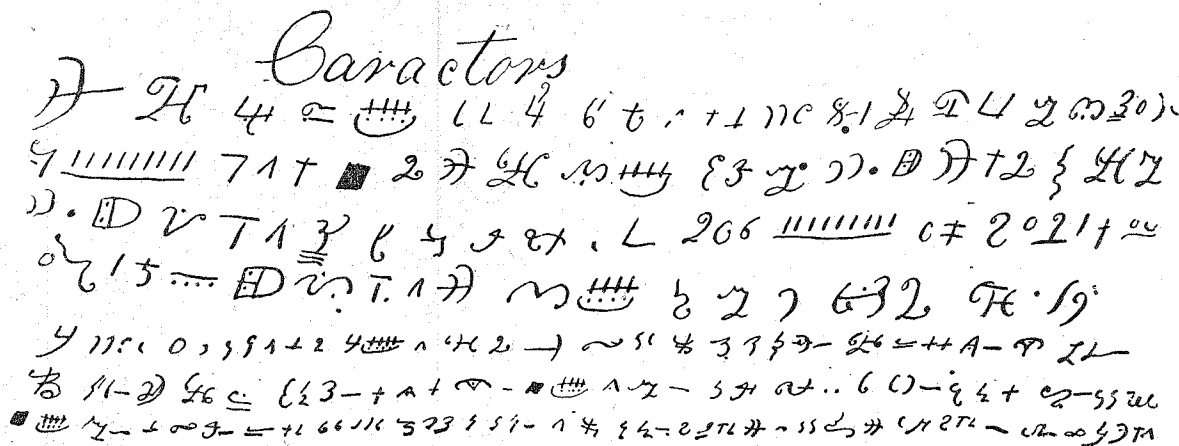
The Book of Mormon is the only message of modern times that can consistently lay claim to meeting the conditions of the prophecy. It is the "sealed book" referred to in the following:

And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, read this, I pray thee: and he saith, I am not learned. —Isaiah 29: 11, 12.

Can this sealed book have any relation to the subject matter of verse four? As shown under verses one to four, the fact that Ariel, at some time would "speak out of the ground," and "whisper out of the dust," implies the discovery of a lost record. And that it would have a "familiar spirit" evidences the further fact that it would be a record other than the Bible, but bearing a message in harmony with the Bible. The "voice" of any portion of Ariel would be familiar to other portions of Ariel, no matter how

September 22, 1827. Mr. Smith copied some of the characters on a piece of paper, the original of which is still in existence, and in the month of February, 1828, sent them to Professor Anthon of New York City. We will let Martin Harris relate what occurred when he presented the characters to the learned professor.

I went to the city of New York and presented the characters which had been translated, with the translation thereof, to Professor Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said they were Egyptian, Chaldaic, Assyriac, and Arabic, and he said that they were the true characters. He gave me a certificate certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel from God had revealed it unto him.



No. 1.

CHARACTERS COPIED FROM THE BOOK OF MORMON PLATES.

long they might be separated. When brought together they would be "well acquainted," familiar to each other. While the "vision of all" the nations who would be in a drunken, staggering condition, with respect to the word of God already in their possession, would be on a par with the learned and unlearned men who could not read the sealed book, because they would be blind to the truth by reason of their drunken state.

If the coming forth of the Book of Mormon corresponds with the specifications of the prophecy it must be the book referred to.

LEARNED COULD NOT READ

The gold plates on which the Book of Mormon was written were delivered to Joseph Smith by an angel

He then said to me, "Let me see that certificate." I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, "I cannot read a sealed book." I left him and went to Doctor Mitchil, who sanctioned what Professor Anthon had said respecting both the characters and the translation.—Church History, vol. 1, p. 19.

The prophecy says that the "words" of the book would be delivered to a "learned" man, who, when requested to read it, would say, "I cannot for it is sealed." The "words" of the book were delivered to Professor Anthon, a learned man, who said, "I cannot read a sealed book."

JOSEPH HAD THE BOOK

The "book" was to be delivered to an "unlearned" man. Joseph Smith *was* unlearned, as all his enemies delight to tell us. That he *did* have the book is supported by testimony other than his own, which has never been impeached.

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

OLIVER COWDERY.
DAVID WHITMER.
MARTIN HARRIS.

And also the testimony of eight witnesses.

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

CHRISTIAN WHITMER.
JACOB WHITMER.
PETER WHITMER, JR.
JOHN WHITMER.
HIRAM PAGE.
JOSEPH SMITH, SEN.
HYRUM SMITH.
SAMUEL H. SMITH.

VISIT TO ANTHON ADMITTED

The fact that Martin Harris visited Professor Anthon, and submitted the "words" of the book to him, was admitted on at least two occasions after-

ward, once in a letter to E. D. Howe, of Painsville, Ohio, and once in a letter to an Episcopal minister, of New Rochelle, New York, in 1841. Though admitting the fact that he was visited by Mr. Harris, the professor tried to discredit the genuineness of the characters, calling them a "hoax." Describing the paper, he says:

This paper, in question, was in fact a singular scroll. It consisted of all kinds of crooked characters, disposed in columns, and had evidently been prepared by some person who had before him at the time a book containing various alphabets, Greek and Hebrew letters, crosses, and flourishes; Roman letters inverted or placed sideways, were arranged and placed in perpendicular columns; and the whole ended in a rude delineation of a circle, divided into various compartments, decked with various strange marks, and evidently copied after the Mexican calendar, given by Humboldt, but copied in such a way as not to betray the source from whence it was derived.—Church History, volume 1, pp. 21, 22.

We are interested in the events that occurred, not in Professor Anthon's *opinion* of the characters. With reference to the form and arrangement of the characters, his memory was defective, or he willingly misrepresented the facts, as the accompanying illustration of the characters show.

(To be continued.)

Of General Interest

TURNING TO RELIGION

The religious world has stood aghast at the European war. Men who have not believed in religion have stated everywhere and at all times that religion had failed; that so-called Christians were fighting each other; that even the pope could do no good. These things have been said, but the man who has visited the war zone has realized that men and women have been turning to the consolations of prayer as they have never done before.

There was a noted unbeliever in France—M. Lavedan—a brilliant journalist. The war has not made his unbelief stronger, but has converted him to a belief in God and a hereafter.

The United Presbyterian publishes from an authentic source the following statement from M. Lavedan: "I once laughed at faith and thought myself wise. But as I saw France bleeding and weeping, my laughter could not give me joy. I stood by the way and saw the soldiers as they went light-heartedly to face death. I asked, What is it that makes you so? I counted the sacrifices of our people and saw how they accepted them with praying hearts. . . . Who can hope, when everything is failing, save he who has faith in God? Oh!—I dare not name him (Jesus Christ). He was so good, and I . . .

"What would become of France, if her children did

not believe, or her women did not pray? A vast people of the dead cover the field! How hard it is to be an atheist upon this national burying ground! I can't do it, I can't be one! I have deceived myself, and you who have read my books and sung my songs. I was mad. It has all been an awful dream! O France, France! Return to your faith and to your best days. To depart from God is to be lost.

"I know not whether I shall be alive to-morrow, but I must tell my friends Lavedan does not dare to die an atheist. It is not hell that makes me afraid, but this one thought grips me: God lives, and thou art so far from him! O! my soul, rejoice that thou art permitted to see the hour in which, kneeling, thou hast learnt to say, I believe, I believe in God, I believe."

The wives and mothers at home in all parts of stricken Europe believe more earnestly than ever that there is a God. They are on their knees several hours every day. They are on their knees in the churches and in the fields. The fact is that Europe had been growing cold toward religion. Some of the strong countries thought they could get along without God entirely, and this war has convinced them of their powerlessness.—*Des Moines (Iowa) Capital, December 16, 1915.*

The Staff

EDITED BY AUDENTIA ANDERSON, OMAHA, NEBRASKA

The New Year

Another new year, a year of opportunity, with the word spelled in larger letters than ever before in the history of the world! What will it witness? Among the scenes of strife in foreign lands, will the dove of peace alight? Will the spirit of unrest which permeates the whole world vanish before the wonderful spirit of the Christ-child who came to show that the one eternal principle is love—love for fellow men, and love for God and his truth? Let us hope so; and let us resolve to do all in our power to hasten that much-to-be-desired end.

As Saints there is more responsibility upon us than many of us seem to realize. Too many of us seem to drift along with the world, and try to imitate it in every way which seems to promise pleasure or profit. But are we justified in such a course? What did God mean by saying he would have a pure, a peculiar people? He does not indulge in meaningless words, and thus he means that we must "Come out of her, my people!"

Let us give him a chance; let us help him show what he can do, when he has willing and obedient instruments through which to demonstrate his power. And when the close of this wonderful new year shall have come, we shall rejoice in the retrospect, and feel that we have been assistants in the great work of redemption, and have succeeded, in large measure, in working out a portion of our own salvation.

AUDENTIA ANDERSON.

OMAHA NEBRASKA, 2009 Locust.

Personality in Music

A question that will obtrude itself upon our minds sometimes as we listen to the efforts of church choirs here and there, is: If humility, spirituality, self-effacement and consecration were considered as important in singers as in preachers, how much more effective in inducing reverential thought and mellowing the heart for the reception of the speaker's message might not the singing be?

"Just an ideal borrowed from the clouds," some one may say; "music is harmony of sound, and when you have ability that can produce harmony that is all there is to it, and the quality of the music differs only as the talent of the performers."

Apply the same reasoning to the man who stands behind the sacred desk, and argue that it is what he says, only, that influences his congregation—is that true? Is the question a material one, involving no more than an appeal to the mental or physical senses? For if we deny possibilities of personality, we can claim no more.

Years ago, when we knew less than the little we know now of the subtle psychic forces, we were appointed to read a paper before one of our general gatherings. We enjoyed ourself greatly in the writing, and felt quite satisfied and happy when we had finished. Some time later we read the paper to our mother, and we remember now our disappointment. The paper seemed flat, so different from when we were working upon it. We could not keep the tears back. We thought we could not read it. We were in despair. What was to be done?

Our mother wisely suggested that perhaps an influence had accompanied the writing of the paper that was not with us when we read it, and advised that we pray to have that influence again when we should have to give the paper before the convention. Efforts to improve the paper seemed in vain. We had simply done the best we could in the first writing, and we humbly implored the Lord to supplement us in the reading. When the time came our wish and our prayer were answered. We enjoyed ourself as we had in the first instance, and we had the additional pleasure of hearing expressions from others testifying to the hoped for effect.

A small thing may give us a far-reaching insight; and that lesson, first impressed then, and reaffirmed at different times since, has made us realize that we cannot afford to depend upon any degree of human attainment. Learning, logic, brilliance, may charm the mind, but are impotent to stir men's hearts and inspire their souls with the God-ward impulses that it is the design of all church singing and preaching to do.

In one of our districts years ago there was a brother who was a remarkable choir leader. The secret of his power was perhaps best expressed in a favorite quotation of his, "Sing with the Spirit and with the understanding." We have heard him say that many times. It was perhaps his guiding motif.

The townspeople used to flock to our little chapel to hear the singing under the direction of this man, and some declared that the singing was different from that heard in the other churches. The brother sang, himself, and was able to take any part, though he did not have an especially good voice. But he infused his choir with the spirit he had.

We have known an elder to come into the pulpit of that church feeling unable to fill his appointment. Then, as he watched the brother and listened to the song responses that he drew from the choir and the congregation, he would forget himself, lean forward, and by his heightening color we could tell that he was being inwardly warmed and stirred. When the time came for him to open his Bible he stepped briskly up to the stand. He had been put in spirit for the

effort he had to make, and we used to hear sermons that matched the singing, and made us leave the church proud and happy to be a Saint in latter days.

That the power of this choir leader lay not in his natural ability was evidenced some years later when we met him again. He was not the same man. He was not the same leader. That influence that stirred you and thrilled you was gone. He was "tame" and ordinary. No one realized the change in him more than he did himself. He told us that he had become cool and indifferent in the gospel work, and the old-time spirit had left him. LOUISE PALFREY SHELDON.

Masters of Music

(Franz Liszt, October 22, 1811-July 31, 1886.)

Franz Liszt was more than a great musician; he was a great man. He would have been a great man had he never written a note or struck a chord, for his friends were legion, and he was an inspiration and a help to all who knew him. The words, "artistic temperament" fade away before his personality, and jealousy and hate have no place in his biography.

Born of an Hungarian father, an Austrian mother; educated wherever circumstances led him, in France, England, Germany, Italy,—he developed a personality as rich and deep in character, as it was broad in experience, and in the seventy-five years that he lived, stamped his genius indelibly on the history and course of nineteenth century music. He began as a performer, and his skill at the piano first won him notice, but he was born to greater things. He was born to create,—to give form to his own ideals and to inspire others to the same purpose.

Liszt, above all the masters of his generation, was a tone poet. His personality was the soul of vigor and intensity and his genius was the bodying forth of his own inward impressions. Music was a language in which he spoke to all who could hear and understand.

As a consequence, he was continually striving after new forms, and creating out of his own art, where he did not find expression ready to hand. Naturally his first compositions were for the piano. He knew that instrument as few others did, and he loved to work, extending its possibilities. The creations that came from his brain defied all but his hands, and for years his pieces for piano did not come into popularity because of their difficult technic. He was a prodigious worker, and the very number of his published compositions,—fully thirteen hundred,—attest his prolific genius. As he grew more mature and as his nature deepened, the piano could not give full expression to his thoughts and he turned his attention to the orchestra and voice. It was then that he began to write his Symphonic Poems, the worth of which has made his name immortal.

But Liszt the composer, great as he was, is less interesting than Liszt the man. Born in an age of great musicians, his personality dominated them all. He traveled in every country of Europe, and wherever he went musicians flocked to him. He was a kindly critic, and his words of appreciation bridged many an aspiring artist over the crisis of a hard beginning. Liszt, when but a little boy, had been received by Beethoven with kind regard and encouragement, and throughout his life he repaid the debt with interest. Brahms, ungrateful as he proved, got his first word of commendation from Liszt. Grieg, when a struggling young man, got a letter all unsolicited from the great Hungarian master. You can imagine his feelings when he read it, and can know what it meant in his development. Liszt writes: "I am very glad to tell you what pleasure it has given me to read your sonata (Op. 8.) It bears testimony to a talent of

vigorous, reflective, and inventive composition of excellent quality, which has only to follow its natural bent in order to rise to a high rank. I am pleased to think that in your own country you are meeting with the success that you deserve; this will not be wanting elsewhere either; and if you can come to Germany this winter, I cordially invite you to spend a while at Weimar in order that we may thoroughly get to know each other." It was the beginning of Grieg's recognition in the world, and Liszt had his undying gratitude. Writing of it he says: "At times when disappointment and bitterness are in store for me, I shall recall his words, and the remembrance of them will have a wonderful power to uphold me in days of adversity."

Grieg did make a visit to Weimar and was carried away with enthusiasm. "I did not know what to admire in him most," he writes, "the composer or the pianist, for he played superbly. No, he does not really play, one forgets he is a musician,—he becomes a prophet proclaiming the last judgment, till all the spirits of the universe vibrate under his fingers. He enters into the most secret recesses of the mind, and stirs one's inmost soul with demonic power."

Nothing was too hard to undertake for his friends, and his own plans could always be deferred for theirs. Some of his best years were spent educating the people to an appreciation of Beethoven and Schubert. He gave concerts, wrote essays, and lectured, all to popularize the works of men whom he knew to be great, but beyond the public taste. His devotion to Wagner amounted to a passion. Wagner had married the daughter of Liszt, and the attachment of the two men was very close. Those were the days when Wagner was hated throughout Germany, and to sponsor him was to court the disfavor of those in authority. Yet Liszt saw the genius of the man and loved him so well that at one time he told him "the object of my whole life is to be worthy of your friendship." Wagner in return says that "this friendship was the weightiest and most important event in my life."

Though born a Hungarian, Liszt lived most of his life in Germany. After years of concert touring all over Europe, he settled down at Weimar, and with the brilliant Countess Carolyne de Sayn-Wittgenstein,—who gave him her love though she could not wed him,—he composed his best works. Weimar became a mecca for musicians, and literati, and Liszt gave freely to them all.

He was a deep reader and all of his songs and symphonies were based on poetry worthy of his efforts. His great symphonies, "Faust" and "Dante" indicate their source, and his "Symphonic Poem," his greatest work, was inspired by a poem which he heard Victor Hugo, himself, read.

In his Hungarian Rhapsodies, so widely known and popular, he shows his birth unmistakably, and the wild, dramatic, enchanting music is as a breath from the plains of Hungary.

Liszt late in life became deeply religious, and went so far in his devotion to the church as to take orders. He was known as Abbe Liszt, and contributed greatly to the sacred music of his time. His ideal was high, and to him, "the church composer is as a preacher and a priest, and where the Word is no longer sufficient to express the sentiment, music transfigured it, and lifts it aloft."

"No artist probably ever possessed so comprehensive an intelligence, or was so susceptible to the influence of the other arts. His emotional character, sincerity of feeling, ideality of thought, are vividly reflected in his works; while if the cry of human anguish can at times be heard in his music, if he proves himself emphatically the interpreter of the sorrow-stricken, the consoler of those who weep, he can also be light-hearted and gay, his strains can

make the blood course through the veins, can conjure up mirth and gayety, and can dispel the clouds of melancholy as if by magic." A. E. MCKIM.

Stray Notes

Independence produced her regular thanksgiving concert, with the usual success, both financially and artistically. Choruses from Wagner, Verdi, Shubert, and other leading composers, were interspersed with solos, well chosen and pleasingly rendered. The choir was assisted by a group of beautiful piano numbers given by Sister Marie Riggs of Kansas City, in which Sister Riggs captivated her audience, this being the first time she had played for the Independence Saints since her study abroad.

One Sunday early in November all the churches in Kansas City gave musical programs consisting of numbers by American composers, according to a lively report which reached us. Our own Central Branch Choir was not behind the procession, and gave a fine program, with patriotism for its theme, as expressed in the realm of music. The Religion session previous was also devoted to music, and we are in receipt of a splendid paper which was read at the session, which we expect to give to our readers at some later date.

Our energetic assistant chorister, Brother E. C. Bell, of Saint Louis, "is right on the job," and is darting here and there among the church choirs, getting things well under way for the musical triumphs of next General Conference. He is making periodical visits to Independence and other large choirs of the church, and work is progressing most satisfactorily upon the oratorio choruses. Lest any forget, we will publish once again, the numbers which have been chosen from the "Messiah" for rendition at that time. They are as follows:

No.	Title	Page
4.	And the glory of the Lord.....	10
9.	O Thou that tellest good tidings	32
12.	For unto us a Child is born	46
17.	Glory to God	60
22.	Behold the Lamb of God	79
24.	Surely he hath borne our grief.....	87
26.	All we like sheep	95
33.	Lift up your heads	116
44.	Hallelujah	158
53.	Worthy is the Lamb	195

Brother Hoxie urges the purchase of uniform editions, that there shall be less trouble, about the paging, in understanding direction. He has made arrangements with his publishers, by which copies will be mailed postpaid for forty-five cents for single copies. Twelve or more will be forty cents each, transportation charges additional. To get this rate orders should be accompanied by money, and sent directly to Theodore Presser Company, Music Publishers, Philadelphia, Pennsylvania, 1712 Chestnut Street, and mention made of "The General Choir Movement Bulletin, number 1." A. A.

I love thy church, O God;
 Her walls before thee stand,
 Dear as the apple of thine eye,
 And graven on thy hand.
 —Timothy Dwight.

Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS, LAMONI, IOWA

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Home and Child Welfare Department

FEBRUARY READING.—PREPARATION FOR ADOLESCENCE

"Don't spend time telling us what to do with little children. It is an easy matter to get along with them. Tell us what to do with the unruly big children who spoil the peace of the home and bid fair to go to destruction."

So wrote a father some years ago to the Home and Child Welfare reading committee.

Some of the ablest advisers in the land in regard to methods of dealing with children and young people are now offering suggestions as to how to meet the problems presented by wayward adolescents. *American Motherhood* is now publishing a series of articles on the subject by Professor William A. McKeever of the University of Kansas. We recommend that these articles be studied in connection with our present course of readings. The series began in September, 1914. In the Home and School department of *The Mother's Magazine*, conducted by Professor M. V. O'Shea of the University of Wisconsin a share of attention is given to matters relating to this trying period.

But these and other eminent writers, while they offer wise solutions for difficult problems and give hope to parents inclined to despair, still point backward to early opportunities which, had they been well employed, might have been the "ounce of prevention, worth a pound of cure."

In "Parents and their problems," writing of "Parents and their sons," Professor O'Shea tells of a boy who in his teens is disrespectful and disobedient to his parents, unkind to his sister, disinclined to study or to take life seriously, and who, by his attitude keeps the family in an unhappy state a good part of the time. The parents have established for themselves habits of application and faithfulness and have devoted their lives to serious interests. They feel that they have endeavored by precept and example to develop these qualities in their son. Inquiry concerning the early life of the boy showed he had been to a considerable extent under the care of nurses who had no knowledge of child nature and who felt no sense of responsibility for his future. The competency of a nurse "had been based largely upon her tact in avoiding conflicts with the boy, which simply meant that she had always to give in to him and serve him in his bullying. . . ."

"Here is seen one source of the present difficulty with the boy. He started out in life as a bully; and by the time his parents really began to take him in hand and to regard his actions as serious enough to claim their attention, he had practically got his attitude in respect to obedience, earnestness and the like. Most children acquire their general attitudes toward the people and institutions and customs about them by the time they are ten or twelve. Of course, these attitudes can be changed sometimes, but it requires constant conflict for a long period to break up original tendencies and

establish new and different ones. But not one parent in ten, even if he takes control of his child before he is ten will go to work vigorously to uproot vicious habits and establish more useful ones. In the case of this boy, his meanness is due in considerable part to the constant nagging he has had from his parents the past few years; this has served to stir him up but not actually to change his habits; he has held to the course in which he got well started during his childhood.

GOVERNMENT BY HABIT

"The first habits which parents are to form in the training of their children are their own. If we wish to avoid, in later years, the necessity for resorting to government by spasm, and to establish instead, government by habit, we do not have to begin by experimenting on a helpless child. We can begin fortunately by experimenting on ourselves. . . . We all know how hard it is to break up a bad habit: fortunately it is just as difficult to break up a good one."—Ernest Hamlin Abbott.

In the work on adolescence entitled *Youth*, Doctor G. Stanley Hall shows the effect upon the child of early parental influence which by steadfast guidance and strengthening of the will produces within the child habits of thought and of action which will prove a stay in all coming life. The following quotation includes also an extract from Doctor Hall's views on the value of authority:

"The will, purpose, and even mood of small children when alone, are fickle, fluctuating, contradictory. Our very presence imposes one general law on them, viz, that of keeping our good will and avoiding our displeasure. As the plant grows towards the light so they unfold in the direction of our wishes, felt as by divination. They respect all you smile at, even buffonery; look up in their play to call your notice, to study the lines of your sympathy, as if their chief vocation was to learn your desires. . . . If we are careful to be wisely and without excess happy and affectionate when they are good, and saddened and slightly cooled in manifestations of love if they do wrong, the power of association in the normal child will early choose right as surely as pleasure increases vitality. If our love is deep, obedience is an instinct if not a religion. The child learns that while it cannot excite our fear, resentment or admiration, etc., it can act on our love, and this should be the first sense of its own efficiency. Thus, too, it learns that the way of passion and impulse is not the only rule of life and that something is gained by resisting them. It imitates our acts long before it can understand our words. . . . Its instinct for obedience becomes almost a passion. As the vine must twine or grovel, so the child . . . imitates bad patterns and examples in the absence of worthy ones. He obeys as with a deep sense of being our chattel, and, at bottom, admires those who coerce him, if the means be wisely chosen. The authority must of course, be in ascendancy over heart and mind. The more absolute such authority the more the will is saved from caprice and feels the power of steadiness. Such authority excites the unique, unfathomable sense of reverence, which measures the capacity for will-culture and is the strongest and soundest of all moral motives. . . . Happy the child who is bound by the mysterious and constraining sympathy of dependence, by which, if unblighted by cynicism, a worthy mentor directs and lifts the will. This unconscious reflection of our character and wishes is the diviner side of childhood, by which it is quick and responsive to everything in its moral environment. . . . His acts will not have been choices, but a mass of psychic causes far greater than consciousness can estimate have laid a basis of character, than which heredity alone is deeper, before the child knows he has a will. . . .

"A young child can know no general commands. . . . All is here and now, and patient reiteration, till habit is formed, and no havoc making rules which it cannot understand or remember, is our cue. Obedience can, however, be instinct even here, . . . and there is no more fear of weakening the will by it than in the case of soldiers. As the child grows older, however, and as the acts commanded are repugnant, or unusual, there should be increasing care, lest authority be compromised or sympathy ruptured. . . . We should, of course, watch for favorable moods, assume no unwonted or preternatural dignity or owl air of wisdom, and command in a low voice which does not too rudely break in upon the child's train of impressions. The acts we command or forbid should be very few at first but inexorable. We should be careful not to forbid where we cannot follow an untrusty child, or what we cannot prevent. Our own will should be a rock and not a wave. Our requirements should be uniform, with no whim, mood, or periodicity of any sort about them. If we alternate from caresses to severity, are fickle and capricious instead of commanding by a fixed and settled plan, if we only now and then take the child in hand, so he does not know precisely what to expect, we really require the child to change its nature with every change in us. . . . Such a changeful authority not only unsettles but breaks up character anew when it is just at the beginning of the formative period. Neglect is better than this. . . .

"The young are apt to be most sincere at an age when they are also most mistaken, but if sincerity be kept at its deepest and best, error will be least harmful and easiest overcome. If authority supplement rather than supersede good motives, the child will so love authority as to overcome your reluctance to apply it directly, and as a final result will choose the state and act you have pre-formed in its slowly widening margin of freedom, and will be all the less liable to undue subservience . . . later, as obedience gives place to normal manly independence.

"In these and many other ways everything in conduct should be mechanized as early and completely as possible. . . . If good acts are a diet and not a medicine, are repeated over and over again, as every new beat of the loom pounds in one new thread, and a sense of justice and right is wrought into the very nerve cells and fibers; if this ground texture of the soul, . . . this sphere of thoughts we oftenest think and acts we oftenest do, is early, rightly wrought, not only does it become a web of destiny for us, so all-determining is it, but we have something perdurable to fall back on if moral shock or crisis or change or calamity shall have rudely broken up the whole structure of later associations. . . .

"It is only so far as this primitive will is wrong by nature or training, that drastic reconstructions of any sort are needed. . . . The will especially is a trust we are to administer for the child, not as he may now wish, but as he will wish when more mature. We must now compel what he will later wish to compel himself to do. To find his habits already formed to the same law that his mature will and the world later enjoin, cements the strongest of all bonds between mentor and child."

From W. H. Spence we quote, "The center for attack in the training of children is the will. All that happens in the home and all that is done for him must yield him a dividend of will power. Discipline, guidance, influence, must play upon the will or the child's life problem becomes an unsolved enigma."

"NURTURING THE INNER LIFE"

Under this heading Mrs. Elizabeth Harrison is quoted in *Parents and Their Problems* as follows:

"I have seen a nursery maid force a six months' baby into

his baby carriage and tuck the carriage blanket so closely around him that his legs and arms could not assist in expressing the awakened wrath and indignation within him, until his face grew purple and his eyes had an expression of murder in them. I moved to one side so as to see the face of the nurse. It was angry and flushed also.

"Again I have seen the same preparation for the home going made so lovingly and gently, with bright, cheery words which the baby could not understand, but the tones of which awakened the corresponding mood within him, until he crowed with delight as the blanket was tucked around him.

"In each case the child was unconsciously absorbing the mood of the older person, and this absorbing of mental conditions comes before the actual imitating of physical activities. It thus indicates the importance of having the right person to take care of early infancy. . . . She must have a true mother heart if the inner life of feelings, instinct, impulses and emotions are to be guarded and developed as well as the body. They are dim and helpless, but they are there, and many a child has been made willful and selfish by the mistreatment of them. In early infancy the tone of a voice may jar or sooth this tender inner self fully as much as rough or gentle handling can arouse physical pain or pleasure.

"As the child grows older this instinctive absorbing of the moods of people around him soon develops into the imitating of their gestures and tones. This in turn very soon passes into the effort to imitate the activities of those around. . . . Their young minds are more responsive than the most sensitive photographic films. Yet each impression made is awakening and feeding some instinct, or impulse, or desire, which is helping to make or mar the serene inner life which ought to be the heritage of every child.

"I do not mean by this that every word and deed should be guarded when in the presence of a child, but I want to emphasize the importance of keeping children in surroundings that are wholesome, and with people who are sympathetic without being weak or sentimental. In other words, the child absorbs the spiritual atmosphere of the home and is fully as much affected by it as his body is affected by the fresh air of his physical environment. He absorbs the one as surely as he breathes in the other. . . . In the light of this psychological insight, what shall I say about homes in which the child is permitted to hear the jars and jangles that sometimes come between parents, or between mistress and servant?

"Blows upon the child's tender flesh are less marring. In time bruised flesh will heal. But who shall say when will be wiped out the effects of evil emotions such as suspicion, jealousy, rage, when once aroused? They not only poison the blood, but they poison the impulses which should reach out from the inmost depths of a child's being toward fellowship with and love of all mankind."

FOR ADDITIONAL STUDY

Talks to Teachers on Psychology by William James is recommended as containing valuable information on habits; also the two chapters on "Habit formation" and "Habit breaking" in the book entitled *Habit Formation* by Stuart H. Rowe. Additional light on the cultivation of the will may be found in any good textbook on psychology. The subject, "Preparation for adolescence," will be continued in our next reading.

CALLIE B. STEBBINS.

Requests for Prayers

Prayers are requested for a sister at Allendale, Missouri. This sister is eighty-five years old, and it seems that she has only a short time to remain upon the earth. She desires

to be released. Sister Hunt of this place, desires prayers also. She will be eighty-five years old in March. These aged sisters should be remembered.

Prayers are desired for a brother who is sorely afflicted, that he may recover and see wherein he is wrong, and yet live the life of a Saint. The daughter of this man asks for strength that she may bear up under trial, and for her brothers, that they may accept the gospel.

Letter Department

SOUTH BRISBANE, AUSTRALIA, November 25, 1915.

Editors Herald: I recently had the pleasure of meeting the servant of the Lord, Apostle Paul M. Hanson, and had a most enjoyable time. Surely we can say, as one of old, The Lord has been mindful of us.

We have a knowledge that God hears our prayers, for he answers to our asking. We should be a happy and thankful people for all our knowledge of the Lord's ways. Truly the Lord is righteous and his path is straight. The fruit of the Holy Spirit is the best food for us to feed on. If we will continue to take to ourselves the same we will grow to perfection, then will we be like our Master.

My prayer for all is that the Lord will bless them. I pray for the leading quorums of the church, for all the priesthood, and the people.

Yours in the gospel,

R. C. SCHULZE.

James Street, Mount Pleasant.

BOISE, IDAHO, December 1, 1915.

Editors Herald: I take a great deal of interest in reading the HERALD, and especially the articles and letters from different members, brothers and sisters in different parts of the world. I am interested in the progress of God's kingdom. My love goes out to those who are striving to do the will of our Lord and Savior. The time will soon come when we must answer for the life we now lead and the example we set before others.

I have read with much interest the different and varied opinions expressed in the HERALD and *Ensign* with reference to the Word of Wisdom, as well as by different members from time to time in conversation and otherwise.

It seems to me the Word of Wisdom as we find it in the Doctrine and Covenants as given by the Lord, is plain and easy to understand. The Lord did not give it to be interpreted according as our appetites might suggest, but for our benefit. If we care to have God's advice, we must first exercise faith in him, and learn that he labors for our great good because he loves us. Why not trust him then, all the way, for our temporal as well as our spiritual salvation?

The Word of Wisdom was not given by way of commandment or constraint, but by revelation, setting forth the order and will of God unto our temporal salvation of Saints in the last days; given for a principle with promise, etc., if we do his will.

One controversy is over the fruit question. Should we can fruit? Verse two gives us to understand that all wholesome herbs God has ordained for the use of man, every herb in the season thereof, and every fruit in the season thereof. Let us consider what is meant by season thereof. Is fruit in season the year around, if preserved by confinement in cans or otherwise? If so, when does the season thereof come in? Saints as well as worldly people know how to preserve fruits.

Now in the first place God does not tell us that we should

or should not can fruit, so I do not think it matters to the Lord whether fruit is put into cans, jars, or any other utensils, so long as we use it, or in other words, eat it in season thereof; and I believe fruit to be in season just as long as it will keep with care in its natural state.

For example, potatoes have to be kept in cellars and kept out of the sun, cold, etc. They are in season yet not canned, because they are in their natural state. In this same way other vegetables are kept; but strawberries, cherries and other berries—the season thereof is short. For that reason the Lord has ordained the different fruits and berries all in their season, each in its turn and time, when needed and required by the system—heavy fruits in winter, and lighter fruits in summer.

I do not think it is necessary for people in colder climates to store up fruits and berries in a preserved or confined state for winter use. God knows our needs and wants and will provide us with every needful thing if we trust him for all, and seek to do his will with a heart sincere.

The Lord said that flesh of beasts and fowls had been ordained for the use of men with thanksgiving. Nevertheless, they should be used sparingly, and it is displeasing if they are used only in time of winter or cold or famine.

Is this meant just for some of us because we may think that our systems require meat, because we are not all constituted alike? God does not say some may eat meat and some may not. He says it is pleasing to him if we do as he says, and which thing is intended for the weak and the weakest of all Saints.

Dear Saints, let us be one in theory, principle, and in doctrine. Let us unite in serving the Lord. In so doing we will bring to ourselves the greatest amount of good.

Your brother in Christ,

Route 2, Box 15.

FREDERICK W. BROSE.

News from Missions

At the Exposition

We wish to relate some of the closing scenes at the exposition, and the interest shown by many who stopped at our exhibit. We had not anticipated the great throngs of people who came the last two weeks of the fair, but rather had been told that possibly few would visit the grounds towards the close. As a consequence our literature became scarce, which fact we greatly regretted, but we made the most of our opportunity in explaining the gospel, and giving the tracts to those who seemed most eager to learn of the work.

The weather was ideal during almost the entire time we spent in San Francisco, for we had but few rainy days, and even then the people seemed to attend just the same; and at such times we were more busy than ever in talking the gospel, for it was more pleasant for the majority to be inside than out, and thus we had splendid opportunities for work.

Many who had formerly visited with us and become interested, came often towards the close for any new literature we might have, and seemed most anxious to hear and learn all they could in the few remaining days.

One lady who had talked with us several times, and had admitted it seemed the right way, called one afternoon, and while we were occupied with others made herself useful by explaining the gospel to others who came along, and whom we had not had a chance to reach, and she seemed very enthusiastic. Another lady, a member of the Mormon Church, came several times, and we had nice talks together. As I explained the many ways in which they had departed from the truth, she admitted it was only too true. She became

very much interested. I read many writings from their own books to her.

She said when bidding us good-by that she would like to tell us of a great trial she was passing through. She informed us that a relative was in the hospital, having undergone an operation, and was recovering nicely, when a couple of the Mormon elders called and informed the patient that her husband was living with another wife, and immediately she lost her mind, and is now insane. We told her this alone should prove to her how some have departed from the truth in the latter days, and have given heed to seducing spirits and doctrines of devils. She said we would hear from her later.

Several infidels called at different times. One was rather a learned Hebrew. While I conversed with him, many stopped to listen. Not being able to satisfy him as to many points, and Elder Pitt being otherwise engaged, I was wishing that Brother Rushton were present (knowing he was at the exposition that day), when to my pleasure he came. Listening long enough to hear the gentleman make some erroneous statements, he spoke and said, I beg your pardon, sir, but you did not quote that correctly, and he showed the gentleman wherein he was wrong. The number listening to the conversation was about twenty-five. Many asked me who the new arrival was, and said he is the best they ever heard. I replied, He is one of our apostles, for we do not only believe in dead ones, but that we should have living ones to-day also.

The gentleman in question, after the conversation of half an hour or more, acknowledged his mistaken ideas, shook hands very warmly with Brother Rushton, and said he was indeed pleased to have met him. Many of the callers remained longer, hoping to hear further from Brother Rushton. We greatly regret that conditions were such that he could not have occupied in one of the theaters at the exposition, where he could have presented the gospel to thousands, as speakers from some other denominations were able to do.

A lady called one afternoon. As she finished reading some of the display cards I spoke and said, This is the Reorganized Church, etc., and explained all to her as best I could in a short time, thinking she might be in a hurry. After I finished and asked her if she would take some literature she said, I want to tell you that I came to the exposition to-day simply to call at this exhibit and have your work explained to me. I had never heard of any Latter Day Saints except those known as Mormons. Yesterday I passed through here and saw the picture of Joseph Smith, and as I went into the Theosophy Booth over there, I remarked how surprised I was that the Mormons were allowed to exhibit here, and the lady in charge of the Theosophy said, Those people over there are not the Mormons, they have a beautiful gospel, and the Joseph Smith who was their president is not the polygamist, Joseph F. Smith of Utah. She said, You go over there and they will tell you all about it. Our new friend said, That is the reason I am here now, for I felt I must come and hear what you believe and teach.

After this information I went into details as best I could. I read to her the court decisions, and from the Book of Mormon where it says no man should have more than one wife, and that any other teaching is an abomination in God's sight, and many other statements proving to her there are really two different churches of Latter Day Saints. She seemed very happy and said it sounded the best to her of anything she had heard. She was glad indeed she came to investigate. She has the church address in many cities, and we hope to hear of her later.

Almost without an exception, when people have heard the gospel in its purity they remarked, Well, why in the world

do you not change your name; it will never do any good, and many such remarks.

There are so many really wonderful experiences one could relate, but I do not wish my letter to be too long, so will only state that while we were busy all the time and tried to do faithfully our part, yet we regret we could not have accomplished more. Time alone will tell what good may result from the efforts made.

The exposition was grand! Will not attempt to describe it. Will leave that for others more gifted than I. Suffice it to say that the grounds were beautiful; the buildings very artistic; the exhibits nicely arranged; the music rendered by the several bands inspiring; the weather ideal; the people good natured as a whole; the several nights' illumination and fireworks wonderful; the aeroplane flights by Niles, and Art Smith very exciting, especially when the latter would make dips or complete somersaults, descending in spiral and give fireworks display at a great height.

The day before the close of the exposition was one of the rainy days mentioned, and all were feeling blue, for so many wonderful things were in store for the closing day, if it were a pleasant one. Much to the surprise of almost all, the closing day dawned beautiful, warm and bright. As the sun shone in all its glory, the grounds everywhere seemed to take on a new beauty. The bands were playing in almost all the courts, and all seemed to be happy, yet there was a tinge of sadness manifested, for this was the closing day of the great exposition, and the farewells would soon be said to those who had endeared themselves to others.

Our little exhibit even seemed to appeal to us in a new way, for no longer would we have the privilege of standing there and explaining the gospel to many people. We felt very sad as the closing time came, and the books were put away for the last time, and the last good-by was said to the friends, and to our little exhibit. As we left the building we could only feel to ask the Lord to bless the humble efforts made in behalf of his cause.

The crowd continued to gather during the day, and as evening approached there were more than four hundred and sixteen thousand present for the closing scene. There were all sorts of attractions, some of which attracted the majority to the Marina, where the fireworks and special attractions were to be held. Unfortunately we were in the midst of the crowd before we realized it, and as we became separated and were jostled and pushed back and forth, I there and then resolved never again to get into a crowd. While we escaped injury, many had limbs broken, and others fainted.

At 11.30 the aeroplane flight, illuminated, took place, and at midnight the lights faded away. The majestic and beautiful Tower of Jewels which had sparkled and shone like diamonds during the daytime, became more beautiful as played upon by the many searchlights. As all eyes were turned upon it for the last farewell, the lights gradually diminished and darkness came, and then we realized the exposition was a thing of the past, but would not be forgotten.

After spending a few days at the summer home of Doctor and Sister Bush, among the pretty hills a short distance from Berkeley, and also several days at the pleasant home of Brother and Sister George Taylor of the same city, we bade the Saints of Oakland farewell for a short time and came to Sacramento, where we are very comfortably located at the home of Brother and Sister Ball. We are enjoying the stay here. Meetings are now in progress, and we are hoping for success in our work. Brother Brooner who is in charge here had arranged a very nice program for Christmas. The children all did well, and at the close of that part of it Elder Pitt gave the Jerusalem views. All seemed well pleased with the evening's entertainment.

We like this city very much, and can say it is one of the cleanest we have ever been in. The streets are wide and clean, and the houses are very pleasing in their architecture. The Saints have a nice church in a nice location, and we hope with their united efforts that good may be accomplished. We are both well, and after our pleasant rest of a few days we are prepared for work again.

We had a very pleasant and happy Christmas, having a fine turkey dinner—cranberry sauce, pumpkin pie, and all the other good things, with Brother and Sister Ball. And with good news and presents from loved ones, we spent a Christmas that shall long be remembered.

New Year's Day had a wonderful surprise for the people of Sacramento, as well as for those of others cities of California; for when we awoke and looked out behold, to my delight at least, we saw the beautiful snow. The ground was white, and I was soon out in it; for while some may prefer the roses in bloom in the yard at Christmas time, I confess my preference for the snowstorm. We snowballed and had a merry time the short time it remained with us.

Wishing all the Herald readers a happy New Year, in which Elder Pitt joins, I am,

Yours in the gospel,

ROSA PARKS PITT.

Eastern Iowa

This has been a fairly successful year for the Eastern Iowa District, not only in the number who have been added to the church by baptism, but also in the spiritual growth of the membership. The General Conference gave the district three missionaries, Brethren E. Rannie, E. B. Morgan, and the writer constituting that force. It was thought best by the missionary in charge, Elder J. A. Gillen, to have Brother Rannie look after the branches, so he recommended that he be placed in the office of district president, which was done. Brother Morgan has also labored among the Saints. It is to be hoped the labors of these brethren have resulted and will result in good throughout the district.

The writer has tried to occupy in new openings so far as possible, and has succeeded in getting the gospel before many who never had heard it before. We had the privilege to be associated with Brother E. E. Long in a series of meetings in the Union church east of Olwein. I found him a most excellent colaborer, and only wished I might continue my labors with him. Conditions became such, however, that it was necessary for us to separate and labor in different fields.

At the above place four were baptized and others have manifested a desire to unite with the church in the near future. It was through the kindness of Brother Fred S. Clark that we were enabled to hold these meetings. He gave us the use of his auto, which made it possible for us to drive to our appointment. The Olwein Branch also assisted materially in helping us financially. If all our people would put their cars to as good use as did Brother Clark, the gospel would soon be carried to many people who now have not the opportunity of hearing it.

At this place there was considerable opposition manifested. The Christian people had several members in the locality and theirs was the only church holding regular services. A deacon and his wife became interested, and finally the wife came into the church, also another of their members. This aroused their antagonism, so they decided to expose Mormonism. One of their preachers by the name of Chambers, opened up a tirade of opposition, and continued his effort each evening for nearly two weeks. At the conclusion of his effort, I announced a reply. Each family in the neighborhood was notified by mail of the event, so a large crowd was present to hear our defense.

During the eleven years which I have spent in the mission field I do not think I ever witnessed as great a display of ignorance and hatred towards the truth as I did on the part of the members of the Christian Church on this occasion. One of their elders conducted himself in such an ungentlemanly way that even a brother-in-law, not a member of any church, rebuked him for his unchristianlike conduct. One woman who had been very active in telling all manner of falsehoods against us, made a very ugly remark, indicating her hatred, not only for the truth, but against those who would dare expose the trickery of the opposed side. However, many friends were made to our cause, and the Campbellites were sadder but wiser as a result of their experience.

We held a series of meetings in the Esgate Schoolhouse near Fulton. The Saints of that branch gave excellent support, and some of the people seem to be interested.

Through the kindness of Brother William Stoll, who extended an invitation to the missionary to accompany him to Lamoni, I was permitted to visit home, Brother Stoll paying all the expenses. On our return we stopped in the old historic city of Nauvoo and enjoyed the sights for a few hours.

It always seems like a funeral to the writer when in that place, viewing as a traveler does, the ruins of a once populous city. Many of the houses still stand, but the history of some of the former occupants of them only serve to bring shame and disgrace on the name of the church.

Recently I held a series of meetings in that district, which will result in good. These meetings were held near Salem, in a community where the gospel had never before been preached. Through the kindness of a Mr. E. W. Elliott, who was willing to lend assistance in providing for the preacher, I was enabled to preach in the schoolhouse. The Quakers or Friends offered some opposition, but so far they have not succeeded in materially affecting our work. One was baptized, the wife of Mr. Elliott.

I also visited Burlington, and found a real live band of workers there. Brother D. J. Williams has proven his worth to these Saints as their pastor. His wife is also a good helper, indeed.

It is impossible to mention all the good loyal workers we have in the Eastern Iowa District, but suffice it to say, many are making sacrifice to help their fellow men. If all the Saints would stand shoulder to shoulder in this great work, soon Zion would be redeemed and the pure in heart gathered out.

The year just past has been one of interest to me. We can see a great need of men who are willing to sacrifice their lives in the desire to further the interests of the work. We hope the time will soon come when young men will qualify themselves so that they may become useful to the church.

With best wishes, I am,

In gospel bonds,

L. G. HOLLOWAY.

News from Branches

Central Chicago

On January 5 at the semiannual business meeting with a good attendance present, Brother H. P. Keir spoke of the past six months' work. He had felt blessed and encouraged, and was more than ever desirous of pressing steadily onward toward the goal. He had been aided valiantly by the other officers, as well as members of the branch. He felt that the work was in a splendid condition spiritually, and in a good condition financially. The debt is gradually being wiped out. Brother Keir spoke encouragingly of the band known as The Gleaners, who have zealously stood by the work and aided in the money matters.

Brother H. P. W. Keir was elected president of the branch. The business meeting was a good one; the spirit of kindness was present.

On January 9 the Saints were greatly edified and encouraged to press onward by a good sermon by Brother J. D. Stead, of Lamoni, Iowa, from Deuteronomy 18. He spoke at length of the prophet that Moses said should be raised up to lead the people, and showed plainly that that prophet was Christ the Savior of the world. Come again, Brother Stead.

Plans are arranged for our district conference to convene January 21 to 23 at the West Side Church, on Gladys Avenue, near Forty-fourth Street. We are all looking forward to a feast of fat things. We hope to see a good crowd.

May God bless those who attend the work everywhere.

Your sister in the faith,

L. M. HORTON.

6417 South Hermitage Avenue, January 9, 1916.

Independence, Missouri

The first snow of winter fell on December 24, and on the following morning there was a scurrying on the streets, of young people with baskets laden with good things coming as a Christmas treat, for somebody, from the Mount Zion Sunday School.

It was a beautiful day, clear and frosty. The big entertainment at the Stone Church with its wise men and the shepherds with their crooks attracted crowds from every direction, and the Saints became too weary to turn out the next morning for early prayer meeting, at which there appeared on time only twenty souls.

Elder J. R. Lambert preached to edification, and the Saints listened at the afternoon service to the elders who had come home to spend the holidays,—Brother H. O. Smith for the first time in nine years, and Brother T. C. Kelley, the second time in eighteen years. Long journeys and few physical comforts had been the lot of Brother Okerlind, who four years ago was at home on Christmas. Brother Rannie's life out in the wide world had been unique, for he couldn't report favorably at every turn of the road, but he said, with a glint of sunshine in his face, "I got into office."

Frequently the mind reverts to the isolated ones who have but a faint idea of the strenuous work going on in the larger branches, and of the army that is being rallied for the Master's service. At this place the election of officers is well under way. The worthy pioneers are vacating their places, and all have filled a venerated niche in our memories. A few Sundays ago the children called to remembrance the kindly ministry among them of their prophet, as well as ours, not long since passed away, and as a loving tribute in the school hour, sang some of his loved hymns,—"Tenderly, tenderly," "Father, when in love to thee," and others. The grown-ups also call to mind, at this season of the year, some of the mothers in Israel, who, but a short time ago, graced their peaceful homes in Zion with their gentle presence, and have now gone to rest.

We remember Sister Amanda Butler, whose son-in-law and daughter, Mrs. T. J. Smith, cared for her in her later years, and who gave not long since through the columns of the Herald, an interesting account of her hardships and sacrifices for the work's sake.

Another pioneer, Sister Susan Strickland, kindly watched over by her companion and daughter, Mrs. B. Shirk, a church worker at Enoch Hill, has recently died. She was one of the few who was favored to be present at the Amboy Conference, when Brother Joseph took his seat at the head of the Reorganization.

Blessed is their memory, and that of all the noble defenders of the faith, now peacefully gone before.

Our visitors lately have been Elders Christy, Grant, Elvin, Cochran, and J. C. Crabb, who preached a grand sermon Sunday morning, January 9, meeting in charge of President F. M. Smith.

MRS. ABBIE HORTON.

Miscellaneous Department

Conference Notices

Fremont, February 19, 11 a. m., Thurman, Iowa. Auxiliaries meet previously, as usual, time and program to be announced by district officers. This is the important conference of the year, and we trust as many as can will attend. Delegates selected to General Conference and conventions. Bishop's agent's report and report of auditing committee. T. A. Hougas, president.

Southern Missouri, February 19, 10 a. m., Thayer, Missouri. Send statistical and other reports to undersigned at least one week before above date. Those coming by train will be met at station if they write G. A. Davis. Benjamin Pearson, secretary, Tigris, Missouri.

Northeastern Kansas, February 3, 10.30 a. m. Topeka. Mail reports to M. D. Robinson, 835 Kansas Avenue, Topeka. Frank G. Hedrick, president.

Des Moines, February 12 and 13, Twelfth and Maple, Des Moines, Iowa. Elders and priests should make annual report to quorums. Other officers report to secretary. Have statistical reports in on time. Bessie Laughlin, secretary.

Kirtland, February 12 and 13, New Philadelphia, Ohio. Send reports to A. R. Manchester, president, 683 South Broadway, Akron, Ohio. Martin Ahlstrom, secretary.

Nauvoo, February 5 and 6, Burlington, Iowa. Selection of delegates to General Conference. Send reports by January 29 to W. H. Thomas, secretary, Ferris, Illinois.

Southwestern Texas, February 18, Second San Antonio Branch. Carl F. Wheeler, secretary.

Southwestern Oregon, February 12 and 13, Myrtle Point. J. W. Rushton will be present. T. J. Chatburn, president.

Convention Notices

Central Nebraska Sunday school, February 18, Inman. Prayer service 10.30 a. m. Bessie Sodersten, secretary.

Chatham Sunday school, February 5 and 6, Windsor. All Sunday school workers and missionaries invited. Local secretaries send reports for quarter ending December 31 as soon as possible, to G. Orlo Coburn, Blenheim, Ontario, Box 111.

Pittsburg Sunday school and Religio, February 4, at church corner Realty and Tonapah Avenue, Pittsburg, Pennsylvania. Officers and delegates to be elected, and other important business. Religio meets 3 p. m., Sunday school 7.30 p. m. All are urged to attend. Samuel A. Martin, secretary Sunday school and president Religio, 4304 Eoff Street, Wheeling, West Virginia.

Eastern Michigan Sunday school, February 19 and 20, Detroit. Mrs. William McGruer, secretary.

Southern California Sunday school, February 25, 10 a. m., San Bernardino. Send credentials not later than February 21 to Mrs. G. E. Balchen, acting secretary, 1515 Spurgeon Street, Santa Ana, California.

Nauvoo Sunday school, February 4, 10 a. m. Burlington, Iowa. Mrs. J. H. Laubscher, secretary, 1319½ North Eighth Street, Burlington, Iowa.

Concerning Sanitarium

At the next General Conference to be held at Independence, Missouri, commencing April 6, 1916, the Board of Directors of the Independence Sanitarium will present the following resolution to govern the election of the new board and all elections thereafter. "Be it resolved, That all nominations for members of the board of the Independence Sanitarium be made by First Presidency, Quorum of Twelve and Order of Bishops. Be it further resolved, That no physician shall be eligible to a membership on this board. Be it further resolved, That the board shall be elected: Two for one year; two for two years; two for three years, one for four years, making the membership of the board seven as it now stands.

A. H. PARSONS,
Secretary Sanitarium Board.

Notice Woman's Auxiliary

The committee appointed by the General Advisory Board "to suggest changes in the Constitution of the General Association for the consideration of the Convention in 1916," wish to give notice herewith, that a revision of the present constitution will be submitted to the General Convention in April, 1916, with additional articles to govern district and local organizations.

MRS. M. A. ETZENHOUSER,
MISS MINNIE E. SCOTT,
MRS. J. A. GARDNER,
Committee.

Addresses

E. S. White, 1223 North Fayette Street, Saginaw, W. S., Michigan.

Died

NORBURY.—Julia May, daughter of Brother and Sister F. J. Zuber, born June 3, 1876, Cooper County, Missouri; died January 2, 1916; Kansas where she had lived for many years. Married Earnest F. Norbury, September 15, 1900. To them were born 2 sons, 1 of whom died September 2, 1905. Baptized August 11, 1901, by Nels Abraham. Deceased was loved and respected by all who knew her, in the church and out. Leaves husband, 1 son, father, mother, 1 sister, 4 brothers, Sermon by F. C. Warnky, Saints church, Knobnoster, Missouri, where she had lived most of her life. Interment in the city cemetery.

NEAL.—Hannah Owens Neal, born May 10, 1848; died at the home of her sister, Mrs. M. J. Hoyt, near Pisgah, Iowa, December 23, 1915. Deceased had been a loyal member of the church since early womanhood, always ready to do all she could for the advancement of the cause. She leaves 2 sisters, other relatives, a host of friends. Services at the Saints' church Pisgah, by Joseph Lane. Interment in Little Sioux Cemetery. Precious in the sight of the Lord is the death of his Saints.

PITTS.—Lucie J., wife of John C. Pitts, born at Naples, Texas, June 23, 1873; died December 18, 1915. Baptized by J. W. A. Bailey, August 29, 1912, near Dalby Springs, Texas. Leaves husband, 1 son, mother, 3 brothers, 1 sister. Sermon by J. C. Chrestensen, in Methodist church. Interment in Cedar Creek Cemetery.

BRANTWAIT.—Near Leon, Iowa, January 3, 1916, Edward Brantwait, aged 79 years, 4 months, and 15 days. Born on Long Island, New York. Married in 1864. Of 13 children, 7 daughters are living. His wife died in 1911. They were baptized in Labette County, Kansas, in 1873, by R. H. Davis. Came to Lamoni in 1880. Funeral service in charge of John Smith, sermon by H. A. Stebbins.

PORTER.—Hazel D., daughter of J. S. and Florence May Porter, born May 26, 1900; died January 1, 1916. Baptized August 3, 1910, at Osterdock, Iowa, by L. E. Hills. Survived by father, mother, 2 sisters. Services at the home, near Jericho, Missouri; sermon by R. T. Walters.

WINTERS.—Mads L. Winters, born in Dungsted, Denmark, October 6, 1823; died January 8, 1916. Married Anna Madison, Sister of Brother Olla Madison, now deceased. Came to America in 1860, and settled in Utah. Removed to Atchison County, Missouri, in the fall of 1866, later to Nodaway County, Missouri, where he resided until death. His wife preceded him nearly 8 years. Eight children were born to them, 3 having preceded him. Baptized January 24, 1866, by C. Christensen, later ordained an elder. Brother Winters's physical condition was such that he could not get out much for several years, but he found comfort in the standard books and the SAINTS' HERALD. Services at the home of his son, John; W. B. Torrance in charge, sermon by Arch E. McCord.

DILLIVAN.—Walter Dillivan, born in Trumbull County, Ohio, March 10, 1829; died at Deloit, Iowa, November 12, 1915. Married Martha Kelley in 1854. To them were born 5 children, Elizabeth J. Nowles, Aaron M., and Sarah Myers, living; Margaret Cole, deceased one year ago, Samuel, 25 years ago. His wife died November 27, 1862. Married Sarah Ford, March, 1864. To them were born 5 children, Harriet, wife of W. W. Myers, of Lamoni, Iowa; Minnie Richmond, Lucy Case, and Clark, who, with his companion, remain at home; Wallis, deceased at 18 months. Brother Dillivan was an elder and firm in the faith; an earnest worker for his

Master and the church. Services in Deloit, in charge of C. J. Hunt, sermon by D. R. Chambers.

DAWSON.—Irwin Quincy Dawson, born May 18, 1872, Columbus Junction, Iowa; died January 5, 1916, Independence, Iowa. Married Minnie Beasley, March 10, 1896. To them were born 2 daughters, Reva and Opal, who, with the mother, survive. Deceased leaves also mother, 2 brothers. Baptized by Elder Turner in 1903. Lived near Viola, Iowa, about 33 years. Services at the home by John Heide. Interment in Perkins Cemetery.

STOREY.—Lynn M., second son of Elder O. H. and Jennie Storey, born in Fremont Township, Indiana, March 26, 1886, where he spent his entire life; died after several weeks' illness, at Fremont Hospital, December 8, 1915. Married Louisa B. Hunter at her home in Leoni, Michigan, October 5, 1914, after which he settled on his little farm near his parents. Lynn was a most dutiful boy, always looking to the best interests of others, and especially a great friend and companion of his mother. He also proved a kind and loving husband. Leaves wife, father, mother, brother, sister, other relatives, and a host of friends. An honorable, noble boy has gone. Services at the Saints' chapel, Clearlake; sermon by G. A. Smith, assisted by William Shaub. Interment in Teeters Cemetery.

Book Reviews

BENJAMIN FRANKLIN.—E. Lawrence Dudley. Macmillan Company, New York City. 50 cents. This book is one of the series of "True Stories of Great Americans," published by the Macmillan Company. This series aims to get away from the dry text of biography. It is an attempt to describe as interestingly, forcibly, and vividly as the subject matter deserves, the eventful lives of the great men who helped to shape American history. The volumes have been written in each case with a child's point of view in mind, and those facts have been emphasized which are calculated to appeal to the young readers and assist them in the formation of characters. This particular volume, devoted to the life of the many-sided, world-famed American, Benjamin Franklin, should receive a wide reading among children.

A HISTORY OF AMERICAN LITERATURE SINCE 1870.—Fred Lewis Pattee, Prof. of English Language and Literature in Pennsylvania State College. Century Company. \$2. An interesting study of that eventful period in American literature following the Civil War, covering the growth of our literature during the past forty years, during which time such national figures were developed as Mark Twain, Bret Harte, Walt Whitman, William Dean Howells, John Muir, Burroughs, James, Mary E. Wilkins, Eugene Fields, and many others. The period covered in this volume has been designated by one writer as the greatest in our literary history.

MARVELS OF OUR BODILY DWELLING.—Mrs. Mary Wood-Allen, M. D., with Introduction by Sylvanus Stall, D. D. Cloth. Illustrated cover. 328 pages. \$1.20, net. Vir Publishing Company, Fifteenth and Race Streets, Philadelphia. This is a wonder-tale about this marvelous body of ours. It is a beautiful building, more exquisitely appointed than any structure of man's creation. Not only a dwelling, but a wonderful workshop wherein are done wonderful things—a laboratory where many marvelous processes are carried on; a manufactory where worn-out materials are destroyed and new substances created; a structure embodying wonders of mechanism and skill of engineering. There are rooms in this wonder-house of ours where work is carried on which even our great physiologists have not yet come to understand. There are some few rooms which are as mysterious as those to which Bluebeard gave Fatima the key. The brain cells are electric batteries, and the nerves are the telegraph wires. One of the special watchmen is the pink sentinel—the tongue, standing at the entrance of the reception room. And the force-pipe, the heart that keeps on throbbing away, doesn't seem to ever rest. But yes, it rests between beats; it makes a stroke and then rests. Science has made such accurate calculation that we now know that the heart rests five eighths of the time, which makes about fifteen hours in every twenty-four. All these wonders are told in a charming way by a very gifted authority, who knew that study and obedience of the laws of physiology will insure that sound body which is the beautiful dwelling place of a sound mind. This book will make an ideal gift for the young of both sexes, and even those of adult age will appreciate the marvelous information which it contains.

Something New For Latter Day Saints

A professional writer, and member of our church, whose pen-name is "John Preston," has written a play, called—

"The Pleasures of the World"

This is something new in the way of church literature, and will give many a branch the vehicle for legitimately entertaining its young and also raising funds for special purposes, that it desires.

No Religious People

will appreciate this play as will our people. It is a frank discussion of

The Pleasure Question

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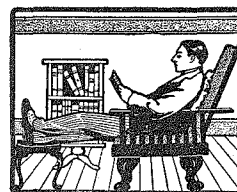
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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 36.

VOLUME 63

LAMONI, IOWA, JANUARY 26, 1916

NUMBER 4

Editorial

PRESIDENT SMITH'S LIFE PLEA

He being dead yet speaketh.—Hebrews 11: 4.

[HERALD readers are fortunate in receiving the following synopsis of a sermon by President Joseph Smith, of beloved memory. The sermon was preached at Park's Mill, near Council Bluffs, Iowa, October 6, 1866. Elder Charles Derry, one of the congregation in attendance, estimated at three thousand, was strongly impressed with the effort, and prepared this synopsis at the time. He finds it at this late date among other papers, and sends it to us for publication. This address is of value in that it sets forth that even at this early date President Smith evidenced the deep conviction and the firm hold on the conditions of the times and the church which made his administration a power in leading men to Christ and the law, and in instilling within the hearts of his fellows a great desire for the worthiness and virtue which will finally achieve for the people of God all that has been promised for this dispensation. President Smith calls attention to Christ as our unerring leader; to the necessity of faith with works, exercised and performed in righteous living; to the necessity of fidelity in even the smaller things of life, the whole to be tempered with wisdom. He presents a strong plea for education in the true sense, that the ministry and the church might move into that degree of preparation that will make possible the Zion of God. And finally, as was characteristic of the man, he applies to himself the same rules he urges for others. Our appreciation of this effort of President Smith and of his life and ministry can be no better expressed than in the words of Brother Derry: "I was deeply impressed that it was delivered under the inspiration of God. I felt its power and truth, then, and when I found it among my papers I felt its truths were as practical to-day as they were when uttered. These words show that the spirit which actuated President Smith at that early day was with him in all his long and useful life."—EDITORS.]

Elder Smith addressed the assembly from the 67th verse of the 6th chapter of the Gospel of John, "Will ye also go away?" He said:

I do not know that I shall be able to present this matter as I see it, but if I have your prayers I may be enabled to present it so that you can arrive at a proper understanding of it.

Many people who had heard the testimony of John had become followers of Jesus, and had been witnesses of the miracles that he did. They had eaten of the loaves and fishes; and it was this latter privilege that had led many to continue to follow. But when he told them that he was the bread of life sent

down from heaven, they said, "This is a hard saying, who can hear it?" When he gave them to understand that the Son of Man should ascend up to heaven where he was before, then many of his disciples went back and walked no more with him.

Then he turned to the chosen Twelve and addressed them in the language of our text, "Will ye also go away?" The multitude began to marvel at his sayings, and to ask, "Are all these things to come to naught? and not be fulfilled? Are all our glorious expectations to be cut off?" Who are they, and where are those thousands of followers? They have gone back disappointed, as many do now. Only a devoted few remained, and well might he ask them, "Will ye also go away?"

He does not ask this question in pomposity, or in power, but in meekness and humility; with no desire to exercise any power of his own, but to carry out the purpose of his Father and his God. He asks the question as you or I ought to ask one of our brethren when we see him turning from the pure gospel of the kingdom. He asks us the same question, "Will ye also go away?" And we should be prepared to answer it in the language of the apostles, "Lord, to whom shall we go? Thou hast the words of eternal life."

They answered as they were led by the power of the Holy Ghost, that had given them power to know he was the Son of God and had the words of eternal life. Hence they might well ask, "To whom shall we go?"

Some say, "It matters not about following Christ now. We can run faster than others, and we can soon overtake the rest of the Saints. We will wait and take our time and come in at the eleventh hour."

This appears to be the case with many in the church now. It is evident there is not that faith in the church that there ought to be. And why is it? It is because we are not diligent in our duties, and are putting our trust in some other man instead of living the religion of Jesus Christ for ourselves. We think that some to whom we are looking as guides do not come up to our standard, and then we are ready to turn away from the truth.

Again, others are waiting for Christ to come

down and endow them with mighty power and blessings, forgetting that the Lord has called upon us to "Come up higher"; "Follow me." The remedy for this want of faith is in ourselves.

The church is compared to the body of a man. Suppose the head should seek to carry out certain purposes and the body would not make a single effort in that direction, would it be done? No! The body must carry out the plans of the head, or the work can never be accomplished. In order that the whole body may be full of light, every member must be diligent in the duties assigned him. It is in vain to blame the head. This is the only means by which we can remain in the true vine. Is not Christ asking us, "Will ye also go away?" He asks us to come unto him.

I am more and more convinced that I am right in persisting in doing my duty every day of my life, and it is the only means by which I can keep life in myself. I am engaged as a soldier of the cross and I must be diligent, and I want every member of the church to be equally diligent. When they stand before him to receive a reward for the deeds done in the body, there are none but what would be ashamed to tell the great Judge that they have done nothing in the work assigned them. You will be sorry that you have waited for the tide of salvation to flow over you and waft you into celestial glory. You must remember that straws float with the tide, but we must fight our way up the stream against wind and tide, if we are to inherit eternal life. You will fight three-score years and ten to keep this mortal body together; but you will scarcely spend a day to provide for that eternal life beyond the narrow bounds of time.

Many are desirous of knowing the great mysteries of God; and in searching for the same they neglect the everyday duties. When you think of the great blessings to be obtained, don't let them dazzle your eyes so that you cannot see the little duties that ever present themselves to us. It is by the discharge of these apparently small things that we accomplish the great task of life, and work out for ourselves a never-ending state of glory and blessedness.

We must remove every evil from us, and remember not to throw them behind us in our path, for by so doing we curse those who have to follow us. Let us remove them out of the way, bury them from light, and thus help our fellow travelers.

We have often prayed for the redemption of Zion, and we talk of being clothed in white linen; but we must remember that Zion shall be redeemed by judgment, and her converts by righteousness. What is this fine linen? It is the righteousness of the Saints, and you can only be clothed with that as you live in accordance with the law of Christ, and avoid all evil, even the appearance of evil.

When a man entices you from the true path he will turn around and laugh you to scorn, and thus persecution is brought upon the church through the transgression of its members.

Who was it that persecuted the ancient saints? They were men who made great pretensions of religion—the proud Pharisee—the pious hypocrite,—and these are the kind of men who to-day persecute the Saints of the Most High,—who headed the mobs and drove the Saints from their peaceful homes, under the plea that the Saints were a wicked people. There were no doubt hypocrites among us, and perhaps there are to-day; for the kingdom of heaven is like unto a net cast into the sea, which brings forth of every kind.

Suppose I should be tempted to commit an act of treason against the law of God, so as to be unworthy of your confidence and esteem. Do you think I could preach so eloquently as to hide the crime? No, I could not. It would be your duty to bring me to the law of God. You would cast me away as unworthy of your fellowship and my punishment would be just. If the principle holds good in my case, it would be equally so in yours. You would have no right to claim greater clemency than you would allow me. I am only a man, called to perform a certain duty, and to work out my salvation. God has called you to perform a duty and work out your salvation; and you will be held accountable for your calling as much as I shall be accountable for mine; hence the necessity of us attending to the little duties of the day, for if we do not, how shall we be permitted to enjoy the greater blessings?

Do you suppose we shall go to Zion when we owe the world one half that we possess? Remember, there is no law to be given commanding us to take the riches of the Egyptians when we go. We are commanded to give to every man his due; and if we are not prepared to give due allegiance to those to whom it is due, we never can be accepted of God.

Suppose I should give utterance to the statement that the promises of God were to be received upon the principle of faith alone. What would be your duty in this matter? It would be your duty to say, "Sir, I have not so learned the gospel of Christ. I understand there are other duties and obligations which must be performed before we can be put in possession of the promised blessings."

Every man may be said to have a glass through which he looks, and by which he judges of right and wrong; but I fear that some have the glass so adjusted that they cannot see the truth as it is. These look upon some man as a model of perfection, and when this man goes wrong, the observer cannot adjust the glass so as to see his own duties. He either follows his model, or throws away the truth alto-

gether. If we do this, we shall not be able to see Christ when he comes to reign with his Saints.

Let every man learn his duties and perform them independently of any other man; then his steps will always be properly adjusted, and he will never be led astray. Every man must remember that he has to live the gospel of Christ for himself. Brother John Landers says that God is tired of waiting to bless his people. He is waiting for us to prepare ourselves for his blessings, and if we do not have them it is not the fault of others, it is our own fault. Those who are ready God will help. Some say they are ready; but I fear not, for I can point out some who are not living up to their privileges. We must do the little before we can do the greater.

We go out into the world to preach the gospel, telling the people that God in his mercy has given a law by which they shall work; but do we practice what we preach? If not, our preaching is in vain.

You and I perhaps have different views of the gospel, and so long as we trust to individual wisdom we shall not be likely to come to a proper understanding of the matter; but if we take the law of God and the Holy Spirit for our guide, we shall not be deceived. Hence Peter says, "Giving all diligence, add to your faith virtue."

"Well," some one says, "I thought that faith was all that was needed; but now I find there is something else to attend to." This is one of the virtues in which we must educate ourselves.

I have been taken to task for advocating the principle of education; and asked why I did not trust to the Spirit to bring all things to remembrance. The Spirit cannot bring that to our remembrance which we never knew. The Lord tells us we must "seek out of the best books words of wisdom." "Seek learning by study and also by faith," and again, "Study and learn and become acquainted with all good books and with languages, tongues, and people." "Obtain a knowledge of history, countries and kingdoms, and of the laws of God and man, and all this for the salvation of Zion." Many in their search for knowledge overlook the first principle upon which all true knowledge is founded, and aspire after something beyond their reach. This is a false step, and will retard the progress of all who take it.

Paul was caught up to the third heaven and saw and heard things that were unlawful for him to utter. What benefit would it be to you if I were so caught up? Would you be instructed by what I had seen if I were not permitted to reveal it? If I teach you things pertaining to present duties you can be benefited by them. This is the faith which the Latter Day Saints must contend for, and there is no better way than to quietly live the religion of Christ, and we shall have that faith which will be like an anchor to the soul.

I once supposed that when a man was in possession of knowledge he had all he wanted; but I find now there is such a thing as possessing knowledge without wisdom. We have seen such men and have seen them sink below the horizon, and the knowledge they had became a curse to them.

We have sung of the guide sent down from heaven. Who is the guide? It is not you, nor is it I, but it is Christ—the way of truth and of life.

CURRENT EVENTS

SECULAR AND RELIGIOUS

CANAL TO OPEN.—It is reported that the Panama Canal will probably be opened to traffic by February 15.

RETRYING DIRECTORS.—Attorney General Gregory has ordered the retrial of the five New Haven directors in whose cases the former jury disagreed.

HEARST BARS LIQUOR.—The Hearst papers have announced that they will no longer carry liquor advertisements. This decision follows that of other dailies in the country.

STRIKE SETTLED.—The strike at East Youngstown, Ohio, mills, which led to riot and shooting on the 8th, has been settled by a compromise in which the workers are to receive an increase in pay.

"MENACE" ACQUITTED.—Publishers of the *Menace*, an Anti-Catholic paper, charged with sending improper matter through the mails, have been acquitted by a jury in the federal court at Joplin, Missouri.

EASTMAN SEPARATION.—Counsel in the Eastman Kodak Company case have been notified that Judge John R. Hazel, of the federal district court, approves the separation of the business of the company asked for by the Government. Compliance with this order must ensue within thirty days.

SWEDISH NEUTRALITY.—At the opening of the Swedish Parliament on the 17th, King Gustave said that in order for Sweden "to maintain the neutrality which it decided to observe from the beginning of the war, . . . and the sovereignty of Sweden, increased forces on land and sea must be in readiness."

PRESIDENT TO SPEAK.—It is announced that President Wilson will deliver a series of addresses in different cities of the Middle West in the interests of a stronger army and navy. It is expected that he will leave Washington for the first trip the 28th, and stop at Pittsburgh, Cleveland, Chicago, Milwaukee, Des Moines, Topeka, Kansas City, and other points.

NO SALOONS, NO DEBT.—On January 1 the State of Kansas paid off its last cent of bonded indebtedness, becoming one of six States of the Union free from debt. Celebrating the event, Governor Capper said:

The brewery interests proclaim to the world that Kansas is on the right road to financial ruin, but at the same time

they invest their surplus in Kansas municipal bonds. They buy them because they know sober Kansas pays its debts, and its bonds are worth more than one hundred cents on the dollar.

OSBORNE CASE.—Following the announcement by Superintendent of Prisons, Riley, that Thomas Mott Osborne had been permanently removed from the wardenship of Sing Sing Prison, Mr. Osborne was allowed a leave of absence, pending investigation of conduct and conditions complained of. Superintendent Riley refuses to hand his resignation to Governor Whitman, as requested. Mr. Osborne became warden of Sing Sing in December, 1914. His reforms, highly spoken of by criminologists and other reform workers, seem to have run counter to the practices of certain New York politicians. His removal is said to be sought in the interests of these practices.

MEXICAN AFFAIRS.—Carranza authorities in Chihuahua declare that all Villa bandits will be vigorously hunted down. Holding them responsible for the massacre of the eighteen Americans at Santa Ysabel, Carranza has formally proclaimed as outlaws Villa, Lopez, and Castro, and authorized their execution on sight without formality. A Villa major has appeared at El Paso, Texas, and announced that Villa sent him to say he was not responsible for the outrage at Santa Ysabel. Typhus fever is reported to be on the wane in Mexico City. Official report recites nine hundred and sixty-two cases for the first week in January, which is fifty per cent less than for the week previous.

EUROPEAN WAR.—After the lull reported last week, the Russians have begun again their strong offense in Bukowina and Galicia. The Russians have made advances in the Caucasus, where they seem to be preparing for an extended campaign against the Turks. No change is reported in the west. Heavy fighting is reported on the Austro-Italian front. Further British success over the Turks in Mesopotamia is reported. It seems that the original British expeditionary force has been surrounded at Kut El Amara, and that a relief army in attempting to rescue them has driven the Turks to within a few miles of this point. Reports concerning recent Montenegrin activities are conflicting. Hostilities in this territory seem for a time to have ceased. It is announced from some quarters that the little country has agreed to a truce; from others that King Nicholas in surrendering the capital, began peace negotiations to prevent the complete ruin of his country; and again it is said that Montenegro has broken off negotiations for peace, and that fighting between Austrians and Montenegrins has been resumed. Reports of the landing of additional entente allied troops at Saloniki, landings at Corinth and other points in Greece, the occupancy of the Island

of Corfu, and the blowing up of a bridge at Demir Hissar, together with the restricting of Grecian commerce, suggest possible drastic measures looking to the use of all Greece as a base of operations and the bringing of Greece to allied terms. It is generally understood that the Grecian King is favorable to the central allies, while the people for the more part are inclined to the entente. The entente allies have maintained a close censorship with relation to their recent Balkan movements, reports mentioned coming largely from other sources. King Constantine, in a statement for the press of the United States, defines these allied activities as "unheard of highhandedness," "encroachments on the sovereignty of Greece." Announcements purporting to come from the Paris war office justify the occupancy of Corfu, because Turkey refused to recognize Greek possession thereof, and since Greece protested only in form; the occupancy of Saloniki for the succor of Serbia, and at the requests of the Greek Government which refused to mobilize otherwise. The French allege that the bridge was destroyed as a military necessity, and will be replaced. It is announced that through train service between Berlin and Constantinople was achieved for the first time, on the arrival at Constantinople the 17th of a train bearing government officials, business and newspaper men.

NOTES AND COMMENTS

MEETING OF HIGH COUNCIL.—The High Council convened in Independence, January 4, and continued in session until the 19th. This is the longest sitting of the council since its organization,—so far as the Reorganized Church is concerned, at least. Five cases were considered. After the adjournment of the council, the two members of the Presidency met for several days with four members of the Twelve at that time in Independence for a consideration of matters arising in various respective fields.

WHO KILLED THEM?—Under the heading "Prohibition caused death," it was on January 9 announced that seven deaths had occurred in Washington since January 1, when the prohibition law went into effect in that State. Four men, it is said, died from drinking wood alcohol, two men and a woman from over-indulgence after enforced abstinence. Now it was the saloon that contributed to the death of these unfortunate people, through the creating of appetite and the undermining of will power. It was an honest little fellow who, in answer to the question, "Who killed Cock Robin?" replied:

I, said the Sparrow,
With my bow and arrow,
I killed Cock Robin.

But the saloon is not an honest little fellow, hence is not willing to acknowledge its own deadly work.

Original Articles

ISAIAH TWENTY-NINE---NUMBER 3

BY E. E. LONG

POINTS OF IDENTITY

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.—Isaiah 29: 13, 14.

In these two verses we have another point of identity by which we may determine the time of the appearance of the "sealed book." Two severe indictments are laid against "this people," whoever they are, that will help us to identify them. Their worship is merely a form, a mouth and lip service, while their affections are somewhere else. Fear toward God, instead of being engendered by love, is inspired by the "precepts of men." Who are they?

Take up the creed of any one of the "established" churches and note the numerous written prayers and ceremonies. It will readily be seen that the confession of some of the modern ministers are timely when they attribute the "failure" of modern Christianity to "formalism," and "absence of the Spirit of Christ." The dogma of a never-ending hell, of literal fire and brimstone,

Where they suffer burning torture,
Down in Satan's hot domain,
Where escape is ever hopeless
From their never-ending pain.
But forever, and forever,
They must burn, and bake, and fry,
With the awful pain increasing
As the years go dragging by,

puts the brand, "this people," on modern Christianity. There is no escape. It was among "this people" that the Lord said he would proceed to do a "marvelous work and a wonder." He would cause the wisdom of their wise men to perish, and the understanding of their prudent men to be hid. That marvelous work was accomplished when God gave Joseph Smith, the unlearned man, the gift to translate the sealed book.

By a great mass of contradictory testimony, the enemies of the Book of Mormon have sought to show that it originated in some other way than the supernatural manner claimed for it. They have declared it carried its own refutation because it claimed to have been written on metallic plates. They have confidently asserted that the ancient Americans never wrote on metallic plates,—but that bit of wisdom has "come to naught," as hundreds of copper

plates have been taken from the mounds in various places, besides axes, spears, and ornaments of various kinds. They once boldly affirmed that it was a fraud because it claimed that the elephant and horse were common to America in past ages. That argument has "perished," because remains of both the horse and elephant have been found in such profusion that it is a manifestation of unwarranted ignorance to deny it.

In Orton Hall at the State University, Columbus, Ohio; stands the skeleton of a gigantic elephant, or mastodon, which was found on the farm of N. S. Conway, two miles north of Catawba, Clark County, Ohio, in 1895: Length, nineteen feet, six inches; height, nine feet, eight inches; length of tusks on curve, nine feet, eight inches; across from tip to tip, ten feet, seven inches. Others have been found in different sections of the country.

From the standpoint of scientific research, and the fulfillment of its own prophetic declarations, the Book of Mormon stands vindicated to-day as never before. The evidences of its divinity accumulate, while the stock arguments of those who "mock," perish, one after another.

TURNING THINGS UPSIDE DOWN

Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?—Isaiah 29: 15, 16.

The frantic efforts of those who oppose the Book of Mormon are strikingly portrayed in these two verses. In their endeavors to defeat the work of God, they take the ridiculous position that there is to be no more revelation from God: that the canon of scripture is full, consequently the Book of Mormon is an imposture. To sustain their contention they delve into the sacred Scriptures from Genesis to Revelation, "seek deep," in the vain hope of "hiding" their counsel.

The Lord says in doing so they are turning things upside down, and asks the pertinent question: "Shall the thing framed [man] say of him [God] that framed it, he had no understanding?" That is precisely the situation men place themselves in when they assume that God had finished his revelation to man. Instead of the Bible being the complete word of God, it contains an abundance of testimony to the contrary, as will be shown under verses twenty-two and twenty-three.

The following indictment against ancient Israel applies with double force to modern Christianity:

Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your

iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. They hatch cockatrice's eggs, and weave the spider's web; he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths; whosoever goeth therein shall not know peace.—Isaiah 59: 1-8.

An editor of a popular magazine says, "The world is misled by demagogues and false teachers." These false teachers have lulled the people to sleep until they have wandered away, and when there is "no answer from God," they think it is because revelation is no longer necessary.

The wicked, God said, would do wickedly still (Daniel 12: 10);

They never repented, said John (Revelation 9: 21),
But blasphemed Jehovah because of the plagues,

And went their wild ways, on and on;
Because they had called their conventions of peace,
Expecting that war and its carnage would cease.
Yet they avail nothing, nor come into mind,
When nations are angry, and blood-mad, and blind (Revelation 11: 18).

A FRUITFUL FIELD AGAIN

Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught.—Isaiah 29: 17-21.

For centuries Lebanon has been trodden down of the Gentiles, her cities laid waste, and her farms a desolation. In addition to the destruction wrought by man, the Lord threatened to send a "great army" upon the land, which would devour as a flame of fire. That "army" is described in the first and second chapters of Joel. But it is gratifying to note that after a time the Lord would turn it away and restore the years that this army had eaten (Joel 2: 25, 26). In this connection he said he would restore the former and latter rain "moderately."

This restoration is the same thing referred to in Isaiah 29: 17, where it is declared that Lebanon would be turned into a fruitful field, a very "little

while" after the marvelous work and a wonder would be accomplished. The marvelous work was accomplished in 1829 and 1830. At that time the promised fruitfulness of the land had not been realized, but it began to be fulfilled a "very little while" afterward. Heavy dews began to fall about 1840, and later, 1853, the former and latter rains were restored.

BROUGHT TO NAUGHT

"And in that day shall the deaf hear the words of the book," and the "eyes of the blind" see out of "darkness." By reason of the additional light brought to the world by the message contained in the "book," those who were blinded and deafened by sectarian error and priestcraft would hear the great truths of heaven and see the gospel and the love of God in a new light. Their "joy in the Lord" would be increased because of the "familiar" tone of the message revealed, when the "sealed book" would be found to make plain the truths of the Bible which had before been wrapped in darkness and mystery because of the many conflicting interpretations placed on it by self-appointed teachers. For the "terrible one" is brought to naught. The appellation *terrible one*, evidently applies to the papacy. This power is referred to by Daniel as follows:

And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.—Daniel 7: 25, 26.

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.—Revelation 13: 5-7.

He was to continue "forty and two months," one thousand, two hundred and sixty years. The pope began the exercise of his terrible power 538 A. D., and for one thousand, two hundred and sixty years ruled with an iron hand. But it is stated that "they shall take away his dominion." Adding one thousand, two hundred and sixty to five hundred and thirty-eight, it reaches to 1798 A. D.

In the latter year, Berthier, at the head of a French army, marched into Rome and took the pope a prisoner and placed him in exile, where he died. Two years later another pope was elected, but his "power" was diminished. The "consumption" had begun, and continued to waste the vitality of the victim until 1870, when the last vestige of temporal "power" was taken from him, and he shut himself up in the Vatican, a prisoner. In this connection,

the following prediction is significant: "He that leadeth into captivity shall go into captivity" (Revelation 13: 10).

The temporal power of the pope had to be broken, "brought to naught," before the Lord could begin the performance of his "marvelous work." With the decline of the pope's temporal power the spirit of toleration was born, and the way paved for the introduction of the angel's message foretold by John (Revelation 14: 6, 7).

"The scorner is consumed." The plain inference is that there would be those who would reject the "book" with scorn, and "mock" at it. That this is the case needs no corroboration.

"That watch for iniquity." Of all the vast multitude who have opposed the Book of Mormon, so far as my observation goes, I have never known one who did not "watch for iniquity." Instead of meeting the issue on its merits, they attack the character of those who, under God, were instrumental in accomplishing the marvelous work.

"That make a man an offender for a word." It has been the universal experience of the ministry of this church to preach the message to an audience with increasing interest, and have men and women tell them it was the "best thing we have ever heard," "the first time I ever heard the truth," and many similar expressions of appreciation; when, behold, some preacher who scents danger to his craft makes a house to house canvass to warn the people against the "Mormons"! Many honest people have been turned away from further investigation by the unscrupulous tactics of lying preachers who "turn aside the just for a thing of naught." But, like the "terrible one," they are going to meet their doom; for it is written: "Every plant which my heavenly Father hath not planted shall be rooted up" (Matthew 15: 13).

Your creeds and your dogmas can never avail;
They're not of God's choosing, dear friend.
But, creatures of men, they will perish at last,
And you will lose out in the end.

FAVORING ISRAEL

Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.—Isaiah 29: 22, 23.

When God would remember his covenant, and set his hand to recover his dispersed people, public sentiment would undergo a change, and the poor, down-trodden Jew would begin to find favor in the eyes of his fellows; for—"I will get them praise and fame in every land where they have been put to shame" (Zephaniah 3: 19); because:

Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me.—Isaiah 49: 22, 23.

Let the Book of Mormon set the time for the beginning of this great preparation.

And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth, and as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying, Behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things; and when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the Devil, then at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants which he hath made to his people, who are of the house of Israel.—1 Nephi 3: 232-237.

Surely, the wrath of God is upon the "great and abominable church" now. From the time when the French subdued the pope, 1798, until now, war among the so-called Christian nations has increased in magnitude and intensity, culminating in a cataclysm of blood without a parallel in history, and the end is not in sight. In *that day* God says Israel would find favor among the nations, and he would no longer hide his face for shame.

The restoration of the Holy Land was a signal for Israel to lift up his head. It was a part of the "strange work" the Lord said he would do in behalf of his people. For his unbelief and disobedience, Israel was driven from his possessions and became an outcast, without a country and without a home. With the advent of the Book of Mormon the message was proclaimed that the set time to favor Israel was at hand, and that the Gentile times were nearly ended.

At that time, 1830, there was one nation in the world where the Jew was a free man. That nation was America. Those who went forth to proclaim the "good news" fortified themselves behind the prophetic word that Israel would be favored, but that the Gentiles would be embroiled in wars and bloodshed more and more as the end approached. It needs no argument now to prove that they were correct. Their position has been fully vindicated.

But Isaiah is not alone among the Bible prophets in proclaiming deliverance for Jacob. The prophets have all had something to say concerning the matter. It has been the burden of their cry for ages. Though scattered and peeled, Israel has never lost hope, for it is written: "Can a woman forget her sucking

child? . . . yea, they may forget, yet will I not forget thee." (Isaiah 49: 15.)

For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim; afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.—Hosea 3: 4, 5.

For thus saith the Lord God: Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. . . . And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid.—Ezekiel 34: 11-28.

The Apostle Paul puts the time of this restoration beyond his day. In fact, Israel was not scattered world-wide until after the year 70 A. D. So this great gathering from the countries, from among the heathen, must be after that time.

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins.—Romans 11: 25-27.

This prophecy is found in Isaiah 59: 20, 21.

From the very inception of the "latter-day work," as we term it, the Saints have taught that Israel would soon be reinstated, and become a nation in its own land. Prospects for a speedy fulfillment of the glorious promise was never brighter than now. The Book of Mormon abounds with similar prophecies, and it will not be long until the "scorner will be consumed," and the servants of God who have proclaimed the truth against blind opposition will be vindicated by the culmination of events now in the making that will put their critics to silence forever.

Throughout all their long dispersion and ignominy, the Jews have steadfastly refused to accept Jesus as the Messiah. The Book of Mormon comes to us with the avowed purpose of convincing them that Jesus is the Christ. That is the one great burden of its message. It represents a portion of lost Israel, and coming, as it does, from a source absolutely independent of sectarian influence, it cannot but have a salutary effect on the mind of the Jewish people, when God shall direct that it is time to take it to them. Sectarians of every shade of character have made strenuous efforts to convert the Jew, but in

vain. It will take a "thus saith the Lord," in the old-fashioned way, to touch the heart of Jacob.

ISRAEL'S RECORDS AND RESTORATION

Under Isaiah 29: 1-6, it was shown that a "remnant" of the tribe of Joseph escaped the siege of Jerusalem, and by command of God came to America, where, in process of time, they became a mighty people, as evidenced by their numerous remains. Their record being in danger of destruction at the hands of a wicked and lawless element, was buried in the ground for preservation until the "times of restitution."

One of the most definite and complete prophecies concerning the restoration of Israel is found in Ezekiel, and as a prelude to that prophecy the following "word of the Lord" is recorded:

Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes.—Ezekiel 37: 16-20.

Here two records are clearly implied. A "stick" was a piece of wood, properly formed, around which the strip of parchment was wound on which the scriptures was written, the whole being referred to elsewhere as a "roll," "roll of a book," etc., (Ezekiel 2: 9; Jeremiah 36: 2; Isaiah 8: 1). In this instance one writing was for Judah, and the children of Israel, his companions. Then there was "another" one for Joseph, the stick of Ephraim, and the children of Israel, his companions. The "stick," or record of Judah embraced the history of Israel, and the "stick," or record, of Joseph also embraced the history of Israel. Two separate records, one in the hand of Judah, and one in the hand of Ephraim, which in time were to come together and become "one." Now let us note what was to follow the coming together of these two records.

And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. . . . Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore.

My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.—Ezekiel 37: 21-28.

Israel and Judah are to become one nation and one king will rule over them. But first there is to be a "covenant of peace" made, a "new covenant" (Jeremiah 31: 31). Now listen:

At the same time, saith the Lord, I will be the God of all the families of Israel, and they shall be my people. . . . Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.—Jeremiah 31: 1-9.

In this gathering and restoration, Israel is to "walk by the rivers of waters in a straight way," and "not stumble." This straight way is the gospel way as represented by primitive Christianity: "This gospel of the kingdom" (Matthew 24: 14), in all its original power and splendor. Something altogether different from the modern product, with its multitude of conflicting creeds and "ways." It would be a difficult matter to find a "straight way" among the meandering bypaths of modern Churchianity, where a man could walk without stumbling. The Lord says they are "crooked paths" (Isaiah 59: 8).

(To be continued.)

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THE CHRISTIAN SOLDIER

(Address given by Elder J. H. N. Jones, at Adelaide, South Australia, November 10, 1915.)

The text I intend to use as a basis for my subject you will find in the second epistle to Timothy, chapter 2, paragraph 4, "No man that warreth entangleth himself with the affairs of this life." My specific reason for so doing is that I intend to talk to you about soldiers.

Paul, I believe, is the only one who gives a description of the temporal and spiritual soldier, or uses the temporal as spiritual. History states that Paul was chained to a soldier while being a prisoner, thus by his captivity understood the barracks. While under soldiers' guard and having daily intercourse with them, Paul became acquainted with all ceremonies, commands, technicalities, and actions of the soldier temporal, or soldiers of the king, earthly, being also acquainted with the soldiers spiritual. Therefore he became an authority on the subject.

No doubt the actions of the temporal soldiers were so impressed upon his mind that it caused him to use the above text, and place the emphasis upon soldiering. Personally I do not believe that God intends officers of this church to leave their divine call as soldiers for him who hath called them that they may

please him, and exchange their services by enlisting on the side of the empire.

I have noted more of our people here in khaki than elsewhere in Australia, and when we see men from our own midst enlisting and becoming soldiers we realize the position, as did Paul.

In order to become a soldier, something has to be done. Obedience: The first law is to swear allegiance to the king to obey orders given, or in other words, the law written. Our country volunteers. Some countries or kingdoms have conscription. During this great crisis, unparalleled in history, Australia has sent out recruiting officers, offering all the inducements possible, imploring men to go to the front.

I will give you some of the details in enlisting. You go to the recruiting office and give name and address. The next performance is a medical examination. To pass this test you must be perfectly sound,—teeth, limbs, hearing, and sight. If successful, you then go into camp, and there you are classed, thence into a company or regiment, number and colors. Then an elementary process begins. The officers discipline you and build you into a soldier. A soldier does not like (dungaree) dress—he much prefers his old pledged khaki. Then to the front, possibly to give your life for your country.

I, myself, have entered into a compact to do the same. My life is already forfeited to God, as a spiritual soldier for Christ.

Conditions alter with the elders of Israel, as recruiting officers. They are out specifically to ask you to enlist in the army of Christ, not to slay and kill, but to save and preserve, to be in the world but not of the world. There are many of the world who do not recognize Christ as their king, but serve the Devil, and are not alive to Christ, or the gospel light. The man who conquers self is a much greater man than the man who takes a city. Alexander the Great was a great warrior, mundane, but could not conquer himself spiritually.

The battle field, what it is:

1. Principle: Those who want to serve Christ,—faith elementary; the fight of faith, the robe of righteousness. Mark the difference of an army of soldiers for Christ and a soldier for the field, earthly. It requires more stamina, morality, unity, brotherhood, justice, and faith to serve Christ than is necessary to serve king and country in war. Probably some of you may doubt this statement. Repudiation or not, I fear not as to the accuracy thereof.

2. Distinction: (Classification.) Recruits for the army of the Lord. There is no edict issued from the King of kings for a medical examination,—teeth, hearing, height, or measurement. All are permitted to enter the kingdom of Christ.

3. Restriction of officers: They must be called by divine proclamation. Men and women, you are all

required in this unique and unparalleled kingdom. The only essential quality necessary to gain admittance is cementation spiritually, not physically. Remember, the mind is the measure of man. God takes men and women in the church or kingdom to make them perfect in their sphere. There is no one so perfect that he can say he can do without the gospel.

4. Military duties of a soldier: The first duty is obedience. Imagine a general in the British army issuing a command, strategic. After so doing a private approaches the general and informs him that no such command is necessary, and that the position necessary to conquer, can be taken without command or strategy. What do you suppose the general would think of the private that spoke thus? I am afraid that his giant intellect would almost impose contempt for the seminonentity of the private.

Yet, theologically, we find in the universe millions of people being taught that it is not essential to salvation to obey the gospel commands. By whom were such teachers sent? Can you for one moment think they were sent by God to preach this? I say no. They were chosen by man, and are teaching the commands of men. Obedience is better than sacrifice. Obedience is the first duty of a soldier in the field. Precisely so in the army of Christ.

Conversing with a certain salvationist, I asked him the reason he did not baptize. In reply he said, "No need of so doing." Fancy such disregard of the laws of his King and General, Christ. He does not *intend* to allow men, and I might say we *dare* not allow them, to enter the kingdom only through or by the divine plan laid down by the king, Christ.

Now begin your training, those of you who are not in, and get grafted onto the tame olive tree. God wants to tame us now, for there are many vicissitudes to go through, and much to be purged out of the old man. Paul speaks of fighting the fight of faith. He fought against principalities, not against flesh, but against powers in high places.

People outside this church watch us, and sometimes see us fail, then they say, "If I had begun as he I would not have failed. I would have lived it out to the letter." The man outside never was in the fight, and therefore he is incompetent to judge. I say that no man away from God or outside the faith can judge or have any conception of the multitude of forces Satanic that the man in Christ has to face.

Satan controls the man who is away from God; but the soldier in Christ has to storm the heights. The higher up he gets the greater the responsibility and the more he is watched, and if he falls, great is his fall. We are climbing a hill, not a hill like Mount Lofty. (We use the temporal to express the spiritual.) If you are not in the church do not criticize, but get in the ranks and try to climb up with us. The greatest and best men are those who look on

with a kind eye, and who endeavor to mete out justice, equity, and love at all times. You are wanted in the church. The Lord requires you, and waits to accept you as a volunteer.

A soldier temporal, when passed and put into the ranks, gets his shoulders squared up, and is disciplined; so if we desire to win spiritually, we must necessarily stand and pull together, and be in line.

As regards meeting hours allotted for assembling, I believe that we should be on time to the minute. If not, the army becomes negligent and undisciplined. Some say, "It looks as though it will rain to-day, I think I will stay at home." When you do that you lose. I wonder how many there are who, if three pounds was due in wages at the end of the week, would stop at home because it looked like rain? I venture to say not many. One does not escape by being dilatory. There is nothing worse—when out of step it throws the whole line into confusion.

If you are doing anything you ought not to do, your thoughts may be that it is all right because your brothers do not know, nor the world, but remember, God knows. If such be the case, you are injuring yourself and staying the progress of the church.

Finally, my brethren, be strong in the Lord, in his power to stand against the wiles of the Devil. So long as we abide in him we shall conquer. Therefore, take unto you the whole armor of God, having your loins girded with faith; having on the breastplate of righteousness; the shield of faith, which is able to quench the fiery darts of the wicked. If you live right your faith will grow, or vice versa.

Put on the helmet of salvation, then you may enter the great army of Christ. To him that overcometh a crown of life is given.

In conclusion, brethren, I urge you to love God, to love one another, to be just and equitable, that you may speed God's work. If we do not do this, it will be to our eternal loss.

May God be with you.



THE MASTER'S CALL

Can'st thou not hear me calling thee my child,
Can'st thou not hear me calling thee, out from the wild
Where thou hast wandered
Far from me and the light of home.
Into the darkness, alone?

Did'st thou not hear me calling thee?
When out the door thou wentest
And passed on into tracts unknown,
Leaving behind thee the warmth, security, of home?

What did'st thou find my child to keep thee?
Was it the flowers that by the wayside grew
That drew thee on to gather of their fragrance?
And hid the snare that others laid for you?

Come, come, my child, from out the pathway thorny,
 Turn back, and live for me, and I will give
 Thee peace, and joy, and mercy for thy past sorrow,
 That through thee some poor erring soul may live.

The above words are written for a purpose, namely, to reach a heart in the wilderness. How many Saints, when reading the story of the ninety and nine sheep whom the Savior left in the fold safe, while he went to find the one who had strayed, think of the greatness of his love. Just think of him saying to the ninety-nine, "You are safe here, but one of your number has strayed away, and I am going to search for it."

Up into the dangerous mountain passes went the Savior, into deep valleys, along roads rough, thorny, and dangerous, searching, ever searching for his lost one. Hear his loving voice calling, "Come back, my child, from out the pathway thorny." Who can hear and yet resist a loving Shepherd's pleading to the weary soul?

The author of these verses, and writer of these humble lines, was a wanderer, and has experienced all the bitterness of darkness of soul; has been through the mountain passes and into dark valleys; but, out from the darkness came a voice, "Come unto me, I need thee," it said, "that through thy suffering another soul may live."

Think of it: out of the darkness and ashes rises a soul beautiful and purified, won by mercy and a Savior's love. It brings to my mind the Master's words, "Go into the highways and byways and search for them and bring them in."

Saints, give your whole life for the service of the Master. Lift up the fallen, comfort the sorrowing, strengthen the erring ones with words of mercy and tenderness. Live for Christ. Let him be your all, for in him is our life. God gave his Son, his all, the best he had. Jesus gave his all, his life, the best he had. We must give our all, the best we have, our life, our strength, our whole heart and soul to his service, that through us some poor erring soul may live.

I send this contribution with a prayer in my heart that it will be a blessing in the Master's hands to some one. I am your sister in the gospel of Jesus.

FLORENCE WRIGHT.

* * * * *

FAITH

The awakening of the spirit in man to its rights and opportunities with God must come through the preaching of the gospel by those whom God has sent (Romans 10: 15-17). "There is a spirit in man and the inspiration of the Almighty giveth them understanding" (Job 32: 8). That is a truism, a principle, which in its very nature is fundamental in making man acquainted with God.

"No man can come to me except the father which hath sent me draw him." These are the words of Jesus, who knew the law governing every step of man's progress and advancement toward his Creator.

Paul says:

How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? . . . So then faith cometh by hearing, and hearing by the word of God.—Romans 10.

Where Jesus preached, faith seemed to spring up as by magic; he inspired faith in the people, and many miracles were done. We hear him commending them for their faith in such words as the following: "According to your faith be it unto you." "Thy faith hath saved thee, go in peace." "I have not found so great faith, no not in Israel." "And perceiving that they had faith, said unto them," etc.

Jesus demonstrated the possibilities of this wonderful principle in nearly every move he made during his ministerial career. We see the winds and the waves obey him; demons and all kinds of disease are subject to him as he moves, inspired by such living faith, doing always those things which pleased his Father in heaven. Being in close touch with God, enlightened by him, he fearlessly worked, nothing doubting, being successful in all his undertakings.

Before he left the earth he sounded a word of warning to those who would live in the latter days, as follows: "Nevertheless, when the son of man shall come, shall he find faith on the earth?"

Now what does this mean? It looks to the writer as though Christ foresaw the time when men would trust in human wisdom more than in God. We need right now to be careful, as a people. I believe we need to rely more upon God, and less on the arm of flesh which must fail us.

The practical example of the Christ and his disciples in dealing with humanity ought to forever remind us that without him we can do nothing.

Hebrews 11 contains a summary of a rich harvest of faith covering a period of many years' history, touching the lives of good men and women who walked in the light, moved by faith, and who were able to do great deeds, and bless their fellow men.

We have need to examine ourselves and see whether we be in the faith, as Paul admonished.

Too frequently now we see Saints call for the doctor instead of the elders, as the Lord has advised we should do. We might cite examples of faith coming under our observation in the recent past, such as the healing of an Indian woman, Sister Orrin Turtle, who was operated on about January 1, 1915. Discovering she had a cancer, her doctor sewed up the wound, and through administration we feel she was healed, as I saw her yesterday on the street in King-

fisher. Many others could be cited. But there seems to be a growing tendency to depend on human skill rather than upon the Lord.

If we look closely we find that the awakening of honest people to the possibilities of the gospel has borne fruit in latter days, just like it did in former times in many instances. There seems to be some danger of our lamps going out after we arise and trim them. This I believe is the reason the warning was given. I believe many have faith who have never yet been tested. There will come a testing of every man's faith, and in the language of one in olden times, we need to say, "Lord increase our faith."

HUBERT CASE.

Of General Interest

WILL THE WAR END IN THE HOLY LAND?

If we study the present trend of events we will see that the happenings of the past few months are swinging the pivot of influence and importance away from the capitals of Europe back to the cradle of the race, back to the Caucasus, to the valley of the Mesopotamia, to Constantinople, and last, but not least, back to Palestine, the crux of the whole situation. . . .

There is abundant evidence that would lead us to the conclusion that this great world war, that was started over European issues and in Europe, is not going to be decided in Europe, not in the fall of any of the great capitals of Europe, not even in Constantinople's fall, important as that would be, but in the Holy Land in Palestine. This, inexplicable and bewildering as it may appear, is nevertheless apparent, for the near future, judged by the events of the past few months, will no doubt find the attention of the whole civilized world focused on that country.

"Palestine geographically is the gateway between the East and the West, or rather the barbarian which commands the two avenues of the Euphrates and Red Sea lines of communications." To England, with Egypt an integral part of the British Empire, Palestine is of supremest importance. To Russia, once Constantinople is in her grasp, Palestine and her future becomes a matter of greatest moment, for Palestine in the hands of a first-class power would be able to dominate the highway to the East and to control the Mediterranean Sea.

To Germany, with her colonies gone and her hopes of territorial expansion confined solely to Asiatic Turkey, Palestine is of overwhelming importance. No political acumen is necessary to see how Palestine in hostile hands would seriously impair the usefulness of the Bagdad Railroad, and how large a place Palestine must have in Germany's hopes and fears.

The Jewish question, then, is of paramount impor-

tance, for a dissociation of Palestine from the Jew is unthinkable, for that strange people are inseparably bound up in its future; therefore we find this evidenced in a striking manner by the prominence given to it by most, if not all, of the present belligerents.

For instance, an army order issued by the Grand Duke Nicholai just a little while ago, that attracted little attention at the time, is notwithstanding fraught with tremendous import. In it he called attention to the fact that Russia's aims and purposes in this war were far-reaching and that they embraced the deliverance of Palestine from under the heel of the infidel Turk and the resettlement of the nation in their ancestral land. He therefore urged all Jews to bend every energy and enable Russia to accomplish this task, and granted permission to Jews fight in Galicia or Poland to transfer themselves to the Caucasus so as to have a part in the bringing of that about. In view of this the transfer of the grand duke to the Caucasus may prove to be not the political shelving of Russia's military genius, as many suppose, but rather a remarkable, astute move on the part of the Russian military authorities. Anticipating the slacking up of the German offensive in Poland, and the necessity of the Germans digging themselves in in Poland for the winter, which will no doubt release Russian troops for service elsewhere, and seeing that the campaign in Armenia and the Caucasus may soon overshadow in importance the movements in Galicia and Poland, they have sent the grand duke to the Caucasus to prepare for this new phase of the war.

Further, there have been frequent references to this subject by prominent British statesmen, references to the hopes entertained by them that the outcome of the war may enable them to solve the age-long Jewish problem.

More dramatic, however, than all these are the statements attributed to the Kaiser. He, not to be outdone and shrewd enough to see the value of Jewish support, has gone even further and has been reported as offering himself as their Messiah. It is stated that, going into one of their synagogues in Lodz, after the occupation of that city by his troops, he lifted up one of the scrolls of the law and said: "Jews, you are awaiting the Messiah. I am the Messiah and I was sent of God to save you." German agents in Holland and elsewhere have notified Jewish refugees that if they will espouse the German cause he will restore the kingdom of Israel in Palestine. His spectacular visit of some years ago to Jerusalem, melodramatic and bombastic as it appeared at the time, was simply an incident in a scheme of world wide magnitude which a bewildered world is just now beginning to get glimmering of.—Richard Hill, in *Travel Magazine*, November, 1915.

MAINTAINING THE AGED

The Protestant churches of America, endeavoring to raise a preachers' retirement fund of \$50,000,000, move the country one notch nearer to the universal old age pension.

It is asked frequently, and with reason, why there should be retirement funds for preachers, professors, common school-teachers, policemen, firemen, civil service employees and army and navy officers, while there are none for storekeepers, laborers, editors, lawyers, farmers, etc. The claim is made, truthfully, that favored classes are thus created in the community.

But the remedy is in extension of the favors, not in their withdrawal. Those who now have retirement funds either actually or in prospect are not more entitled to them than others, but they are the first provided for because they serve the community directly. It is a little harder to see that others serve the community to an equal extent, and bear the same relation to society, as those who are on the public payroll or are maintained by groups of people.

Society now assumes the duty of keeping all indigent people from starvation. It makes provision for those incapacitated by age from earning their own living, but does so in a manner that stamps them with unmerited disgrace. The step from maintenance of the aged in a state of pauperdom to maintenance in comfort is much slighter than the original step of first acknowledgment of a social duty toward the indigent, infirm and aged.

The Protestant churches of America hope to provide for their ministers through the public spirit of the church membership, which is asked to give of its accumulated savings. When the old age pension is taken up by the government, it may be handled without taking one cent from the wealth any living man has earned. Surplus wealth left behind by men favored of fortune or their own talents can be put to no more beneficent use than to care for others who are nearing the grave, but who have not been able to accumulate a surplus for their declining years. Their wealth in any case must go to people who did not earn it, unless the old Indian custom is adopted, and it is buried with them. The only choice is whether all of this surplus wealth shall go to young men, amply able to earn their own living or whether a part shall go to old men, who no longer are able to work and whose dependence intensifies the struggle of their children to escape a like fate for their own last decade.—*The Des Moines (Iowa) Register, October 6, 1915.*

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Any work is great when we do it greatly. If we never serve others we never shall know success.—Ralph Parlette.

Sunday School Department

EDITED BY GOMER R. WELLS, LAMONI, IOWA

General Convention

Last year the Sunday school had a Sunday in their convention time. The day was filled with a joint program with Religio workers, and the Religio people kindly granted us some of their time for business. This year they are in a similar position, and we shall have the opportunity to reciprocate. There will no doubt be a joint program on the Sunday that belongs to the Religio society.

There may be suggestions lying around here and there almost forgotten. You have attended former conventions and gone home feeling that certain things could be improved for the good of the whole. If you will revive those reflections and send them in, we will try to benefit thereby in planning the program for the coming meetings. Write soon, for the time is now.

We have a splendid children's chorus in training, and promised for the convention, also other juvenile features that you will want to hear, such as the ten-year-old soloist, the juvenile quartet, all under ten, and a child reader. The music is under the direction of the church chorister, Brother Hoxie, who has his lieutenants at work preparing something fine, among which is the entrancing strains of a Sunday school orchestra, making the delegates forget the fire of debate, the tedium of business, and lighting the fires of fellowship and good cheer. "Music hath charms," you know.

Birth and Birthday Offerings

Birth Offering.—An offering made once for all, after baby has been blessed. Sent originally to Sister M. Walker and held by her as a general "Birth Offering Fund" to help publish books for our children called the "Birth Offering Series," sold now by Herald Publishing House. When forty, fifty or a hundred dollars can be turned over in one sum to the Herald Publishing House manager it helps get out the edition and it can be sold cheaper right away. Herald Publishing House now receives the money, but the fund is languishing.

Birthday Offering.—An offering made by anyone on the Sunday nearest his birthday, consisting of a cent for each year of this age, and taken charge of by the local Sunday school treasurer. A local fund only. Some schools call it a "Relief Fund," and one school we know has a standing committee to help needy scholars get shoes and clothes to come to Sunday school. The majority of schools have no settled plan to dispose of this money. Of one large school this year we learn that even the birth offerings went into the Christmas Offering Fund. Some vote part of the birthday offerings to the district work, sometimes to library work. Feeling that the old-time birth offering had been neglected, some have voted a neat sum to the birth offering fund.

There is still quite a confusion of ideas all over the church about the above-mentioned funds. There are now about ten books of the "Birth Offering Series" on sale, mostly for children who can read. There is still a demand for books for the little "Hopes" who cannot read, perhaps something along kindergarten or nursery lines, and yet leading the mind to think of the Father and Savior of all. But the fund has gone down considerably—we are sure because of the confusion of ideas and the want of some one to boost it. It is a worthy fund and should not be allowed to fail.

With Cradle Roll Work

The collecting of the birth offering is as important as its advertisement. There is no more logical way of collecting this offering than through the cradle roll department. Every local cradle roll superintendent could receipt for it when enrolling the baby, and send it in to a general cradle roll superintendent—if we had one. Such a general officer is the logical one to take charge of this birth offering work and fund, advise and assist in the arranging for a book, and turn the money over to the Board of Publication whenever it has been decided to publish.

The association has made cradle roll work a requirement in the standard for districts—half of the schools must have cradle rolls in operation to be a first grade district. It is put on a par with normal and home class work, each of which have officers to direct the work. But cradle roll work remains unprovided for in the same sense. The general superintendent is now taking care of cradle roll work and directing district officers and local superintendents where they have no district officers. It is growing, but would grow faster if it had some one to specially care for it.

Two years ago cradle roll amendments to the constitution were proposed, but in the closing moments of the convention of 1914, with little or no consideration, they were laid on the table. We expect at the coming convention at Independence, these will be taken from the table and considered, at which time the above-mentioned birth offering work could be included by further amendment. If it should be thought unnecessary to make this officer a member of the Sunday school executive council in general, district or local capacity, that can be stricken out of the proposition.

Proposed Amendments

Two districts, Toronto and Northeastern Illinois, have asked that notice of amendments be published providing that the basis of representation of schools in district conventions be one delegate for every ten members of the school or fraction thereof over one half. It is claimed that the present representation has no basis at all, and that a ye and nay vote could not be taken. Also that the present representation amounts to practically the same as holding a mass convention.

We have been surprised to find that a large number of our Sunday school workers are under the impression that the basis is one for every ten, for so it was years ago. That was changed—when, we have not been able to find out, nor why. The constitution does not read that way now. This is the rule as it stands now in article VII, section 6, page 17: "Choosing Delegates.—Previous to each convention the school shall choose one or more delegates to represent it, and if necessary shall instruct him or them how to vote." There is no limit to the number—the whole school and then some might be chosen.

It is now proposed to amend article VII, section 6, page 17 as follows: Strike out the words "one or more" and add to the section the words, "The basis of representation shall be one delegate for every ten members or a fraction of more than five."

In district rules, article VII, section 2, it is specified that "All duly elected delegates shall be considered members of the district convention." The above-mentioned amendment if adopted would show clearly on what basis delegates are elected.

Mass Convention.—Amend article X, page 12, by inserting after the word *change* the words, *that convention*, making it

read: "Any district association convention, where the membership of the district is under 1,000, may upon a two thirds vote of the delegates present, change that convention from delegate to mass convention."

Some few districts have thought a convention had the authority to change the rule or practice of the district for all time to come and have decided to ever afterward hold mass convention. The superintendent has been asked to rule on this, and we would like the section to be amended so as to relieve us of any such necessity hereafter.

Member of Library Board.—Make all references to member of library board conform to the terms used by the Latter Day Saint Library Commission. That body chooses a librarian, and in district and local organization the board chooses a librarian, who may or may not be a member of the board. It is therefore improper to call our representative on the commission or board the "Librarian."

Amend article IV, section 1, page 3, "Officers," by striking out "Librarian" and inserting instead thereof, "Member of Library Commission."

Amend article V, section 6, page 5, by striking out "Librarian.—The Librarian" and inserting instead thereof, "Member of Library Commission.—This officer." Making it read, "This officer shall be a member," etc.

Amend article III, section 1, page 9, pertaining to districts by striking out "librarian," and inserting instead thereof, "member of library board."

Amend article IV, section 6, page 11, by striking out "District Librarian.—The librarian," and inserting instead thereof, "Member of Library Board.—This officer," making it read, "This officer shall be a member," etc.

Amend article I, page 13, officers of schools, by striking out "librarian" and inserting instead thereof, "member of library board."

Amend article II, section 6, page 14, by striking out "Librarian.—The librarian," and inserting instead thereof, "Member of Library Board.—This officer," making it to read, "This officer shall be a member," etc.

The above are so apparent, it ought to take less time to pass them than is required to write them. Then all references to the subject in our leaflets of instruction and blanks could be altered to read correctly.

"MAKE A BUSINESS OF IT."

That's the attitude which Bishop Carmichael thinks all auxiliary workers should assume towards Sunday school and Religio efforts. It is natural for a bishop to look at it thus, and he is right. Too many have been actuated by a sort of subconscious notion that we should not exert ourselves much on the Sabbath because, you know, and we have always been taught, it is a day of rest.

Do we sometimes encourage our children in the thought that they need not regard Sunday school lessons seriously—that is, to be really studied and mastered the same as everyday lessons? If there should be an attempt to make the Sunday school a real school, then this subconscious thought takes charge and rebels against any hard work on the Sabbath. And there is no thought of compelling in such case, as it is a principle of our spiritual work that the Lord requires a willing mind; he loves voluntary service.

When asked what they should do that they might "work the works of God," Jesus answered, "This is the work of God, that ye believe on him whom he hath sent." "The Sabbath was made for man," he said. When we turn to the original commandments to learn the purpose and benefit man is to derive from Sabbath observance, we see that physical

and muscular labor is comprehended—nothing said of the mental and spiritual labors. It is a *work to believe* in God and Christ's program. That is our Sunday work. Let us, like the Master, make a business of it—"wist ye not that I must be about my Father's business?" This was his idea when but a lad of twelve.

A SUNDAY JOB

There are two ways in which we as officers and teachers can make this work a Sunday job. One is expressed in a letter we read recently from a newly elected local superintendent, in which he deplored the low condition of the school. Said he, "I cannot help the neglect of the past. I shall try to do the superintendent's work in a manner that it should be done. I took the work because of the inability of others to consent to do it. I am weighed down with other church work so that it is really a sacrifice to be superintendent. Nevertheless, I am tired of this half-hearted service, and I want our school to be able to say they have at least one live one. I shall do as Bishop Carmichael says, Make a business of it." The first thing he set about doing was to get rid of the "slackers," as he calls them, the people who regarded it as a day-of-rest-take-it-easy job—a Sunday job. This superintendent looks upon a Sunday job in a different light. We want more of his kind, and we have them, as witness the following.

HOW THEY WOKE UP

A certain district had once attained the distinction of being first grade according to the standard. They fell back because the schools settled down into that smug self-gratulation which says, We've won our laurels. We have the kind of Sunday school machinery that will run itself. We have a library board, home class department, normal and cradle roll superintendents. What more can be expected of us? Why, we've *qualified*. But the superintendent did not look at it that way. Brother officers said he expected too much.

About that time a new set of report blanks for local superintendents to report to district head were put in his hands. These began to bring in some facts that confirmed the superintendent in his fears. He tabulated some and took them to convention. This is the way he reported, purposely leaving it till the last, just before the election of officers.

We have met this afternoon for a purpose: To lubricate the machinery of the district; to approve or disapprove of what has been done; formulate new plans of action; to get a new vision of our work; that with the enthusiasm and zeal engendered here we may go home with a more definite idea toward accomplishing our ideal; and if so be that we have no ideal, to realize one while here. Let us keep in mind this purpose and work toward that while here. The reports—are they the kind we want or ought to have? If not, give us your help in making those who report realize just what we want. Take notes and make a clear report to your school.

You are to elect officers this afternoon. Have you given it any thought before coming here? Have you looked over the field to decide whether there is another who could fill the office, whatever it may be, now occupied by one who may be doing good work but who ought to be released? Are you going to vote for a friend or a worker? Let us take the Lord into our confidence, and this convention will then do that which will be a help to us now and benefit in time to come.

It would be pleasant to tell you of the fine record we have made the past year, and to tickle your ears with smooth sayings; but unfortunately that cannot be done. We have been

lulled to sleep by a false feeling of security, and I feel that I realize the meaning of the ten virgins as I view the schools, only it is difficult to select the five which are awake.

We have rested too long on the reputation which others built up for us, and we have not kept pace with the needs of our schools. Anything that has life needs to be sustained to keep it alive. We have not been sustaining the Sunday school with sufficient nourishment, and to-day it is in a weakened condition because of our neglect. I might ask you what you have contributed to the support of your school, but I have your answers on these reports which I hold in my hand. (Explanation of new reports followed.)

Listen! Out of ten schools, only one holds a teachers' meeting weekly; one has weekly meeting of primary teachers only; two hold them once in three months, in one the superintendent visits teachers and talks over plans, while four hold no such meetings. All except one school have no teacher-training going on. In all except one the library is inactive with no results, and in that one only some. Only four expressed a desire to have help from the district officers.

I see many of you look startled. When you were visited, you put the best forward, made the officer welcome, being too polite to tell him you did not need him, but you wrote it to me in black and white in these reports. Now if you have no confidence in the district officers, that is easily remedied by electing a new set. If it is not that, we must examine our work and determine where we have failed. Personally, I do not believe we are self-satisfied, nor that we have lost confidence in the district officers; but that we are not fully awake to the importance of our work. Aren't you looking upon it as an easy Sunday job, rather than a real job in which you have got to make good?

It's easy to refer to the Sunday school in respectful and somewhat sentimental terms, such as, the nursery of the church. But we must remember that the job of being nursemaid therein is no sinecure. It takes a man or a woman for the work of caring for the young of the church, and incidentally for those not so young. If you think of the Sunday school as an organization which meets once a week for the purpose of studying a lesson half an hour, singing a few songs, taking up a collection and then having a social chat, your work will be on that basis, and the school will not grow, because it will have nothing to feed upon. That has been our stumblingblock—we have lacked vision and the work has been amateurish. Let us consider

A FEW REMEDIES

Keep standard of excellence before you all the time. Work for one point and then another until all have been met. You have done it; it can be done again. We are not discouraged because we have failed. Why, its worth failing to see the determination written on these faces—now you are awake. The imperative need of the district has long been that we wake up and act in the living present, "heart within and God o'erhead."

Superintendents, ask yourself these questions, and don't let up until you can answer them satisfactorily: What does my job mean to me? What one qualification have I for holding that job? Find one thing you can do in that office and build up from that. How can I improve myself? What shall I study? Consult with your librarian and *insist* that there shall be in your library some books which you and every teacher ought to read. Go into the book stores as opportunities present and look over books on Sunday school lines. Ask at your town library for books on religious pedagogy (don't shy at that word; it means telling how to teach intelligently) and keep asking for them. By and by they will get them.

Read such books as, *How to Conduct a Sunday School*, by Marion Lawrence; *Modern Sunday school in Principle and Practice*, by Cope; any good book on adolescence, of which there are many. Secretaries should read, *The Village and Country Sunday School*, by Fox. Study the Teen Age books in teachers' meetings. Join parents' and teachers' associations. Go out and learn what the world is doing along educational lines and make use of whatever is adaptable to your school.

GETTING SOMEWHERE

Let the teachers' meeting be a live thing and you will not want to miss it. It's because you get nowhere that no one wants a ride. To-day we do not want to travel in an old merry-go-round, where we get on and off when we wish, always going round and round in a circle. This is the day of the twentieth century limited, which starts from a definite place at a definite time and gets to a definite place on time. Plan your program of exercises a month at a time and avoid repeating. Let the various classes or departments feel they are helping in this. In my own school I visited the junior class. Lesson was on the apostasy. I questioned them about it and asked them to tell the school next Sunday what they had learned. One little girl drew on the board the diagram taken from the *Quarterly*. A boy told how we received the manuscript, by a roll he had prepared; and two others told of the martyrs. It took about ten minutes, but it meant much to the children, and I ventured to say they will remember that lesson for years to come.

AIM AT SOMETHING

Two lads live near me. Last spring each was given a bow and arrow. One began at once to erect a target and aim at it; the other aimlessly shot his arrows. This fall the first boy told me he could hit the center of the target three out of five times. The other boy is still shooting arrows. To me that tells so much; and I have to ask myself the question, What am I aiming at? Here is something we must aim at as a Sunday school association.

1. Conversion of pupils. They must be rooted and grounded in faith by precept and example from officers and teachers. The Sunday school is a branch of missionary work. We are seeing that now.

2. Education is the Sunday school's province.

3. Perpetuation. The Sunday school must keep its members and train them in lines of useful activity. This means normal classes, for how can you train except you have been taught? There needs to be training classes for our coming officers and teachers.

HOW CAN IT BE DONE?

Cooperation, all pulling together, is going to bring us up to first grade again, and it is going to be first grade in truth. We are not going to merely cover the law by saying we have a library board, but a *working force*—Librarians who are making good; superintendents who know why they are superintendents; those who are aiming at something, not merely shooting arrows.

In a few weeks the superintendents will be called together and we shall meet as do the church quorums of the district, to study our problems. Meanwhile, get to work as soon as you leave this building. Talk with your pastor; your associate workers. Begin that reconstruction.

Pastors with a Sunday school vision; superintendents with a Sunday school purpose; officers with a Sunday school plan; teachers with Sunday school power, will give us pupils with

Sunday school interest, praise, and spirituality; which means that the Sunday school is going to fulfill its mission by training children to be Latter Day Saints. And that is our reason for existing.

One thing that made this superintendent so bold was because he was sure of his ground, and the detailed reports that had been sent in for six months were the basis of his certainty. This is better than guessing or talking at random about conditions.

Easter Lesson for Juniors

By an oversight the Easter lesson in the *Junior Quarterly* this year has been placed on same date as it was in 1913. It is printed the last lesson in this quarter. Teachers who want the Easter lesson to fall on its proper date can begin the first April lesson on March 26, in place of the one printed, and assign the Easter lesson for April 23. Collect your *Quarterlies* and give them out again for the Easter lesson the week before. In this way the theme for April will be kept in order. If ordered in proper time, April lessons will be in hand by March 26.

Burnt His Typewriter

Elder A. E. Warr, missionary in the southeastern mission, had the misfortune of losing his faithful little Corona typewriter when the Saints' church was burnt down at Bluff Creek, during a conference last fall. The brother has the work of district president, district superintendent of Sunday schools, normal superintendent for the State, as well as missionary correspondence to attend to. The necessity of keeping carbon copies of much of his writing and reports makes the work very laborious by hand and takes time from other work that could be saved using the typewriter. A new machine would cost fifty dollars, but a second-hand one might be gotten for about thirty-five dollars. It would be a kind boost to the work and to the brother if this loss could be replaced.

The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,
LAMONI, IOWA

Children's Home Doings

We are very glad to inform the friends of the home that another good brother met the proposition of the brother we mentioned some time ago who offered to duplicate any amount that any person would give towards the debt up to five hundred dollars. This pays another thousand dollars and has reduced our obligations to a comparatively low figure. The treasurer will be ready to give exact figures by the time we appear in this column again. Let the good work go on however and let us wipe out the whole debt by the time we report. Let us commence the next conference year clear of debt so we will have no interest to raise. Then if we keep up our efforts there will be no trouble in meeting current expenses, and maybe make the much needed improvements.

Our family is increasing, four having arrived to make their homes with us since our last issue.

Never before has there been so much interest taken by the children in the work of the home. Some of the older girls are taking interest and pleasure in the work. The matron

informs us that the girls are learning to cook, sew, and do fancy work, and are getting very proficient. Two of the older girls arose, one morning at least, without being called and prepared breakfast for the whole family, one of them making biscuit which the matron pronounced first class, and Mother Briggs is a competent judge, as she is one of the best of cooks. The boys, too, are doing well, but have not the opportunity that the girls have to show their usefulness, as it is not the best season for outdoor work, but with coming of spring we expect to see the old home place take on a neat and tidy appearance, and see a garden growing which will be admired by the whole community.

The trustees feel greatly encouraged and expect to see this noble band of boys and girls under the leadership of Father and Mother Briggs make the home self-supporting so far as fruit and vegetables are concerned.

With the blessing and favor of the Lord the Children's Home will yet rank as one of the flourishing institutions of the church. The time of three of the trustees will expire at the next conference, viz: Bishop Roberts, his counselor, Oscar Anderson, and Sister Minnie B. Nicholson. Without presuming to dictate who should be chosen to succeed them, we hope we will be excused for saying that they have each done well, and nothing would please the holdovers more than to have them continue with us.

Letter Department

PLEASANTON, IOWA, December 7, 1915.

Editors Herald: A desire comes to me to tell of God's goodness. Prior to my sickness in February of this year, I told my husband that if I ever became ill I desired to heed the admonition of James, where he said, If there be any sick, let them send for the elders, etc. I had congestion of the right lung in February, and was raised by God's power alone. Although I was near death's door, I never thought of dying. I have received many blessings indeed through prayer and administration.

The Spirit of God has borne witness to me many times that this is his work. That the Adversary is at work, sometimes right in the church to destroy all good, has also been manifested. It behooves us therefore, as Saints, to "always have his Spirit," that we might be able to know right from wrong, yea, able to know what to do under all circumstances.

A series of meetings have lately been held here. J. A. Gillen preached the first night. The Spirit was with him in power. Meetings were discontinued, but many inside as well as outside of the fold are inquiring if we are not going to have more services.

I believe we should all be as anxiously engaged in spiritual things as we are in temporal things. We often let a little opposition keep us from performing things pertaining to the spiritual; but let opposition come pertaining to temporal matters and we will wade through anything to do what we think we ought to do. Saints, this should not be.

I feel to commend Brother Farrell for the work he has done editing the *Religio Quarterly*. In the lesson regarding fruit in season, the definition is that a season is a period of time, not very long. I believe as my husband said, that the Lord meant what he said. The same is true with reference to the statement, Strong drink is not for the belly, but for the washing of the body. Some say the Lord meant alcohol was not to be used as a beverage. He says, Be not addicted to strong drink in any form, that your counsel to be tem-

perate may be effectual by your example. If we begin drinking the accursed stuff for medicine, we may want a little when we do not need medicine; and one drink often calls for another. I am teaching my pupils not to use alcoholics as medicine, and believe I am on the safe side.

Please remember me and my husband, also those here who are outside the fold. I believe in time many will be brought to the glorious gospel.

In bonds,

CLARA MCNEIL.

VALE, SOUTH DAKOTA, December 7, 1915.

Editors Herald: I wish my many friends to know of my whereabouts, and that I am still in the land of the living. I am located near Vale, a small inland town in Butte County, South Dakota.

Brother Rudolph Etzenhouser has just closed a three weeks' meeting in our schoolhouse. He had a splendid hearing and made many friends to the cause. Some were deeply interested in the angel's message. Brother Etzenhouser is a power, and on the Book of Mormon theme I have never heard him equaled by anyone. The people were spellbound as they listened to the story of the marvelous work and a wonder. Some murmured, others learned doctrine, while the meek increased their joy in the Lord. We are hopeful that some will soon come into the kingdom.

My heart yearns for the companionship of Saints, and I often think of and pray for my dear associates at Santa Ana, California. May God bless these with all others of like precious faith.

Ever praying for the onward march of truth, I am, as ever,
Your brother in bonds,

E. DICKEY.

GLADSTONE, ILLINOIS, December 7, 1915.

Editors Herald: I was confirmed in the Lutheran Church when I was a boy. I many times asked God to help and direct me. A friend loaned me a Book of Mormon, and this and the letters in the *HERALD* and *Ensign* convinced me that this work was of God.

I was baptized by Charles Fry, December 23, 1909. I do not regret the step taken. I think it is the best thing I ever did in my life. I once saw Brother Berve in a dream or vision. I afterwards saw him at a reunion at Moline. My trials, disappointments, and burdens seem very heavy at times. I ask your prayers that I may receive God's blessings, and always be found faithful.

Yours in bonds,

GUS PETERSON.

DES MOINES, IOWA, December 7, 1915.

Editors Herald: I rejoice in the latter-day work every day of my life. I am thankful that God was merciful to me and led me to a knowledge of the truth. I long to lead some one else to the truth. There are souls dying all around us who know nothing about God or his glorious gospel. Why cannot every one of us wake up, put on the whole armor of the Lord, and strive to lead each his neighbor to see the truth?

Some Saints seem to think the missionaries can do it all. If we would take our *HERALDS* and visit our neighbors and converse on the subject of religion, we have no idea what good we would do. A family recently moved into our neighborhood. I went to visit them and took some Sunday school papers to the children and a *HERALD* to the lady. She seemed pleased with the good things in the *HERALD*, and

glad to get it. She told me she had almost quit going to her church, for every time she went she became more and more disgusted.

Now, each family of Saints might find some soul hungering for the truth, if they would only put forth the effort. There are many families of the Saints who do not take the church papers. I think these are making a great mistake. I know families can become more spiritual and interested in the gospel by securing the church literature. It would seem that all would wake up and take notice of the awful things coming in the earth. May God bless his work.

MARY SMITH.

SPRINGFIELD, MISSOURI, December 12, 1915.

Editors Herald: In your last issue I read an editorial on spiritualism, the title of which was, "Is there anything in Spiritualism?" I do not want to comment on the editorial by any means,—I only want to give my views on the subject from a Bible standpoint.

In the first place, there are two great powers in existence, and have been since the rebellion in paradise; since that time it has been the object of the lesser to overthrow the greater, and it has been the weakness of man to give way to the deceptive spirit, or the influence of Satan. As God inspires and uses man to carry on his work on the earth, Satan does likewise. This is patent to every Bible student.

Paul tells us that Satan has power to transform himself into an angel of light. By this we see he has wonderful power. There is beyond a possibility of a doubt, something in spiritualism. If it were not so, I could not with a positive knowledge believe the gospel. This may sound strange to those who have not made this a study.

Look at the case of the witch of Endor and Saul, king of the Jews. Now it is folly to think that Samuel the prophet appeared to Saul and the witch, when God had refused to answer Saul's inquiries as to the result of the next day's battle. Can a Bible reader believe that one of God's honored prophets would come out of paradise and tell Saul the result? We don't give Satan credit for what he knows. He is somewhat of a prophet himself.

Now when Saul went to inquire of the medium of Endor, who was one of Satan's inspired agents, Satan appeared to the woman in the person of Samuel, and told her what Saul wanted to know, and he also talked with Saul. Satan is branded as a liar. The Lord said he was the father of lies, and we believe, yes, we know, that he could be the father of lies and still tell the truth when it suits him to do so. I believe he tells as much truth as some men I know. Be this as it may, Satan told Saul the result of the next day's battle, at least.

The Bible says that Isaiah, one of the major prophets, had to contend with spiritualism in his day. God's people, the Jews, many of them had run off after wizards. In the eighth chapter of Isaiah, Inspired Version, he says "Bind up the testimony, seal up the law among my disciples. . . . And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to hear from the dead?"

This shows that even God's people, the Jews, resorted to the mediums for information when they wanted to find out about their dead friends. Satan knew what they wanted to know, and he told them through his inspired agents. The dead cannot come back, the righteous would not deceive, and the wicked dead are bound in the prison house and could not come back to talk with the living if they wanted to.

There are many fake mediums performing wonderful

things under the guise of spiritualism, just as there are false teachers claiming to represent the Lord, and one is about as deceptive as the other. Satan, while in possession of a man's body, spoke to Jesus, and said, "Why are you come to torment us before our time?" He knew who Jesus was, and what his mission work was. He was also able to enter paradise, and falsely accuse the brethren. But since the Lord had trodden the wine press alone, and overcome, and had risen triumphant over death, hell and the grave, Satan cannot go back there. Now he must do all his work among men on earth.

On one occasion a maid who had a spirit of divination followed Paul and Silas several days and cried out saying, "These men are the servants of the most high God, which proclaim unto you the way of life and salvation." Now this maid was one of Satan's inspired agents, and she was telling the people the truth, but it was detrimental to the work of God's servants, and Paul rebuked the evil spirit and he had to go, because Paul represented the greater power.

Now when Satan wants to deceive he always comes to us with a lie in the mouth of his agents. Many wise people say that there is nothing in spiritualism but sleight of hand tricks done by man's wisdom. This is as far from the truth as Satan was when he lied to Mother Eve in the Garden of Eden.

Uriah Smith, a noted Seventh-day Adventist author, in one of his works, says that the damnable doctrine of a conscious existence after death is responsible for the works of spiritualism. He is another wise man deceived by Satan. Some fifteen years ago a confirmed spiritualist came to me and said he could show that there was little difference in what he believed and what I was teaching. When I inquired why he believed spiritualism, he said, because he could learn of the condition of the dead. I told him the Bible would tell him that. He said he did not believe the Bible. I told him that Paul said because they had no love for truth, God would send them strong delusions that they might believe a lie, and be damned. He has never mentioned spiritualism to me since.

Now in conclusion let me say, if all mankind would believe God's word, spiritualism would be a thing of the past. Satan knew that they would not believe it, so he inspires his agents to give them what they will believe. Satan can work miracles, and does do it, and men are being deceived by them, because they won't believe God's word. Let all remember Moses and Aaron before Pharaoh.

Paul said that the Spirit says expressly that in the latter times some shall fall away from the truth, giving heed to seducing spirits and doctrines of devils, through the hypocrisy of men that speak lies. (Abbott's revision of the New Testament.)

Let us all take God at his word and we will not be deceived by spiritualism.

Yours for all truth,

1447 Lyon Street.

J. W. QUINLEY.

BOISE, IDAHO, December 15, 1915.

Editors Herald: We are often told that we must try and do something to help the work of the Lord along. Perhaps others are doing what I know nothing about. Some might be doing little things which would appear small or simple to me, yet which would perhaps in the sight of God be greater and purer than all I might do in the service of the Lord.

In Colossians 3: 15, Inspired Translation, we read that the peace of God should rule in our hearts, to the which we also are called in one body. Second Peter 1: 16 says, We have not followed cunningly devised fables in making known unto you

the coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

We might here raise the question, What is expected of me, and what can I do to make myself useful to the church? In this connection I suggest that we seek the Lord in earnest prayer, asking him to lead, guide and direct us; that we have faith and be patient; scatter a few words of kindness every day; encourage the discouraged and help place the glad message of the Lord before the world, either by tracts, books or word of mouth; lend a helping hand to the needy; be slow to rebuke, quick to strengthen; remember our obligations to the Lord; let the little seed we sow each day, though it be small in amount, be pure, trusting in the Lord who will bless all.

Your brother in Christ,

F. W. BROSE.

ERHARD, MINNESOTA, December 15, 1915.

Editors Herald: In renewing for the HERALD I wish to say that we enjoy the letters in the HERALD very much. I have been a member of the church for fifteen years. The Lord has truly blessed me and comforted me many times, and kept my feet from many pitfalls.

My parents differed in their views of religion, one being an Adventist, the other a Roman Catholic. In their declining years both were brought to a knowledge of the gospel of Christ. They have now gone to their reward.

How true are the prophecies referring to the perilous times of the last days. It behooves us to be on guard lest we be overcome by the pleasures of this world and the wiles of the Evil One. Ever praying for the uplift of humanity, I am,

Your brother in Christ,

WILLIAM N. CORLESS.

PORTSMOUTH, IOWA, December 28, 1915.

Editors Herald: I look forward to the weekly visits of the HERALD and enjoy the good letters and sermons very much. I am interested in the spiritual and financial welfare of the Saints. I have just returned from a visit to Hamilton, Missouri, and the Oakdale Branch, four miles south of Hamilton. I was pleased to find a good lively band of Saints here, both old and young, interested in the church and Sunday school. While there I purchased a farm for a home. Brother Coleman Snider is president of the branch, and is ably assisted by Brother J. T. Ford.

Wishing success to all the Saints, I am,

Your brother in bonds,

J. H. BULLARD.

News from Missions

Idaho

We came to Idaho for the first time two years ago. It was a pleasant time we had with the Saints and friends in this fine State. Not being permitted to come back last year, we lost some fine opportunities for doing good. However, when we came back this year we found many glad to see us, and not only that, but ready to do anything they could to help the work along. The report from Idaho this year is, progress. The work is moving, not only from a spiritual standpoint alone, but from a financial standpoint as well.

We are glad to report such favorable conditions in this district, and believe that the effort that is being put forth

by some of our live wires is in the right direction. I like to see the young of the church taking hold of the work.

Of course while we have so many things to say in favor of the work here, we can also see where many mistakes have been made. We hope to be able to report a better reunion next year than the one past. According to Webster, it was a success. The people were there all right, the largest attendance we have ever had. But from the definition put upon the word *reunion* by Latter Day Saints, I am afraid it was not a success. I am sure we will profit by the mistakes that we made this year, and come with the determination to make it a grand success next year.

We should be the happiest people on earth. Knowing that we have the sanction of our heavenly Father, and that we are representing principles that can be defended, who should be more glad than we to tell others of this gospel of peace? I can say, as I hear one of our defenders say one time, that one hour under the sweet influence of the Holy Spirit, is worth more than a lifetime of worldly pleasures.

We have held what we would call several very successful meetings this year. In several places where we preached two years ago, we find the people more anxious to hear the gospel.

Getting the people to come and hear has been one of our worst drawbacks in this field. When the missionary can get Saints to cooperate with him, it gives him encouragement to go ahead. Anyone passing through this part will receive a welcome if he will stop off and hunt our people up at Pocatello, or at Blackfoot.

I think mistakes have been made by too many of our people moving to Independence, to Zion, as soon as they became members of the church, leaving a good place where they were making a good living and means to prepare the way for them to go to Zion when the time came for them to go, and going to a place and expecting to go to work where there are five men for every job. I believe education along this line will do more for our people than along some other lines. The Doctrine and Covenants tells us to have all things prepared beforehand. There is, I believe an awakening among the Saints along this line.

I have enjoyed my work among the people here this year. Several have been baptized in this district; many are deeply interested in the work. We have a series of meetings near Rigby, Idaho. The house was full for two whole weeks, and the spirit of liberty was there to help us in presenting the word. When we left it was with many invitations to, "Come back again," which we hope to do as soon as we possibly can. We only have one family living there belonging to the church, Brother Jasper Jennings's family. We wish to commend him for the good, exemplary life he and his family have lived. It is a pleasure to go to a place and hear the people of the community say that, That man (speaking of one of our members), is one of the best citizens of our neighborhood.

Even though we are engaged in our work away out here in the West, to the extent that we cannot write to all of our friends in Ohio, and West Virginia, and other places where we have labored, we haven't forgotten them and their kindness to us. We take this means of letting all know that the gospel is still dear to us, and that we still have a desire to do what we can to tell others of it.

Trusting that we may all do our part to bring about better conditions, I am

Still fighting,

H. E. WINEGAR.

BLACKFOOT, IDAHO, 91 University Avenue, January 13, 1916, (Field Address.)

News from Branches

Wichita, Kansas

Wichita and surrounding territory has had a prosperous year. Brother W. F. Burns and family of Waterloo, Iowa, have moved to Wichita, and will take an active part in the work of the branch and auxiliaries. We are glad to have them with us.

Brother and Sister C. E. Truman received a hearty vote of thanks at the Sunday school business meeting for a new organ and book case, both being greatly needed. Brother E. L. Barraclough is president of the branch for the ensuing year.

Our sacrament meeting was one of comfort and hope to the Saints. The branch is in good spiritual condition, love and harmony being generally in evidence. The Religio home class is proving a blessing to all. Every Saint a home student is our aim. Three classes in as many different parts of the city are applying themselves diligently to the lessons of the quarter. Some nonmembers are attending.

Just now we are wishing very much that some real Latter Day Saint, who is also a 'cellist, would move to Wichita and help in the organization of an orchestra. Why not visit Wichita during the third annual convention of Kansas live stock men, February 8 to 10, and stay over the following Sunday and worship with the Saints here? We meet at 116 North Elizabeth, and will give you a welcome.

Brother J. Arthur Davis has been with us during the week and will, if the weather moderates, remain another week to conduct meetings. He was accompanied by Brother N. E. Young, of Pittsburg, Kansas, who went at once to Wilmore, Kansas, to open a two weeks' meeting.

Last Sunday Brother J. E. Vanderwood preached an excellent sermon, giving instruction to the Saints. Monday night was occupied by Brother A. C. Martin, of Independence, with his usual fervor. Brethren Vanderwood and Martin were en route for their mission fields. Next week we expect Brother T. C. Kelley, after which he will preach at other points.

It is a little early for such a reminder, but perhaps if you knew it in time you could arrange to drive through and camp at the Southern Kansas reunion to be held at Wichita next August. Further information upon request, and perhaps without request, if you watch the HERALD and *Ensign* carefully. We had a good reunion last year, and are working and hoping for and expecting a better one next year.

IDA H. STEWART.

1554 South Emporia.

New Philadelphia, Ohio

We are a branch of one hundred and fifty recorded members, a number not living here.

By last year's report we lost three members by death. Two of these were dear old sisters, who united with the church when this branch was in its infancy.

Though but a child then, and in no way connected with the church, I well remember that little band of Saints, and how devoted they were to each other, and to their church. I oftentimes wondered why it was that they were so devoted to that little white church on the bank of the canal. Since that time many changes have taken place; most of that little band have gone to their reward, and I have been made to understand why they were so interested in their church. I, too, love to go to that little chapel and meet with God's people.

During the past year we were visited by Brethren William Lewis, G. T. Griffiths, U. W. Greene, James McConaughy, John Carlisle, and our district president, Brother A. E. Manchester, receiving much spiritual food through them.

Our district conference will convene at this place February 12 and 13, to which we are all looking forward for a good spiritual time.

We hold Sunday school at 9 a. m., prayer and testimony meeting at 10.15, young people's prayer meeting at 6 p. m., and preaching services at 7 p. m., prayer meeting on Wednesday evening, Religio on Friday evening. We also have a ladies' aid society, the members of which are always willing to help the branch along in every way they can.

We have a nice lot of young people in our branch, some who are quite active in the work. The Lord has been with them in their prayer meetings, and they have been greatly blessed. Judging from the number of little buds in our primary and junior classes, in a few more years we will have a still larger number of young people. May the Lord help us to tenderly guide their footsteps, that we may be able to keep them all in the fold as they grow to more mature years.

My only son is in the United States Navy, and is at present at Colombo, Ceylon. From there he goes to Hong Kong, China. Many times the question comes to me, Oh, where is my wandering boy to-night? No one but a mother can realize what this means to me. But I have placed him in God's care, trusting that if it is his will, he will bring him safe home again. If the *Brooklyn* should come into a port where any of our foreign missionaries are located, will they please go on board and inquire for Russell Darst. He would be glad to see any of our people.

May we all work together for the one great cause, is my prayer.

Your sister in the gospel,

ETTA J. DARST.

Flint, Michigan

We are still in the conflict for truth, and are happy to say that we are still enjoying the blessings of God.

The work in this place is "Onward and upward." There seems to be a great awakening in the people of the world, as well as the people of God, striving to become followers of the meek and lowly Christ in very deed.

We were pleased to have our young Brother Grice of the Chatham, Ontario, District with us during the holidays. Brother Grice is highly esteemed by the Saints of Flint, and we surely enjoyed the talks, sermons, and his pleasing manner of telling the gospel story. His time for departure to his field of labor came all too soon, and with reluctance we bade him good-by, with the prayer on our lips that the good shepherd would continue to bless his labors of love and sacrifice.

We must not forget to mention that we were also pleased to have the association of our young Brother Yeager, who also is working for the Master, in company with Brother Grice. He was called upon to assist in the Wednesday evening prayer service, and the instruction that he gave the Saints will not soon be forgotten.

Elder George W. Burt, president of the Central Michigan District, also paid us a visit the latter part of November. We were pleased to see his smiling face again. His chief object was the ordination of Brother Ernest Orton to the office of elder. Brother Orton is still with us, and is proving that he is one of those that the Lord has chosen.

Our Sunday school is doing nicely at present, and we are holding sessions in the south part of the city as well as in the church. Brother Orms is superintendent, and we believe he is the proper man for the office, having had experience in

different schools before becoming acquainted with the "Angel's message."

The Religio is also advancing, there being three sessions held each week. We know this to be a grand work.

Indeed we must be doers of the word as well as hearers. Wishing success to all who are striving to serve the Master, I am,

In bonds,

CORRESPONDENT.

Miscellaneous Department

Church Secretary

DELEGATE CREDENTIALS TO GENERAL CONFERENCE

Delegate credential blanks, provided for by action of General Conference, have been sent to secretaries of districts, stakes, and branches not in districts. Such officers are requested to forward credentials of delegates appointed to represent their organizations at the General Conference of 1916 to the Church Secretary, as soon as practicable, that the report of the committee on credentials may be made up and printed before the opening of the conference, as required by conference action. Credentials of delegates appointed at fall or winter conference should be forwarded without delay, and of those yet to be appointed immediately after appointment. All credentials should be in hand as early in the month of March as possible.

One certificate for each delegation, with number of members in district or branch, and names of its delegates, signed by the secretary of the body appointing, with name of such organization, place and date of conference or business meeting, is sufficient; separate, individual credentials to delegates are not necessary. Please insert "total membership" in all cases; also report if delegates are authorized to cast majority and minority vote in case of division and the full delegation not present.

Any failing to receive blanks will be supplied on application to the undersigned.

The rules governing "representation" and the "restrictions of delegate voting" will be found in chapter 17 of the Rules of Order, with the exception that such rules have been amended to provide that the basis of representation shall be one delegate for every one hundred members.

Districts should take notice that fractional numbers—less than one hundred—do not entitle them to another delegate.

Branches having a membership of less than one hundred, when not included in districts, are entitled to one delegate.

R. S. SALYARDS, *Church Secretary.*

LAMONI, IOWA, January 15, 1916.

Conference Notices

Lamoni Stake, February 26 and 27, Lamoni, Iowa. Prayer service 9 a. m., the 26th, business 10 a. m. Election and sustaining of officers. Electing of delegates to General Conference. Every branch should be represented. Branch statistical reports and reports from all local quorums should be in hands of secretary by February 15, to allow time for full reports to the conference. C. I. Carpenter, secretary, Lamoni, Iowa.

Eastern Oklahoma, February 12 and 13, Wilburton. Sunday school and Religio meet day previous. Send branch reports to J. E. Kelsey, secretary, Wilburton, Oklahoma.

Western Oklahoma, February 26 and 27, Calumet. Delegates to General Conference and other business. Reports should by February 20 be in hands of Lemuel D. Dyke, secretary, Eagle City, Oklahoma.

Nodaway, February 26, 1.30 p. m., Guilford, Missouri. Priesthood, branch and other reports should be sent to secretary at least one week before conference. Selection of delegates to General Conference. Following has been filed for consideration: "Resolved, That the time of the semi-annual conference be changed from the last Saturday and Sunday in February, to Saturday before the third Sunday in May." W. B. Torrance, secretary.

Northern Nebraska, February 12 and 13, Saints' church, Omaha. Odessa Carter Jensen, secretary, Blair, Nebraska.

Winnipeg, February 19 and 20, Saints' church, Kensington Street and Saint James, Winnipeg, Manitoba. Religio convenes the 17th, Sunday school the 18th. Mrs. W. J. Pugsley, secretary, 662 Simcoe Street, Winnipeg, Manitoba.

Western Colorado, February 19 and 20, Delta. Seph Hubbard, president.

Northwestern Ohio, March 4 and 5, Acme Hall 2501 Summit Street, Toledo. Take Summit Street car, to Columbus Street. Enter hall at rear. All branches should be represented, and statistical reports in hands of secretary by February 20. William J. Kimball, secretary.

Utah, 10.30 a. m., February 12, continuing over the 13th, 1501 Washington Avenue, Ogden. Branch and priesthood reports should be sent by February 5 to Pearl Wardle, secretary.

Convention Notices

Western Colorado Sunday school, February 18, Delta. Albert Rose, superintendent.

Southwestern Oregon Sunday school and Religio, February 11, Myrtle Point. Election of officers. N. Pearl Goodman, secretary.

Independence Stake Religio, February 19 and 20, Holden, Missouri. Presidents of locals please report. Election of officers and delegates to General Convention. Large attendance desired, especially of those taking active part in Religio work. W. A. Bushnell, president.

Pottawattamie Sunday school, January 29, Council Bluffs, Iowa. Election of officers and other business, 10.30 a. m. Ruth Timm, secretary, 253 Harrison Street, Council Bluffs.

Southern Wisconsin Sunday school, afternoon of February 5, in connection with conference, Williams Bay. Send reports not later than January 25, to Charles C. Hoague, jr., secretary, Janesville, Wisconsin, route 7, box 62.

Chatham Religio, February 5 and 6, Saints church, Pierre and Assumption avenues, Windsor, Ontario. Prompt reports from district officers and locals, including delegate credentials, appreciated. Mail immediately to Nellie Hunter, secretary, 97 Pitt Street, West, Windsor, Ontario.

Pottawattamie Religio, January 29, 2 p. m. Council Bluffs, Iowa. All members urged to attend. Election of officers. Jennie Harding, secretary, 104 Stahl Avenue, Council Bluffs.

Kirtland Sunday school and Religio, February 11, New Philadelphia, Ohio. Matters of importance. Large attendance desired. C. B. Keck, secretary, 1907 East Sixty-sixth Street, Cleveland.

Utah Sunday school, February 11, 2.30 p. m., Ogden. Would like each local represented. Mrs. Floy W. McKim, superintendent; Pearl Wardle, secretary.

Southwestern Texas Sunday school, February 18, 8 p. m., Second San Antonio Branch, North Colorado Street. H. H. Davenport, secretary, 653 Leal Street, San Antonio.

Quorum Notices

To Whom It May Concern: After consultation with the President of the church, I deem it important that the Quorum of Twelve convene at Independence, Missouri, on Wednesday, March 15, 1916, at 10 a. m. The place where the sessions will be held will be announced later. All matters requiring the attention of the traveling council should be addressed to John W. Rushton, 1522 West Short Street, Independence, Missouri, not later than March 10. Those who desire a mission appointment are requested to apply through the presidents of the respective missions. Please write to the ministers in general charge for blank applications. We feel that there is a great and grave responsibility resting upon the members of said council. Therefore, we solicit an interest in the prayers of all the Saints, that the Lord of the great harvest will abundantly bless by his Holy Spirit not only the Quorum of Twelve, but all the other councils that shall convene at Independence, Missouri, during the coming General Conference. We are looking forward to a grand conference.

Your brother and fellow servant in Christ,

GOMER T. GRIFFITHS,

President of Quorum of Twelve.

Notice of Release

This is to give notice that Walter W. Chrestensen who was appointed to the Arkansas and Louisiana field has by his request been released from the missionary field for the balance of the conference year.

INDEPENDENCE, MISSOURI, January 18, 1916.

FREDERICK M. SMITH, *President.*

W. M. AYLOR, *Missionary in Charge.*

Notice of Silence

This is to inform the church that Elder J. A. Cavanaugh has been placed under silence, for cause, and that he refuses to surrender his elder's license to the authorities of the church after they have repeatedly asked him for same.

J. D. STEAD, *Assistant Missionary in Charge.*
G. A. SMITH, *District President.*

Christmas Offering Closes

Christmas Offering closes February 10. All offerings should be forwarded to Bishop E. L. Kelley so as to reach him not later than the 10th. Failure to do this may delay the publication of your offering for one year. We do not desire to omit any. All offerings together with list of names contributing should be forwarded to E. L. Kelley, Bishop, Box 125, Independence, Missouri.

To Locate Members

Anyone knowing the address of the following, please send same to undersigned: James W. Pickett, Helen E. Fox, J. C. Welsh, L. and N. B. Darr, W. E. Louder, Eliza J. Cowen, Lemuel Burt, Oriel D. Gould, Anna M. W. Fortier, J. N. Chambers, Sarah Davis, Archie Dunam, Enrico Donnarumma.
E. A. THOMAS.

CLEVELAND, OHIO, 2203 East 101 Street.

Requests for Prayers

Brother Quincy Anderson, Ozark, Missouri, who is sorely afflicted with hernia, requests prayers that he may recover without an operation.

Died

BONNOT.—Emaline Bonnot, born March 15, 1860; died at Kansas City, Missouri, January 8, 1916, of rheumatism and cancer of the stomach. Her sufferings was long and severe. Her loving husband and 3 sons, Thomas R., Arthur R., and Julius O., were with her nearly constantly, and did what they could. Her faith in God and the church was great. Death came to her a blessing and relief. Married J. A. Bonnot, Chester, Illinois, February 12, 1885. To them were born 7 children, 4 preceding her. Baptized February 8, 1890, by C. Saintclair. As per her request, services were conducted by F. C. Warnky, at the residence, 4806 East Sixth Street, assisted by D. F. Winn. Interment at Mount Washington Cemetery.

KEMP.—Frances Mary Goodsell, born May 17, 1841, Hastings, Sussex, England; died after a long and severe illness, November 18, 1915, Denver, Colorado. Married James Kemp, at the place of her birth, September 15, 1858. Came to America with her husband in 1862, being among the Saints who crossed the plains by ox team to Utah, under the impression that she was going to Zion. Joined the Reorganized Church in 1864, remaining faithful till the last. Through all of her suffering, she never wearied in her testimony for the gospel, and her pleadings with her children in her last days were to remain true to the faith. Settled at Conifer, Colorado, with her husband, July 4, 1879, with other pioneers, where she spent 35 years of her life. She sacrificed much for the spread of the gospel. Was the mother of 14 children, 10 of whom are living. Was ever a loving and dutiful mother, and a mother to those who were not her own, ready to answer every call. Lived a noble and pure life. Her sufferings were long, not realizing a peaceful moment during the year prior to her death, except for a few moments before she passed away, when she expressed that she was better, and asked her children and aged husband to be thankful when she had passed on. Deceased received many blessings and messages of the Spirit, and the promise of a crown of glory in the celestial kingdom. Services by Elder Nerrin, of Denver, by request of Sister Kemp. Miss Baird, of Golden, rendered beautifully "Face to face," "One sweetly solemn thought," and "God be with you." Interment in Conifer Cemetery, by the side of her youngest son, Roy, who preceded her 10 years. The funeral was largely attended, and the floral offerings were beautiful.

ROBERTSON.—James Earl Robertson, born at Pleasanton,

Iowa, July 17, 1885; died at Independence, Missouri, where he was taken for treatment after a nervous breakdown, December 17, 1915. Deceased lived an exemplary life. Was ordained an elder a few years ago, and did valiant service for the church. Was greatly loved. With his parents removed to Franklin, Nebraska, in 1902, where he has since resided. Since 1910 Earl spent much time at Yuma, Colorado, where he had a homestead. Leaves parents, Brother and Sister P. R. Robertson 2 brothers, Elder Edward F., and Harry, of Franklin; 3 sisters, Mrs. Maud Burgan, Hebron, Nebraska, Mrs. Nellie Brumbaugh, Franklin, Grace, at home. Services in Congregational church, Franklin, by J. R. Sutton, before a large congregation of sympathizing friends. Interment in Franklin Cemetery.

PREMOE.—Vernie J. C., infant son of William Earl and Maude Marie Premoe, born April 20, 1915; died January 16, 1916. Just before morning's gray dawn had been kissed away by the rising sun, this blossom from heaven's garden folded its tender petals and reposed in the arms of sweet sleep, while the spirit, the real child, returned to the Father of us all. Father, mother, brothers, William Theodore, Edward Joseph, and Ernie R. C., twin of the departed, grandparents, and many other relatives and friends are left to mourn, but not without hope. Services by O. R. Miller.

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



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

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NUMBER 5

Editorial

NOT BY BREAD ALONE

(Synopsis of an address delivered at Graceland College by Elbert A. Smith.)

Man has this in common with the animals, that his comfort, even his existence, rests to a certain extent upon a material basis.

It may not be a very edifying spectacle to watch a vulture tearing at a carcass. Yet what essential difference is there between that and you and me picking at the corpse of a turkey or chicken?

The differences are mainly in detail. We wear clothing instead of feathers. We use knives and forks, plates and napkins, and some of us may even use finger bowls. Yet in essence the process is much the same. Eating is an animal function. We must eat to live.

We do not escape this unpleasant conclusion by cutting down our menu or restricting the number of our meals. In fact by so doing it may be made more obvious to us.

Your speaker tried the no-breakfast plan for a time. I soon discovered that I was becoming a pessimist; especially between the hours of nine a. m. and noon. One forenoon I seized my hat and went down town to a lunch counter. When I went to town the sky was overcast, and everyone scowled at me. When I returned the sun was shining, the birds were singing, and everyone had a smile on his face. I had become an optimist. I was in the mood to write an editorial on "Natural laws in the spiritual realm."

We do not escape the comparison that I have made by eliminating flesh foods from our diet. Still we dine with the animals. We eat wheat with the birds, oats with the horse, corn with the hogs.

We may mix this food in its most ethereal form, —and eat "angels' food"—the principle remains unchanged. (In passing I may remark that I fear many people eat angel's food in this life who will not get much of it in the next world.)

Man cannot live on moonshine and high ideals. The old recipe of faith and apple dumplings is a better mixture. We must dine every day with all animal creation,—with tigers, birds of prey, horses, sheep, swine.

Yet this thought need not be repulsive. Every natural function is wholesome and respectable, in its time and place.

Jesus Christ sanctified the social board when he ate honeycomb and broiled fish with his disciples after his resurrection.

He taught us to pray, "Our Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread."

He prayed for the kingdom of heaven, a great spiritual concept, yet, in the next breath, said, "Give us this day our daily bread," give us this day, right now, the humble loaf of material bread on which life depends,—the loaf made from the same grain that the beasts and birds eat.

He also said that man should not live by bread alone, but by every word that proceeds from the mouth of our heavenly Father.

He recognized the true nature of man. For man stands with his feet in the mire and his head in the clouds.

Held to earth by his physical nature, he is wedded to heaven by his spiritual being.

Created just a little lower than the angels on the one hand, on the other he is just a little higher than the animals, and performs with them all the animal functions.

Feeding with the animals daily on material food; he also partakes of spiritual food with God and the angels on high.

This is the lesson that Jesus wished to present to us. We are dependent upon bread for life. We should receive our portion with thanksgiving and eat it with dignity, though by doing so we acknowledge the claims of physical nature.

But there is something higher than this. We may rise above the animals if we will. We are not forever chained to their humble board. Too many men never aspire to anything better. They are of the earth, earthy. They are satisfied with animal gratification, and do not in reality rise above the animals.

Jesus wants us to partake of spiritual things: intelligence, truth, light, liberty, religious freedom,

moral freedom, intellectual freedom, economic freedom.

We must live by every word that proceeds from the mouth of God. Every good and perfect gift cometh down from him, who is the Father of light.

WHO SLIPPED THE CABLE?

OUR COMPLIMENTS TO MR. SHOOK

We have just learned of the dire calamity which has overtaken the church in the publication of Mr. Shook's books in criticism of our faith. In a private letter to one of our brethren remotely located, Reverend Shook writes:

My advice to you is to read my books just as soon as you can. . . . Let your people get busy. They have a job on their hands. Already a number of their elders have slipped the cable through reading them, and some others are trembling in the balance.

This sudden and rude awakening to the menace of Shookism recalls the lines of the HERALD Editor, written some months ago in the seclusion of his sanctum, far away from the noise and heat of battle. Poor Editor, little did he know of the coming storm to break in its fury on our secluded outposts, else he would never have rid himself of the lines:

A fellow named Shook, much mistaken,
Shook the church like a rat,
(Neal puts it like that).
But none stopped to look
At this little man Shook—
And the church never knew Shook had shaken.

It is kind of this gentleman to inform our people in obscure places of the distress in which the eldership of the church has been thrown by his mighty attack. He is a little careful, however, in the matter of details—as to who and how many have *slipped*, or are *trembling*; and for the very good reason that being without an array of such elders he is without details.

This little departure from ordinary ministerial veracity prepares our friend for a graver offense. Hear him:

With this I will close, assuring you and all Latter Day Saints of my personal friendship. They are a good people but deceived by their leaders.

Mr. Shook would persuade the Saints that while they are a wholesome people, they are deceived by an unscrupulous leadership—present as well as former—a compliment to the cunning and intelligence of the leadership, but not flattering to the people thus deluded.

This—the slandering of men living and dead—is a method so often resorted to and so often answered that it need not be further considered here other than to say it evidences a lack of better fighting material.

This instance, with others, reminds one of the old judge who on advising his young friend just beginning the practice of law, said: If you have the law on your side, plead the law. If you have the facts but not the law, plead the facts. If you have neither law nor facts, go after the other fellow.

In this case, as in others, Mr. Shook no doubt thinks he has the advantage of attending to the other fellow in his absence.

It probably flatters the Reverend's vanity to indulge in such peeka-boo tactics. He certainly cannot expect to go far with a propaganda of bald and unsupported assertion and accusation.

If Mr. Shook had brought forth anything new and original in his works there might be something for him to boast of. How he can groom himself in self-satisfaction, having only reiterated matter as old as the fight on the cause, and so stale as to be without flavor; and having maliciously maligned the leaders of the faith he attacks, is a matter that can perhaps be best accounted for in the light of his desire for notoriety and reward.

If it were not for his exaggerated egotism, Mr. Shook, after exposure of the meanness of his line of attack, would no doubt, if it were possible, "slip the cable." He cannot, however, loose his hold on a thing on which he has never held a death grip. Hence when he lets go his fight on our faith, as our brother has so neatly expressed, we will be none the wiser, not really having known of the attack.

If one feels that this little tale should not have so sad an ending, let it be remembered that Mr. Shook's books will lengthen the long list of works against the faith of latter days. Being rather attractively bound, they will appear well on the shelves. And last, and perhaps least, bearing the name *Shook*, they may suggest that the "tower of 'Mormonism'" is tottering.

J. F. GARVER.

AN EDUCATION FOR EVERYONE

[The Graceland College authorities make the following announcement with reference to a new department just established and in which many HERALD readers will be interested.—EDITORS.]

In this age of the world when "efficiency" is the watchword, the individual himself is responsible in nearly every case for the position which he occupies. He may have for his vocation just that standard of work for which he has developed a working capacity. No longer is the man considered a valuable asset to a community if he merely has the time and inclination to get his bread and butter without contributing something to society. This something must be intelligent service of some kind, physical, mental, moral, or spiritual. He who gives the most lives the most!

How shall we become efficient workers in the mul-

tiple avenues of service that are open to the twentieth century man and woman? That is our question! By consistent study to gain knowledge, and by the application of the knowledge thus gained in our daily lives.

The old argument that "experience is the best teacher" may be overdone. The jealous tenacity with which too many of our American farmers have held to the old adage has caused years of waste of time, money, energy, and natural resources. These men are realizing that the study of the scientific principles of farming is a short cut to success. This is true in every phase of work, in fact in every phase of life. We are "heirs of all the ages," and we have a right to gain by study, by "short-circuiting," if you please, that knowledge which our ancestors have spent years in formulating for us.

We are glad to see that the desire for study is growing among our people, and that this desire has called into existence three classes of students: those who are able to leave other work and complete a college course; those who want to complete a course but are not able to spend sufficient time and money to do it all within the walls of a college; and those who, like our missionaries, wish to get what they can without having to leave their regular work at all.

Graceland College has provided for classes one and three, the last class having been given opportunity for study for the last two years through the Extension Institute.

Now Graceland is glad to present to the second class, her Correspondence Department, organized this year, distinct from the Extension Institute. This new department offers detailed and intensive work in commercial and academic courses for the benefit of those who wish to secure credit toward graduation.

The subjects offered in the courses named have been selected with careful consideration, only those being offered which adapt themselves easily to correspondence methods. Subjects enough, however, are given in the four-year academic or high school course, so that one or two years of residence work should be sufficient to complete elective or science credits.

This plan has many advantages, in that it serves the various needs of so many individuals.

If you expect to enter college and lack some high school credits required for entrance, why not clean them up through the Correspondence Department?

If you wish now to study just certain subjects, why not take them through the Correspondence Department so you may have credit in case you desire to finish the course at a later time? Nothing is more trying than to decide to finish some education course and then discover that at one time you studied some-

thing which could apply on that course if you could only show credit for it in some institution.

If you have decided to attend the academy or commercial school but are waiting to earn money for expenses, why not finish some subjects by correspondence while you are working, and thus shorten the time for the completion of the course?

Or, if you want to complete either course at Graceland or elsewhere and cannot afford money or time away from other work for the entire course, why not do what you can by mail and then do only the residence work necessary to complete the course?

This department offers these courses at a minimum cost, making it possible for the individual to get the most out of his money. Instructors are selected with care, and are ready to give each student personal attention.

For further information write for a bulletin, addressing all preliminary correspondence to Charles B. Woodstock, Registrar, Graceland Extension Institute, Lamoni, Iowa.

CURRENT EVENTS

SECULAR AND RELIGIOUS

CALIFORNIA STORMS.—Cloud-bursts and floods in southern California have resulted in the loss of one hundred lives, estimated, and in great loss to property.

MANITOBA WOMEN VOTE.—The Manitoba Legislature has passed a bill extending to women the privilege of voting for members of the provincial legislature, and of membership in that body.

PROHIBITION FOR PHILIPPINES.—The Senate has passed a prohibition amendment to the pending Philippine independence bill. This amendment would prohibit in the islands the sale or offering for sale of all intoxicants except the native drinks used by natives only.

BRANDEIS FOR SUPREME COURT.—President Wilson has nominated Louis D. Brandeis, of Boston, for associate justice of the Supreme Court, to succeed Justice Lamar, deceased. Mr. Brandeis is a Jew, and this is the first time for a Jew to be nominated for the supreme bench.

MEXICAN AFFAIRS.—Villa is said to be in western Chihuahua, making preparations for an extensive campaign. According to last report he commanded about one thousand men. The Carranza government has thus far failed to restore order in this territory. They seem to be maintaining the new government elsewhere with fair success.

WILSON AND PREPAREDNESS.—President Wilson at this writing is in the midst of his campaign in the central western States for preparedness. The President says: Preparedness should have nothing to do with politics. The Nation's honor is dearer than its

peace and comfort. In the midst of impending danger, the country should prepare not for aggressive, but for defensive warfare.

INCOME TAX LAWFUL.—The United States Supreme Court on January 24 by an unanimous decision declared the income tax law constitutional. In this decision the Supreme Court gives a broad construction of the 16th amendment under which the tax was levied, holding that "the whole purpose of the amendment was to relieve all income taxes from the consideration of the source whence the income was derived."

PROTEST MAIL SEIZURE.—The United States Government has made public a note of protest to Great Britain against interference with neutral mail, in which it is urged that detention of diplomatic and consular mail is an aggravating circumstance in a practice which is generally regarded in this country as "vexatiously inquisitory." The British Government announces that Great Britain will consult her allies before replying. Great Britain has censored neutral mail carried by vessels touching at her ports.

WILSON FOR TARIFF BOARD.—In letters to the chairman of the house Ways and Means Committee, made public January 26, President Wilson recommends the election of a nonpartisan tariff commission. While the President has "no thought whatever of a change in attitude toward the so-called protection question," he has changed his mind in the matter of the tariff commission because "all the circumstances of the world have changed." It is the opinion of President Wilson that it is "absolutely necessary to have a competent instrument of inquiry," to "deal only with facts of industry and economic exchange," without regard to "theories of policy."

EUROPEAN WAR.—The Austrians have taken Scutari, in northern Albania, the Montenegrins retiring without resistance farther south into Albania. The status of affairs between Austria and Montenegro is not officially made public. It seems, however, that some kind of a truce or surrender has occurred, and that the Austrians control practically the entire country. King Nicholas and staff of Montenegro, are in France. Members of the Serbian Government are at the island of Corfu. The entente blockade, limiting Greek imports to immediate needs, and to prevent supplies from reaching the Teutonic allies, continues. Heavy fighting in Galicia has continued, and the Russian aggression has extended to practically the entire southern Russian and Galician lines. The Germans have been in the aggressive in the west, and have made slight gains in France. The British garrison at Kut El Amara report sufficient supplies on hand, and no recent engagements with the enemy. The British rescuing party has been stalled in their effort to relieve the garrison, after having pushed

their way to within a few miles of Kut El Amara. Their losses have been heavy. The Russians are making headway in their campaign against the Turks in the Caucasus. French warships are to assist British vessels in blockade duties in the English Channel and North Sea. The compulsion bill passed the third reading in the British House of Commons January 24 by a vote of three hundred and eighty-three to thirty-six, and was sent immediately to the Lords. The British trade union conference on January 26, by an overwhelming vote, reversed its recent attitude toward military service, this time approving the cooperation of the labor members of Parliament in the recruiting campaign, and pledging the Government the full support of organized labor in the conduct of the war.

NOTES AND COMMENTS

INTEREST AT DENVER.—Elder Ammon White in writing to Elder F. A. Smith, speaks encouragingly of the work at Denver. He says in part:

We are in the midst of a revival here, and though the cold has been intense at times, we have had a fair hearing. Six have given their names for baptism, five from the world and one boy of a church family. I feel the work has taken on a spiritual growth here. The attendance has been better than ever experienced regularly on Sundays.

MAYOR OTT CONVERTED.—Christian Ott, the mayor of the city of Independence, is converted, and it took only a year under his own administration to effect his conversion. In a meeting at the city hall Monday forenoon of the Jackson County Law Enforcement League for the annual election of officers, the mayor was present and bore his testimony. Those on the liquor side and many who were not in favor of liquor, feared for the city of Independence when the twelve-thousand-dollar saloon license would be cut off. Hear what the mayor said about it at this meeting. Mr. Ott said:

The morals of the city of Independence began to improve 365 days ago, and still continue to improve. The city to-day is better off morally and financially than it was a year ago when the saloons were banished from the city. I never voted a prohibition ticket in my life, but now I see my mistake. I never will vote for something for which I cannot argue, and there is no argument in favor of whisky. I hope to see the time come when whisky will be voted out of the State of Missouri. I welcome you to the city hall for this meeting, and I tell you now that the city administration is with you and will back your efforts for the enforcement of the laws.

Is not this splendid testimony! It is our candid opinion that saloons will never be tolerated in Independence again. They are now banished from all Jackson County outside of Kansas City, and we begin to have hopes for that big city west of us.—W. H. Deam, in *Zion's Ensign*, for January 6.

Original Articles

A NEW YEAR'S REVERIE--PART 1

J. W. RUSHTON

The solemn silence of the midnight hour is broken by the sweet chimes of the city clock checking off the four quarters of the final hour of the dying year; and as the mellifluous vibrations lose themselves in oft-repeated echoes, like some mysterious sistra from a dead and forgotten past, the shattering boom of the heavy bell with its thunderous note arouses the soul, which, upon the wings of imagination and memory, turns to the haunts of the past, and, then with expectant eagerness moves into the future.

While the detonations are roaring from the abysmal throat, tolling the knell of the year now dead, we emerge from the chrysalis of the immediacy of time and sense and establish intimacy with history and prophecy. How strangely in the "Hall of Dreams," past, present and future, seem to blend! The hard lines of history's actualities in the soft light of imagination seem to be but the portals leading to the threading vistas whose countless lines dimly limned stream away into the elusive distances.

We see faces, forms, and events, mingling with easy grace in comradeship with those which shall be; weaving and interweaving, meeting and dissolving, evolving and devolving in the bewildering filminess of kaleidoscopic prognostication. And from out of the dreamy depths we can discern the delicate tracery of the new humanity, the new life and the new world. In such a moment we feel a new interest in the past, and a growing appreciation of the significance of the present, awaking to a realization that both are the parents of the future that is to be.

A WITCHING HOUR OF REVERIE

In this witching hour of subconscious meditation when, "whether in the body or out of the body," we cannot tell, it seems as though old and familiar things are clothed in new meanings; and we find them to be incarnations of living realities of whose presence we had not thought.

The ghosts, and fairies, and hobgoblins of our childhood days seem to be the progenitors of a multitude of experiences familiar to us as remorse, hope, desire, idealism, disappointment and despair; and either willingly or unwillingly we are led through dark and forgotten places; we see reenacted deeds and events, some pleasing, some displeasing; and we meander through the fair and smiling fields of opportunity when life was young, the atmosphere filled with noble impulses, generous thoughts and the happy anticipation of heroic labors.

We reconstruct the gladsome world of romance in which we lived in the care-free days of youth, and

with the sunshine of hope weave visions of great and useful service rendered with knightly chivalry for the redemption of our race. Then there steals upon us the presence of the clouds, and we feel the blast of cruel disappointment which withers our hopes and with bitter mockery these impish memories fill our ears with jeering laughter and we are plunged into forebodings of unutterable regret. Then comes to us the "Queen of fairies"—Hope; who with light and courage leads us along the upward path into the land of "new endeavor" and with a loving smile gives us the "key of patience," insuring our happiness if we will but be faithful and true.

There are many things in this condition of reverie we see which cannot be imprisoned in our inadequate vocabulary, and we can find no equivalents of value in all the resources of expression. But there are some things we see of which we can speak and which can be transmuted from the abstract of ideality into the concrete of reality.

One thing which impresses us is the significance of Time, whose passing epochs like the rolling billows of eternity's sea surge over the consciousness in the ceaseless attacks upon the shores of the future. We feel that every moment is filled with eternity, and every act is the germ of destiny; that all the imposing array of "to-morrows" are the result of the receding cohorts of "yesterdays." Above and through all we have as the residuum of experience this truth: "That the ways of God to man are right."

THE BEST OF THE AGES

Time is remorselessly destroying everything but the truth; and nothing can survive the baptism of time except that which is worthy of eternal vindication. And as the majestic pageant of history moves with impressive mien we grasp the assurance: All that is, is because it is more worthy than that which has been and is not: and all that which has been and is not, is not, because it was not worthy. Hence truth and immortality are indissolubly connected, while error can never be associated with immortality.

The soul that is now, is because it represents the best which the ages have in agonizing and ceaseless labor produced. All the forces, passions, glories and triumphs of the centuries have been made incarnate in the soul of the present. In all the turmoil and attritions of Nature she has labored to produce that which is the best. Time has been the great test of her work, and the irrevocable law is, "Only the best can survive."

It is not only the law of nature and the experience of history, but it is the law of God in the spiritual realm: That which is not full of truth and love is not good, and in the nature of things is doomed to elimination.

For he [Christ—the humanized and externalized God] must

reign, till he hath put all enemies under his feet.—Paul.

For this cause was the Son of God manifested, that he might destroy the works of the Devil.—John.

He that soweth to the flesh shall of the flesh reap corruption, [the dissolution of all combinations, no matter how strong, impressive or beautiful, in death]; but he that soweth to the Spirit shall of the Spirit reap life everlasting. [Uninterrupted correspondence with the eternal realities.]—Paul.

The essential elements of divinity are truth and love. All which is not true and lovable inevitably is moving to extinction. Time, nature and God are working together to this end. This deduction is supported by three witnesses from modern philosophy, whose words are worthy of patient study.

Firstly, John Ruskin: "Wheresoever the search after truth begins, there life begins; wheresoever that search ceases, there life ceases." (The Two Paths.)

Secondly, Professor Bosanquet: "Love is impulse towards unity, the mainspring of logic." (Individuality and Value.)

Thirdly, Doctor G. Stanley Hall: "There can be no moral progress unless we have faith that the eternal powers are on the side of right." (Educational Problems.)

LOVE THE DYNAMIC

Love is admittedly the dynamic of the soul, and wherever this dynamic force is at work it must work as all forces work, to unify all things with itself, and conversely must destroy all things antagonistic to itself. Love works to unify all things lovable into oneness; and this is the motif of all reason of which logic is the science.

Wordsworth puts the matter very effectively, saying, "We live by admiration, hope and love."

And truth always must be the object of our admiration, our hope and our love. Admiration presupposes the existence of that which is admirable; and hope is the visualization of our inward faith, and there can be no faith without the necessary basis of truth, from which faith generates her "reasonable inferences." In these high and holy ends love finds her justification. The union of the past, present and future logically is the result of our unswerving confidence in the truth that all moral progress is attained in the conviction that the power of the Eternal is always on the side of right.

Consequently to be allied with that which is not right, to believe in that which is not truth is to invite sure and certain disaster.

A SOLEMN WARNING

This solemn warning is clear: To be in ourselves the living expression of all which is the best as a result of divine and natural power in the realm of time; and to live in such a way as to destroy that

sublimated effort, by unworthy deeds or purposes, or to sully or mar such heritage and leave it in a moribund state for the coming generation, is the "unforgivable sin."

Quoting Bosanquet once again:

The evil-self is the adversary of unification of experience, and the vehicle of contradiction in the very heart of self.

It is indisputable that God, nature and time are working together towards "unity and harmony." If these forces be against us as they are if the self is evil in motive, intention or purpose, then, in the name of all reason, how can we hope to succeed working against them? It is not necessary to attempt a description of the curse which follows a life of divided interests. Our Lord has said in terms of unforgettable emphasis, "What shall it profit a man, if he gain the whole world, and shall lose his soul?"—Jesus.

The soul that cannot love the lovable, admire the admirable and hope with unquenchable faith in the ultimate vindication of the right, even in face of impending catastrophe, has been sentenced to death at the bar of divine justice, and even though a world of possessions is in the treasuries of such a soul, the possessions are but a monument—sacred to the memory of the greatest of all tragedies—a dead soul.

Religion, experience and education have this end in common; to unfold, to discover and define truth and love, and bring the soul into intimate correspondence with them, as the immortal elements in all soul-values.

That soul which can be contented in association with that environment not friendly to the truth and love is destroying not only its intrinsic value but its sense of value. When this sense of real value is destroyed then redemption is impossible, for it may stand in the presence of the "Altogether Lovely" and see nothing but "Beelzebub the prince of devils." And while all the earth is aflame with divine glory and the voice of God like the sound of many waters fills the air with music, such an one will be contentedly plucking blackberries, as Mrs. Browning so beautifully reminds us, and playing on a jew's-harp.

But to realize this immortal worth in ourselves is not the end, but merely the beginning of a life of real value. For the soul merely possessing his heritage of truth and love does so potentially and is but static. To be made into values these possessions must become dynamic and kinetic in service for others. Only in service can truth become righteousness; and love become sympathy. Religion or education which enjoys the vision of God and clothes itself in impeccable goodness, or exhausts itself in acquiring an academic knowledge and a uniform of diplomas no more constitute values than do the mountains of specie piled up in the vaults of our national treasury.

THE ENTIRE EQUATION OF VALUE

Our reverie carries us beyond the mere consideration of the individual soul upon whom all the preceding ages have lavished their succeeding strata of glory; for not only is it true that "it is more blessed to give than to receive," but it is also true that value cannot be actualized, defined and computed only as the individual reacts upon society for good. Whatever a man possesses, whether talent, or genius, or money, or property, themselves these are not values, but mere factors, which, plus use, plus purpose, constitute the entire equation of value.

This word has been rejuvenated, if not resuscitated, by John Ruskin, so far as relates to its original content and meaning. That meaning revived by Ruskin has been made once again fundamental and vital in our modern sciences of values. He reminds us that the word comes from the Latin *valere*, which is also the root of the word *valient*, reminiscent of the olden days of chivalry and knight-errantry. The word *valere* when interpreted *value* means strictly, "That which avails for life." The word *valiant* meaning, "that which avails in life."

Ruskin has been severely criticized for leaving the realm of art and engaging in discussing political economy; his views on the latter subject regarded as a deplorable intrusion, and to be condemned because of their idealism. However, quite recently other writers whose training and place in life makes them immune to criticism such as directed against Ruskin, have adopted these selfsame definitions as the basis of their conclusions. I refer to Professor Hobson of Oxford, Prince Eugene Troubetzsky of Moscow, Doctor Bosanquet and Professor Jevon of England.

Professor Dresser has built up a very elaborate system of spiritual philosophy upon this foundation; while Adolph Harnack of Germany has included it in the three cardinal principles of Christianity as taught by our Lord himself.

The following quotations are from an article by Prince Troubetzsky in *Hibbert's Journal* of July, 1915.

What gives a nation its essential characteristics is not its possessions of riches, but the way it values and employs them.

The more we are conscious of the incomparable value of the element of individuality, unique in man and every nation, the deeper becomes the grasp of the link which connects all individuality with a higher and universal principle from which it derives its meaning and its value.

When once the life of the spirit has begun to stir, wealth returns to its secondary role as an instrument destined to serve as the high and holy end of our existence.

The things possessed as used by the possessor, and, in connection with the higher and universal principle, directed in holy service, is the end of our existence, and the very basis of their meaning and values.

We now put this message from Russia in alignment with one from Germany's master theologian, Harnack.

Speaking of the three outstanding features of Christ's message which he defines as being:

Firstly, The kingdom of God and its coming.

Secondly, God, the Father; and the infinite value of the human soul.

Thirdly, the higher righteousness and the commandment of love.

In these it is very clear that to realize the kingdom of God the second and third principles must of necessity be possessed individually and applied to life inwardly and outwardly. To accept the second will, in the nature of things, automatically introduce the third. Accepting God as the universal Father brings to light the latent value of the human soul; and, if we postulate that value for ourselves then, we must extend the same evaluation to all other souls, and love and righteousness become the terms upon which our socialized relationships are established. In the realization of these premises the kingdom is here. For the kingdom of God is the acceptance of the will of God as the rule of action in social life, and the only power which can apply that will is love.

Then Harnack says, "The value of a truly great man, as I saw it put lately, consists in his increasing the value of all mankind."

This is the transvaluation of all values upon which God bases his estimate of a man's worth.

In other words, it is not so much a question, ultimately, of what a man is and does himself, but what he has caused others to be and to do.

(To be continued.)

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ISAIAH TWENTY-NINE---NUMBER 4

BY E. E. LONG

EPHRAIM AMONG THE NATIONS

But where is Ephraim? In the great work of restoration he is to be the "firstborn," the one to receive the message first. There are some pointed references to Ephraim in the prophecy of Hosea which have led many people, applying the term *Ephraim* to the whole house of Israel, to conclude that the lost tribes are mixed up in the Anglo-Saxon race.

I have before me a book, *Lost Israel Found*, in which the author states that "The term *Ephraim* is synonymous with Israel, and embodies the ten tribes as a consolidated people." Proceeding on that hypothesis, he attempts to prove that the ten tribes are identified with the British nation. The present war has entirely upset his pet theories, however, and he is found among the multitude of "blind

guides" of the latter days. The trouble with such theorists comes by reason of the fact that they confound the prophecies directly concerning Ephraim with the whole house of Israel. The prophet declares:

Ephraim, he hath mixed himself among the people.—Hosea 7: 8.

My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nation.—Hosea 9: 17.

These prophetic declarations do not apply to the whole house of Israel, nor to the ten tribes, but to Ephraim, whose "glory shall fly away like a bird."

Ephraim, not Israel, was to "become a multitude of nations" (Genesis 48: 19). Israel is in the "north country" (Jeremiah 23: 7, 8), while Ephraim is "among the people," his racial identity being lost to the world. It was to Ephraim the Lord said, "I have written to him the great things of my law, but they were counted as a strange thing" (Hosea 8: 12). Scattered among the nations, his racial identity obliterated by intermarriage, Ephraim would be the first one to recognize the voice of the "Good Shepherd," when he would begin the search for his lost sheep in the latter days.

Remember that the "stick," record, of Joseph, was to be "in the hand of Ephraim" (Ezekiel 37: 19); and Ephraim was to be an important factor in conjunction with Manasseh to "push the people together to the ends of the earth" (Deuteronomy 33: 17). The Book of Mormon is the "stick" of Joseph, in the hands of Ephraim, and it is "counted as a strange thing." Since its appearance in 1830 the "reproach" has largely been removed from Israel, till to-day, among the leading civilized nations of the world, he occupies first place in financial affairs, and is rapidly becoming an important factor in politics. "When he seeth his children, the work of mine hands, in the midst of him." The Book of Mormon informs us that the American Indians are a remnant of the house of Israel, the remnant escaped from Jerusalem 600 B. C. going "afar off," over the sea. When recognized Israel learns this great truth, which he will do through the instrumentality of the Book of Mormon, he will "sanctify the Holy One of Jacob, and shall fear the God of Israel."

BECOMING A DELIGHTSOME PEOPLE

When, in 1830, the Book of Mormon was published, setting forth the fact of the Indian's identity with lost Israel, it was confidently asserted that the only good Indian was a dead one, and that he was doomed to annihilation, because he could never be civilized. Again the "wisdom of the wise" has "perished." Simultaneously with the return of favor to scattered Israel, the United States and Canadian governments began to take steps to protect the Indian

and give to him the rights of free citizenship. The following remarkable prophecies concerning the Indian are found in the Book of Mormon:

The Gentiles who have gone forth out of captivity, . . . will not utterly destroy the mixture of thy seed, which are among thy brethren; neither will he suffer that the Gentiles shall destroy the seed of thy brethren.—1 Nephi 3: 176-178.

And because of his greatness, and his grace and mercy, he has promised unto us that our seed shall not utterly be destroyed, according to the flesh, but that he would preserve them; and in future generations, they shall become a righteous branch unto the house of Israel.—2 Nephi 6: 105.

For this people shall be scattered, and shall become a dark, a filthy, and a loathsome people, beyond the description of that which ever hath been amongst us; yea, even that which hath been among the Lamanites; and this because of their unbelief and idolatry. . . . But behold, it shall come to pass that they shall be driven and scattered by the Gentiles; and after they have been driven and scattered by the Gentiles, behold, then will the Lord remember the covenant which he made unto Abraham, and unto all the house of Israel.—Mormon 2: 44-49.

The proper treatment of the original occupants of this land—the Indians—is one deserving of careful study. I will favor any course toward them which tends to their civilization and ultimate citizenship.—From the inaugural address of President U. S. Grant, March 4, 1869; Messages and Papers of the Presidents, vol. 7, p. 8.

To assist the President in carrying out his peace policy with the Indians, the following law was passed April 10, 1869.

Section 4. *And be it further enacted*, That there be appropriated the further sum of two millions of dollars, or so much thereof as may be necessary, to enable the President to maintain the peace among and with the various tribes, bands, and parties of Indians, and to promote civilization among said Indians, bring them, where practicable, upon reservations, relieve their necessities, and encourage their effort at self-support, a report of all expenditures under this appropriation to be made in detail to Congress in December next; and for the purpose of enabling the President to execute the powers conferred by this act he is hereby authorized, at his discretion, to organize a board of commissioners, to consist of not more than ten persons, to be selected by him from men eminent for their intelligence and philanthropy, to serve without pecuniary compensation, who may, under his direction, exercise joint control with the secretary of the interior over the disbursement of the appropriation made by this act or any part thereof that the President may designate and to pay the necessary expense of transportation, subsistence, and clerk hire of said commission while actually engaged in said service, there is hereby appropriated, out of any money in the treasury not otherwise appropriated, the sum of twenty-five thousand dollars, or so much thereof as may be necessary.—Appendix to the *Congressional Globe*, April 10, 1869, p. 48.

From President Grant's first annual message I make the following excerpt:

I have attempted a new policy toward these wards of the nation (they cannot be regarded in any other light than as wards), with fair results so far as tried, and which I hope will be attended ultimately with great success.

With the inauguration of this "new policy" the

Lamanites began to "blossom as the rose." President Grant's "hope" is being abundantly realized.

From the assistant deputy and secretary of the department of Indian affairs at Ottawa, Canada, under date of September 6, 1911, I received a letter from which the following is quoted:

As soon as the Northwest Territories were transferred to Canada by the British Government in 1870, the Dominion Government began to take steps to educate and civilize the Indians of the country. Treaties were made with them to surrender their Indian title to the land, large reserves were given to them to be exclusively used by themselves, annuities were agreed to be paid them, seed, agricultural implements and stock were given them, Indian agents were appointed over them, and, in farming districts, farm instructors were employed to show them how to cultivate the land. The Government of Canada is doing a great deal for the education of its Indian wards: in the Western Provinces and Territories and in British Columbia it aids 119 day schools, 50 boarding schools and 15 industrial schools at a cost of \$326,916.

He further states:

Those who become enfranchised,—that is those who can show good behavior and progress in some industry and have received a patent of a portion of the reserve to which they belong,—can have their names placed on the voter's list if the laws of the province permit it.

The simultaneous action of the Dominion and United States governments looking to the education and civilization of the Indian *may* be another of those strange coincidents in connection with the latter-day work, but we prefer to believe that it is only another manifestation of the hand of God in behalf of his oppressed people. Mr. Forbes Lindsay, writing in the *World To-Day*, says:

Undoubtedly he is destined to make his mark on the community that shall furnish the field for his future activity; for the Indian is a man of strong fiber, and of exceptional individuality, with inherent qualities of a very high order. . . .

Our past treatment of the Indians seems to have been based upon the idea that they were neither amenable to civilization nor assimilable by the population of the country. We herded them from reservations that were secluded from the outer world, cut off their accustomed industries and activities, closed every field of endeavor, and in fact suppressed even the fundamental instinct of self-preservation. The old reservation policy afforded the Indian no opportunity for usefulness. He was restricted to eating his rations and loafing. His only relief from a monotonous and enervating life was found in degrading dances and ceremonies. It happened in cases that the Government was forced to find some occupation for a band that betrayed symptoms of unrest, but the object was merely to keep them out of mischief, and no thought of training them to labor and to a civilized method of living was ever entertained. But with sufficient food, and forced abstinence from liquor, and hygienic surroundings, the Indian ceased to diminish, and to-day we have two hundred and eighty thousand of them upon our hands, and they display a tendency to increase in numbers.

Since Mr. Lindsay wrote, the Indians have made rapid advancement, and contrary to the popular notion at the time the Book of Mormon was published,

they are increasing in numbers. Mr. T. R. Porter of Omaha Nebraska, writing in the *New York Press* says:

The Western Indians are turning the tables on the white man, and the race which has for half a century pushed the red men back from the great plains and forced them on to reservations is now having its own field invaded by these same red men, and Indian lawyers, doctors, teachers, preachers, judges, and stenographers are becoming common in the trans-Missouri country.

One of the foremost lawyers of eastern Nebraska is Tom Sloan, an Omaha Indian. Sloan has been United States Commissioner, and has held offices of trust. His clients are not all Indians, by any means, as he has a large practice among the whites in the towns near the reservation. Sloan has been admitted to practice before the United States Supreme Court, and is often before that tribunal in Washington. He is a college graduate and is a sharp, shrewd lawyer. He is well read and is a cultured and polished man, but prefers to spend his time with his own people rather than to reside in a city among white men.

Every Indian reservation in the Northwest now boasts of several Indian doctors. Not the old-time "medicine man," with his charms and his magic, but the modern, educated, intelligent physician who uses the white man's methods.

With his education and enlightenment the Indian has learned the value of organization as an important factor of development. At Columbus, Ohio, October 11-16, 1911, many of the leading Indians of the country met in convention and formed a temporary organization for the promotion of the welfare of their race. From the *Columbus Citizen* for October 16, 1911, the following excerpt is made:

At the final session of the American Indian congress here Monday, T. L. Sloan, an Omaha Indian of Pender, Nebraska, was elected president, and Charles E. Dagenett, a Peoria Indian, of Denver, Colorado, was elected secretary of the temporary organization, to serve until a permanent national organization is formed. This will not be done until a later convention. A convention is to be called to build a constitution, and then the permanent national association of American Indians will be formed. The executive committee elected to serve with the president and secretary is composed of Reverend Sherman Coolidge, Arapahoe, of Oklahoma; Hiram Chase, Omaha, of Pender, Nebraska; Miss Laura Cornelius, Oneida, of Seymour, Wisconsin; and A. C. Parker, Iroquois, of Albany, New York.

Commissioner of Indian Affairs, R. G. Valentine, addressed the convention, and, among other things, said:

I have felt it is a distinct loss to my administration, that many persons who write on Indian subjects, have never been in the office for Indian affairs, and know nothing personally of the race nor its requirements. When I heard of this conference, I knew that a new day had dawned for the Indians.—*Columbus, (Ohio), Dispatch, October 13, 1911.*

A "new day" has, indeed, dawned for the Indians, as foretold by the Book of Mormon long ago. The permanent organization was perfected at Washington, District of Columbia, in December following the conference at Columbus, and has since met annually. Among the many prominent Indians interested in

the movement are: Doctor Charles Eastman, a full-blood Ogalla Sioux, a graduate of Dartmouth College, and for many years employed by the United States Government as physician to the Indians; Doctor Carlos Montezuma, a full-blood Apache, who studied medicine and graduated in Chicago. John M. Oskinson, a Cherokee, is associate editor of *Collier's Weekly*. Miss Laura M. Cornelius, an Oneida, is a graduate of Columbia University, and has traveled extensively in Europe and America. Referring to these and others, the *Columbus Dispatch* says:

Then there is Mrs. Charles Dagenett, a full-blood Miami, who is the right hand of her husband in all his plans; Mrs. Rose LaFlesche, of the Chippewa tribe, who has been "the man behind the guns" in developing this conference; Mrs. Marie L. Baldwin, a Chippewa, who is holding an important position in the Government office of Indian affairs at Washington; Emma D. Johnson, a Pottawattomie, of Oklahoma, whom the Government employs as a kindergarten teacher in the Indian schools. These are examples of splendid womanhood of whom any race might be proud.

In this connection, the following prophecy from the Book of Mormon is of interest:

For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes: and many generations shall not pass away among them, save they shall be a white and a delightsome people.—2 Nephi 12: 80-84.

JEW'S AWAKENING

While the "scales of darkness" are beginning to fall from the eyes of the poor Indian, the Jewish mind everywhere is being awakened, and their cherished hope of a restoration to their own land has crystalized into an organization. The following is from the *Chicago Herald*, August 23, 1915:

Representatives of ten thousand Jewish workmen enrolled in seventy Jewish organizations met in the West Side Auditorium yesterday and launched Chicago's part of a country-wide agitation which has for its ultimate aim the colonization of Palestine and freedom of the Jews from civil, political and national yokes under which the race has labored for two thousand years. . . . The meeting was held primarily to agitate freedom for European Jews. A member of the committee said, however, the meeting would become known as Chicago's first step in an American movement to place all Jews on an equal footing with the citizens of every country.

It will be noticed that the object of this meeting and organization was the same as the gathering of

the Red Men at Columbus, Ohio; to place all Jews on an equal footing with other people. Surely, Jacob need not now be ashamed, nor his face wax pale, for God has set his hand to recover his people, and the voice which whispered from the dust in 1830 is beginning to be heard.

Hark! ye mortals, hark! be still,
Voices from Cumorah's hill,
Break the silence of the tomb,
Penetrate the dreadful gloom,—
Gently whisper "all is well,
Now is the day of Israel."

COMING TO UNDERSTANDING

They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.—Isaiah 29: 24.

As a result of the additional light that would be shed abroad in the world in connection with the reading of the "sealed book," and the assurance of God's unchangeable character, God's people, scattered among the sectarian churches, blinded by priestcraft and erring in spirit, would come to understanding by hearing the truth in its former plainness.

One excuse for the great opposition the Saints have had to meet is that if left alone they would draw away the best people in the churches. This is true. The best people in the churches are God's people, and he long ago issued an invitation to them to come out of Babylon (Revelation 18). Jesus said his sheep would hear his voice, and, almost without exception, where his servants have had an opportunity to reach the people with the angel's message they find at least a few who are anxious to receive the truth. These humble souls who love the truth rather than some creed have "increased" their joy in the Lord, because of his manifest goodness in the latter days.

Ofttimes those who are united to some one of the popular churches, for the want of something better, murmur against the creed—some being expelled for their boldness. Once they come in contact with the gospel in its original plainness, they learn the true doctrine of Christ and exchange their small "treasure" for the "pearl of great price."

Many a fond mother has murmured at the creed doctrine of a never-ending hell of literal fire, where her darling babe that died in infancy must burn in company with adult criminals throughout the countless ages of eternity. But once they read the Book of Mormon, this infamous doctrine of the Dark Ages is discredited, and the creed is immediately at a discount.

THE SEALED BOOK TRUE

The Book of Mormon is the "sealed book" of Isaiah 29. It came forth at the right time, in the right way, and in the right place. It speaks from

the ground, whispers from the dust, with a "familiar" spirit, harmonious with Bible truths. It supports the Bible in its testimony as to the unchangeability of God and his purposes concerning the house of Israel, and the redemption of mankind. It occupies a conspicuous place in the field of prophecy, and is being wonderfully vindicated by the development of present events. It exalts the Christ, extols the love of God, and magnifies the fatherhood of God and the brotherhood of man. It closes its testimony with the following assurance of its truthfulness that may be tested by all men:

And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost, and by the power of the Holy Ghost ye may know the truth of all things.

(Concluded.)

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CHURCH DEPARTMENT

Do we as a people hold the church or meeting place as sacred as we should?

The above question is one that has often troubled the mind of the writer. I am inclined to think that the place of worship should be revered as a place where we go to meet God and Christ through the Spirit. Thus the house of prayer should be entered thoughtfully, meditatively. We should go quietly to our seats and sit in silent meditation, not in visiting. A kindly greeting is good, but the church is not the place to visit.

The object in going to the house of prayer should be to get our spirits refreshed, thus gaining strength for the struggle. Can we expect to get that when we enter into light and foolish talk and jesting? Or even in more serious conversation? Should we not arrange to have matters talked over outside of the meeting place?

I have gone into some of the so-called popular churches and have been struck with the solemnity that prevails. True, there is more sociability among the Saints, and they are not so formal; but do we not carry it *too* far, and lose sight of the sacredness of the place?

Should the presiding officer have to call the Saints to order when it is time to open meeting? All should be in their places ready to enter into the service when the time for opening arrives. Coming in late is in bad taste and should be discouraged. Be prompt, is a good motto to adopt. Then we should respect the rights of others, not being forgetful of the laws of courtesy when in church. The reading of newspapers and such in church is very bad manners. Is

the mind in a condition to enter into true worship after reading the exciting events of the day while in the place of worship? Would it not be better to leave such things for some other time?

One of the most disturbing features in a church service is that of whispering and laughing. It not only annoys the speaker but those who sit near such persons.

The Lord in speaking to the church in 1832 (Doctrine and Covenants 85:36) says, "Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith." (Also see Doctrine and Covenants 94:4.)

I remember an incident when I was a young lad: Brother Lake was holding meetings in my home town. A lady came into the meeting and bowed her head in silent prayer. A titter went around the room. In a prayer meeting subsequent to that, Brother Lake took us to task, and pointed out the fact that the lady had set us an example that would be well to follow.

I have before me a clipping taken from a leaflet picked up in a church. I insert it here:

WELCOME

Whosoever thou art that enterest this church; Remember it is the house of God. Be reverent, be silent, be thoughtful, and leave it not without a prayer to God, for thyself, and for him who ministers, and for those who worship here.

Shall we let the world lead us in reverence for the house of God?

I would like to see all respect the place of meeting as sacred, a place where we seek to worship in spirit and in truth.

I have seen choirs after they have finished the singing leave the building before the sermon. I have wondered how the speaker felt. I know I felt for him. I think it is not good manners, to say the least. I hope I may never have the experience of seeing the choir leave like that, if I am to be the speaker.

Another feature of annoyance is children running around, attracting the attention of all. I think that as Saints we ought to be reverent in the place of worship, just as much as if we saw Christ in person in our midst.

I have heard outsiders comment on the irreverence shown the place of meeting by the Saints.

Saints, let us not be behind in the matter of reverence in the house of God, but be silent, thoughtful, and prayerful in demeanor while there. "My house is a house of order," is as much a truth to-day as it ever was.

May we aim to please God in all things, and reverence to his house is one of these things.

WILLIAM ANDERSON.

Of General Interest

WHAT ABOUT DESPOTISM?

The saloon newspapers complain right lustily about the despotism of the Czar of Russia in imposing prohibition of vodka selling among the people of that country.

One C. A. Windle, an alcoholic Hessian, uses up many heated epithets in denouncing the Russian Government for interfering with the liquor sellers.

It is true that the liquor sellers were interfering with the success of Russian armies, defeating their country's arms; but that does not affect Windle at all. The safety of no nation or no government, or anything else, should be allowed for a moment to interfere with the profits of liquor dealers.

There is another side to this story:

Up to the middle of November, sixty-seven Russian town and county councils had officially petitioned for the continuation of prohibition until the close of the war.

Ten capital cities of Russia, twenty-one provincial towns, twenty-one county councils, had officially petitioned the Government to continue the prohibition of vodka selling forever.

Even the fair committee of Nishni Novgorod, the greatest fair city in the world, officially petitioned for perpetual prohibition of vodka.

After the first order of prohibition during mobilization was issued, Michael Dimetrovich Tschelishev went to Finance Minister Peter L. Bark to present arguments for continuing the policy indefinitely, or at least until the close of the war.

Instead of arbitrary action, Bark said: "The population must declare, by means of village decrees, that it does not desire alcoholic drinks. Give me these decrees that I may make my stand on them."

The people were quick to act upon this suggestion and the "village decrees" came thick and fast. The people demanded prohibition of the thing that made them so much trouble.

Peasant and working organizations, by the thousands, petitioned for prohibition. Organizations of cooks, waiters, leather workers, clerks, metal workers everywhere, petitioned for continued prohibition.

Out of the thousands and thousands of petitions sent to Petrograd on the subject, not a single one asked for the continuation of liquor selling.

Seventeen bishops of the Orthodox Church petitioned the holy synod to use its influence to protect the people by permanent prohibition.

Juries and commercial bodies over the nation made petitions against vodka selling.

When the people were given liberty of action, they acted quickly. Within twenty days the capital of the empire, Petrograd, a city of one million, seven hundred thousand people, enacted prohibition.

Moscow followed within a week, and then followed all the principal cities of the empire—Nishni Novgorod, Samara, Tambov, Viatka, Ekeerinincslav, Ufa, Minsk, Astrakhan, Ekaterineburg and scores of others.

Not one city or town council petitioned to retain the drink.

It was an uprising of the people against the alcoholic oppressor.

In the past the Government had forced vodka selling upon the people against their wishes.

Now, when given liberty, the people turned upon their drink oppressor and drove him out.

Windle's scalding tears about the Russian oppression of prohibition are all out of place.

Prohibition is the liberation of the Russian people, so far as alcohol is concerned.—*The New Republic*, August 6, 1915.

* * * * *

TRANSMITTED DEGENERACY

AN IMMORAL FAMILY

COLUMBUS, OHIO, October 11.—Fifty-eight blood relatives confined in penitentiaries, jails, infirmaries, institutions for feeble minded or industrial schools, is the record of an extensive family of degenerates traced out during the past year by the Ohio juvenile research bureau. In announcing the results to-day, Doctor Thomas H. Haines, director of the bureau, declared the family history already discovered was the basis for a record comparable to that of the notorious Jukes family which has been familiar to sociologists for the last forty years.

The Mengold family—this is the fictitious name which has been chosen for the newly traced clan of degenerate men, women and children—lives mainly in southeastern Ohio and lower Ohio river counties of West Virginia.

HIGH PER CENT OF DEGENERACY

Five generations of the family have been charted, including 474 individuals. Definite data which has been secured on 261 of these shows the following condition of degeneracy:

Sixty members of the family have court records; 15 have been in jail; 14 in the penitentiary; 9 in the infirmary; 9 in children's homes; 6 in the workhouse; 2 in the girls' industrial home; 2 in the institution for feeble minded, and 1 in the boys' industrial home.

Seventy-seven are immoral; 74 criminal in varying degrees; 55 feeble minded; 23 alcoholic; 12 public women; 7 tubercular; 6 children adopted into other homes; 4 subject to epileptic fits; 3 insane and 3 tramps.

Crimes of which they have been convicted include burglary, larceny, forgery, destruction of property,

bootlegging, operating or being inmates of immoral houses, intoxication, riot, perjury, various degenerate forms of assault, homicide, shooting to kill and attempting to poison husband.

The mentality of most degenerate members of the family as determined by the Binet test is that of children between 8 and 11 years.

PRODUCING LARGE FAMILIES

Most members are living at large, marrying and producing large families. One man, whom the juvenile research investigators call Jasper, is in the Ohio penitentiary for a crime against his daughters, one of whom is in the girls' industrial school at Delaware.

It was an accidental noting of the fact that several persons bearing the same name and later found to be relatives were charges of the State that led to the investigation which started less than a year ago. Starr Cadwallader, recently resigned as a member of the board of administration which has charge of all State penal and corrective institutions, made the discovery and urged the family survey.

GUILTY OF BESTIAL CRIMES

Mrs. Mary Storer Kostir of Columbus, a young psychological investigator, was assigned to the task and she has spent most of her time for the past year on it. Her individual record of each member of the so-called Mengold family recounts bestial crimes, and vices undreamed of by most normal citizens. The survey will be continued until traits of additional Mengolds are accurately recorded, and an estimate can be made of the cost to the States of maintaining such an abnormal family.

John and Polly Mengold, progenitors of one of the worst lines of the family, came originally from western Pennsylvania. The others were ignorant mountaineers.

The notorious Jukes family, to which Doctor Haines compares his newly-mapped family, contains a total of 1,200 members, of whom 540 are related by blood. Since 1874, when its tracing was started, record has been made of 280 paupers, 140 criminals, with nearly all of both classes feeble minded or insane. The cost of prosecuting or caring for them is declared to amount to many millions of dollars, mainly chargeable to New York State, where the family originated.—*The Des Moines (Iowa) Register, October 12, 1915.*

* * * * *

PALESTINE THE WORLD'S MEETING PLACE

All expert students of the world war appear to be a unit in declaring that the titanic conflict will be settled within the Turkish Empire. That is another way of saying that the supreme military struggle of the centuries will fight its decisive battles within Bible lands. . . .

God has suddenly reversed the apparent verdict of centuries concerning the promised land. For nearly a thousand years Palestine has been passed by in the march of events. Interest in it has been merely sentimental. It has been the objective of pilgrims and travelers. It has been no active factor in world politics since the Crusades. For, lo, these many centuries Palestine has been in the backwater of the current of the times. . . .

It was not so in former days. Every student of the Bible is aware that Canaan in its time was the center of the then known world. Archaeologist and historian have united to demonstrate this profoundly significant truth. The chosen people were placed at the crossroads of the earth. All empires converged in that little strip of land, about the size of the State of New Jersey. There the various civilizations of antiquity impinged. To every reverent student of history it was a clear providence which caused the full revelation by Jehovah to be made on this particular spot. Everybody understands that the one place of all places for God to appear in the person of a Christ, comprehensible to East and West, was at this meeting of the ways, whence his story could easily be borne everywhere.

In a thousand books and in ten thousand sermons it has been pointed out why, in the high strategy of heaven, Canaan should be selected as the promised land for the chosen people: because central to Egypt, to Greece, to Rome, to Persia, and to Babylon. The major caravan routes and the military highways crossed one another there. All that peculiar historical preparation was made on this one small strip of land for the crowning event of time: the appearance of Christ. The truth that history and geography are but the handmaidens of God has no better vindication than the unique position of Palestine in the ancient world.

Now, even while we rub our eyes and look in wonder, the major currents of life have swept back again, after these many centuries, to the little land we call "Holy." Once more Bible lands are the center of the world stage. The war is to be settled, not in Flanders nor in France, not on the western nor on the Russian front, nor in the Caucasus; but in the region every foot of which is within the scope of the Bible story. Here we have a condition worthy of most careful study by every reverent observer of the times, and every diligent student of the Book which still is more important than the daily newspaper. . . .

In a large sense we are witnessing a tremendous vindication of the strategy of divine Providence. A new light streams upon the Book as we see the pivotal place which the land once more occupies. It used to be the fashion of corner-store wise men to sneer at the Jews and their promised land as not worthy of attention, and as not at all commensurate with the

empires of antiquity. Answer has been made to that old criticism by the events of the present world war, which finds its central theater where God first set the stage three thousand years ago.—William T. Ellis, LL. D., in *The Sunday School Times*, January 16, 1916.

Letter Department

Nuts for Adventists

[The following questions raised by our friend, Frederick W. Loch, not a member of the church, we are inclined to think will disturb our Adventist friends some before they are answered. In fact, it will be noted that one of them has already sidetracked the questions propounded, and that others have made concessions that do not help their cause in any way. We give place to these letters, thinking that the suggestions may be helpful to those of our people who may be annoyed by the urgings of Adventists.—EDITORS.]

THE SAINTS' HERALD, Lamoni, Iowa.

Gentlemen: Friends of mine have just handed me a copy of your paper, THE SAINTS' HERALD, dated November 11, 1914, number 45, and my attention was particularly called to an article appearing on page 1069, entitled, "Original Articles, Are We Transgressors?" I am sorry the title does not indicate the real subject under discussion, but it refers to the Sabbath question.

I have had this same subject up with a prominent Seventh-day Adventist connected with their Washington, District of Columbia, printing plant, and I have also discussed it with one of the editors of the *Signs of the Times*, published in Mountain View, California.

I was willing for the sake of the argument, to admit that they were correct in all their assertions except that I wanted proof that Saturday was the seventh day of the week of creation in North and South America. I was told to keep the day (Saturday) when it came to me.

I wrote back that I wanted proof that the day that came to me that was called Saturday was indeed the seventh day of the week of creation in North and South America; that I wanted them to trace the day and tell me where it started. If it started at the "date line" partly on the one hundred eightieth meridian, I wanted proof that God started the days near the one hundred eightieth meridian. I was willing to admit, for the sake of the argument, that it is impossible for the whole world to begin keeping the Sabbath day, or any other day, at the same instant of time, but that each place on this earth should begin keeping the day when the day comes to the place, just as persons at any particular place on the earth would have to await the arrival of a train going around the world in twenty-four hours, before they could celebrate the arrival of the train at their particular place. But I wanted the Seventh-day Adventists to prove to me that when the train (of days) arrived in Oakland, for example, that it was indeed the seventh time in Oakland, and not the sixth time, or the first time, or any multiple of these times. In order to prove this, I wanted them to prove to me where the train (of days) started. On which half of the earth did the sun first shine? Where did the first second of day one of this world's history begin? I wanted proof that God actually started the days at the "international date line."

In reply I was told: "I have heard a good many arguments of different kinds against Sabbath observance, but I have

never supposed that the question of day line, or as to just exactly the particular spot in the earth where the first day started, was ever considered a serious objection to the observance of the Sabbath. If the question of your observing the day depends upon that, I fear I shall not be able to help you."

As he was not able to help me, I took the matter up with astronomers in the United States. (I inclose herewith a copy of one of my letters to astronomers, dated October 27, 1915). None of them could give me positive answers to questions, 1, 2, 3, 4 and 6. In reply to question 5 I was told that the "international date line" was man-made, and made only for convenience' sake in navigating. None of the astronomers criticized paragraphs marked "A" and "B."

In the November issue of Father J. S. Jerome's magazine called *Sunspot*, he devoted pages 29, 30, and 31, to answering some questions. He could not prove that Sunday is the first the first day of the week of creation in North and South America.

I hope some parts of my letter may be of value to you. You are at liberty to use it as well as the copy of letters to some astronomers. In case you do use any part of my correspondence, please call my attention to the publication so that I can obtain a copy.

Yours respectfully,

FREDERICK W. LOCH.

OAKLAND, CALIFORNIA, 2225 Market Street, December 17, 1915.

LETTERS TO ASTRONOMERS

Gentlemen: Millions of people believed the world was flat and punished those who claimed that the world was round, and who demanded proof that the world was flat.

Many of us now believe certain things to be true just because others have told us they were proven facts. Most persons believe that we know positively that Sunday is the first day of the week of creation in North and South America; Monday the second, etc.

QUESTIONS

1. Do we know positively which is the first day of the week in North and South America?

2. Can it be proved that Saturday is the seventh day of the week of creation in North and South America? If it can, please give some proof. I am willing to admit that we know, through the Jews, which is the seventh day of the week in Palestine and all other places having approximately the same longitude, but should the day come to us *from* Palestine, or *go from us* to Palestine?

3. On what part of this earth did the first second of day one of this world's history begin?

4. On which half of the earth did the sun first shine?

5. By establishing the "date line" at the 180th meridian we are indirectly told that God, or nature, started the days at the 180th meridian, but is there any astronomical proof for that?

6. As the sun, according to the Bible, was not created until the fourth day (Genesis 1: 14-19), what caused "the evening and the morning" of the first day (Genesis 1: 5), of the second day (Genesis 1: 8), and of the third day (Genesis 1: 13)?

A. If the seventh day of the week (Saturday) began in North and South America, then we in North and South America should have the seventh day *before* people in Africa, Europe, and Asia; but if the seventh day began in Africa, Europe or Asia, then we should have the day *after* the people in Africa, Europe, or Asia.

B. Again, if the seventh day (Saturday) began on the

Atlantic coast of America, then the people on the Atlantic Coast of America should have the day about three hours *before* the people on the Pacific Coast of America; but if the day (Saturday) began on the Pacific coast of America, then the people on the Atlantic coast of America should receive the day about twenty-one hours *after* we had the day (Saturday) because the sun appears to travel westward, away from the Pacific coast, and the day after leaving us on the Pacific coast would appear to cross the Pacific Ocean into Africa, Europe and Asia, and then across the Atlantic Ocean and finally reach the Atlantic coast of America about twenty-one hours after it had left the Pacific coast. In about three more hours the day (Saturday) would again be near the Pacific coast and we would soon begin a new day, while the Atlantic coast of America would only have had about three hours of a day before our new day. If we were having Saturday they would be having about three hours of Friday.

Thanking you for any information you may give me I remain,

Yours respectfully,

FREDERICK W. LOCH.

OAKLAND, CALIFORNIA, 2225 Market Steet, October 27, 1915.

CONCESSIONS THAT DO NOT HELP

Editors SAINTS' HERALD, Lamoni, Iowa.

Dear Sirs: Yesterday afternoon I received your kind letter dated January 6, 1916, in reply to my letter dated December 17, 1915, in regard to the Sabbath question. Since writing to you I have discussed the "date line," now established near the 180th meridian, with other Seventh-day Adventists, and one of them stated that the date line should be established near the site of the Garden of Eden. The claim was made that God made *everything* first in the Garden of Eden, and that he, therefore, undoubtedly started the days there.

I replied that there was no Biblical proof for that assertion. But even if it were admitted that God created in Eden, the first whale, the first polar bear, and all the other animals that exist in the Frigid, the Temperate and the Torrid zones of this earth, then again some of the Seventh-day Adventists would be observing the wrong day. For if the date line should run through Eden, then when Saturday *starts* at the date line in Eden, persons east of the line would be observing Friday, even if they were only the fractional part of an inch east of the line. There would take place on the site of Eden, and at all other places having the same longitude as Eden, exactly the same thing that now takes place on and near the 180th meridian, viz, the gaining and losing of a day, depending on whether one is traveling eastward or westward.

Another Seventh-day Adventist made the point that the Jews in North and South America observe Saturday as the seventh day of the week of creation, and that as the Jews are God's chosen people, God inspired them to keep the correct day.

I told him that to me it seemed strange that God should inspire the Jews to keep the correct day as Sabbath, but that he could not, or at least did not, inspire them to accept Jesus Christ as the Messiah. I added that, so far as I knew, the question as to where God's date line should be had never been called to the attention of learned Jews; and that even after the matter had been called to their attention, and they had decided that Saturday is or is not the seventh day of the week of creation in North and South America, that decision, by itself, would not be proof that it was a correct decision. Learned Jews once decided that Jesus was not the son of God, and after the passing of nineteen hundred years the majority of the Jews sustain that decision and refuse to accept Christ as the promised Messiah. Was their decision

correct? Catholics and Protestants, including the Seventh-day Adventists, refuse to accept the Jews' decision on this matter.

Yours respectfully,
FREDERICK W. LOCH.

The Rich Man and Lazarus

There was a certain man who would not pay his tithing, except by intermittent spasms. A beggar lay at his gate full of sores.

And it came to pass that the beggar did not die, and was not carried by the angels into Abraham's bosom, but continued his missionary labors, and to beg the bishop for his family allowance and for a fifteen-dollar suit of "hand-me-down" clothes.

And it came to pass that the rich man also did not die (or had not at last report), and in hell he did not lift up his eyes, not yet being in torment, but remained to send Lazarus a Christmas greeting on a postal card.

Several letters were also received in the same mail. The first is from the financial agent of the church, and reads about as follows: "Inclosed find ——. Sorry we cannot send the back allowance for the last two months, and that this amount, small as it is, is so long overdue; but tithing comes in slowly, and we have to divide it around the best we can. Yours truly," etc.

The full allowance when all sent, is frequently about sixty per cent of what the family needs, figuring meals at six cents each, and allowing for supplies of other people's cast-off clothing. Lazarus must depend upon the ravens for the remainder, and in some climates ravens are scarce. So that now, by receiving only a part of the sixty per cent, it makes the burden that much heavier on the poor, innocent ravens.

The next letter is opened and says: "Please remit." The next one says it with more business severity, and indicates by its tone that somebody is a culprit. The next letter appeals to the public-spirited generosity of Mr. Lazarus in soliciting aid for the poor through some public charity movement, and graciously sends thanks in advance for the favor.

The stipend had to be divided among creditors whose names Mr. and Mrs. Lazarus had listed before them, and like the old story goes, they said: "Which shall it be? which shall it be? I looked at John and John looked at me."

MORAL

If you haven't paid your tithing, or have done like Ananias, have "kept back part of the price,"—halt! For humanity's sake as well as for Lazarus', send a check to the bishop.

Of course, if you find this matter to be too annoying, you may omit, instead of remit; but it would be advisable in that case to invest in a modest supply of asbestos garments, and to study up a bit on the etiquette of the region where the worm turns yet dieth not, and the fire is not quenched.

For indeed those with tithe money unpaid are now comforted, while ministerial Lazarus is laid at the gate full of sores, and is tormented; but unless they repent it shall yet be said: He is comforted and thou art tormented, and beside this there is a great gulf fixed, etc., and one is appointed to refuse to dip his finger in water to cool the tongues of those tormented in this flame.

APPENDIX

And behold it came to pass that when Lazarus had read all those duns, and had stretched the amount in hand to make it cover about thirty-five per cent of bills due, and had sent

merely a pleasant word to some creditors, he picked up the remaining piece of the morning mail—a postal card—and read: "Wishing you a merry, merry Christmas, and a happy New Year."

With the proverbial exactness with which a woman can say things fitting to the occasion, Mrs. Lazarus was prompt to advise him to curse God and die.

But with admirable fortitude, the dear man, who seemed to be even meeker than Moses, slowly lifted his haunted eyes to the height of Camel-back mountain in the distance, and said: "Surely, O Lord, thy judgments are altogether just, and their torments who withhold tithes now a long time lingereth not, and their damnation slumbereth not."

And in double soliloquy they both sat in the gloaming and whispered: "A merry, merry Christmas and a happy New Year."

Written by one Lazarus, who also hath more than five brethren who are full of sores in this place, before the gate of privation and inequality. But for all this, some who live without worry as to their next day's victuals will not believe.

But if they will not believe this, neither will they believe though one arose from the dead.

Yours very respectfully,

R. H. D. LAZARUS.

Initials being interpreted mean: Root hog or die.

NEBO, ILLINOIS, December 26, 1915.

Editors Herald: Sometime ago we were favored with nearly four weeks' preaching services by Brother W. A. Smith, who came in a somewhat unfavorable time, as everybody was busy finishing wheat sowing, apple picking, and other fall work. But each service was peculiar in itself for interest and spirituality, especially on the part of the speaker. Brother Smith demonstrated very plainly the fact that we can preach our gospel in plain and positive terms without nagging other people and their religion. No one was baptized, but the services certainly did good.

On the 13th inst., in company with my father-in-law, Brother T. P. Johnson, I started for Browning, Illinois, to hear the last half of the debate between Brother E. E. Long and W. G. Roberts, "Campbellite." I have had some experience both in hearing and as a participant in debates. Have experienced the sting of—well, anyhow, disappointment—as well as the joy of victory. But I can unhesitatingly say as this another conflict with enmity to truth and with a willing emissary of this foreign power ends, that a very satisfactory victory was won. It could be easily seen that others comprehended the force of the defense of our cause.

One young man told Brother Long and me that he could go over the town and take the names, and he would assure us that nine out of every ten would say Elder Long had won the victory. One of their own ministers told me he was disappointed, as he expected to learn something, but didn't consider he had. Well, he got the best the man they call their best and who verily thinks he is the best, could tell them about the awful, awful "Mormons." Yes, everything from the "hole on the pole," to the John C. Calhoun letter.

Of course this minister didn't particularly criticize his own man more than ours, but was disappointed, when the facts are, Roberts did all he could do, and all any of them could or can do to down what they call Mormonism, and he, this brother of Roberts, must go away from attending a twenty-two session effort of a man that claims he has held one hundred and twenty-nine discussions, and twenty-nine efforts of these have been on the same grounds fought over

in the discussion,—I say, he, Elder Roberts's ministerial brother, must go away disappointed. It was enough for me to know that one of Elder Roberts's admirers and ardent supporters wasn't so very well satisfied with that wonderful (?) effort of that wonderful (?) anti-Mormon polemic.

We do not have any Saints at present living at Browning, but some of the leading people of the town are our friends and are investigating as a result of the efforts put forth by Brethren A. M. Baker, our well-known, able, sound, safe, and reliable, once boy preacher, and R. S. Fulk, of Beardstown of but few years in the church and mission field, but active, humble, progressive, and safe.

The climax of their, the Browning people's, opportunity to hear the truth was certainly reached in the masterly defense put forth by Elder E. E. Long, and preparation was made for two Sunday services for Elder Long to preach the Sunday following the debate. Have not heard about the results.

I wonder why all our elders are not better prepared than I fear some are, to defend the great truth. True, we should not go around with a chip on our shoulder, challenging everyone, but the stock of preparedness could be utilized in everyday gospel work.

Why should anything short of at least a belief in our competency, based on well-grounded facts of merited ability to meet whatever and whoever might perchance attempt to hedge up the way, satisfy us, and fill the ideal of a soldier of the cross?

Yours as a lover of our cause,

W. A. GUTHRIE.

MARSHALL, ARKANSAS.

Editors Herald: We came to this part of God's vineyard we believe by divine direction, as it was the least of our thoughts to come when we left Tennessee. We landed here in this fertile valley where the soil cannot be surpassed for the raising of all kinds of grains and grasses. For fruit it has no equal. Fine springs of pure water gush out of the rocks.

When we came from Clinton Mountain, and dropped down into this deep valley, I told my wife our prayers were answered, feeling as I did that this was the place God wanted us to stop. The grandeur of this valley; the air perfumed with grapes and wild flowers made us think we were in a flower garden. The people here though, with all the beauty of God's handiwork, lacked a shepherd, even the glad tidings which should go to all people. So after we became located, in our weak way we organized a Sunday school in a near-by schoolhouse and advocated the angel's message and distributed tracts, papers, etc., until quite an interest was manifested.

The work was new to the people here. They wanted what they called a "big meeting," so we told them we would get an elder if possible. I wrote to Brother E. A. Erwin and he set a time when he could come. The people helped, and we had a very fine meeting arranged when he arrived, with a congregation ready to listen. The crowds increased each night, some coming as far as ten miles over the mountains. Brother J. T. Riley finally came to help in the meeting.

The people were surprised at the order, as they all gave good attention. It was said on the streets of Marshall that the order and preaching in so large an audience was surprising. The like had never been known in this country. Six were baptized and many left near the kingdom.

Shortly after the meeting there was quite an effort made to tear down what had been done, but it had been built on a solid foundation, so that with all the wiles of doctrine our persecutors could not work much on the people. One so-called preacher said he would prove that the people could be saved

without being baptized. He has never taken the stand, however, to prove the assertion.

Hoping the time is near at hand when the angel message will be of great joy to all people, and that they will know the truth as it is and was in the days of old with the gifts and blessings as promised by our Savior, and praying that the Lord may open up the way that a greater work may be done in this part, I remain ever ready to do all that is possible for the upbuilding of our Master's cause.

In gospel bonds,
W. S. SHUPE.

OLATHE, COLORADO, December 28, 1915.

Editors Herald: It is with pleasure that we take this manner of informing those who might be concerned, that the California Mesa is still on the map.

As Saints of the Most High, in this part as well as elsewhere, we have had the privilege of enjoying the peaceful influences of the Holy Spirit many times. While many disappointments have been ours to endure and many trials have come upon us, we can lift up our heads and rejoice that we have been able to keep the banner of King Emmanuel aloft, and can praise him for all the kindness of the past.

The past month has been a very busy time for the Saints in this part. Elder Amos Higdon has just closed a series of meetings, and a twelve-night discussion with Mr. E. C. Fuqua of the Church of Christ. The discussion was held at Olathe, and the Saints had to drive about seven miles to attend. On account of the distance and much sickness, the discussion was not very well attended by the Saints, but the house was filled most every night.

In spite of the fact that we were going against a very prejudiced class of people, we were able, by the aid of God's Spirit working through the able defender of the cause, Brother Higdon, to gain the confidence of many people and make friends for the cause. While we have not yet been able to determine the exact result of the efforts and the seed sown, we have had the consolation of knowing that we did not lose any friends by the discussion. We trust that some of the seed has fallen upon good ground and will bring forth fruits in due time.

We hope that the good work will continue in this part, and that the Evil One will be overcome to that extent that the scales may fall from the eyes of those who are yet persecuting the people and work of the God of heaven.

The sixteen-year-old son of Brother and Sister Liman Hubbard met a sad accident on Sunday, December 19, being thrown from his horse, which resulted in instant death. We trust that our prayers in behalf of the bereaved family may prove an aid and a comfort to them in this dark hour.

We ask the Saints everywhere to remember us in their prayers.

Yours in faith and unity,
B. H. BUNTEN.

ROSCOE, NEBRASKA, January 21, 1916.

Editors Herald: A few weeks ago I received a letter from Sister Minnie Bell Wismer, of Windsor, Ontario, whom I baptized at Walkerville, Ontario, about fourteen years ago, asking for a duplicate certificate of her baptism. Unfortunately she simply gave Windsor, Ontario, as her address, without any box or street. I addressed her accordingly, but the letter has been returned. Will the sister please give me her definite address, that my correspondence may reach her? Let Saints who are in touch with her call her attention to this notice. Address me at Independence, Missouri.

ALVIN KNISLEY.

ROSEBURG, OREGON, January 2, 1916.

Editors Herald: In renewing our subscription, I want to say that we could not get along without the weekly visits of the HERALD. It is the only preacher we have. We have not heard a Latter Day Saint sermon for over a year. There are always good things in the HERALD to help the Saints. It should be in every Latter Day Saint home.

We wish the HERALD great success during the coming year.

Your brother and sister,
MR. AND MRS. A. A. CURRIE.

BOZEMAN, MONTANA, January 5, 1916.

Editors Herald: We are stored away in the valley of the mountains at an altitude of four thousand, seven hundred and seventy-three feet above the sea. Our winter is reaching its extremity in cold and snow. The ground is now covered with a white blanket about a foot thick. We have enjoyed a "white Christmas," and sleighbells have been ringing for about three weeks.

Though our regular attendance in the Bozeman Branch is small, we feel that the faithful ones are growing in grace and in interest in the work. The Saints seem to be arousing to some extent at least, from that lethargical sleep and spiritual apathy that has been, and is prevailing over the Saints and the world. Our sacramental services are usually well attended, and a good spirit manifested.

The Saints have shown their love by many acts of temporal kindness, and their faith by their cooperation in the advancement of the work. However, there are many things left undone. In all branches we find Saints who rarely attend services. How can Saints fail to attend when the church is so greatly in need of their help? May God's Holy Spirit guide the careless ones back to the path of duty and a love for the spreading of truth. Oh, if the Saints in branches could have that love, that hungering, and thirsting, for light and truth that is manifested by some of the isolated ones!

I have just returned from the north part of the State. I found the Saints there eager to hear the word, but the world is oh, so indifferent! though on last Sunday we had eight adults (nonmembers) present, twenty-one persons in all, who listened attentively to our talk on the reality of God, and the necessity of worshiping him in spirit and in truth.

We enjoyed a splendid visit with the Saints of Lothair, and while there officiated in a marriage ceremony. I am glad to see the young marry in the church. I believe there is too much marrying out of the church. It is easier to raise children and feed them on spiritual food when father and mother are both agreed in spiritual matters, as well as in temporal things. Divisions in the homes of Saints occasioned by marriage are causing many hearts to grow cold and to be overcome by the world. And many of the lights that are yet burning will be extinguished ere the cry, "Behold, the bridegroom cometh, go ye out to meet him."

We wish to thank the good Saints of Bozeman for their liberal kindness in seeing that the preacher looks well in the pulpit and that Santa Claus comes to his family and gladdens their hearts with a truly Merry Christmas and Happy New Year.

With true love for the restored gospel, I am,
Yours,
W. J. BREWER.

DENISON, IOWA, January 4, 1916.

Editors Herald: We, the Saints of Denison, Iowa, have started to build a church. The citizens of the town have donated about six hundred dollars. We need about five

hundred dollars more to complete the building, which will leave eight hundred dollars debt on the lot. Denison is a town of about four thousand. The work has not yet been opened up much here. There has been preaching around in the homes of the Saints at different times for some few years, and there has been Sunday school in our home for a year. We thought it necessary to build a place of worship, that all might have a chance to come and hear the gospel.

Being laborers together with God, I believe we should do all in our power to advance the work. We are only a few in number, about thirty-eight in all. This includes children from eight to fifteen years of age. Yet we are trying to hold up the ensign as though we were many.

In gospel bonds,

506 East Chestnut Street.

MRS. J. H. MILLER.

SANTA ANA, CALIFORNIA.

Editors Herald: I feel like responding to the Magazine HERALD, December 15. I enjoyed it very much, and read it through at a single sitting, all but the sermon. I had commenced that the day previous. I have not yet lost my interest in the island mission, neither that of Australia. I am always glad to hear from them, and wish Brother Hanson had written more of his visit to the islands. Perhaps we shall hear more later.

Vairea looks much thinner than when we last saw him, and of course, older. Tuterehia—"Ta," as I used to call him for short,—has the white crest on his heretofore black, glossy locks. That makes him look like an old man. "Tane," our boy, as we termed him, looks about the same, only a little more fully developed. He was a great help to us in learning the language, in that when we miscalled, or mispronounced a word in his presence, he never failed to quickly give the correct word, and was the only one in the islands who did thus correct.

It was Vairea and his wife who vacated their tidy looking concrete house for the accommodation and comfort of Brother Alexander Smith and Brother Gould while they were in Kaukura. The house was low and square, newly plastered and whitewashed inside and out, and the roof built out far enough to shade the porches on all four sides of the house, making it additionally cool.

It had been arranged by the natives that all the white missionaries should eat together in Vairea's house; the cooking was done mostly by the natives in a shed a rod or two from the house. So we women folks set the table, washed the dishes, made their beds and swept. Lillie Peterson was generally interpreter for the natives, who were continually bringing their little gifts in the way of shells, and now and then a pearl to the "apostols." Nights we went to our respective lodging places.

Brother Gould's typewriter was something brand new to the natives of the Taumotus, and they fairly thronged around him in their interest to see the way he made it talk.

A Taumotus conference house was being built hard by, and the master builder, Toane Tamati, began to fear it would not get finished in time for use if the brethren so forsook their work. One day the house was about full, all trying to get as near Brother Gould as they could. Our men folks were outside somewhere. Toana beckoned me to one side, and wanted me to send all the brethren out of the house, and tell them that they must keep at their work, to get the building finished for conference.

I said, "No, that is not my work. You must send them out yourself."

"I have," said he, "and they come right in again. But if you would send them out to their work they would stay."

I shook my head, laughingly, saying, "Aita, aita, tau ohipa." Meaning, "No that is not my work."

It is pleasant to have those incidents in missionary life recalled, and to live them all over again. And I am glad to see even a picture of the long-anticipated stone wall in Tarona Papeete, also a new church, and the old Buran tree at the end of the missionary house.

I was not acquainted with either the people or the places that Brother Haworth wrote of, but I was with the writer, and it was Australia, so I enjoyed it.

Brother Trembath's sermon, replete with good points, drew my thoughts from Queensland to Geelong, where I was more acquainted, and therefore felt more at home. It was Elder Burton's privilege to be the first to preach the gospel in Geelong, and build up a little branch there, including the splendid Craig family: splendid because the family was large and all obedient, and industrious; and because of their generous hospitality. All partook of the Spirit of the gospel. Not one opposed the work.

Perhaps those of the then small but live branch of Geelong will remember the last time we, Joseph, Addie, and I, met with them, just prior to our leaving for America. After the preaching by Joseph a collection was taken up to help the missionaries on their way home. Their collection box was an ebony tray of Chinese design. The president of the branch, Brother Trembath, passed the collection, tray and all, to Joseph, and insisted that he should keep the tray. He smilingly put the money in his pocket, and passed the tray to me, saying, I might have that for my part. Well, it lasted longer than the money did. I have taken good care of it all these years (thirty-six), until something over a year ago I presented it to the branch here in Santa Ana, our son Frank being president, and gave them its history, so far as I have here given it, thinking that I could not dispose of it in a better way.

EMMA B. BURTON.

620 West Fifth Street.

News from Missions

Spring River

I last wrote from Webb City, Missouri, where we held forth for three weeks, baptizing fourteen, all adults except three. The Webb City Saints believe in doing things. They have a neat little church which is a credit to our cause. Our people here are held in high esteem and are well respected. The last Sunday I was there I had an attack of la grippe. I thought I could ward it off, so went to Joplin, where I stopped for one night with Brother George Pearson and his good family.

Next day I went to Helper, Kansas, expecting to begin a meeting. Conditions here were not altogether favorable, so many people being ill with la grippe. This malady got a good hold on me so I went home December 11. I then received a message to come to Webb City to preach the funeral of Brother Martin. I stopped over at Pittsburg with dear old Brother and Sister Richards. Brother Martin was a noble man, and died firm in the faith.

After the services we hurried to the train and were soon on our way to Fort Scott, Kansas, where we were announced to preach that night. The Fort Scott Branch is not in Spring River District, but I had been requested to spend a week with this the branch we joined when we came into the church, then the Lebanon Branch, in the year 1894. We enjoyed our stay with these people, and were blessed in preaching.

On the 20th we were called to Carthage, Missouri, to preach the funeral sermon of a lady not a member of the

church. She believed the gospel but had not been baptized. From here we went home for Christmas.

I preached a week at Mapleton, then Brother J. W. Wight, of Lamoni, came and preached the next week. To say he preached some grand sermons is putting it very mildly. Those who were able to hear him were much pleased. A good many could not get out on account of colds, la grippe and bad weather. We hope Brother Wight can come again when conditions are better.

We came to Purcell, Missouri, January 15, and commenced a meeting next day. The weather has been cold, but the crowds have been increasing every night. We are hopeful.

Brethren Silvers and Budd are in Oklahoma. I hear good reports from there. They are good, safe men.

The branches in this territory are in good condition, so far as I know. We are expecting a good conference at Scammon, Kansas, the first Sunday in March. I am sure the Scammon Saints will do their part.

This conference year will soon be closed. What will the record be? May the dear Lord pass by our mistakes, is my prayer.
LEE QUICK.

Southern Ohio

We are trying to keep busy, but the weather conditions in southern Ohio are sorely against us. Rain, mud, high water, alternating with cold weather and extremely rough roads, make it hard to get about, and hinder the people from coming to meetings. Again, many of our people have been out of employment for so long that they are handicapped so far as making an effort to extend the work is concerned.

In three branches all meetings had been abandoned. One, however, has taken up meetings again, and a Sunday school has been organized; the other two are still delinquent.

The Saints of the Southern Ohio District who have mourned because of the giving up of their district reunions some years ago, to form a joint reunion with other districts, should remember that the last district conference has appointed a committee to provide for a reunion in the district during 1916. Let every Saint begin now to make preparations for the reunion, which no doubt will be held some time in August. Electric Park, near Wellston, where several successful reunions have been held, is available, if this should meet with the approval of all the committee. As one of the committee, we would be glad to hear from any of the Saints who have suggestions to make.

We will have to begin anew. When the reunion merged with the other districts, we had an equipment of family tents and cots for rent, as well as a large district tent. Now we have nothing but the small district missionary tent. Those who can provide themselves with tents should do so. We will likely have to rent some tents. Due notice will be given later, but let every one begin now to lay his plans for the reunion of the Southern Ohio District in 1916, to make it a success and a great spiritual feast for the Saints.

Members of the committee are G. T. Griffiths, 185 West Eleventh Avenue, Columbus, Ohio; James Moler, Creola, Ohio; A. W. Kriebel, Wellston, Ohio, Route 1; H. P. Kelley, 320 East Twelfth Street, Wellston, Ohio; and H. E. Moler, Creola, Ohio, or Holden, Missouri.

Brother Bozarth has gone to Limerick to hold some meetings, while Brother Harnish, supposedly, is at Ironton. The writer since the holidays has been engaged at Vale's Mills, Davisville and Wellston and vicinity.

Word from Brother William Anderson informs us that he will join our forces soon to labor till General Conference. Those knowing of opportunities for preaching please notify

the undersigned at Creola, Ohio. A postal card will suffice. In gospel work,
H. E. MOLER.

News from Branches

Independence, Missouri

On January 9 the attendance at Sunday school was eight hundred and seventy-three, the beginners numbering fifty-four. The senior orchestra being somewhat affected by the severe weather, numbered only fifteen, but there were twenty-five instrumentalists of the juniors, and on that bitterly cold day among the beginners, twelve tots of the cradle roll, with beaming faces, sat in their accustomed places at their study table.

On the sixteenth there were only seven hundred and nine present. Elder Samuel Twombly was the morning speaker, and President Elbert A. Smith occupied in the evening.

The hour for opening the proposed afternoon monthly meetings having arrived, the brethren assembled in the lower room, with President Frederick M. Smith in charge, and others to speak. The sisters met in the upper room, and the Sunshine Band, numbering seventy-five children, gathered in the hall under the kindly and efficient leadership of Sister Fern De Tray.

The Woman's Auxiliary, with its eight departments, began its devotional exercises with singing "God is marshaling his army," and prayer by Sister T. J. Sheldon. Then followed a few introductory remarks by Sister D. J. Krahl, and Brother Frederick entered at once upon the all important work of the occasion. A great work was to be begun, a work which our brother seemed to have qualified himself to present for the first time to his people for their great good.

The speaker had at a mass meeting on the 14th, projected a scheme for the work of bringing about a higher spiritual and mental condition of the Saints, and the erection of a commodious building as a culture hall, where might be presented the highest ideals of a liberal education and higher religious culture. To use his own words, he had "been looking forward to such an extent that the church might be a social center for mental and spiritual culture." Here, too, our young people might seek activities not responsive to influences of the world, but those which would be pleasing to God; and among the means to be employed in order to get results were prayerfulness and consecration. Also there must be solidarity of purpose, intelligence, unity, and individual efficiency. There must be a conceding of leadership, the ordaining of certain individuals for certain purposes, and the maintaining of the rights of the community as well as of the individual. As to groups or classes, Brother Frederick M. suggested as studies, sociology, child psychology, home culture, food, finance in the home, hygiene and sanitation. His efforts appeared to all to presage success.

The sisters proceeded to organize. After an hour's work the teachers dismissed the classes and all present prepared to separate for their homes, feeling that they had spent the time profitably, that the work was of infinite worth, and that it would ultimately lead up to higher conditions, even to what is greatly desired by the Saints, Zion conditions among the Lord's people.

May he bring success to every righteous undertaking, is our prayer.

In gospel bonds,
ABBIE A. HORTON.

Hymns and Poems

(SELECTED AND ORIGINAL)

Old Aunt Mary's

Wasn't it pleasant, O brother mine,
In those old days of the lost sunshine
Of youth—when the Saturday's chores were through
And the "Sunday's wood" in the kitchen, too,
And we went visiting, "me and you,"
Out to Old Aunt Mary's?

It all comes back so clear to-day!
Though I am as bald as you are gray—
Out by the barn lot, and down the lane,
We patter along in the dust again,
As light as the tips of the drops of the rain,
Out to Old Aunt Mary's.

We cross the pasture, and through the wood
Where the old gray snag of the poplar stood,
Where the hammering "red-heads" hopped awry,
And the buzzard "raised" in the "clearing" sky,
And lolled and circled, as we went by
Out to Old Aunt Mary's.

And then in the dust of the road again;
And the teams we met, and the countrymen;
And the long highway, with sunshine spread
As thick as butter on country bread,
Our cares behind, and our hearts ahead
Out to Old Aunt Mary's.

Why, I see her now in the open door,
Where the little gourds grew up the sides, and o'er
The clapboard roof!—And her face—ah, me!
Wasn't it good for a boy to see—
And wasn't it good for a boy to be
Out to Old Aunt Mary's?

And O my brother, so far away,
This is to tell you she waits to-day
To welcome us—Aunt Mary fell
Asleep this morning, whispering, "Tell
The boys to come." And all is well
Out to Old Aunt Mary's.
—James Whitcomb Riley.

What Is Life?

Tell me not in idle murmur
Life is but an empty dream,
That the things most true and certain
Are not wholly what they seem.
Life means more than mere existence,
More than fancy, more than dreams—
It is greater far, and deeper
Than the earth's most mighty streams.

One has asked me to define life,
This I'm somewhat loath to do;
For, if I should undertake it
I would try define it true.
God is life, my weary brother,
And besides him all is death;
It is God who giveth wisdom,
It is God that giveth breath.

Words are weak and they will fail me,
Flesh is weak and must decay;
All that lacks the truth my brother
Soon must die and pass away.
Life is love and life is virtue,
Life is wisdom truth and light
Life is of the day my brother,
Death is of the darkest night.

Life is not an empty theory;
In the abstract it is not,
Life is real and we must live it—
Life is perfecting of thought.
Life is correspondence, brother,
Correspondence with the truth;
Dwelling in the highest virtue,
Deepening the love of youth.
All the virtues of Jehovah
Are the attributes of life;
And he who is their fond possessor
Is forever freed from strife.
Life in fact is an experience—
I must grow it day by day;
Life is goodness formed within me,
It is found no other way.

Life is gained by correspondence,
Not by caprice, not by art.
Life is found when God's admitted
To the fountain of the heart.
I can have no life without him,
For apart from him is strife;
But when he abides within me
All is comfort, all is life,

J. E. VANDERWOOD.

Brotherhood

For years we had stood together
And toiled at the self-same task,
With a hand that was worn to leather,
And the face of an age-old mask.
Where the narrow walls confined us
We had dreamed, as a bondsman can,
Of a world made free for brothers—
And a kingdom of every man.
We had dreamed of a space unbounded
Where the eye sees far and clear,
With never a thought for nations—
Ours was a world frontier.

And to-day it was that I found him
When we stormed on the other trench,
With a hell-fire hot all round us,
And a deadlier poisoned stench.
There he lay, like a wild beast slaughtered,
And a stain on his mouth like wine,
And eyes that stared, unseeing,
To the heaven that's his and mine.
Perhaps, at to-morrow's dawning,
I too shall be lying there,
In the only peace and freedom
That he and I can share.
—Elizabeth Bertron Fahnestock, in *The Outlook*.

Miscellaneous Department

Conference Minutes

NORTHEASTERN ILLINOIS.—Chicago, January 22 and 23. Reports: Piper City 29, Sandwich 76, Mission 114, Belvidere 48, Deselm 72, Plano 166, West Pullman 58, DeKalb 51, First Chicago 187, Central Chicago 193. Bishop's agent reported: Receipts \$1,213.46; expenditures \$1,059.80. Re-union committee reported progress and cash on hand. Deselm, Illinois, chosen as place of June conference. Delegates to General Conference: W. A. McDowell, D. E. Dowker, J. O. Dutton, F. F. Wipper, L. O. Wildermuth, F. E. Bone, Grace Johnson, Maggie Warlick, LaJune Howard; alternates J. A. Daer, Ella Burwell, Robert Burwell, Daisy Faulkner, Jennie Cooper, F. M. Cooper, J. F. Keir, Earl Rogers, J. F. Curtis. Preaching by W. A. McDowell, F. F. Wipper, J. F. Curtis, J. O. Dutton. The Spirit spoke words of comfort through W. A. McDowell. A good spirit prevailed, all in attendance being blessed. F. E. Bone, secretary.

The Bishopric

AGENT'S NOTICE

At the beginning of another year we desire to make appeal to the members of the church in Arizona. In our annual report to the bishop for the year just closed, we had on our list of tithes, offerings and consecrations, the names of only ten sending in contributions, ranging from fifty cents to six hundred and ten dollars. To meet the monthly demands made upon us for the year, it was necessary for the bishop to come to our aid with about seven hundred dollars.

What kind of a record will that be for us to face in the day when we come to our rewards, recognizing the wondrous liberty of the kingdom extended to us in which we covenanted to be workers with the Master to establish the cause in all the world? Let us see to it that a better record appears in the bishop's report for 1916.

Allow me to suggest this plan: As we have to meet an obligation of over one hundred dollars each month to supply the families of the missionaries in this field, each member—children and adults—send in a monthly contribution of at least ten cents as tithing, offering, or consecration. That you think would be a small amount, but it would be \$1.20 from the least helper at the end of the year.

Individuals who receive from one hundred to several hundred dollars a month would find it as easy to pay ten or more dollars per month. If each will come forward with their mites monthly, I feel sure we will not need to appeal to the bishop this year. Let the children feel the responsibility of assisting in this great work, and they will find a way to help, even though it be in denying themselves some luxury that would reach to the minimum amount.

Will you join in this effort to meet the demands made upon us this year? and let the report of 1916 show Arizona receipts of fifteen hundred dollars or more. We can do this if the Lord helps us, and he says, "Prove me now herewith," etc. Local helpers in each branch will assist in these gatherings, or you may send direct to the undersigned.

Trusting to receive a hearty response, and that we may not need to call or write to the bishop, I am,

Your coworker,

DOUGLAS, ARIZONA.

S. D. CONDIT, Agent.

Quorum Notices

PACIFIC COAST ELDERS

Meet during conference, February 18 and 19. Rule 7 of by-laws will be acted upon. Send reports up to and including January 31, to secretary, H. A. Hintz, Chico, California, 1001 Main Street.

FIRST SEVENTY

About the first of the year I mailed report blanks to the brethren of the quorum who are now on foreign missions, and to-day I have mailed blanks to the rest of the members, except to Elder H. Arthur Koehler, whose address I do not have. His address I request at his first mailing opportunity. Should any of the rest of the brethren not receive a blank by February 15, please write and give me your present address, and your home address, so I can have both for my use.

Notice of special time and place of meeting will be announced through the church papers later. Since I am to present only a summarized report to the quorum, it will be necessary to receive individual reports, at as early date after March 1 as possible. Those who do not expect to attend the sessions please send dues at the time of sending report. There are no funds on hand.

Your brother,

J. F. MINTUN, Secretary.

DES MOINES, IOWA, 1205 Filmore.

Convention Minutes

SOUTHERN NEBRASKA.—Sunday school, January 13, Fairfield. Officers elected: Jessie Wyckoff, superintendent, Wilbur; J. A. Dowker, assistant; Henrietta Keller, secretary, Eustis; Mrs. Edith Frank, treasurer, Fairfield; Mrs. C. E. McWilliams, home department superintendent, College View; J. A. Dowker, librarian. Delegates to General Convention: J. F. Grimes, Olive Teeters, H. A. Higgins, J. A. Dowker, Samuel Broliar, Gladys Broliar, Henrietta Keller, Frances Spear, Blanche I. Andrews, Alice Cox, George Johnson, Grover Wall, C. E. Blodgett. Adjourned to meet prior to next conference Thursday, 7:45 p. m. Blanche I. Andrews, secretary, 1726 South Twenty-seventh Street, Lincoln.

Conference Notices

Central Oklahoma, February 19 and 20, Oklahoma City, Corner of Seventh and Lottir Streets. Take Fair ground Car. Get off at Lottir, go one block south. Reports should be in hands of secretary, Mrs. T. L. McGeorge, Terilton, Oklahoma, not later than February 10. Good attendance expected. Joseph Arber, president.

Eastern Colorado, 10 a. m., March 4, Denver. Mail reports and credentials to Coral E. Willis, secretary, Wray, Colorado, by February 25.

Southern Wisconsin, Religio, East Delavan, February 4. Sylva Dennis, 2158 Winnebago, Madison.

Northern California Sunday school, Oakland, February 18, 2 p. m. Election of officers and delegates to General Convention. Secretaries report promptly as possible. Mrs. Lizzie Day, secretary.

Northern California Religio, Oakland, February 18, 10 a. m. Election of officers and delegates to General Convention. Joint entertainment same evening. Mrs. Lizzie Day, secretary, 1066 Twelfth Street, Oakland.

Northeastern Nebraska Sunday school and Religio, Omaha, February 11, 9 a. m. Sister M. A. Peterson, Sunday school secretary.

Gallands Grove Sunday school and Religio, Dow City, Iowa, February 11. Send delegate credentials to Floy Holcomb, secretary.

Convention Notices

Lamoni Stake Sunday school and Religio, Lamoni, Iowa, February 25. Election of officers and delegates to General Convention at 10 a. m. Credentials should be sent not later than February 15. Send Sunday school credentials to J. A. Gunsolley, Lamoni, Iowa, Religio credentials to Religio stake secretary. All locals and schools should send delegates. Ruby E. Baguley, secretary Sunday school; Blanche Carpenter, secretary Religio.

To Locate Members

Newport Branch, California, desires information of whereabouts of: Dora Harrin, John A. Sparks, Gracie Lathrop, Henry Britton Jarris, Milton W. Damron, William J., Frances H., Sarah E., and Alonzo Harris, Willis Whitley, Willis Drake, Joshua Nichols, Robert A. Maddux, Ida Maddux, David F. Farrar, Alma Clapp, Sarah A. Copper, Peter A. Peterson, Benjamin F. Fickas, Arvilla Adams, Robert N. Lewis, James Henderson, Ira Dustin, Frank Spear, Rhoda A. Wood, Raphael F. Harrison, William J. Hewitt, Mary A. Harris, Benjamin C. Sparks, Frank A. Mibam, Ivy I. Willis, Amos W. Clapp, George F. Sparks, Ida May Ames, Etta Antonette Ames, Nellie B. Dodds, Henry Myers, Sarah Ann Pierce, Adaline Long, Maria (Stewart) Barnes, Nellie C. Kasta, Maud L. Thornton. Mrs. N. Carmichael, clerk, Orange, California, R. F. D. 2.

Married

SMITH-WILLIAMS.—January 27, 1916, at 2 p. m., at the church parsonage Kansas City, Missouri, Elder J. A. Tanner officiating. Mr. Archie F. Smith, of Oakland, California, and Miss Harriet P. Williams, of Bevier, Missouri. The bride is the daughter of Elder J. T. Williams and wife (both now deceased) and was a teacher in the public schools at Bevier for a number of years. The groom is a mail clerk at Oakland. They will make their home at that place. May peace and happiness attend their way.

Requests for Prayers

Sister Ethel Williams, Albia, Iowa, requests prayers for her mother, Ellen Williams, who is afflicted with asthma, and who is very poorly. The request is that the Saints pray that if it is God's will this sister may recover.

Died

VEAL.—Death notice in HERALD of January 19 reading Hannah Owen Neal, should have been Veal.

MERCHANT.—Clarinda Lorain Merchant, born Saint Joseph, Missouri, November 21, 1849; died near Magnolia, Iowa, January 17, 1916. Came to Harrison County with parents, Artemus and Thrisa Locking, in 1852. Married Amasa L. Merchant in 1867. He came to the county in 1851. They resided in the vicinity of Magnolia for 65 years. Baptized in 1908. Leaves husband, 3 daughters, Mesdames George, Edwin Geith, Ruben Lentz, Logan, Iowa; 1 sister, Cynthia Shupe, 2 brothers, Henry H., Orson W., Magnolia. Deceased was a loving mother, noble wife, highly esteemed as a neighbor and friend. Her home was a home to all, her charity known to many. Sermon at Saints' church, Magnolia, by Alma M. Fyrand, assisted by R. C. Chambers, before large, sympathetic audience. Interment in Magnolia Cemetery.

ROY.—John Hyrum Roy, born November 28, 1897, Mimico, Ontario; died of wounds at Second Casualty Station, Belgium. Baptized September 10, 1905, by John H. Taylor, Grand Valley, Ontario. Came with parents to Innisfree, Alberta, in 1908. Enlisted at Edmonton, Alberta, with Twenty-third Battalion; sailed from Halifax, Nova Scotia, February 23, 1915. After a short time at Salisbury Plains, he was transferred to the Fourteenth Battalion, arriving in France in April, from which time until his death he was in active service. According to a letter received from the nurse in charge, he would be laid away December 17, 1915, in a plot of ground reserved for the Canadian troops.

Conference Daily

A daily *Ensign* will again be issued during the General Conventions and General Conference in April. The compliments on the make-up of the *Daily Ensign* published in April, 1914, encourages another venture this year. As our force is small it will help very materially if subscriptions are sent early. If our friends will begin now to send subscriptions it will be appreciated, but if all wait till the last moment more or less confusion may ensue and mistakes be more apt to happen. Help the office force by sending soon. Price 25 cents for the time of conventions and conference.

ENSIGN PUBLISHING HOUSE,
INDEPENDENCE, MISSOURI.

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THE SAINTS' HERALD

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

February "Cartoons Magazine"

Seldom have the cartoonists had such an opportunity as was afforded them by the junket of the Ford peace party. *Cartoons Magazine* for February presents a resume of their efforts. Thus, the *New York Herald* cartoonist rechristens the *Oscar II* "The Flivver" (cranks at either end) and shows this strange craft full of dummies, one tire punctured, and with Mr. Ford at the wheel, speeding past a very much battered figure of the Emperor of Austria. Other cartoonists, it will be noted, make it appear that the squirrels have been deprived of their winter's food supply, or that nut-crackers and squirrel cages were awaiting the tourists on their arrival in Norway. How the English view the approaching conscription crisis is shown by a number of cartoons from British newspapers. The *Persia* tragedy and the *Ancona* correspondence furnish material for other strong cartoons. Shadows of the coming presidential election resolve themselves into a series of rather amusing, but significant cartoons, which tell the story in a word or two. Most of the foreign cartoons, especially those from Germany, Austria, and Italy, deal with the Balkan situation in a more authoritative way than the American artist seems to have achieved. King Ferdinand's nose, it will be remarked, is the most pronounced feature of these brilliant caricatures. Cartoons from Japan show the far-eastern view of the new Chinese monarchy. The American cartoonists devote themselves principally to the foreign-inspired plots to injure the ammunition traffic, and to the brightening business prospects brought about as a result of the war boom. James Melvin Lee, of New York University, contributes an article entitled "Lincoln as Vanity Fair saw him" that will interest every student of Abraham Lincoln and his times. Among other contributors are "Zim," and Helena Smith-Dayton, who introduces in clay models some new small-town characters that everyone will recognize.

Peter Bosten

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

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



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

VOLUME 63

LAMONI, IOWA, FEBRUARY 9, 1916

NUMBER 6

Editorial

THE CASE AGAINST UTAH

Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel.—Matthew 23: 23, 24.

JOSEPH F. ON TOBACCO

In the *Improvement Era* for February, Joseph F. Smith, president of the Utah church, is quoted as having said in answer to inquiry:

Young men or middle-aged men who have had experience in the church should not be ordained to the priesthood nor recommended to the privileges of the house of the Lord, unless they will abstain from the use of tobacco and intoxicating drinks. This is the rule of the church, and should be observed by all its members. I would not, without positive objection, suffer any person to smoke tobacco in my homes. I have always made it a practice not to recognize or bow respectfully to cigars or stinking pipes in the mouths of men, when I meet them on the street or elsewhere; it is sufficiently humiliating to me to see men, supposed to be intelligent beings, addicted to the filthy habit of smoking cigars, cigarettes or pipes with tobacco in them.

It is to be presumed that President Smith takes as his counsel in the matter of tobacco using the word of God as expressed in Doctrine and Covenants 86: 1: "Tobacco is not for the body, neither for the belly, and is not good for man."

A GROSSER CRIME

Mr. Smith and the Utah church are to be commended for the stand taken against the use of tobacco in every form, and for his able defense of the word of God in this connection. But what shall be said of those who contend for so rigid an application in a lesser matter, and who themselves violate "the weightier matters of the law"?

The same God who said "tobacco . . . is not good for man" said concerning "grosser crimes":

There shall not any man among you have save it be one wife; and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts. Wherefore, this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes.—Jacob 2: 36-38.

We are aware that just here the Utah propagandists will say, "But you did not read it all. Why not quote the next verse?" Very well, here it is:

For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people: otherwise, they shall hearken unto these things.—Jacob 2: 39.

And so it is urged that if God wills he will command otherwise, and then shall men be justified in taking to themselves wives as many as they will.

SAME WORDS TO ALL

But hold! Our friends have not read it all. Anticipating just this wresting of the scriptures, God said again:

Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also. And I do this that I may prove unto many, that I am the same yesterday, to-day, and forever, and that I speak forth my words according to mine own pleasure.—2 Nephi 12: 59-62.

We have it established then that God is not to authorize polygamy; that whenever he speaks it will be like as he has spoken formerly, or as he spoke to the Nephites; and indeed, he cannot do otherwise, for he is "the same yesterday, to-day, and forever," always speaking "the same words unto one nation like unto another," all of which he does, proving that he is the same.

A THING ABOMINABLE

There is no mistaking the fact that God condemned in the strongest terms polygamy among the Nephites. In the same connection and in the same terms he condemned this practice on the part of David and Solomon and others in their day and nation. Hear him:

David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old.—Jacob 2: 33-35.

For they shall not commit whoredoms, like unto them of old, saith the Lord of hosts. And now behold, my brethren,

ye know that these commandments were given to our father Lehi; wherefore, ye have known them before; and ye have come unto great condemnation: for ye have done these things, which ye ought not to have done.—Jacob 2: 43, 44.

Nor should we expect to find the Lord doing anything else than condemning these things on the part of David and Solomon. It was the stick of Judah, the Bible, containing a record of "the children of Israel his companions," and the stick of Joseph, the Book of Mormon, containing a record of "the house of Israel his companions," that were to become one in the hands of the church of latter days—it was this running together of these two nations whose testimony "shall run together also," or be one in agreement, that was to evidence to Jew and Gentile that Jesus was the Christ of God—the Father of all, in whom there is no variableness, neither shadow of turning, and from whom emanates the same unchangeable law in all ages. We should not expect then, nor do we find him approving of the conduct of Judah and disapproving of that of Joseph in the same thing.

Now the Israelites had become so abandoned in having hurled themselves into the abyss of polygamy and kindred evils, that God had led out a people under Lehi, that in the land of promise there might be raised "from the fruit of the loins of Joseph," in monogamy, for it could not be done under the blighting influence of polygamy, "a righteous branch," in the chastity of which people, and in their consequent purity, God might have delight. And inasmuch as these had forgotten the commandments given to them through their father Lehi, God called upon them to repent of their sins, to follow no more after the ways of "them of old," to live no more after the manner of David and Solomon, in polygamy and under the curse of its resultant evils.

A RIDICULOUS POSITION

In the light of these facts the position of the Utah church is not only made to appear simple but ridiculous. God by the gift of interpretation through the Urim and Thummim said through Joseph Smith: "David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord"; and they have Joseph afterwards inquiring of the same Lord how he justified David and Solomon "as touching the principle and doctrine of their having many wives and concubines," and receiving in answer the following:

Verily, thus saith the Lord unto you, my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants Abraham, Isaac and Jacob; as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines: Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter.—Utah Doctrine and Covenants 132: 1, 2.

God commanded Abraham, and Sarah gave Hagar to

Abraham to wife. And why did she do it? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation? Verily, I say unto you, Nay; for I, the Lord, commanded it. . . . Abraham received concubines, and they bear him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law, as Isaac also, and Jacob did none other things than that which they were commanded. . . . David also received many wives and concubines, as also Solomon and Moses my servants; as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me.—Utah Doctrine and Covenants 132: 34-38.

In this language God is represented as having commanded men of old time to take to themselves not only many wives, but concubines as well, the doing of which was accounted unto them for righteousness; and most glaring thing of all, David and Solomon are named among those who in this intercourse, it is represented, did no sin, for God gave to all these their wives and concubines—and only a few years before he had said through the Urim and Thummim that this thing was abominable in his sight!

THE LAW OF MONOGAMY

That God never indicated this so-called polygamous revelation is clear from these facts: He condemned polygamy among the Nephites, and declared it through Jacob to have been an abomination among the Israelites. Being God, he could not lie, hence could not have condemned this thing through Jacob and condoned it through Joseph Smith. Speaking unto one nation like unto another, neither could he have authorized in David's day what he rebuked in Jacob's. Governed by the same rule, he could not authorize in this dispensation what he condemned and prohibited in former dispensations; and especially after giving to this dispensation the following,—for if it be true that he speaks to one nation like unto another, surely he will not contradict himself in speaking to the same nation. Hear him on this question as his law was set forth in March, 1831:

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

This last quotation clinches the entire argument, for it is here said by the Lord that through lawful marriage—monogamous marriage—was the earth to answer the ends of its creation, being filled with the measure of man, even according as God had created, or ordained, *before the world was made*.

True to this principle, God has never deviated therefrom. In carrying out his righteous purpose to people the earth, "that it might be filled with the measure of man," Adam was created, and his *wife*.

When the world of mankind, because of sin, had been destroyed by the flood, and the commandment came again to multiply and replenish the earth—for this his righteous purpose God preserved only Noah and his sons, and for each of them *one* wife. When Israel had plunged herself into polygamy and other evils, and God had determined to allow the overthrow of Jerusalem, he led out a righteous man and his sons, and for each *one* wife. And at no time did he give to any of these concubines. Hence in the beginning God gave to each man only one wife; and at the times of scourging and purging just mentioned, he called out men of one wife only, and from these sought to raise up a people in righteousness, who would not walk in the ways of "them of old," polygamy and other evils being left with the wreckage of the world and the iniquitous nations thereof.

That the instruction in Doctrine and Covenants 49:3 was clearly understood by the church to provide for monogamy only is evidenced by Doctrine and Covenants 111:4, the same being an article read before and adopted unanimously by the general assembly of the church at Kirtland, Ohio, in 1835, immediately following the action accepting as the word of God the Book of Doctrine and Covenants, and ordered published in and appearing in the 1835 edition of said book as section 101. This article recites:

We believe that one man should have *one* wife; and one woman but one husband, except in case of death, when either is at liberty to marry again.

HOW DO WE STAND?

So indeed is the unchangeability of God and the immutability of his law established beyond the peradventure of a doubt. For not only in the testimony of two nations, but in the testimony of three, is it shown that God's order is for man to lay his lines in monogamous marriage, the only marriage God ever authorized or promised to bless.

Yet our Utah friends would persuade us that this is the God who gave the law appearing in their Doctrine and Covenants 132, seeking to authorize polygamy and to justify men of old time in both polygamy and concubinage, the very acts herein justified having before been condemned by him as an abomination.

In the light of these facts, how, think you, stand those before God who are so rigid in the lesser things, but who have not only neglected but done violence to the weightier things of the law? How shall these appear who have excluded from their "*homes*" the lesser things of the law, and taken to their "*homes*"—for such could not be taken to the home,—a thing which God did not authorize, and which he has condemned in the strongest terms as a grosser crime? How shall they make answer who "strain at a gnat, and swallow a camel"?

J. F. GARVER.

CURRENT EVENTS

SECULAR AND RELIGIOUS

CHINESE REBELLION.—The press announces that twenty-five thousand Mongolians have organized and begun a march southward toward Peking. The government reports victory over the rebels in the south.

REPRESENTATIVES HOME.—Henry Morgenthau, United States ambassador to Turkey, is on his way home via the Balkans and Berlin. Henry Van Dyke, United States minister to Holland, is at home for a short rest.

FORD PEACE EXPEDITION.—The Ford peace tribunal has established headquarters at the Grand Hotel, Stockholm. Sixty-seven members of the expedition landed at New York December 29. Mr. Ford expresses himself as satisfied with the results of the expedition.

DISASTROUS FLOODS.—Floods have occurred in territory east of the Mississippi, as a consequence of which the water has raised in the Mississippi, resulting in property damage amounting to hundreds of thousands of dollars and the loss of eleven lives in Arkansas. Sixteen have also been drowned by flood waters of the Arkansas River.

CANADIAN BUILDING BURNS.—The Canadian parliament building at Ottawa was threatened with destruction by fire on the 3d. Several persons were overcome by smoke, and some were severely burned. All escaped, however. The Montreal fire brigade was called out to assist in subduing the flames. Rumor and one arrest suggest the suspicion of incendiarism.

WILSON AND PREPAREDNESS.—President Wilson was received enthusiastically throughout his central western preparedness trip, and was listened to attentively by large audiences. Closing his campaign at Saint Louis the 3d, the President is reported as having said:

There is no other navy in the world that has to cover so great an area, an area of defense, as the American navy, and it ought, in my judgment, to be incomparably the greatest navy in the world.

HATTERS REIMBURSED.—Contributions by members of the American Federation of Labor to reimburse Danbury hatters who have lost their homes under a judgment awarded D. E. Loewe & Company, and secured under the Sherman antitrust law, are announced as reaching \$350,000 to \$400,000. The judgment awarded Loewe & Company under the plea of boycotting was \$252,000.

LANE ON GASOLINE.—Secretary Lane reported to the Senate on the 3d that the increase in price of gasoline is due in part to greatly increased consumption, and to increased exportation. The demand for gasoline in 1915 was, he said, twenty-five per cent higher than in 1914, and he predicted that it would

be twenty-five per cent higher in 1916 than in 1915. Exports for 1914 had exceeded those of 1913 by 500,000 barrels, and exports for 1915 those of 1914 by 1,500,000 barrels.

DENY EXCLUSION.—The United Mine Workers of America in convention at Indianapolis, Indiana, December 31, defeated a resolution to amend their constitution so as to exclude national guardsmen and state constabulary from membership in that body. While the organization objects to the use of the militia in breaking strikes, it was thought that exclusion would be in violation of law and contrary to public policy. This convention strongly indorsed the fight against national preparedness.

PHILIPPINE INDEPENDENCE.—On the 2d, Vice President Marshall casting the deciding vote, the Philippine independence bill was amended in the Senate by providing absolute independence for the islands in from two to four years, unless the President be in doubt as to "the stability or efficiency of the proposed government," in which instance he might prolong the period until Congress could "further consider the situation." On the 4th the amended bill passed the Senate by a vote of fifty-two to twenty-four.

"LUSITANIA" CASE.—Negotiations for final settlement in the *Lusitania* case are understood as having adjusted matters except on the point of disavowal. The United States Government is reported as having contended that Germany should declare the act illegal. A tentative German note is being considered by the Washington authorities, declaring the sinking of the liner an act of reprisal, and the killing of Americans unintentional, because reprisals should not be applied to neutrals. This note also expresses regret, assumes liability, and offers indemnity.

MEXICAN AFFAIRS.—The capture of Agumendo, most prominent revolutionist since the collapse of the Villa cause, has been announced by the Carranza embassy at Washington. Bandits have overcome a Carranza garrison about one hundred miles south of El Paso, Texas, cut the railroad and torn down the telephone lines, severing communications with El Paso. Rebels have also defeated Carranza forces in the oil regions west of Tampico. Villa is reported first at one place and then at another. Latest announcement is that he was surrounded by Carranza forces while heading for the international border, but had thus far eluded them.

CHURCH MEMBERSHIP.—The Federal Council of Churches announced figures on January 30 giving church membership in the United States for 1915 as follows: Baptists, North, 1,252,633; Baptists, South, 2,705,121; Catholics, Eastern Orthodox, 467,500; Catholics, Roman, 14,049,068; Congregationalists, 771,362; Disciples of Christ, 1,363,100; Evangelicals, 205,255; Friends (Quakers), 120,712;

Lutherans, 2,434,186; Methodists, North, 3,657,594; Methodists, Protestants, 210,110; Methodists, South, 2,072,035; Presbyterians, North, 1,434,400; Presbyterians, United, 153,651; Presbyterians, South, 332,339; Protestant Episcopal, 1,040,896; Reformed in America, 126,847; Reformed in United States, 320,459; Unitarians, 70,542; United Brethren, 360,387; Universalists, 55,000.

EUROPEAN WAR.—In the west, north of Arras, the Germans have made the largest gains realized for some time. Heavy losses are said to have attended this movement, which has covered several days. The Austrians have met with success over the Italians west of Goritz. Serbian and Montenegrin troops are concentrating at Avlona, Albania, to join the Italian contingent there, which it is said has been enlarged by the addition of 20,000 more Italian troops. The Russians continue to press their advantage in the Caucasus and in Persia, where they still report gains. A Russian army is said to be approaching the headwaters of the Tigris, threatening Bagdad from the north, and looking to the relief of the British at Kut El Amara. The British and French report gains in Kamerun, the German West African colony. The most sensational event in the warfare on the sea for some time is the capture by a German raider of some kind, off the Canary Islands, January 15, of the British south African liner, *Appam*, which was brought into Hampton Roads on the morning of the 1st, by a German prize crew from the raider. The German raider had sunk seven allied vessels. Under orders of the United States Government, on the 3d, the crew of the *Appam* of 115, the 114 *Appam* passengers, and 136 British seamen, survivors of vessels sunk, were removed from the *Appam*, leaving on board the German prize crew of 21, and 20 German civilians, including 3 women, being transported on the *Appam* from South Africa to detention camps in England. The United States Government is under the necessity of determining what disposition should be made of the *Appam*, under the contending claims of Germany and Great Britain. Airships have been unusually active of late in various parts. In a German air raid on Paris, December 29, 24 were killed and 27 injured. In British rural districts on the night of January 1, 54 were killed and 26 injured by a German Zeppelin raid. A British coasting collier has been sunk at sea with 13 of her crew of 16 by a German Zeppelin. The allies seem to be gaining favor with the Rumanians. The larger portion of the Rumanian army is concentrated along the Bulgarian and Hungarian frontiers.

Let us have faith that right makes might; and in that faith let us dare to do our duty as we understand it.—Abraham Lincoln.

Original Articles

REFLECTIONS--NUMBER 6

BY W. E. PEAK

THE TWO PRESIDENTS

There are, in the church, two priesthoods; namely: the Melchisedec, and the Aaronic, including the Levitical priesthood.—Doctrine and Covenants 104: 1.

There is a president for each priesthood.

PRESIDENT MELCHISEDEC PRIESTHOOD

Wherefore it must needs be that one be appointed, of the high priesthood, to preside over the priesthood; and he shall be called president of the high priesthood of the church, or, in other words, the presiding high priest over the high priesthood of the church.—Doctrine and Covenants 104: 31.

And again, the duty of the president of the office of the high priesthood is to preside over the whole church.—Ibid., 104: 42.

It is the duty of the president of the church "to set in order all the affairs of this church and kingdom" (Doctrine and Covenants 87: 5).

The burden of the care of the church is laid on him who is called to preside over the high priesthood of the church, and on those who are called to be his counselors.—Doctrine and Covenants 122: 2.

The burden that the Presidency is to carry includes all that pertains to the work of the missionary and local departments. They are "to set in order" all that pertains to the church.

There are also two "traveling presiding councils," or quorums, (Doctrine and Covenants 120: 4), and each one is "equal in authority and power to the three presidents" (Doctrine and Covenants 104: 11) that form the Presidency of the church.

These two quorums are the Twelve and Seventy (Doctrine and Covenants 123: 13). Both of them are "traveling *presiding* councils." Not "presiding councils" over local organizations, but of the whole church.

They are to assist the Presidency when needed and can act for them when appointed.

Either quorum can preside over the whole church when conditions require.

Should the "First Presidency" of the church (which indicates that there is more than one presidency) be removed, the second "presiding council" (the Twelve) would become the Presidency of the church. And should the Twelve be removed the third "presiding council" (the Seventy) would become the "Presidency of the church" (Doctrine and Covenants 122: 10).

The work of these three quorums is quite similar. The First Presidency is "to set in order all the affairs of this church" (Doctrine and Covenants 87: 5). The Quorum of Twelve is "to build up the church and regulate all the affairs of the same, in all na-

tions" (Doctrine and Covenants 104: 12). The Quorum of Seventy is to work "in building up the church, and regulating all the affairs of the same, in all nations" (Doctrine and Covenants 104: 13).

The same work is required of each quorum, although it is described by different words.

There is system in the arrangement. The Twelve are to labor under the direction of the First Presidency, and the Seventy under the direction of the Twelve. This places the Seventy primarily under the First Presidency through the Twelve.

The First Presidency are to send the Twelve "to unlock the door of the kingdom in all places where" the First Presidency "cannot come" (Doctrine and Covenants 105: 7). This shows that they are to represent the Presidency, when authorized to do so; and they are only to do this in the absence of the Presidency, where they cannot come.

"Wherefore, whithersoever they (the First Presidency) shall send you (the Twelve) go ye, and I will be with you." The Twelve are not only to be sent to their particular fields of labor by the Presidency, but they are "to build up the church and regulate all the affairs of the same," "under the direction of the Presidency" (Doctrine and Covenants 104: 12).

The Twelve are to send the Seventy to do the same work under their direction (Doctrine and Covenants 105: 8; 104: 13).

When these two quorums are doing the work of their calling, they will be in charge of the missions in which they are laboring. But neither of these three presiding quorums which constitute the complete presidency of the church, can do the work of their calling without being authorized by the church (Doctrine and Covenants 120: 5; 104: 11). Even the First Presidency cannot so much as preside over a conference only "by the voice of it" (Doctrine and Covenants 27: 4).

This illustrates the democracy of the church and shows us the rights of the members. The Lord calls men to these offices and the church sets them apart for this work by ordination, and they are permitted or authorized to proceed, according to their ordination, by the vote of the church. When the majority of the members say "Stop," they stop, and when a majority say "Proceed," they can go on.

The law forever prevents priestcraft or official tyranny. The people are supreme. The ensign of the church stands for liberty. Long may she wave majestically, and woe be to the man who tries to trail her in the dust.

The Presidency, authorized by the church to proceed according to their calling, appoint each one of the Twelve in charge of that particular portion of the church that wisdom directs. This apostle thus appointed, represents the Presidency and can proceed "to build up the church, and regulate all the

affairs of the same" in his mission, as the Presidency would do if present, if this appointment is sanctioned by the vote of the church, as the following shows:

He that heareth him that is sent heareth the Lord who sent him, if he be called of God and be sent by the voice of the church.—Doctrine and Covenants 120: 5.

If the Presidency see fit to take personal charge of any portion of the church without having one of the Twelve or Seventy in charge, they can do so, as the following indicates:

Therefore, see to it that ye [the Twelve] trouble not yourselves concerning the affairs of my church in this place [Kirtland Stake], saith the Lord.—Doctrine and Covenants 105: 11.

When for sufficient reasons it is not wise to appoint one of the Twelve in charge of a mission, the Presidency has the right to leave him to labor without the responsibility of being in charge.

The twelve, when authorized to proceed by the church according to his calling, appoints the seventy under him in charge of the particular portion of his field that wisdom directs. Whether this should be done by the one in charge of that field, or by the Twelve as a quorum is a question. The Presidency as a quorum appoints the Twelve to their several missions, and there are many reasons for believing that the Twelve as a quorum should appoint the seventies in charge of the several fields, instead of leaving it for each one to do separately. Yet all this should be under the general supervision of the First Presidency.

There may be reasons why a certain seventy should not be appointed in charge at times, and it may be wise for a portion of the twelve's mission to be left under his personal charge or direction, but when a competent seventy can be had, he should be in charge under the twelve.

When the stakes are included in the missions of the twelve, a competent seventy should by all means be in charge. The seventy could devote his whole time to the stake, while the twelve can give but little attention to it.

All wisdom is not found in any one quorum. Each man is entitled to the direction of the Spirit, so he will know what the Lord requires of him (Doctrine and Covenants 1: 4). If one of the three presiding, regulating quorums should make a mistake, the church or member is protected by right of appeal to the "general assembly of the several quorums which constitute the *spiritual* authorities of the church" (Doctrine and Covenants 104: 11). These quorums are the Presidency, Twelve and Seventy" (Doctrine and Covenants 126: 10).

Therefore it is proper and absolutely necessary for the appointing powers to consult those who are to be appointed before the appointments are made.

These appointments should be permanent, and no change should be made unless absolutely necessary, and this by the consent of the Seventy or with the concurrence of the First Presidency. Many mistakes have been made by not doing this, which has resulted in injury to the men appointed to unsuitable fields, and in loss to the church.

THE SECOND PRESIDENT

The second priesthood is called the priesthood of Aaron. . . . The bishopric is the presidency of this priesthood and holds the keys or authority of the same.—Doctrine and Covenants 104: 8.

But a literal descendant of Aaron has a legal right to the presidency of this priesthood, to the keys of this ministry, to act in the office of bishop independently, without counselors, except in a case where a president of the high priesthood after the order of Melchisedec is tried.—Doctrine and Covenants 104: 34.

As the president of the Melchisedec priesthood has "the burden of the care of the church" (Doctrine and Covenants 122: 2), great responsibility is placed on him, and it becomes necessary for the church to give him much authority "in administering spiritual things" (Doctrine and Covenants 104: 5). So it is with the president of the Aaronic priesthood. It is necessary for the church to give the Bishop much authority "in administering all temporal things," to "do the business of the church" (Doctrine and Covenants 104: 32).

The president of the church is "to set in order all the affairs of the church," which places the watch-care of the temporal things under his jurisdiction; yet the Bishop is not to labor under his direction as the Quorum of Twelve does.

The First Presidency works with the Bishop (Doctrine and Covenants 48: 2) and are "the proper counselors," to him "in spiritual and temporal things" (Doctrine and Covenants 128: 9); yet they cannot dictate to him, or control his policies. He is not under the control or jurisdiction of any officer or quorum (Doctrine and Covenants 122: 6). He is only amenable to the "joint council" (the general assembly, Doctrine and Covenants 126: 6) of the Presidency, Twelve, and Seventy. When this council speaks the Bishop must obey.

The Quorum of Twelve and all other quorums should watch the procedure of the Bishop and "should it become apparent to the quorum that there was abuse in the administration of the temporal affairs of the church, they shall at once make such inquiry and examination through the proper officers of the church as will correct the evil and save the church from injury" (Doctrine and Covenants 122: 5).

The Twelve have not the authority to "correct the evil," they find in the Bishop's policies or work. Neither can they even make an examination. All they can do is to proceed to have this examination made through the proper officers.

The Presidency, whose duty is to set in order all the affairs of the church, should be informed that something is out of order in the Bishop's office; and the Presidency should call the joint council of the Presidency, Twelve and Seventy, and make the necessary examination, and their action and determination should govern.

The control that the Bishop has of the finances of the church gives him great power, it is true; but the church is sufficiently safeguarded by these three quorums, the special interest of which makes it absolutely necessary for the finances to be properly and wisely administered.

So we can truly say, "The law of the Lord is perfect."

(To be continued.)

* * * * *

A NEW YEAR'S REVERIE--PART 2

J. W. RUSHTON

A CHANGE OF OUTLOOK

Not only has this truth been used in science and philosophy, but it has had very important place in the most impressive fiction and drama of our day; and we cannot but feel that we are upon the eve of a great change in our outlook upon life when we see this light dawning upon the universal consciousness of the race.

We mention but briefly, Dickens's *A Tale of Two Cities*; Victor Hugo's *Les Miserables*; and all of W. J. Locke's works which we have been privileged to read, and take an extract from *The Beloved Vagabond* to show what we mean. On page 220 of this book, Paragot, a Bohemian artist living in London, who had picked up a London waif and in his careless way had provided for him and taught him his knowledge of art, speaks one day to Articot as follows:

I am proud of you because I made you; you are proof that I haven't spent all my life in absorbing absinthe, and omitting to decorate Europe with palaces. Instead of bricks and mortar I have worked in soul-stuff and my masterpiece is an artist,—and a great artist by the Lord God, if you will keep the "great and sorrowful gift" pure and undefiled as a good woman does her chastity.

You must help me in my work my son. Let me be able to point to you as the one man in the world who does not prostitute his art for money or reputation, who sees God beneath a leper's skin and proclaims him bravely, who reveals the magical beauty of humanity and compels the fool, and the knave, and the man with a muckrake and the harlot to see it; and send them away with hope in their hearts, and faith in the destiny of the race and charity to one another,—let me see this my son, and by heaven! I shall have done more with my life than to build a temple made with hands—and I shall have justified my existence.

In *The Passing of the Third Floor Back*, Jerome K.

Jerome shows us the miracle worked by a big, generous soul in reaction upon a group of miserable, petty and mean London boarders. No one can watch the portrayal of this splendid character by Sir Johnstone Forbes Robertson without sensing the divine power which is the soul's ultimate value demonstrated in the regeneration of these men and women—a literal transvaluation of values.

AS STATED OF OLD

The same truth is expressed in Paul's saying to the Thessalonians: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

Again, by Daniel, "They that turn many to righteousness, [shall shine] as the stars of the firmament."

And in the two instances where Jesus discussed the ethic of divine judgment he declines to recognize those whose claim is but a personal acknowledgment of himself and the performance of Christian exploits which had no other commendation than individualistic benefits, either directly or ulteriorly.

But our acceptance by God is shown to depend upon our Christian enthusiasm being directed in helpful sympathy to the alleviation of another's sorrows and the supplying of another's needs. In other words, the sum total of the individual life upon others will prove our worthiness to consort with God in eternity. In this we see "that Jesus Christ turned virtue from passive abstinence, from wrong to active beneficence."

Or as James shows it in his epistolary letter, religion is inward purity, self-control and sympathy.

THE SUM TOTAL OF RESULTS

The question of supreme concern as we stand with our backs to the years which have gone, and look into the future so pregnant with destiny is this: What is the effect produced in the experience of others, because of our personal attitude, service or program?

If our life as a person, or minister, or as a church, is lived upon individualistic lines, it is doomed to condemnation, whether that life is good or bad in the accepted sense of these terms. For ultimately goodness and badness as terms of soul value must be applied to the sum total of results made concrete in the lives of others. After all, this is the way we are measuring things and persons commercially and professionally: A good lawyer is one who secures justice to his client; a good doctor is one who can restore his patient to health; a good minister is one who can bring the soul of his parishioner into contact with God and arouse his congregation to the actualization of the kingdom of God.

GLORIFICATION

This is also the meaning of our Lord's evaluation of himself according to John's account: "The hour is come, that the Son of Man should be glorified."

Observe the process of glorification:

Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.—Jesus.

If we may take liberties with the text, let us paraphrase a little: If a grain of wheat, no matter how good and pure in quality it may be, is alone, it has not died. There being no death of the self-interest of the individual life, there is no vitalizing glory of its resurrected multiplicity.

Dick Heldar, the artist in Kipling's *The Light That Failed*, who went blind under such tragic circumstances, said to the heartless Maisie upon whom he poured out the wealth of his soul's passion: "If we make light of our work by using it for our own ends, our work will make light of us, and we are the weaker, we shall suffer."

Will it be too startling to say now: "No one is worthy of heaven who is not willing to spend himself to the pouring out of blood,—and, if need be, go to hell for another's sake"?

NEGLECTING THE MORAL ASPECT

To speak of developing Christian grace and virtue on a purely mechanistic basis, or by slavish adherence to a textual or ritualistic program, as though divine character was a similar process to producing a chemical combination, or a biscuit, or a new recipe for making a cup of coffee; that by punctiliously observing ecclesiastical rites and General Conference resolutions of a positive and negative character, such a stilted and automatic jerking along the highway of holiness will pass for the living presence of "Christ in you the hope of glory," is too cheap.

Paul labored and prayed for the Galatian saints to the end "that Christ may be formed in you."

Equally suggestive of disappointment is the disposition which is almost an obsession with some people: to advertise that the second advent is going to take place something like the next item on the program in a show; that God's great and epochal evolutions are working like running trains, according to a schedule or table.

We do not deny the interest there is in a chronological analysis of divine eschatology, but to cultivate a taste for this thing to the neglect of the moral aspect of this question is a grave danger.

THE GARDEN OF THE PRESENT

A casual glance at our accepted scriptures will show how woefully disappointed the generations have been in the past who based their calculations of God's movements upon chronology alone; and we

may affirm in the light of these experiences that a church which has its eyes glued upon such a program is in danger of developing an abnormal appetite for novelties and for changes which inevitably lead to incompetency in appreciating the splendid provinces of present opportunity from out of which all the future must grow.

If we do not sense eternity in the "to-day," "to-morrow" can never reveal it; for to-day is the concentrated essence of all the "yesterdays"; and is the germ of the to-morrows—to-day is eternity.

A person looking for heaven among the astral constellations and galaxies, and who cannot see God in the earth, will be looking into the future for those dramatic events which are largely imaginative, to presage the establishment of Zion and the coming glory. And while contrasting events with schedules in pathetic eagerness, the garden of the present is overrun with noxious weeds, the walls are dilapidated, and we shall likely be awakened to find ourselves classified by the wise man who said, "A fool's eyes are in the ends of the earth."

NECESSITY OF A PROGRAM

As a church we have categorically announced that "Faith is the moving principle of all action." This is good; but what does it mean?

"Faith is the reasonable inference from accepted truth"; and implies the necessity of a program of life.

The gospel has been given in order that man might be acquainted with God—his thoughts, ways and purposes. Further, that man might cultivate in himself the same thoughts, ways and purposes, so that he will thereby become like God, this being preparatory for his eternal companionship with the divine in his home to which he has invited man. We believe that such consummation will be on the earth; others believe that it will be in heaven. The geographical point is immaterial.

As known truths we can allege that God's character is described to the best of our capacity to understand in the two words *truth* and *love*. Further, that God cannot be at home with us, nor we at home with him, unless he either becomes like us or we become like him. The first is impossible, the second is the hope of the gospel.

What is a reasonable inference from these accepted truths?

Either that God cannot come to earth until we are so like him that we want him more than we want anything or anyone else; and in the language of Saint Augustine, "we are restless until we rest in him"; or that if he should come, we would have to leave, for it is sheer stupidity to say we are like him.

Herein lies our program: First, to cultivate God's thoughts, emulate his methods, and consecrate ourselves to his purposes.

Second, when this preparation has been completed we should inoculate society to the utmost capacity of our influence with the qualities of the same character by not doing anything which we know is out of harmony with God, nor tolerating the doing by others of that thing.

THE TABERNACLE OF GOD

We reiterate what has been written before, "God waits for us and not we for him."

It is suggestive of deep heart-searching that those who speak so much concerning the second coming of Christ and its imminence specialize upon "the signs of wickedness among the nations," and not upon the increasing holiness of the Saints.

If the schedule is only sustained on the negative side and not its positive, surely there is something to the credit of the wicked nations, viz, punctuality. But what of ourselves?

The Bible speaks of the prelude to the second advent in terms of blood, fire and vapor of smoke; but that is not all: there must be the development of a people of whom it is said, "Behold the tabernacle of God is with men." Surely we cannot overlook the fact that besides the baptism of the fires of death and destruction, there must also be the baptism of divine glory.

Not a few have been worrying over the Temple Lot and the erection of an imposing edifice upon which the glory of God shall rest by night and day. It may be heretical, but we will take the risk of saying that this is not primarily a matter of much importance.

If the glory of God shall rest upon any work of man it is an unmistakable evidence that he approves that work, with all that such work symbolizes, i. e., motives, desires, methods, means, and hands.

Unless the temper and spirit of the people engaging in such work for presentation to the Almighty as well as the methods and means employed, and altogether the effect harmonizes with the highest and holiest ideals of God, his glory could not rest upon it. Again we feel convinced that the "hurry up or we shall be too late" disposition which is influencing some is not of the most useful and moral quality we could have. Chronology, theology and materials have a place no doubt, but the value of the work will consist in the moral and spiritual worth which goes with it, as well as the ends to which it shall be devoted.

LOOKING INTO THE FUTURE

Looking into the new year and examining our hearts in the light of these reveries, can we say of our work and its results with Paul, "Now is our salvation nearer than when we believed"?

Individually that salvation consists of the development of consonance between our personality, includ-

ing the affective, cognitive and conative functions (feelings, reason and will power), with the love, reason and will of God; then the diffusion of the quality of consonance which is held possessively and inwardly, until it reaches the utmost circumference of our personal influence.

The decrease of social dissonance with God and the corresponding increase of socialized consonance with him will be the measure of our value as individuals and as a church.

Instead of looking for Christ to impose himself upon the world from without in order that Zion may be realized, Christ must be first in the hearts of men, and his externalization in the communal life of the people will be the natural transmutation of the abstract vision of all peoples and times into the concrete fact of social experience. To give the matter a clothing in the language of physics; Zion is the actual fact of Christosphericity which will depend upon the reality of the Christocentricity of the individual.

O may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence:
In pulses stirred to generosity, live
In deeds of daring rectitude, in scorn
For miserable aims that end in self,
In thoughts sublime that pierce the night like stars
And with their mild persistence urge man's search
To vaster issues.
This is life to come,
Which martyred men have made more glorious
For us who strive to follow. May I reach
That perfect heaven, be to other souls
The cup of strength in some great agony,
Enkindle generous ardor, feed pure love,
Beget the smiles that have no cruelty—
Be the sweet presence of a good diffused
And in diffusion ever more intense.
So shall I join the choir invisible
Whose music is the gladness of the world.

—George Eliot.

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BANCROFT REVIEWED

THE BOOK OF MORMON SUSTAINED

An article in a recent issue of the HERALD, by Brother Prettyman, contained a quotation from Bancroft's Native Races of Pacific States (1882 edition, as given in Parsons' Text Book), which again calls attention to the value of a set of books that we are fortunate enough to number among our private collection. It is the first (1874-76) edition of The Native Races of Pacific States, by Hubert Howe Bancroft, in five large, sheepskin volumes, containing in all over four thousand pages. This edition is said to be a very rare print, and was held at a fancy price.

Believing that a more intimate acquaintance with a work that is quoted so often by the ministry, and

which is the most complete and authentic ever written on the subject, will prove interesting and instructive to the readers of the HERALD, I offer the following review of the author's preface to the 1874 edition of *The Native Races of Pacific States*, also the quotation referred to above.

Describing the vast territory covered by his work, Mr. Bancroft says:

To the immense territory bordering on the western ocean from Alaska to Darien, and including the whole of Mexico and Central America, I give arbitrarily, for want of a better, the name Pacific States. Stretching almost from pole to equator, and embracing within its limits nearly one tenth of the earth's surface, the last western land offers to lovers of knowledge a new and enticing field.

This not only reveals the scope of his work, but the fact that at that late date, 1874, forty-four years after the publication of the *Book of Mormon*, American antiquities offered a "new and enticing field."

The author says:

To some it may be interesting to know the nature and extent of my resources for writing so important a series of works. The books and manuscripts necessary for the task existed in no library in the world; hence, in 1859 I commenced collecting material relative to the Pacific States.

And as further proof that a knowledge of the ancient inhabitants of America was altogether beyond the physical reach of either an unlearned youth, or a broken down, illiterate clergyman, the historian continues:

After securing everything within my reach in America, I twice visited Europe, spending about two years in thorough research in England and the chief cities of the Continent. Having exhausted every available resource, I was obliged to content myself with lying in wait for opportunities. Not long afterwards, and at a time when the prospect of materially adding to my collection seemed anything but hopeful, the *Biblioteca Imperial de Mejico*, of the unfortunate Maximilian, collected during a period of forty years by Don Jose Andrade, literature and publisher of the city of Mexico, was thrown upon the European markets and furnished me about three thousand volumes.

In 1869, having accumulated some sixteen thousand books, manuscripts, and pamphlets, besides maps and cumbersome files of Pacific coast journals, I determined to go to work.

We are told that before the completion of the work the collection increased to sixty thousand volumes. Here was assembled all the "wisdom of the wise." "But," said Mr. Bancroft, "I soon found that, like Tantalus, while up to my neck in water, I was dying of thirst."

How wonderful the inspiration of Isaiah! "It shall even be . . . as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite" (Isaiah 29: 8).

"The facts which I required," complained Bancroft, "were so copiously diluted with trash, that to follow different subjects through this trackless sea of erudition, in the exhaustive manner I had pro-

posed, with but one lifetime to devote to the work, was simply impracticable."

In accounting for the *Book of Mormon* in any other way than that of inspiration, we are forced to believe a greater miracle—that a mere youth, in the back woods of New York, away back in 1827, knew more about the ancient people of America than the great American historian with sixty thousand volumes and many able assistants could possibly learn in a natural lifetime!

The author proceeds to relate the manner of his escape from the "water" before choking to death or dying of old age:

After many consultations and not a few partial failures, a system of indexing the subject matter of the whole library was devised, sufficiently general to be practicable, and sufficiently particular to direct me immediately to all my authorities on any given point. The system, on trial, stands the test, and the index, when complete as it already is for the twelve hundred authors quoted in this work, will more than double the practical value of the library.

Again:

The labor involved in the preparation of these volumes will be appreciated by few. That expended on the first volume alone, with all material before me, is more than equivalent to the well-directed effort of one person for ten years. In the work of selecting, sifting, and arranging my subject matter I have called in a large corps of assistants. . . .

Thus we see how difficult the task, even at that late date. To assemble and select the material necessary for anything like an intelligent and authentic work on American archaeology required the resources and wisdom of one with no less ability, resolution, and courage, than Hubert Howe Bancroft. And to show that the task was almost impossible of accomplishment in the short time allotted to man on the earth, he said:

Mine is the labor of the artisan rather than that of the artist, a forging of weapons for abler hands to wield, a producing of raw materials for skilled mechanics to weave and color at will; yet, in the undertaking to bring to light from sources innumerable essential facts, which, from the very shortness of life if from no other cause, must otherwise be left out in the physical and social generalizations which occupy the ablest minds, I feel that I engage in no idle pastime.

With reference to population and civilization, the historian says:

Aboriginally, for a savage wilderness, there was here a dense population; particularly south of the thirtieth parallel, and along the border of the ocean north of that line. Before the advent of Europeans, this domain counted its aborigines by millions; ranked among its people every phase of primitive humanity, from the reptile eating cave-dwellers of the Great Basin, to the Aztec and Maya-Quiche civilization of the southern table-lands,—a civilization, if we may credit Doctor Draper, "that might have instructed Europe," a culture wantonly crushed by Spain, who therein "destroyed races more civilized than herself." Not all savages, yet all of a common stock "differing among themselves in minor

particulars only, and bearing a general resemblance to the nations of eastern and southern America; differing again, the whole, in character and cast of features from every other people of the world, we have here presented hundreds of nations and tongues, with thousands of beliefs and customs, wonderfully dissimilar for so segregated a humanity, yet wonderfully alike for the inhabitants of a land that comprises within its limits every phase of climate on the globe.

To us this is a wonderful testimony in favor of the divinity of the Book of Mormon. And to show that by divine inspiration men sometimes take short cuts to truths, which may, in time, be laboriously worked out by others, the Book of Mormon contained all of these facts over forty years before Bancroft discovered them.

In Isaiah 29:5 we read:

Moreover the multitude of thy strangers shall be like small dust, and the multitudes of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly.

The following account of the sudden disappearance of the American aborigines is but an involuntary comment on the exact fulfillment of this scripture.

At the touch of European civilization, whether Latin or Teutonic, these nations vanished; and their unwritten [?] history, reaching back for thousands of ages, ended. All this time they had been coming and going, nations swallowing up nations, annihilating and being annihilated, amidst human convulsions and struggling civilizations. Their strange destiny fulfilled, *in an instant they disappear*; and all we have of them, besides their material relics, is the glance caught in their hasty flight, which gives us a few customs and traditions and a little mythological history.

Is there a Book of Mormon student in the world who could, with but a single stroke, paint a more vivid picture of the terrible political upheavals and consequent destruction of the Jaredite nations, or the bitter contests of the Nephites and Lamanites, which ended only with the complete annihilation of the former?

For all of Mr. Bancroft's accumulation of knowledge, for all of his expenditure of time and means; for all of his painstaking research, he was rewarded with but a "glance caught in their hasty flight"! Just a few "material relics," just a few "customs and traditions," just a little "mythological history,"—just a little! Yet enough to fulfill the Scriptures in this particular and add another witness to the divine authenticity of the latter-day message.

The following quotation, I believe, will serve Brother Prettyman's purpose more fully than the one from the 1882 edition:

"The following are names of rancherios of tame Indians or Neophytes in the Sacramento Valley." The author then gives a half dozen unpronounceable names, and continues: "Rancherios of wild Indians or Gentiles are": More names are followed by his authority for the statement which he gives as "*Indian Tribes of the Sacramento Valley, M. S.*"

Again: "Tame Indians or Neophytes: . . . Wild Indians or Gentiles: . . . *Sutters Estimate of Indian Population, 1847, M. S.*" (The Native Races of Pacific States, vol. 1, p. 450, 1874 edition.)

While the spelling differs in the above quotations, yet the name is evidently the same, and in each case signifies "tame Indians."

We not only have here the same name that is given in the Book of Mormon, but two names, each having its peculiarly identical significance.

SAMUEL WOOD.

* * * * *

SUCCESSION OF THE APOSTLES

The original twelve were: Simon Peter, Andrew his brother, James the son of Zebedee, John his brother, Philip and Bartholomew, Thomas, Matthew the publican, James the son of Alphaeus, Libbanus whose surname was Thaddeus, Simon the Canaanite and Judas Iscariot (see Matthew 10).

As a church we claim that the apostolic office was perpetual, so long as the church existed,—that the means for its perpetuation was provided is evident from Acts 1:23. Matthias was chosen to succeed Judas, the choice being made after fasting and prayer and vote of the apostles. In Acts 13:1-3 Barnabas and Saul were appointed by the voice of the Holy Ghost; Galatians 1:18, 19, James the Lord's brother; 1 Thessalonians 1:1, Paul and Silvanus and Timotheus. There are also other references which indicate successors; but a few positive instances are better than a larger array, with some uncertainties.

We are not alone in the claims for literal succession, and also that the number of communicants is immaterial.

The Episcopal Church, in *Church Identified*, by W. D. Wilson, and furnished me by the Right Reverend Joseph H. Johnson, Bishop of the Diocese of Los Angeles and Santa Barbara, says:

But the relative numbers is not very important. It is always held that the identity of a society depends upon its officers and recognized authorities. This point was clearly established in the famous case of the Presbyterian Church of York, Pennsylvania. The court in that case held the Old School to be the Presbyterian Church, on the ground that "a popular body is known only by its government or its head," and awarded to them the name, the funds, and the property, not because the New School were taught to be anything but Presbyterians, but because the recognized head and government of the church remained with the Old School, or rather the Old School remained with the recognized government, and the New School were declared seceders and their church a new one.—Pages 8, 9.

The Catholic Church also claims succession from the apostles and of their liturgy as well:

But of all the proofs in favor of the apostolic origin of the mass, the most striking is found in the liturgies of the church. The liturgy is the established ritual of the church. It is the collection of the authorized prayers of

divine worship. These prayers are fixed and immovable. Among others we have the Liturgy of Jerusalem, ascribed to the Apostle James; the Liturgy of Alexandria attributed to Saint Mark the Evangelist; and the Liturgy of Rome, referred to Saint Peter.—Faith of our Fathers,

"We define," says the Council of Florence 1439, "that the Roman Pontiff is the successor of the blessed Peter, Prince of the Apostles and the true vicar of Christ."—Ibid., p. 125.

The true church must always teach the identical doctrines once delivered by the apostles, and that her ministers must derive their powers from the apostles by an uninterrupted succession, so consequently no church can claim to be the one whose doctrines differ from those of the apostles, or whose ministers are unable to trace their authority to an apostolic source.—Ibid., p. 38.

There is no just ground for denying to the apostolic teachers of the nineteenth century in which we live a prerogative clearly possessed by those of the first, especially as the divine word nowhere intimates that this unerring guidance was to die with the apostles.—Ibid., p. 63.

These premises would seem to be well laid and apparently worthy of the indorsement of any church, including our own. As a matter of fact we as a church could not consistently claim any less; the only difference being in the method by which the authority is traced to the apostolic source.

Accordingly we claim our position to be in harmony with the scripture (Revelation 12: 1-14): The beautiful woman robed with white, with the power and light of the sun, with the moon under her feet, and a crown of twelve stars on her head, bringing forth the priesthood and authority in the form of a man child, then flying into the wilderness of disorganization, becoming displaced by the woman of scarlet, the man child caught up unto God and to his throne; and at the end of the appointed time the woman or church coming forth out of the wilderness, as shown in Doctrine and Covenants 1, when men were "authorized" and "empowered" to "lay the foundations of this church and to bring it forth out of obscurity," the same being accomplished under the authority of the direct personal ministry of the authorities claimed by our contemporaries, Peter, James and John, who brought back the man child, priesthood, through which process the officers have been reestablished, deriving their powers from the apostles, teaching the identical doctrines once delivered by the apostles, together with the power of succession, so that this unerring guidance will not perish with the men first ordained to this power (Doctrine and Covenants 104: 30).

So we again have a full complement of officers, and claim the old original head and government, by which a society is known, including apostles.

I wish to credit to Brother R. S. Salyards of Lamoni, Iowa, the suggestion of using the claims of the denominations named in connection with the question of succession.

R. T. COOPER.

Of General Interest

TRAVELING RELIGIOUS EXHIBITS

Religious exhibits at the Panama-Pacific Exposition were such a success that their field of usefulness is to be extended by a wide itinerary. *The Christian World* recites rewards meted out to them, and plans for their extension, as follows:

The collective exhibits were awarded the Grand Prize. Besides this, there were awarded to the various church boards and religious organizations four gold medals, five silver medals, twenty-two bronze medals, and four honorable mentions. The collective exhibits are said to be the finest ever gathered together and exhibited in the history of the church.

So great has been the interest in these exhibits that a plan has been perfected whereby the entire exhibit displayed at the exposition, together with additional religious exhibits, may be shown in the larger cities throughout the country. It is the aim of the exhibit management to include in this great plan not only exhibits from every one of the thirty denominations constituting the Federal Council of the Church of Christ in America, but from great interdenominational religious and social-service agencies throughout the country.

While the cities in which the campaigns are to be held are not definitely contracted with, the following is a list of cities where exhibits are to be held: Seattle, Los Angeles, Des Moines, Dallas, Buffalo, Youngstown, Chautauqua, Birmingham, Indianapolis, Washington, Tacoma, Denver, Minneapolis, Houston, Cleveland, Pittsburgh, Bay View, Detroit, Richmond, Spokane, Omaha, Saint Paul, Atlanta, Toledo, Rochester, Newark, Grand Rapids, Providence, Portland, Kansas City, Milwaukee, Louisville, Columbus, Harrisburg, Albany, Hartford, Saint Louis. The exhibits campaign is to start in Seattle, Washington, January, 1916.

* * * * *

THE RABBIS' ANSWER TO HAECKEL

Admitting that Professor Ernst Haeckel may be a great biologist, Dr. Samuel Schulman, of the Temple Beth-El, finds him but "a poor philosopher" in his latest conclusions induced by the spectacle of the war. The great German monist avers that the present war has ended the "illusions" of the existence of a providential God of predestination, and of the immortality of the soul. Doctor Schulman replies rather tartly that the dean of the German scientific world "is a type of scientist that becomes a dogmatist on matters on which he can speak with no more authority than anyone else." He gave his views to a representative of the *New York Times* in these words:

God still lives, though men refuse to obey his law. There is no more difference about God and immortality in seeing a man die in battle than there is in seeing him snatched away by a microbe or carried away by an earthquake. The manner of a man's death has nothing to do with the divine plan for his destiny. It is very interesting to observe that an English statesman, Balfour, in his latest book, Theism and Humanism, comes to altogether different results. The fact is, were it not for the reality of God, the assumptions with which the scientists operate, uniformity of nature, etc., would have no basis. God and right and love and the value of the spirit are realities despite this war.

I will tell you what illusion this war has swept away—

the flattering unction to our soul which a materialistic science has dinned into our ears for the last fifty years, namely, that men become better and more civilized because of the mastery over nature which enables them to increase their material comforts. This war proves that the civilization of the head is but the smallest part of human culture, but that if brutal wars are ever to end, humanity's heart must be educated. Men must take seriously and everybody in their lives the faith in a God that wants them to love one another. It is Haeckel's gods that have been swept away by this war, and not the God of Judaism and Christianity.

Doctor Silverman, of the Temple Emanu-El, is more inclined to agree with Haeckel, after important reservations, than his confrere in faith. He declares that "so-called Christian ethics has gone bankrupt," adding:

Every war is of high relation to all true ethics. War and the doctrine of "Love thy neighbor as thyself" are inconsistent with each other. It is quite true that people who love their neighbors cannot make war upon one another, and certainly cannot carry on an inhumane war.

Professor Haeckel is quite right when he believes or intimates that those who are conducting this present war, or any war, are not really Christians, believers in God, or the doctrine of "Love one another." Anyone who believes in the highest doctrine of religion can never conduct offensive warfare.

When it comes, however, to the question of the denial of Providence and predestination or the existence of the Deity, or of immortality, then the question hinges on the definition of these terms. If by Providence Professor Haeckel means that God is forever interfering with human will, whether it be directed to good or evil ends; that predestination means that every human act, whim, or folly, cruelty, or torture has been ordained since the beginning of creation; that God is a great being who can control every minute act of individuals or nations; that immortality is a meeting again of human souls after death and the continuance of life after death similar to life we have here, then I agree with Professor Haeckel that war with all its inhumanity has shaken if not entirely destroyed, such a belief. But his definitions of God, Providence, predestination, and immortality are false. He sets up straw men in order to overthrow them. Like most other atheists, he creates a god whom he can destroy.

God is a force that has created, governs, and preserves the universe, and Providence under that conception of the Deity is merely the working out of the laws of nature to their natural end.

Providence, in other words, means the logical and consistent process of the elements and forces of the universe.

Predestination means a constitution, physical, mental, and moral, with which every being is equipped and the circumstances both physical and spiritual under which it is born.

Predestination is the track upon which the engine must run. If it runs off the track it destroys itself. But in the track it has freedom of motion. In other words, predestination is subject to improvement by the human will, while the very human will itself is conditioned by the limitation of its physical, spiritual, mental, and moral equipment, its inheritance and environment. We are governed by our predestination and by our free will. There is constantly in our life this interplay of fate and volition. Immortality means the perfect existence of the human soul, but does not undertake to declare under what conditions and under what processes the soul exists in another life.

From the standpoint of these definitions of God, Provi-

dence, predestination, and immortality, the war does not present such an intellectual difficulty as makes it impossible to accept the premises. Granting these premises, the war is a result of the hypocrisy of men who profess to believe in God, who profess to obey his law, and whose whole life belies their professions. Not religion is destroyed by the war, but our belief in certain men whose acts have proved their insincerity.

Rabbi Stephen S. Wise, of the Free Synagogue, sees Professor Haeckel's declaration as "the problem of multitudes of souls racked by the spiritual stress of the war," and he warns both church and churchmen against "sneering away the words of Haeckel, which embody the doubts and agonies of multitudes of hitherto believing souls."

One non-Jewish clergyman, Doctor W. T. Manning, of Trinity Church, New York, enters the field opened by Haeckel to speculate on the situation after the war:

It seems clear that the world will be a new place, and that the church will have the greatest opportunity she has ever yet known. It seems certain that out of this war will come a mighty impulse toward democracy. With all its horrors the struggle is making toward world-brotherhood.

—*The Literary Digest, January 15, 1916.*

* * * * *

A DRY CHRISTMAS

Here is a bid for sympathy that might find response in the hearts of the people if it did not bring to mind, this Christmas time, thousands of empty stockings of little kiddies whose daddies drink.

It is supposed to be a Christmas and New Year's greeting and it appears in *Our Side*, the Minneapolis liquor journal. We give excerpts from it:

Friends and readers, a Merry Christmas and a Happy New Year. . . . The last two years have been very bad and bitter ones. Nearly 100,000 retailers have been put out of business and some of them have had to ride the bumpers to get where they could get work. . . . Yet notwithstanding that, *Our Side* says to all, Merry Christmas. Let all entertain hopes for better times and a Happy New Year. . . .

In this supposed-to-be-joyous season let us resolve to do right—obey the laws—help the poor as much as we can, contribute to church and charity according to our means—remembering always that there are others worse off than we are, and that we are not altogether hoggish and parsimonious. Let the brewers be kind and considerate of the poor saloonists. Let the saloonists on the other hand work hard in hand with the brewers and wholesalers. As they say in the secret societies, "Let peace and harmony prevail."

It is indeed a gloomy situation in which the "poor saloonist" finds himself at the present time, but we ask *Our Side* to remember that the closing of those thousands of saloons which resulted in driving the hundred thousand saloonists to honest toil has been the means of bringing a Merry Christmas into more than one hundred thousand homes, where last year's Christmas was blighted with want and poverty because of alcohol. . . .—*The American Issue, December, 1915.*

Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS, LAMONI, IOWA

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Home and Child Welfare Department

MARCH READING.—PREPARATION FOR ADOLESCENCE

PARENTHOOD A PROFESSION

"Parenthood is a profession, perhaps the noblest profession. It is a life calling. It is a fine art; and it is based upon a genuine science. There is, therefore, a psychology of fatherhood and the rudiments of it every boy's father should know. We are coming to recognize that there is a psychology underlying every profession. . . . I believe psychology has a large contribution to make also to the profession of fatherhood."—George Walter Fiske.

"Underlying all this complex work of child-rearing lies a well-developed science, psychology, which ought to be required in an elementary form in all secondary school courses. Later, every prospective parent should be required to take a thorough course of training in the psychology of child development. Such training will, in my opinion, do more to save the boys and girls and the whole country, than any other discipline that can be offered. If the various women's clubs would devote one half the time they give to Shakespeare and Browning to the pursuit of a well-planned course in child psychology, the result in behalf of the growing generation would be well-nigh sensational."—W. A. McKeever, in *A Better Crop of Boys and Girls*.

In *Parents and Their Problems*, under the heading, "The usefulness of ideals," Mrs. Mary Harmon Weeks writes of the advantages of setting clearly before us the things we need to know and ought to recognize as aids in the training of children. We quote: "If such definite study of methods of child training were a prerequisite of child having, if such forming of clear and well-defined ideals as to results to be accomplished did nothing more than to establish the fact that most disobedience, untruthfulness, dishonesty and lack of self-control are due to the physical condition—food, health, sleeping rooms, personal relations in the home—which we provide for our children, to the examples we set for them, the temptations which we create for them, the opportunities for deceit and wrongdoing which we offer them, and to our usual failure to understand child nature, its means and methods, we shall have gone a long way on the road to better things."

RECOGNIZING THE VALUE OF SELF-CONTROL

Mrs. Weeks says further: "Almost every other good habit traces itself back to self-control, making its acquirement one of the essentials of success in the formation of others. Would not a study of the psychological processes involved in self-control, the physical and mental conditions that strengthen or modify the power of self-control, a clear recognition of one's own limitations in this direction, and

persistent efforts to overcome them, be a strong parental equipment for dealing with this difficult problem which confronts every father and mother at the birth of each child? And would not the mere recognition of self-control as a definite problem in child training, save us many a humiliating experience in which our own lack of self-control has rendered nugatory, strenuous but misguided efforts to make precept work without example. . . .

"Self-control stands in such close connection with obedience, each almost presupposing the other, that they can scarcely be separated in a statement as to their value. But it is safe to say that no parent can discharge his full duty to his children, who has not a clearly defined notion of the meaning, scope and value of self-control as a determining factor in a successful life, and some understanding of the slow, steady, persistent efforts necessary to establish it."

Of this important principle Miss Emma Virginia Fish says: "As I study the children and young people around me, I am becoming convinced that the underlying weakness in their training, especially of the boys, is lack of self-control. Self-control in eating, in playing, in exhibitions of temper is rarely taught to the little children. Consequently, when the overwhelming impulses of adolescence arrive, the will lets go and the youths fall an easy prey to temptations. Why are not the boys taught that self-control in all things lies at the foundation of character? If they were early taught to hold their wrong impulses in check, to exercise their wills in overcoming faults, they would not so quickly fall at the first onslaught of the temptations peculiar to puberty. Especially is this true of sexual abuse. A boy armed with self-control and a true, pure knowledge of himself combined with high moral principle will very seldom be led into wrong practices. And this control over his instincts will follow him through life and form the basis of a happy marriage. 'Self-control in ALL things' might well be placed before the eyes of our boys, for only by the exercise of the divinely given will power will they gain true, pure manhood."

FAULTS AND THEIR ANALYSIS

Little children are early taught self-control in exhibitions of temper, the above quotation tells us. There are ways of helping a child to curb his uprising temper. There are also ways of utilizing the forces back of it so as to leave the temper unruffled and by continued repetition of such a course to form habits of cheerful activity, thus causing the child to escape the destructive effects of anger. An article headed "When faults are virtues," by Miriam Finn Scott in *Good Housekeeping* magazine, throws a great amount of light upon this subject. Concerning the faults of our children this writer says, by analyzing them, "We shall probably discern that, in the majority of cases, the faults are only an unpleasant and deplorable expression of forces that, in themselves, were originally admirable. They may spring from splendid energy that has not been permitted a proper activity, from fine emotions that are undisciplined and have not been given a happy outlet, from faculties that have not been given or allowed a wholesome occupation. . . ."

QUALITIES BEHIND TEMPER

The most common and distressing fault among children, and the one that as a rule is least understood, is undoubtedly an uncontrolled temper. Parents have been driven to despair by that fault in their children; and the children themselves have inflicted immeasurable misery on others by it, have had their own usefulness or happiness crippled or curtailed, have perhaps even had their lives ruined by their inability to govern it.

"We must realize that, detestable as temper ordinarily is, the qualities which are behind it are, in themselves, qualities to be admired and treasured, as they are forces capable of incalculable good. Temper may have its origin in, or be a perverted expression of, any of the following desirable qualities: self-dependence, will power, high spirits, a desire for mental or physical activity, curiosity, initiative, concentration and persistency, imagination, personality, emotional strength. The trouble is that either these splendid forces, these virtues, have somehow been distorted, or that we parents in our well-meaning ignorance of the truth have pursued exactly the wrong course to encourage their proper growth."

PREVENT WASTE OF FORCES

"We must get the fact into our heads, and get it there to stay, that the child who can cry hard and long for the fulfillment of a desire, keeping all the time to the point of his desire, the child who can go through a violent fit of temper without bodily injury to himself, has physical energy, emotional strength, will power, and the power of concentration. That same child can use his emotional strength just as well for expressing happiness as he can for expressing anger or disappointment; furthermore that child can use his physical strength, and will, and persistence, in doing useful, constructive, helpful, positive things instead of using such magnificent forces in purely negative, unhappy or destructive ways. We must realize that it is the duty and opportunity of mothers, fathers, teachers and all adults who are responsible for the first years of children's development to get hold of this precious raw material and make the greatest possible use of it. Our great problem is to so handle the child as to prevent useful forces from going to waste in temper.

"To have physical health in the home, the home should be clean and free of germs. As regards temper, the same is true; the home should be morally aseptic and antiseptic, free of the germs which beget the disease of temper. In trying to prevent the development of temper, and to save the waste that goes with it, there are two chief working principles we should lay down for ourselves at the start. First, we must, from the child's earliest days, remove all possible causes of unnecessary irritation—and there are many in the average household. We must remember that temper, like practically every habit, good or bad, may take its start from an apparently insignificant event or practice, and that it becomes established through repetition. Second, we must see to it that, from the beginning of the child's life, those energies, which, when misunderstood, or suppressed, or mishandled, result in temper, must have materials and opportunities for free, normal, happy and constructive development. . . ."

CONSTRUCTIVE DEVELOPMENT

"Our greatest interest in this problem of temper obviously should be how to handle the child so as to avoid the mal-growth of qualities, full of potential good, into destructive forces. The first step in this endeavor should be to make a study of the child's characteristics. I know a little boy of five and a half who, without the guidance and thoughtful training he is having would most likely develop into an erratic, excitable, self-willed man, who, unless everything went his way, would have, and would give, no peace. But his mother early realized that her child was possessed of powerful emotions and physical strength; and, from his infancy, she surrounded him with opportunities through which these powers could find expression. She was most careful and regular about his physical habits, his meals, his rest period, his sleep period; she made a point of seeing that before bed-

time he was never excited or overstimulated, or led into doing something which would necessarily delay the period of going to bed or make going to bed less pleasant than what he had just been doing. Thus, the child acquired the habit of doing the right thing at the right time, and was happy in so doing; and thus endless painful scenes were avoided, endless conflicts of will, which would have been certain germinators of temper.

"She tried, to the best of her ability, to give the child's emotional power a happy and developing activity. She gave him the opportunity for unselfish, joyous play. She gave him full chances to become acquainted with color and form, as he came in contact with them in his daily life; and so he loved flowers and birds and the beautiful things of nature. She saw that he was supplied with colored crayons, colored papers, scissors, and that he acquired the use of them. . . . In the regular, routine manner of going out for a walk, this mother would take the little boy to various places of interest, to the museum, the aquarium, or just merely to some new park. Thus the child had pleasant occupation for his vitality. His instinct for physical activity, his emotions, his imagination, were so satisfied, and constructively satisfied that there was no cause, and no time, for temper to be fostered in him. In consequence this little boy now goes for weeks without having a tantrum, though he possesses in a marked degree the qualities out of which wild temper is developed. Those qualities are being utilized as qualities, not as the begetters of vices, and are assets in the development of his character."

The article from which the foregoing extract is taken was reprinted in *American Motherhood*, December, 1915, and the whole of it is well worth reading. It contains a number of illustrations from life, showing, on the one hand, how parents are often responsible for the bad tempers of their children and, on the other, how wise treatment may direct the energies, which otherwise would have been displayed in temper, so as to bring them under self-control. Suggestions are also given in regard to dealing with children in whom the habit of giving away to anger is already established.

REDIRECT THE CHILD: NOT STOP HIM POINT BLANK

Upon this point of directing the forces of the child life, Professor Irving King is quoted in *Parents and Their Problems* as follows: "The parent who tries to suppress an impulse of any sort in his child may succeed in thrusting it out of the child's conscious life, but he does not really kill it. More than likely it is still working away in the recesses of his mind, producing distorted and unhappy consequences in his conduct. Many things that the child may want to do are neither suitable nor right, but *the energy of the impulse, in most cases, can be used in some desirable form of activity.* What is needed most of all in the home life is abundant opportunity [with wisdom] to *redirect* the child rather than to stop him point blank, when his curiosity and eagerness to do show undesirable tendencies."

In the next statement from this article there is pointed out the advantage of redirecting the thought of the child in quest of knowledge of sex, so as to send it on in a natural channel instead of trying to suppress it, thus damming it up, as it were, to work unexpected injury. One of the most effective ways offered by scientific psychology for disposing of early impulses and curiosity of a sexual nature is through frank, sympathetic conversation between parent and child. The air of mystery, the sense that these things must not be mentioned, and worse still the false information so often given, produce deep-seated and lasting harm to almost every phase of the child's inner life."

INTELLIGENT SYMPATHY

"After all, the greatest thing needed by the father and mother is intelligent sympathy with their children. Their other mistakes will be, in part, offset if they can really enter into the lives of their boys and girls and learn to appreciate their point of view in all they are striving to do. The father, as well as the mother, must be the comrade of the children. Openness and frankness must characterize their intercourse. They must be absolutely truthful in all their association together. They must cultivate the art of loving and confidential talks with their boys and girls. . . .

"After we have done the very best we know how to do, we shall often feel that we have fallen far short in our efforts with this or that child. And yet the fault will usually be found to lie . . . in our own lack of insight into the needs of the troublesome youngster and to our lack of deftness in applying right principles. . . . However, to strive to accomplish something along right lines is better than to make no effort at all." CALLIE B. STEBBINS.

Requests for Prayers

Brother J. B. Prettyman, Knox, Indiana, requests prayers for his wife Mary, who is ill.

The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,
LAMONI, IOWA

Remarkable Confirmation

It will be remembered that a short time ago Father and Mother Briggs came to the Children's Home and were installed as superintendent and matron.

At the time, though the board of trustees felt justified in securing their service, not one of them knew of the existence of the document from which we copy here. There came into our hands just a few moments before this writing, the record of a patriarchal blessing bestowed upon Mother Briggs, September 1, 1905, through Patriarch Joseph R. Lambert.

We quote from this document for a threefold purpose: first, as confirmatory of the divinity of the Spirit that prompted the utterance of the blessing; second, as evidence of the wisdom and light that led to the installing of these parties in their important position; and third, to impress upon the minds of the Saints and friends the conviction that in sustaining these parties they are sustaining them in a God-appointed work:

"I lay my hands upon thee in the name of Jesus Christ, thy Lord and Redeemer, and present thee to God, that thou mayest receive from him, through this divine ordinance, according to thy needs, and according to his wisdom and love. Thou hast wisely and properly decided to seek for additional strength, light and help from thy Father above, through this ordinance. And I say to thee, Thou shalt be blessed; thou shalt receive the uplifting influences of the divine Spirit, helping thee to keep the commandments of the Lord Jesus, and to accomplish the important work given thee to do, that it may be done faithfully and well."

In this paragraph some special work is referred to, but not specially defined. Some other things are then spoken of in a general way, and then the special work referred to above is specifically set forth as follows:

"Now, I bless thee, dear sister, that thou mayest yet be the means of accomplishing good for the little ones; that the

way may be opened for thee to teach and instruct, and cast thy influence in favor of the good work sought to be done for their timely welfare, and their eternal salvation. May the love of God abide in thy heart and qualify thee for this work. May his wisdom indicate to thee that which is most needful to be done; and whatever may be the demands of this life, or the character of those things by which thou art surrounded, I bless thee that thou mayest be able to keep thy mind and heart fixed on God and the accomplishment of thy work. Thou shalt have wisdom and knowledge, and faith and love to qualify thee to lead along the lambs of the fold, and help them to come to God, according to the gospel of Jesus Christ. Be faithful and true to thy covenant. Banish all fear from thy mind, for however much others may fail, the Lord God will do his work, and hasten it in its time. Be faithful, and the peace of God shall be thine, in this world, and eternal life, even celestial glory, in the presence of thy Father and Redeemer, in the world which is to come. I seal it upon thee in the name of Jesus, the Lord. Amen."

Brother and Sister Briggs have no children of their own, though they have reared one, and so this blessing must have had reference to those without their immediate household.

It is comforting to those upon whom the responsibility of the home rests, and no doubt will be to others, to be assured that the Lord ten years ago, and more, was preparing parties to occupy in this work.

When the writer first talked to Brother and Sister Briggs about this work, Sister Briggs remarked to her husband, "Perhaps this is the work I am to do with the children"; but said no more, and we knew nothing of the document here presented until now.

It will be remembered that at the time this blessing was given the Children's Home was not opened, and hence the words "Cast thy influence in favor of the good work sought to be done for their timely welfare, and their eternal salvation" referred to the movement by the sisters and others looking to the establishment of the home, and the prediction that Sister Briggs was called to that work was prophetic both as to her work and the consummation of the project then under consideration. The opening of the home being on August 15, 1911, it was nearly six years after the date of the blessing.

Financial

The statement in our last issue that the treasurer would publish a statement at this time, showing the true condition, we will not be able to fulfill. The treasurer informs us that he has not been able to get his reports in sufficiently to balance his books. This statement will be forthcoming in due time. We are still needing your help, however.

Letter Department

To Change Conference Date

Would it be well to change the date of General Conference?

With a desire that the greatest good for the greatest number of people may obtain, I present the following, so that before the convening of General Conference the various district conferences may discuss the matter herein, and if so desired instruct their delegates relative to how to vote when the fixing of the date of the next ensuing General Conference is presented to the delegates.

Some may be of the opinion that the date, April 6, has been fixed by the Lord as the rightful date for the conven-

ing of the conference, but so far as history records, I have not been able to so learn.

If we are to follow precedent, then it should be June 6, for according to my understanding of volume 1, Church History, the first conference convened June 6. We find that the Lord made provision for quarterly conferences, and were we to follow accordingly, from April 6, the second quarter would be September 6. Since we have seen well to have but annual conferences, it will therefore be optional with us what date we shall fix. And if we follow in line with the organization and the first convening of conference, September 6 will be perfectly in harmony with all these. And if by comparison with the date at present fixed, April 6, we should find that September 6 is the preferable time, would it not be wisdom on our part to so order the next convening conference?

APRIL 6

1. April is a time when there is greater danger in traveling than any other time of the year, owing to the unsettled condition of the railroad beds from the winter frosts and the spring freshets.

2. Very few of those who work in offices, shops or on the farm, can possibly get their vacation in April, owing to it being such a busy season of the year, more so than most any other. From north to south of this country we find the farmers busily engaged in some kind of planting, which, if they neglect, cannot be done at any other season, and thus they would lose their source of maintenance.

3. The weather is so uncertain that we have experienced the pleasure of seeing cherries almost half grown before the closing sessions of conference, and to our sorrow we have seen them frozen to the center; while upon another occasion we had the displeasure of wading through twenty-four inches of snow that fell in twenty-four hours' time. Those coming from the South do not wear sufficient clothing in their own State, where it is seldom at freezing point, to keep them comfortable during these rushes of winter; while those from the North are unprepared in their northern garments to endure the outbursts of heat, and thus both parties have to purchase heavier or lighter garments, according to the weather, probably to their financial embarrassment. To be in keeping with the season it is often necessary for our sisters to purchase their spring hats while at conference.

4. The many changes in the weather hinder the more delicate from being in attendance, and often those much stronger are overcome with the sudden changes in temperature, so that they have not the courage to repeat their visit another April.

5. It is often very trying on those who lodge the visitors to provide adequate comforters for the sleeping of their visitors, owing to the severity of the weather.

6. There is no other season of the year when foodstuffs are so scarce and consequently high-priced, and those who furnish the meals are compelled to charge high prices or provide scanty fare, the latter of which they would not do.

7. The country looks its worst; and none would ever think of attempting a long distance ride in an auto, owing to the extremely muddy condition of the roads.

SEPTEMBER 6

There are so many points of advantage for September that it seems to me almost needless to present an array of facts. But as one of our venerable brethren once said when making his speech at General Conference, "Just to make it unanimous," I will present a few of the many.

1. The railroad bed and bridges are the solidest of any time in the year, and thus there is little fear of accident in travel.

2. The office and shop workers as well as professionals can more conveniently take vacations then, while the farmer has his grain harvested and only the loose ends of the summer work are to be taken care of, and he can more easily be spared than in planting time.

3. From north to south it is conceded that September is the ideal month of the year for travel, by train or auto, and those who have been broken in health by the severity of the past winter and excessive heat of the summer may now feel perfectly at ease in starting a long or short tour across the country by auto, for the roads are at their best, the open air is neither too hot nor too cold, the country looks its best; and there is every inducement to incline people to make the journey either by railroad or auto. Money is more plentiful among all classes, and thus they are more free to attend the conference. Zion and her stake look their best, and are more enticing for the settlement of the Saints than during the bleak month of April in which either snow or mud has the future home of the Saint locked fast in its unkindly embrace. Millinery is in season during the entire month; and none would be at the expense of purchasing changes of raiment owing to changes in temperature.

4. There is such a fascination and health-building recreation in auto riding that many would save some of their shorter summer pleasure trips, that they might take the whole family for this one grand cross-country ride, that would build up the health and spirits of all; and thus they would come to Zion or her stake in good health and spirits, and under the most favorable conditions view their future homes with pleasure.

5. There is no other season of the year in which foodstuffs are so delicious and plentiful and therefore so healthful and easily obtained, and those who provide the meals for visitors could do so with a much greater variety and at a greatly reduced price; and thus many, who, to-day, are through lack of finances, deprived of the privilege of attending the General Conference, where they would get their spiritual life replenished, could be in constant attendance, much to the general benefit of themselves and their brethren and sisters.

I do not think that it is necessary for me to present any argument concerning the many benefits derived from attendance at General Conference. I think that such is conceded by all. Then will it not be well to have this matter brought up at your district conferences, and there fully discussed, so that legislation may be had at our next convening that will so set the date that the church at large may receive the greatest possible uplift?

Respectfully submitted,

R. C. RUSSELL.

GRACE, MISSISSIPPI, January 25, 1916.

A Few Words Aside

If you knew of a missionary spending his very best effort and energy, and devoting all of his time to his calling; and if you were also made aware that by the strictest economy, under the high cost of living, his family allowance could not quite be stretched to cover the actual need from month to month; and if in addition to this you should learn that said missionary had been appointed to labor in a frontier field which was not supporting its appointees; and if you should be informed that under such circumstances it is sometimes so difficult for the bishop to supply the frontier points from the general fund that the missionary's family only receives a part of the allowance from time to time, which, if paid up in full, is scarcely adequate; and then if the fact should be impressed upon your mind that such public servants of the church lay awake nights thinking,—thinking how

bills are to be met, "dreaming dreams no mortal ever dared to dream," unless tied in the same stall,—wondering whether the Lord would justify a missionary under such circumstances in laying aside the work he is commissioned to herald, in stifling the proclamation thereof, and in picking up the instruments of labor by which the men of the world gain a competence; if you, dear reader, could come to see and know of all these points concerning the welfare of some of your own representatives in the gospel field, *what would you do about it?*

Would you pray the Lord of the harvest to send more laborers into the vineyard? If so, will you kindly repair to an appropriate place and begin that prayer at once; for truly and soberly, this portrays the unpleasant dilemma of your humble servant.

Hoping to meet you all where coal bills shall be no more, or somewhere, and where a suit of clothes will last forty years, I am,

Yours truly,

JAMES E. YATES.

PHOENIX, ARIZONA, January 10, 1916.

News from Branches

Independence, Missouri

The very cold weather continues, but instead of snow we have sleet, making the sidewalks very slippery. There has been much sickness here of late. La grippe in certain cases has ended in attacks of pneumonia, which have been fatal.

Our superintendent, D. J. Krahl, was hindered by illness last Sunday from being present at Sunday school, Brother C. F. Davis acting in his place. The secretary, Brother G. W. Eastwood, announced the attendance as eight hundred and eighty, and the Christmas Offering for the year as six hundred seven dollars and thirty-four cents. Though the weather was cold and sleety, the attendance at all meetings was fairly good.

The booster club, composed of young men whose object it is to further the interest of the culture hall movement, met on Sunday afternoon, as did also a young people's prayer meeting, which was called to be held in the east gallery in charge of Bishop Keir.

On Friday, the 28th, there will be special musical features, consisting of a young folks' quartet, hailing from Atchison. There will also be a chorus of one hundred and twenty-five voices to entertain the Religians.

The Saints are happy in the possession of a bulletin board and a wireless tower. The former is a masterpiece of art, the fine printing being the work of Brother Mills.

Visitors are still coming hitherward, and we have with the rest Brethren Vanderwood, Hills, and Peak, also Brother R. Archibald, who was here on Sunday, January 30. Elder R. M. Elvin preached last Sunday evening with the same earnestness as of yore.

The leadership of the choir work in the morning was in the hands of our active Brother E. C. Bell, of Saint Louis, who marched the singers through "Onward Christian soldiers" in good time. The rehearsal in the afternoon of the "Messiah" was also finely directed by him.

The quotations of the morning's sermon and text, "I will proceed to do a marvelous work among this people, even a marvelous work and a wonder," in the light of the present new movements lately conducted here, are interesting to read and consider. These were read from the Book of Doctrine and Covenants by Elder G. E. Harrington, as he discoursed Sunday morning on the establishing of Zion, the conditions in Zion, a place of thanksgiving and instruction,

requiring the application of principles set forth by the bishopric, as well as consecration of head, heart and hand. After speaking concerning these things, and also of judgment, intelligence, discernment, and enjoyment, the preacher referred to the man called of God to bring about the realization of Zion. His counsel to the Saints was to follow the leader, otherwise we are hindered in the onward movement of Zion.

The afternoon prayer and testimony meeting was an interesting one because of the many testimonies borne, and of the presence of President Frederick M. Smith, who, treating on many interesting subjects, bore a humble testimony of the divine direction and guidance of the Spirit, and of his high appreciation of this marvelous work.

May we as Saints pursue our way onward with patience, faith, hope, and charity, as the revelation and the Holy Ghost direct.

Your sister in bonds,

January 31, 1916.

ABBIE A. HORTON.

Olive, Maine

Since last report much work has been accomplished by the Olive Branch. Our annual business meeting was held on the evening of January 3. Reports were very gratifying. All were made to realize that much had been accomplished toward placing the branch on a higher plane. Among other business, it was voted to borrow the necessary money to complete the upper auditorium of the church, and the building committee was authorized to attend to the matter at once.

The Willing Workers, a noble band of hustling sisters, recently held a supper in the church vestry. Good success was realized as usual.

Brother Ebeling is still holding meetings in the vestry of the Union church in West Jonesport, Thursday evenings, with good success. An increase of members would not surprise us. Our brother is surely putting forth his utmost efforts for the advancement of the work. He is held in high esteem, not only by the members, but by all with whom he comes in contact. He was not long ago chosen vice president of the local branch of the National Parent-Teacher's Organization. Through this channel we can rest assured this organization will be presented with many truths pertaining to old Jerusalem gospel.

Our Religio is on the gain. Last evening there were one hundred and seventy-eight present, new members being added to the list. An effort is being put forth to entertain and draw all classes into the gospel path.

A branch orchestra is about to be organized under the leadership of Brother Hubert Rogers. Our Sunday school, under the leadership of Brother W. C. Smith and associates, is steadily gaining in numbers. The school is blessed with fine teachers, some of whom are normal graduates. It is hoped a normal class will be organized in the near future. This would be of benefit to the younger teachers.

This world is but a fleeting moment in comparison with eternal life. It behooves us as Saints to be up and doing while the day lasts, that we may not be counted as slothful servants, but rather be fit subjects to dwell with God and his dear Son, Jesus Christ, through the countless ages of eternity.

CHARLES F. CUMMINGS.

Central Chicago

Our district conference has come and gone, leaving sweet memories in its wake. The business sessions were characterized by a kindly Christian spirit. Friday afternoon and evening were given to the Religio and Sunday school conventions. The evening entertainment was indeed an enjoya-

ble one, in which our young men and maidens gave of their time and talents to the service of God.

Two splendid prayer services, together with a sacrament meeting, were enjoyed by a goodly crowd. God in his abundant mercy spoke to his children through Brother W. A. McDowell. The Saints were admonished to preserve their family altars and to teach their children to pray, that they might be pure in mind and body so that his Spirit might dwell in them. All were encouraged and strengthened to press steadily onward in the warfare. We need the whole armor of God to compete with the wiles of the adversary of our souls.

The sermons by Brethren F. F. Wipper, J. O. Dutton, J. F. Curtis, and W. A. McDowell were truly manna from on high. We were caused to realize that man should not live by bread alone, but by every word that proceedeth out of the mouth of God.

The material man was also generously provided for by the west side Saints, for which and for their genuine hospitality the visiting Saints extended to them a vote of thanks.

Since the conference we of the south side of our big city have been treated to a series of sermons by Brother J. F. Curtis with a short prayer service each evening before preaching, which have been felt for good. We have all been made to rejoice in the feast of fat things. Our young people have been enthusiastic, and aided by their presence and talents of music and of song. We are pleased to hear that Brother Curtis will remain until Thursday, speaking each evening.

Sunday afternoon at four o'clock, a Mr. W. H. Pyne, of Beloit, Wisconsin, was inducted into the kingdom by Brother Lester Wildermuth. This brother has been very ill. God spared his life, and he was added to the household of faith. His wife has been a faithful Saint for several years.

The evening service was in the nature of a temperance meeting. The Good Templars met with us. Several speakers, besides solos rendered by two young ladies, were much enjoyed, making the day a very busy one. May we always be found busy on the side of right.

Brother Curtis spoke this evening at the Oaklawn Mission. Our young people's prayer service was well attended and there were numbers of good, live testimonies and some good prayers. Success to the young.

"God is marshaling his army for the rescue of his truth,
He is calling now to battle, both the aged and the youth."

Valiant soldiers, is the prayer of your sister,
6417 South Hermitage Avenue. MRS. L. M. HORTON.

News from Missions

Homeward Bound

Am writing this on the steamer *Sierra*, on my way home from Australia. I left Independence August 15, 1913; expect to get back February 19. The greater part of my time has been spent in the state of Victoria, where I was privileged to make many good and true friends in the gospel.

In the farewell given me by the Melbourne Branch, December 3, I was made to feel my labors there were very acceptable to the people of God; and the kind words uttered by the various speakers gave me abundant assurance that the sacrifices made by those at home and myself were not in vain.

The priesthood of the branch gave me a beautiful illuminated address, signed by all of the brethren. It is a token which I shall ever prize very highly. The sisters of the Sunshine League remembered I had a wife and daughter across

the great deep, and I am carrying some rays of sunshine over with me for them.

On December 4, many of the Saints and friends assembled at the wharf to bid me Godspeed, on my way to Sydney, which is about six hundred miles from Melbourne, by water.

A little while before the boat leaves the pier, men go around selling rolls of various colored paper, which is about three fourths of an inch wide and various lengths. The roll is thrown on the boat, the friend on the pier holding one end, and as the steamer moves out the paper is unwound. It is a beautiful idea, this "last touch," and being in communication with a friend so long as possible. And it is a most picturesque sight, all these streamers of various hues, reaching from the ship to the piers, and then hundreds of people waving handkerchiefs, hats and hands in motion, the shedding of tears, parting good-bys, cheers and tears mingling, all make a sight never to be forgotten.

As I looked down upon the Saints and friends on the wharf, the majority of them having done me many personal favors, and as I realized this parting was possibly forever, so far as this life was concerned, my feelings can only be imagined. These Saints there will ever have my love and prayers. With his right hand God has planted one of his branches in Melbourne.

I was privileged to visit a few of the New South Wales branches before leaving Sydney. At New Castle, while walking toward our good Bishop Lewis's home, I was overtaken by Brother and Sister Hopkins's daughter Vera, and the inner man was provided for at their home. I spent the night with Brother Lewis, then the next day by motor and train reached Bullahdelah, where there is a fine little branch, with as kind-hearted Saints as you can find anywhere.

Here is located the only alum mountain in the whole world. I believe there is a hill of alum in Italy somewhere. The alum rock here is about ninety per cent pure in places. It looks something like Italian marble. The sisters had a beautiful watch charm made for me from the rock. From Bullahdelah a crowd went by sulkies to Brother and Sister McGinnes's hospitable home at Kilingolook, where we took Brother Anderson's speedy yacht and one of the prettiest river rides I ever had was the trip to Tuncurry, where is located the old pioneer church of Australia, now in ruins and replaced by a nice little structure. The district conference convened the next day after our arrival, and it was a fine spiritual, intellectual, and musical success. This is only a small branch, but there is considerable talent in it. After the conference an automobile ride of twenty-five miles landed us at Taree, where we took the train for Sydney. I had a fine time getting ready for my trip home. I had good times as I was packing up, thinking about meeting my loved ones.

The conference of the other district was held in Sydney on January 1, a very large gathering being present. The conference was presided over by the two ministers in charge and the presidency of the district, with dignity and skill. In a large priesthood meeting presided over by Apostle Paul Hanson, I saw evidence the Lord was going to bless Brother Hanson in his work. The spirit of his office rested on him in that meeting, and his counsel was seasoned with the Spirit, and his prestige was increased among the priesthood. Brethren Butterworth and Hanson are men who will build up the kingdom of God, because of their integrity, supplemented by inherent talents, which the Lord can use to his honor and glory.

On Monday evening, January 3, a farewell was tendered me by the Saints, an appropriate program being prepared. Here again I was made to feel my mission to Australia was a success. The Sunshine League of Sydney remembered it costs a lot of money to travel, as did a number of the brethren also, and the bishop's liberal help was supplemented by these faith-

ful Saints, so my needs were adequately met in every way.

Now came the great day for me, Wednesday, January 5, when the *Sierra* was to leave Sydney for San Francisco, via Samoa and Honolulu. About fifty of the Saints gathered at the wharf. The boat was to leave at 4, but the passengers were supposed to be on board at 2, on account of military requirements. Each passenger's luggage was scrutinized, passports had to be inspected, etc. It is very difficult for an Australian to leave the country under present conditions, so the passengers were largely American, with several German-Americans, etc.

Now it is time to get on deck, so the good-bys have to be said, a last clasp of friendly hands, and the gangplank is the barrier between the ship and the wharf, as no visitors are permitted on board. The streamers are now binding the friends on the wharf with the passengers on the boat, and now the ship is slowly moving away out into the Sydney harbor; the streamers are breaking, and so the last ties are being severed.

Some scenes can never be adequately portrayed, some heart throbs cannot be explained.

Again I look at my brethren and sisters in the gospel, and how I loved those Australian Saints! I now began to realize I had become rich in friends; they were mine, now I was to lose their association, "good-by" meant "farewell." Wherever I had labored, every branch I had visited, I found the same warm-hearted people of God, and now I had bidden them farewell, and would see their earthly faces perhaps nevermore. Under such circumstances farewell is not easy or pleasant to say. As the ship sailed away, I kept the Saints in view as long as physically possible. The last handshake had been given, the last streamer had snapped, and now my vision could distinguish the people of God no longer, so I had a nice little cry all to myself.

Swiftly the boat made for the "heads," which is an opening of a mile and a half across, being the entrance from the sea into the harbor. As we steamed out into the mighty Pacific, I felt the door of Australia would always be open to me—that magnificent front door of a mile and a half wide, swung open by nature to welcome the people of the earth to that sunny land. The various passengers arranged themselves about the boat, seeking places of comfort. I could not so lightly throw off the feelings which possessed me, so stood at the stern and watched the rugged cliffs of Australia become fainter and fainter. And I whispered time after time, Farewell, Australia; farewell!

The gospel meets all of our highest human demands, and there is a demand for Zion, where the people of God can be assembled as one magnificent family—the chosen family of God. With all our inconsistencies, our human failings, yet we have been chosen out of the world as God's people in these latter days. May he speedily gather his people to their Zion home, under more favorable environments his name may be more fully glorified.

After I could distinguish land no longer, I began to realize I was at last on my way home, so as I paced the decks, I kept repeating to myself, "I am going home, I am going home." What a feeling of exultation and exaltation possessed me! The right kind of a home is the sweetest place on earth; it is the divine loadstone which attracts by an irresistible power. Let us make our homes the divine sanctuary, and then we need have no fear of competition from any source.

Thursday was a beautiful day on the sea, Friday a little rough. A number became sick, then Thursday night it grew quite rough, and Friday very rough. Saturday it was blowing a gale, and Sunday about every passenger on the boat was sick. A typhoon was raging and we were in part of it. To avoid getting the full benefit of it, the captain went out

of his course, making us twelve hours behind the schedule.

I always wanted to see a storm at sea, never considered I got my money's worth before; but I got it this time all right, thank you. We could not go on deck for two days, as the wind was in an awful hurry all the time, and in every place on the boat, and the decks were washed with the water the boat was shipping. But I enjoyed watching the storm. The evidence of power I saw around me in those towering waves was awe-inspiring. When the propellers "raced," which they did when the ship would pitch and lift them free of the water, and when they would strike the water again, the jar would shake the ship from bow to stern. The engines had to be slowed down to lessen the racing of the propellers. Since Monday we have had better weather. I am feeling fine and hungry all the time!

On the 11th we were watching for Samoa, which is a United States naval station. We expected to reach the island at 7 but it was so dark the captain was afraid to risk entering the harbor, as the pass is very difficult to make at night, so we cruised around all night and entered early next morning. I was pleased we did not leave at night, as I wished to get a view of the place. It is a beautiful little village and harbor, tucked back between the hills which tower around it. There is the usual tropical vegetation, trees, etc. I shall not go into a detailed description of the place. We stayed there for about four hours, while the boat was loading copra. The natives seem to be somewhat lighter than the Tahitians. Many of them were gathered at the wharf, with all kinds of souvenirs to sell. The majority had slept on the wharf all night, as the ship was expected to enter the harbor, and they had prepared quite an elaborate program for our entertainment, in the form of amusements of various kinds, native dances, music by the native military band, etc., which was to be held in a building used for such purposes. Before the steamer left a lot of the natives came on board, to which I will refer later.

After we were permitted to land, I walked down toward a public building, and there was the band, composed of natives, who were policemen appointed by the Government; at a signal from the steamer, the Stars and Stripes were swung to the breeze from a high flagstaff, and the band played the national air. It sounded good, and it felt good to hear that band playing that air. I realized I was on Uncle Sam's domain; that I was no longer on foreign soil, but in my own land. May that flag continue to wave over a land at peace with the world. And may our country be patient and long-suffering with the nations engaged in a deadly struggle. If in an effort to gain some advantage, the giants in their deadly combat ignore our just claims or injure us grievously, we can afford to be patient.

At noon the whistle warned the stragglers it was time to get on board. Many natives of both sexes were on the steamer, and four dusky belles, in their native costume, entertained the passengers with dancing and singing. After the native songs, the girls sang "Tiperary," to the delight of the passengers. Some of the girls had been to the Panama Exposition in the Samoan village, so they were stage seasoned. I learned one of the girls who was there died from pneumonia, as the climate was too severe for her. She was a young mother, and her baby has also died since, so the husband is a despondent fellow, with his troubles to bear.

It will take us six days to reach Honolulu. I expect to remain there for three weeks, when the next boat, the *Ventura*, will arrive from Sydney. We have quite a live branch at Honolulu, I understand, presided over by Brother Waller, who is known to the HERALD readers.

The sea is very agreeable, the air warm, with a delightful breeze blowing. Sail on, good ship, and take me homeward!

C. EDWARD MILLER.

Miscellaneous Department

The Bishopric

ELDERS' FINANCIAL REPORTS

Annual reports for year 1915 have been received at the Presiding Bishop's office from the following elders. Those who do not see their name in this list please forward report at once so it will not be left out of the annual report to General Conference.

Peter Anderson, Arthur Allen, P. T. Anderson, William Anderson, Archibald D. Angus, Joseph Arber, W. M. Aylor, George W. Burt, James Baty, J. W. A. Bailey, A. M. Baker, J. H. Baker, J. M. Baker, Richard Baldwin, J. B. Barrett, J. A. Beckman, Amos Berve, J. E. Bishop, M. H. Bond, N. L. Booker, W. P. Bootman, C. E. Bozarth, J. E. Bozarth, F. S. Brackenbury, J. A. Bronson, L. W. Bronson, W. A. Brooner, Roy S. Budd, R. Bullard, L. G. Burdick, A. E. Burr, C. H. Burr, G. E. Burt, C. A. Butterworth, C. E. Butterworth, Alma Booker, Robert T. Brown, Ernest N. Burt.

C. J. Cady, John D. Carlile, Hubert Case, Oscar Case, D. R. Chambers, W. W. Chrestensen, A. Carmichael, W. H. Chandler, A. M. Chase, F. M. Cooper, J. C. Chrestensen, W. L. Christy, A. V. Closson, S. D. Condit, M. H. Cook, Charles Cousins, J. C. Crabb, P. N. Craig, J. F. Curtis, Charles E. Crumley.

Horace Darby, John Davis, E. R. Davis, J. Arthur Davis, James Davis, J. T. Davis, R. D. Davis, William Davis, H. J. Davison, Charles Derry, B. H. Doty, D. E. Dowker, J. A. Dowker, J. O. Dutton.

F. J. Ebeling, R. C. Evans, R. Etzenhouser, E. A. Erwin, John Ely, William Ecclestone, George Edwards, A. R. Ellis, W. D. Ellis, R. M. Elvin, Clyde F. Ellis.

J. C. Foss, Otto Fetting, S. H. Fields, P. A. Flinn, B. C. Flint, R. L. Fulk.

J. F. Garver, W. H. Garrett, Fred Gregory, Levi Gamet, J. A. Gillen, J. C. Goodman, E. J. Goodenough, V. M. Goodrich, August Gratz, Sidney N. Gray, U. W. Greene, W. H. Greenwood, J. R. Grice, W. M. Grice, G. T. Griffiths, J. F. Grimes.

C. E. Harpe, Abel Hall, W. E. Haden, Jacob Halb, H. N. Hansen, John H. Hansen, Jesse Hardin, T. D. Harnish, John Harp, G. E. Harrington, O. J. Hawn, E. L. Henson, R. Hilliard Henson, Amos T. Higdon, L. E. Hills, L. G. Holloway, L. Houghton, E. B. Hull, C. J. Hunt, Paul M. Hanson, C. M. Heading.

George Jenkins, C. E. Jones, Thomas Jones, W. A. Johnson, T. J. Jordan, William Johnson.

James F. Keir, W. R. Kapnick, James E. Kelley, T. C. Kelley, W. H. Kelley, Alvin Knisley, H. A. Koehler, J. A. Koehler, G. R. Kuykendall, Alexander Kippe.

J. R. Lambert, B. S. Lambkin, Stewart Lamont, A. J. Layland, A. Leverton, G. W. Leggott, Thomas Leitch, William Lewis, Matthew W. Liston, E. E. Long.

J. R. McClain, M. A. McConley, James McConaughy, W. A. McDowell, L. M. McFadden, James Mckiernan, B. L. McKim, J. W. McKnight.

J. Charles May, J. N. Madden, W. H. Mannering, A. C. Martin, J. W. Metcalf, A. G. Miller, Frank Mills, J. F. Mintun, E. B. Morgan, H. E. Moler, A. J. Moore, L. C. Moore, George Morris, J. L. Mortimore, Fred Moser, Peter Muceus.

W. C. Neville, R. Newby, Thomas Newton, William Newton, C. A. Nolan, J. M. Nunley.

O. W. Okerlind, William Osler.
James C. Page, D. S. Palmer, J. L. Parker, C. A. Parkin, J. W. Paxton, W. E. Peak, Samuel T. Pendleton, J. W. Peterson, J. F. Petre, A. B. Phillips, W. P. Pickering, Thomas J. Picton, H. N. Pierce, F. G. Pitt, C. W. Prettyman, James Pycock.

Edward Rannie, S. M. Reiste, Henry Ribble, J. T. Riley, W. P. Robinson, J. S. Roth, F. A. Rowe, John W. Rushton, R. C. Russell.

O. E. Sade, R. S. Salyards, John Schofield, B. J. Scott, C. Scott, S. W. L. Scott, Walter M. Self, William E. Shakespeare, Francis M. Sheehy, John F. Sheehy, E. C. Shelley, John Shields, G. M. Shippy, J. D. Shower, M. H. Siegfried, A. C. Silvers, J. M. Simmons, S. W. Simmons, F. M. Slover, R. F. Slye, W. H. Smart, F. A. Smith, G. A. Smith, Hale W. Smith, Heman C. Smith, H. O. Smith, Isaac M. Smith, James M. Smith, J. W. Smith, John Smith, S. S. Smith, W. A. Smith, Walter W. Smith, Henry Sparling, William Sparling, J. D. Stead, H. A. Stebbins, S. G. St. John, A. E. Stone, J. M. Stubbart, O. P. Sutherland, J. R. Sutton, C. A. Swenson, Swen Swenson.

J. A. Tanner, Reuben Taylor, J. M. Terry, T. U. Thomas, G. W. Thorburn, G. C. Tomlinson, D. E. Tucker, W. E. Turner, M. M. Turpen, Samuel Twombly.

J. E. Vanderwood.

A. E. Warr, R. T. Walters, A. L. Whiteaker, Birch Whiting, C. E. Willey, J. W. Wight, E. M. Wildermuth, J. B. Wildermuth, J. E. Wildermuth, Lester Wildermuth, D. J. Williams, D. T. Williams, H. E. Winegar, F. F. Wipper, Ammon White, I. N. White, R. D. Weaver.

J. E. Yates.

E. L. KELLEY, *Presiding Bishop*.

INDEPENDENCE, MISSOURI, February 3, 1916.

AGENT'S NOTICE

To the Saints of Central Texas: This is a day of sacrifice and a day of the tithing of God's people, a day of freewill offerings. So let each one of us see to it that we discharge our duty along this line, as well as others. I have traveled nearly all over the district, and find a great many of the Saints in poor circumstances; some on account of sickness, some for one thing, and some for another.

Now, dear Saints, let us stop and think a moment. The Lord wants us to build up his kingdom, and then all other things needed will be given us, that we may glorify him. Now if you have no tithing, it may be you have a small amount that you could give as a freewill offering. We have a membership of about four hundred in our district, and do not contribute enough to supply one missionary's family. We do not wish to be numbered with those who are to be condemned, and if we are to inherit celestial glory we will need to keep the law that shall entitle us to that glory. The law of tithing is a part.

Let all who can send in any amount as tithing or offering do so. I cannot see all in person. Let those who see this notice please speak to the Saints about them that do not take the HERALD. Send all money to the following address.

MARLIN, TEXAS, Route 2.

B. F. SPICER, *Agent*.

Convention Minutes

NORTHEASTERN ILLINOIS.—Sunday school, Chicago, January 21, 4.30 p. m. Routine business followed by election of officers: Mrs. F. M. Cooper, superintendent; C. B. Harts-horn, assistant; LaJune Howard, secretary and treasurer; J. O. Dutton, home department superintendent; Axel Edstrom, member library board; Cleve Pettersson, cradle roll superintendent; C. B. Hartshorn, normal superintendent. Delegates to General Convention, with instruction to cast majority and minority vote in case of division, elected as follows: Grace E. Johnson, Maggie Warlick, F. E. Bone, J. O. Dutton, F. F. Wipper, J. A. Daer, D. E. Dowker, Harry Passman, W. A. McDowell, LaJune Howard, W. F. Davidson, F. M. Cooper, Sr. F. M. Cooper, E. D. Rogers, Eleanor Howard, Sr. Arthur Sheffer, Daisy Faulkner, R. N. Burwell, Ella Burwell, Hazel Maginnis, Myrtle Sherman, Jennie Maginnis, Ethel Williamson, Bessie Hayer, Beatrice Rogers. On motion a committee, H. P. W. Keir, D. E. Dowker, J. J. Oliver, was appointed to draft rules in harmony with ruling of General Superintendent to govern district regarding reunion work, and report to next convention. Convention set aside \$50 for district officers' expenses. Adjourned to meet June 17, 4 p. m., Deselm. LaJune Howard, secretary.

FAR WEST.—Religio, Cameron, Missouri, January 15 and 16. Officers' reports show improvement during year. Election of officers: President, Roy R. Fifer; vice president, J. E. Hovenga; secretary, E. J. Armstrong; treasurer, John Piepergerdes; member library board, E. E. McCormick; home department superintendent, Emma Lewis; temperance department superintendent, Mrs. O. C. Hinderks; historian, S. H. Simmons. Delegates chosen to General Convention. The Saturday evening session and the three sessions on Sunday were devoted mostly to papers and discussions of different departments of Religio and Sunday school work. Adjourned to meet at Third Saint Joseph Branch, June 15 and 16. E. J. Armstrong, secretary.

FLORIDA.—Sunday school, met at Fairview church, near Pensacola. Bessie Clark, was elected superintendent; W. A. West, assistant; W. L. Armstrong, secretary; Sister Willie West, treasurer. Delegates chosen to General Convention: A. E. Warr, A. G. Miller, O. A. Simmons, E. C. Shelley, James Cooper, C. J. Clark, Bessie Clark, Joseph Ezell. Standard of excellence adopted. Motion prevailed that each Sunday school give \$1 to defray traveling expenses of district superintendent. Adjourned to meet day prior to next conference, same place.

Conference Notices

Kentucky and Tennessee, March 4 and 5, 10 a. m. Foundry Hill Branch, near Puryear, Tennessee. Priesthood requested to attend and report labors since last report. Delegates to be elected for General Conference. Reports should be in hands of C. A. Nolan, Paris, Tennessee, by March 1. J. R. McClain, president; C. A. Nolan, secretary.

Central Illinois March 4 and 5, Pana. W. J. Daykin, secretary.

Southern California, February 26, 10 a. m. San Bernardino church. Routine business will include statistical and ministerial labors, reports of bishop's agent's reports and auditing committee, together with report of auditing and special committee on bishop's agent's report for 1914. Election of delegates to General Conference. R. T. Cooper, secretary.

Gallands Grove, February 12 and 13, Dow City, Iowa. L. C. Hatch, secretary.

Spring River, March 4 and 5, Scammon, Kansas. Election of delegates to General Conference, and proposed revision of by-laws. Branches should remember required contribution to district fund. Fairland and Pleasant View were only ones contributing last conference. Ministerial reports required by conference. Mollie Davis, secretary, 115 West Jefferson Avenue, Pittsburg, Kansas.

Clinton, February 26 and 27, Nevada, Missouri. Business: time and place next conference; selection of delegates to General Conference; committee reports; revision district by-laws. Let each branch be represented. Send reports, resolutions, etc., to Zora Lowe, Eldorado Springs, box 242. Lida Budd, secretary; Zora Lowe, secretary pro tem.

Convention Notices

Southern California Sunday school, 10 a. m., February 25, San Bernardino. R. T. Cooper.

Southern California Religio, 2.30 p. m., February 25, San Bernardino. R. T. Cooper.

Eastern Colorado Sunday school, Logan Avenue and Speer Boulevard, Denver, March 2. Business 2.30 p. m., institute and workers program at 7.45. Send credentials to Mrs. Agnes Massey, 1171 Kalamath Street, Denver, Colorado.

Eastern Michigan Sunday school and Religio, February 19 and 20, Detroit, church on Fourth Avenue, near Holden. Take Hamilton car to Holden. Send delegates and credentials. Cora Anderson, secretary Religio.

Fremont Sunday school, February 18, 7.30 p. m., Thurman. Evening session will consist of music, readings, business, election of officers, etc. The 19th at 9.30 a. m., business completed and institute work. Let every officer be present and bring a report of work done. C. W. Forney, superintendent.

Clinton Sunday school, February 25, 10 a. m., Nevada, Missouri. Let each school be represented. Election of officers and delegates to General Convention. Religio meets afternoon same day to elect delegates and attend to other business. Address communications not later than the 23d to Zora Lowe, Eldorado Springs, Missouri, box 242, secretary.

Independence Stake Religio is preparing excellent program for convention to be held at Holden, Missouri, February 19 and 20. Authorities have secured such speakers as President F. M. Smith; J. A. Tanner, Mrs. E. S. McNichols, Mrs. M. A. Etzenhouser, Mrs. D. H. Blair, Eugene Closson, Vernon Lee, Mrs. E. Redfield, which assures a profitable convention. Election of officers and delegates to General Convention and other important business. Mrs. R. Brocaw, secretary.

Southern Ohio, Sunday school, February 18, Columbus Saints' church, corner Medary Avenue and Tompkins Street. Election of officers. Interesting program. J. B. Williams, assistant superintendent.

Quorum Notices

THIRD SEVENTY

Members will please report results of year's labors as soon after March 1 as possible, using the regular church blank sent out by the Twelve to missionaries. We are not sending out blanks, assuming that all are supplied with one of the regular blanks used by the church, or may easily secure one. Please be prompt, that our work may be in shape at the beginning of the conference. Those who are not positive of being in attendance at the conference, send dues with report. Send all reports to,

WARD L. CHRISTY, *Secretary.*

INDEPENDENCE, MISSOURI, 1118 West Short Street.

LAMONI STAKE PRIESTS

Report blanks have been sent to members. Any not receiving same notify me at once. Reports should have been in my hands by this time. All are not in yet. Send immediately. Quorum meets February 26, Lamoni church. Election of secretary and treasurer.

JAMES J. JOHNSON, *Secretary.*

LAMONI, IOWA, R. F. D.

Notice of Transfer

By arrangement with the missionaries in charge involved, Brother Charles E. Crumley has been transferred from Salt Lake City, Utah, to Stockton, Northern California District.

FREDERICK M. SMITH.

INDEPENDENCE, MISSOURI, February 2, 1916.

Married

HUTCHINSON-WINEY.—Mr. Thomas Clarence Hutchinson, son of Mr. George Hutchinson, of Deloit, and Sister Patience Abbie, daughter of Elder Carl and Flora Winey, of Deloit, Iowa, were united in marriage, at the home of Charles E. Butterworth, Dow City, Iowa, February 3, 1916, at 2.45 p. m., Charles E. Butterworth officiating. The young people are well and favorably known in Deloit and vicinity, and they have the love and confidence and best wishes of all who know them.

Died

GOWELL.—Emma Gowell, born Searsport, Maine, November 6, 1834; died Independence, Missouri, January 28, 1916. At the age of sixteen deceased joined the Congregationalist Church. On her birthday in 1862, married Doctor Samuel R. Gowell. To them were born 6 children, 4 having preceded her. United with the Reorganized Church in June, 1907, baptized by her son, M. F. Gowell. She was a loving mother, a devoted wife, of a kind and forgiving disposition. Leaves husband, 2 children, M. F. and Carrie B. White, number of grandchildren, host of friends. Services at South Side Brick Church, Independence, by F. C. Warnky. Interment in Mound Grove Cemetery.

SPITLER.—Mary Mildred Spitler, born in Iowa, March 24, 1846; died at San Luis Obispo, California, January 22, 1916. Baptized at Santa Maria, California, April 19, 1896, by B. W. Pack. Services by C. W. Hawkins.

WATSON.—John H. Watson, husband of Dellah May Watson, born Jasper, Tennessee, May 7, 1877; died December 24, 1915. Baptized by John Harp, August 25, 1905, near Sperry, Oklahoma. Leaves wife, mother, 4 brothers, 1 sister. Interment in Skiatook Cemetery, Skiatook, Oklahoma. Sermon by W. P. Robinson in Methodist church.

JURDON.—Melissa Jurdon, born May 2, 1838, Cayuga County, Ohio; died January 7, 1916. With her parents came to Iowa in 1846. Married William G. Myers in 1855. To them were born 5 sons, A. G., W. W., M. E., J. G., C. T. Her husband died in 1864. Married Joseph Jurdon, June 17, 1865. To them were born 8 children, Olive, James, J. A., B. A., John, Clara, Clarence, and Mrs. A. M. Justice, 4 having preceded her. Besides her children deceased leaves 31 grandchildren, 18 great-grandchildren. Baptized in 1862, she was faithful until death. Services at Deloit, Iowa, sermon by R. D. Chambers, assisted by C. E. Butterworth.

JONES.—At Lone Rock, Harrison County, Missouri, January 22, 1916, Margaret M. Jones, aged 78 years, 10 months, 26 days. Her husband, Charles H. Jones, died in 1913. They were married near Madison, Wisconsin, in 1857. Baptized at Marengo, Illinois, in 1861, by Samuel Powers. Both continued faithful until death. Five children were born to them, of whom 2 sons survive, Alma C., Lone Rock, and Frank H., Scammon, Kansas. Services in Saints' chapel, in charge of Price McPeck, sermon by H. A. Stebbins, prayer by A. B. Young, and at the grave by L. G. Holloway.

BOWEN.—At Lone Rock, Harrison County, Missouri, January 24, 1916, Elizabeth Bowen, aged 85 years, 6 months, 2 days. Her mother was a niece of Benjamin Franklin, of Revolutionary fame. Married Uriah Bowen in 1851, in Kentucky. They moved to Harrison County, Missouri, in 1854, obeyed the gospel in 1883, baptized by Moses McHarness. Brother Bowen died in 1893. Thirteen children were born to them, 8 of whom survive, together with 59 grandchildren, 56 great-grandchildren. Sermon by H. A. Stebbins, assisted by T. J. Bell.

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GARVIE.—At Richards, Baca County, Colorado, January 24, 1916, Harriet Garvie, aged 48 years, 8 months, 20 days. Deceased was a daughter of Brother and Sister Charles Sheen. Married William Garvie in 1886. To them were born 11 children, all of whom survive. Baptized in 1885, in South Dakota, by Gomer Reese. She was faithful to the covenant, also a true wife and devoted mother. Husband and oldest daughter brought her body to Lamoni for burial. Services at the home of her sister, Sister Henry Stafford, by H. A. Stebbins, January 30, 1916.

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THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor. Published every Wednesday. Subscription price \$1.50 per year in advance.

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

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

This paper will be promptly discontinued at date of expiration.

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



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

VOLUME 63

LAMONI, IOWA, FEBRUARY 16, 1916

NUMBER 7

Editorial

A CITY SET ON AN HILL

(Sermon preached by Elbert A. Smith, at Lamoni, Iowa, January 25, 1916, reported by Winsome Smith.)

Text: "A city that is set on an hill cannot be hid."—Matthew 5: 14.

Some one has said that the pulpit is a coward's castle. I think it possible that the individual who coined that phrase never preached in any pulpit, and I am very positive that he never preached in Lamoni. He probably had the idea that a man could stand up in a pulpit and say what he pleased, and no one would ever get back at him,—I say again that he probably never had preached in Lamoni.

The individual who attempts to address the people from the sacred desk must face two possibilities. There is a chance that he may offend and hurt the people, at least some of them.

It has often occurred from this stand that the preacher has hurt the people. We ought to remember, however, that it is not the intention of the preacher to hurt the people.

When a dentist removes a decayed tooth it is not his object to hurt the patient. His object is to get the tooth out. When a surgeon cuts away a cancer, it is not his idea to mutilate the patient. He wants to get the cancer out. And it is not the object of the preacher to hurt the people, or offend them, but there is that danger of course.

THE GREATER DANGER

But the fear of offending the people sinks into insignificance, it fades away into the background when contrasted with the danger of offending almighty God by not declaring his word in its fullness, or by saying something that ought not to be said.

The Apostle Paul said, "I have not shunned to declare unto you all the counsel of God." Paul, thou art certainly to be congratulated. God give all preachers of this church the same courage of their convictions! And may we have the good judgment to present nothing not in harmony with his counsel.

Jesus said, I do always that which pleases the Father. God, give us like wisdom in our presentation of the word.

To-night I wish to call your attention to two passages of scripture in the lesson that I have read, the first one stating a fact, and the second one stating the conclusion or deduction from that fact,—a statement of duty, if you please.

The first of these is, "A city that is set on an hill cannot be hid."

LAMONI A CITY ON AN HILL

A city that is set on an hill cannot be hid. Of course this has a general spiritual application to all the people of God, but it also has a local and perhaps physical application that I want to make here this evening in the beginning of my discourse.

Many and many a time as I have been leaving Lamoni, going north to Des Moines, or south to Kansas City, I have looked back and noted the fact that I could see Lamoni for a long distance. When coming home from either of these directions, I have watched from the car window to get the first glimpse of Lamoni and her institutions. I am always glad to get back in sight of Lamoni.

I have walked the streets of Chicago, of Los Angeles, of San Francisco, Denver, Saint Louis, and other large cities, and have enjoyed for a time mingling with the crowd and sensing the spirit of the city, but always I am glad to get back to Lamoni. It is not the size of a community that makes it great and desirable. Isaiah tells us that a strong city is one where righteousness has entered in.

OUR TYPICAL INSTITUTIONS

When we go from Lamoni or when we approach Lamoni, we are reminded that it is a city set on a hill and can be seen for a long distance. We can see especially the institutions that characterize the city: Graceland College, the Herald Publishing House, the Saints' Home, the Children's Home, and last but not greatest of all, the old Brick Church on the hill.

I mention these institutions because they are typical of the community. They are the institutions that embody the spirit of this community, and they are the ones that deserve our undivided support, both morally and financially.

It may be a little foreign to the subject, but I am going to talk for a moment or two on these different

institutions. Graceland College typifies the ambition of the people of God to be better educated. It is in harmony with the spirit of this people, who during the first year after the church had been organized, if my memory of history is correct, arranged a course of lectures for the eldership in Kirtland, and also formed a class to study the Hebrew language.

The same spirit was with them when they projected the University of Nauvoo; and in Missouri, according to the History of Caldwell County, published in Saint Louis, which says that the first buildings erected by our people in Far West were schoolhouses.

It is right in harmony with the divine injunction that we should seek to obtain a knowledge of all things, in the earth, and under the earth, in the heavens, at home and abroad, of history, of governments, and all those things that God has outlined as subjects for our investigation.

We ought not as a people to let that institution go down. As a community we ought to support it. It can be the means of almost incalculable good to this church, and has already been such a means in the development of our young people who have gone there and received its ministrations.

UTILIZING THE PRESS

The Herald Publishing House typifies our ambition to reach the people with literature, and to enlist in the services of God, if you please, the power of the printing press. The Apostle Paul, great missionary that he was, did not have the advantage of the printing press, but I am sure had the press been in existence then, he would have used it for all that it was worth to carry the message that he said it was his ambition to preach to the world by every means within his power.

Are we supporting that institution as we ought to do? The SAINTS' HERALD ought to go to every family in the church. It ought to be read by every member who is old enough to keep touch with the spiritual life of the church and know what is going on in the work. When the Herald Publishing House was burned we could raise eighteen thousand dollars here in Lamoni to rebuild it. Cannot we spend a dollar and a half a year to help keep it running?

Some people say they cannot afford to take the church paper, but the things that they can afford are astonishing, in view of that plea. I might name some of them, but I will refrain from it. The fact of the matter is we cannot afford not to take the church papers.

Some people say they do not have time to read the church history, for instance. How many novels do you suppose they find time to read during the year? It may be all right to read an occasional good work of fiction, some of them are well worth reading, but we ought first to know something about the history of the church.

I just leave that thought with you, that the institution should receive our loyal and unqualified support financially for the sake of the institution and for the sake of ourselves, and yet I regret to say that in some quarters there seems to be instead of the spirit of support, a feeling of prejudice, and a feeling of jealousy.

My dear brothers, the Herald Publishing House belongs to you as much as to anyone. Is it reasonable to be jealous of the prosperity of your own business concern? Brother Carmichael is the manager, I am the editor, but *you* are the *owner*. We may be out of a job next year; but as long as you live you will own the Herald Publishing House. Why not support it and develop it? The HERALD cannot go on successfully without a strong subscription list, and it ought to go into all the world bearing the gospel of the Son of God.

THE OLD BRICK CHURCH

I might mention the Saints' Home, which typifies our desire to care for the aged; the Children's Home, which typifies our determination to care for unfortunate children. I pass them by and mention last of all, this old Brick Church on the hill.

Some people have made fun of it because it is not handsome in architecture, but to me it has a simple dignity. There is no ostentation about it. I assure you that, though the time may have come when we should remodel it, when it is changed we will always look back with reverence and respect to this old church on the hill.

I mention it because this pile of brick and wood and mortar simply is an outward embodiment of the Church of Jesus Christ of Latter Day Saints in this place. In a physical way it typifies the spiritual church of Christ; it stands here on the hill and cannot be hidden,—and so with those who meet here from time to time, their lives cannot be hidden, and they must eventually be judged as to the manner in which they have lived in harmony with their profession, and have heeded the message that has gone from this pulpit.

This is the chief institution, the others are subsidiary, they but carry on the church work; but this church building, as an institution, represents the church, the living church, and also the community of Lamoni.

This little town set on a hill is the moral embodiment of the sentiment of the church. Had it not been for that church there would never have been a town here. It was founded for the express purpose of carrying out the high ideals of the people of God who came here in years gone by, headed by our revered and saintly President, Joseph Smith.

Have we in any measure lost sight of the necessity of supporting those ideals? Are we descending to

(Continued to page 149.)

CURRENT EVENTS**SECULAR AND RELIGIOUS**

SWISS JOIN FORD.—Swiss delegates have been appointed to the Ford peace expedition.

HEPBURN PASSES.—Colonel William P. Hepburn, for twenty years a congressman from Iowa, and a national Republican leader, died at his home, Clarinda, Iowa, the 7th.

SOCIALIST COLONY.—New York Socialist leaders announce the incorporation at Independence, Missouri, of a Socialist colony, to be established in the Ozark Mountains of Missouri.

LABORATORY BURNS.—Morse Hall, containing valuable chemical laboratories of Cornell University, Ithaca, New York, was destroyed by fire the 13th, causing great inconvenience to the school and students.

WOULD MOVE CAPITAL.—Alleging that the Anti-Saloon League is behind a scheme to make Washington a dry city, W. J. Cary, a Wisconsin representative, has introduced a resolution in the House, proposing that the United States move the capital to Milwaukee, where beer is made and where there is no danger of prohibition legislation.

REPRESENTATIVES INDICTED.—Indictments were voted by a federal grand jury at San Francisco the 8th, involving Franz Bopp, German consul general, E. H. Von Schack, vice consul of Germany, Maurice Hall, Turkish consul general. The German officers are accused of interference with American trade in munitions by hindering munitions factories, the attempted blowing up of Canadian railroad tunnels and merchantships; the Turkish officer of aiding in supplying German warships in south Pacific.

MEXICAN AFFAIRS.—Carranza has decreed Queretaro, one hundred and ten miles north of Mexico City, the provisional capital of the Republic. Mexico City is the capital of the federal district. The Carranza government of the State of Chihuahua has called upon former Villa adherents to surrender to rightful owners booty taken during the Villa regime. Villa with a small band of cavalry has thus far evaded the Carranza forces, appearing at various points from time to time.

TO SINK VESSELS.—Germany and Austria-Hungary have announced to neutral governments that beginning March 1, armed belligerent merchant vessels will be sunk by the Teutonic allies without warning. This announcement follows a memorandum recently sent by the United States authorities to the entente powers, proposing the disarming of neutral merchantmen. The United States Government has heretofore contended that merchantmen could arm for defensive purposes. The further use of sub-

marines in the present war, however, has, in the opinion of the administration, reversed the former status of merchantmen: In the days of belligerent operation against merchantmen by cruisers carrying heavy armament, the merchantmen could only act defensively, and so were properly allowed to arm for this purpose; in the days of the submarine, which is defenseless when exposed, armed merchantmen may act offensively against a submarine. The United States Government in the note of January 18, plead for submarine observation of the rules of stoppage, search, and safety to passengers, merchantmen to reciprocate by disarmament.

EUROPEAN WAR.—Activities in the west have subsided for the greater part to cannonading, with local gains for the Germans. The comparative inactivity on this front is supposed to cover preparations for the spring campaign. In the east a general revival of activity is reported along the entire line. In Bukowina the Russians have forced the Germans at points to their second line of defense, and are said to be nearing the capital, Czernowitz. The Russian opposition seems to be more formidable than heretofore, said to be due to improved equipment, especially in big guns. Austrian troops are reported about to take Durazzo, the northern point of Albania. The Serbians continue to retreat southward to the center of Albania. Bulgarian and Turkish forces are massing on the Rumanian border. German, Bulgarian, and Turkish troops are said to be concentrating to the north of Greece, presumably for an attack on Saloniki, or to resist possible allied attack from this point. The allies have continued to land troops and munitions at Saloniki. The Russians reported further advances in Persia up to the 9th, when from Constantinople it was announced that they had been checked. The British at Kut El Amara still hold out, with the relief army twenty-three miles south on the Tigris, unable to advance on account of high water.

GARRISON RESIGNS.—On the 10th, Secretary of War, Garrison, and his assistant, Henry Breckinridge, resigned from President Wilson's cabinet, Mr. Garrison's resignation taking effect immediately, Mr. Breckinridge's upon the qualification of his successor. In correspondence made public it appears that President Wilson failed to "irrevocably" support the federal continental army scheme developed by Secretary Garrison and his assistant, to provide a standing army under federal control. While President Wilson contends for an increased army for defense, he has declined to insist upon any particular form or policy. It appears also that Mr. Garrison and the President differ in the matter of the President's attitude toward the Clark amendment to the pending Filipino Independence bill, Mr. Garrison considering it "an abandonment of the duty of this

Nation and a breach of trust toward the Filipinos"; Mr. Wilson holding that it may be "unwise at this time, but it would clearly be most inadvisable for me to take a position that I must dissent from the action should both House and Congress concur in the bill embodying that amendment." The resignation of Mr. Garrison is thought by party leaders to presage the defeat of the continental army plan and the reorganization and upbuilding of the national guard, or militia, for defensive purposes.

NOTES AND COMMENTS

MILLER VISITS HONOLULU.—We are in receipt of a letter from Brother G. J. Waller, dated Honolulu, February 1, in which he states: "We are enjoying a visit from Brother C. Edward Miller, who arrived here by the steamer *Ferra*, from Australia, on January 18. He is to leave for San Francisco, February 8." Brother Waller also inclosed a newspaper clipping which indicates that they are making good use of Brother Miller during his stay in Honolulu. He is advertised to deliver three illustrated lectures at the church on the subject "Ancient America."

CONFERENCE "ENSIGN."—As announced elsewhere in the *HERALD*, the Ensign Publishing House is arranging to publish a daily *Ensign* during the coming General Conventions and General Conference. This conference is certain to be one of importance, and the interested Saints will be pleased with this opportunity to keep in daily touch with its work and developments. Twenty-five cents sent to the Ensign Publishing House, Independence, Missouri, will secure the daily for the entire time of the conventions and conference. Subscribers should send early to avoid delay and inconvenience to the Ensign management.

NO SPIRIT NO UNITY.—The editor of the *Apostolic Review*, the most influential periodical of the no-organ Christian Church, in the issue of January 25, makes complaint as follows:

I suppose I am assailed by a thousand critics. They go from place to place and talk about "not agreeing with Sommer," and where "Sommer is wrong."

These are the people who have done away with the Spirit because they have the Bible, and who claim to speak where the Bible speaks and to remain silent where the Bible is silent. The *Review* editor is perhaps the most influential man among them, and yet a thousand other men of sufficient influence to distress him disagree with him. These evidently think that where Sommer speaks the Bible is silent; and if we had their version of the situation, as in the case of the *Review* editor, we would no doubt find a thousand of their brethren differing from each of them. And so it goes—*ad infinitum*—no Spirit no unity. The countless disputations into which these men have

fallen establishes their testimony that they do not have the Spirit, and the further fact that without the guiding influence of the Spirit of God a people can hardly be brought into all truth.

NEW LAMONI CHURCH.—Our readers will remember the illustration and reference to the proposed new church for Lamoni, appearing in the last magazine number of the *HERALD*. At the February business meeting of Lamoni Branch the work done thus far by the building committee was approved, and the committee continued under instructions to proceed to build, providing the full amount required for the work as planned, thirty thousand dollars, be subscribed. The arrangement is to remodel the present building by extending it at each end, and by the addition of wings on the north and south. If constructed according to the specifications submitted and accepted, this building will be adequate for present pressing local needs, and for the work of the General Conference, supplying not only a large assembly room, but also committee, class, and lecture rooms, kitchen, dining room, baptismal font, toilets, etc. The Lamoni Saints, with the Independence Saints, have heretofore been loyal to the general church in entertaining the General Conferences, and have in mind the needs of the general church in this connection, as well as local needs, immediate and remote. Such a building would be a monument to their zeal and determination in the cause of righteousness.

EDITORIAL SELECTION

SONG

There is ever a song somewhere, my dear,
There is ever a something sings alway;
There's the song of the lark, when the skies are clear,
And the song of the thrush when the skies are gray.
The sunshine showers across the grain,
And the bluebird trills in the orchard tree;
And in and out, when the eaves drip rain,
The swallows are twittering ceaselessly.

There is ever a song somewhere, my dear,
Be the skies above or dark or fair;
There is ever a song that our hearts may hear—
There is ever a song somewhere, my dear—
There is ever a song somewhere!

There is ever a song somewhere, my dear—
In the midnight black, or the midday blue;
The robin pipes when the sun is here,
And the cricket chirrup the whole night through.
The buds may blow and the fruit may grow,
And the autumn leaves drop crisp and sear;
But whether the sun, or the rain, or the snow,
There is ever a song somewhere, my dear.

There is ever a song somewhere, my dear,
Be the skies above or dark or fair;
There is ever a song that our hearts may hear—
There is ever a song somewhere, my dear—
There is ever a song somewhere!

—James Whitcomb Riley.

A CITY SET ON AN HILL

(Continued from page 146.)

a lower plane? If so, we may rest assured that it will be exposed, because being set on a hill, this town cannot be hidden.

A PINPOINT ON THE MAP

I am aware that Lamoni as a community is a very small affair numerically. The town of Lamoni is hardly a speck on the map of Iowa, can hardly be seen on the map of the United States, and is lost on the map of the world. When we come to boast about the things that other communities boast about, we have nothing that would distinguish us from other villages. Some boast of their chambers of commerce, of their opera houses, their paved streets, their parks, their lighting systems, their factories, etc.

Some of these things we have and some we have not. But we have not any of them in such a degree or in such proportion that they would distinguish us above the thousand thousand other little hamlets the wide-world over,—and yet there is something that distinguishes us.

This little community was represented at the world's exposition in San Francisco. Were other little towns of this size represented there? Thousands of pieces of literature were distributed there, bearing the impress of the printing house of this community, and were carried to various parts of the world. Thousands of people heard an explanation of the aims and ideals of this community.

On the walls of the Palace of Education there hung a panoramic picture taken here in Lamoni. A picture of what? Not a picture of anything that cities usually feature, but the picture of a religious assembly, the conference that met here last year, the delegates standing in front of this old brick church.

Thousands of people the wide-world over are looking at this community,—from Australia, from Great Britain, from New Zealand, and from the islands of the sea, and from nearly every State in this Union.

A UNIQUE POSITION

Why is it? What is it that distinguishes this from other small communities? You know without being told that it is because this is the headquarters of the church; because the gospel of Jesus Christ goes out from this community; because we have sent out hundreds of missionaries from this town, from the conferences held here, over all the world, into foreign fields, and into every State; because from this very stand there have been read the revelations from God to the General Conferences, given to the church in these last days when all other churches say that revelation has ceased and that God speaks no longer.

WE SHALL BE JUDGED

For these reasons this community is a city set on an hill, the eyes of the world are fixed on it, and it cannot be hidden.

Do not fool yourselves, we cannot deceive the world, nor can we deceive God. When strangers come here from abroad and visit this community, if they find the spirit of pleasure seeking, of carelessness, of indifference, of ungodliness here, they will recognize it. But if they come here and find a sober, godly, righteous, studious people, they will know that too. We cannot escape observation, neither from man nor from God; God too, will see and know whether we fail or succeed.

And so, my brother and my sister, I present this plea to you. If you have become a part of this community, and voluntarily a part of the church that is represented here, and are not prepared to at least *try* to live up to the high ideals of this church, for God's sake get out, and go into some city in some low valley.

I will present that in a better way, perhaps. For God's sake, change your ideals and make up your mind that from now on you will not only live here, but in harmony with the high message that has come to this people, those who came here and founded this community, and are yet trying to work out their conception of the life of Jesus Christ. That is a better way to put it. We do not want to drive anybody away. But if we are indifferent to the message that has come to us, we not only endanger ourselves, but we also come nigh to bringing condemnation and rejection to the whole community.

I was born in one city where the church was rejected,—in the old city of Nauvoo, another city that was set on a hill and was a point of focus for the eyes of the world, and to-day that city, so far as the Saints are concerned, is in ruins. Why? In part because the people did not live up to their profession. I wonder if that fate will ever overtake us. Certainly not if we appreciate the Spirit of God that is abiding with us from time to time, and heed the commandments, the warning, the exhortations, and the invitations that come to us from the servants of God.

Of course, as I have said, this statement, "A city set on an hill cannot be hid," has a broader spiritual application than to this little community. It refers to all the people of God everywhere. You, and you, and you, are a city set on an hill that cannot be hidden. That is a statement of fact. Let us next consider that side of the question.

(To be continued.)

Any fool can find fault; the wise man discovers virtues.—Backbone.

Make another happy and you make two happy.—*Christian Herald*.

Original Articles

CONCERNING ZION--PART 1

BY J. E. VANDERWOOD

AN APPROACH UNTO ZION

The hope of the church for years has been a Zion in which peace and safety could be vouchsafed to its occupants. It is I believe, worthy our attention at present, and I therefore desire to draw out a few thoughts, preliminary or fundamental in their nature, that they may tend to effect the necessary conditions and prerequisites to our approach unto Zion.

Let it first of all be observed that Zion, like a great many other words, is susceptible of more than one meaning. In the first place, Zion is a condition,—*the pure in heart*. In the second place, it is a place,—*the land of Zion*, the home of the pure in heart. The great fundamental error that has existed in the past is that men have looked to the *place* of Zion, and have ignored or entirely lost sight of the *condition* of Zion.

The law of the universe, which is the law of God, is a law of cause and effect. This law holds good in regard to Zion and her redemption. Zion can only be redeemed by law, and that must be the law of rightness. The Prophet Isaiah in speaking of Zion, exclaims: "Her people also, shall be all righteous!" How fundamental this expression is! Can you think of a Zion without this requirement? Could we rightly speak of any place as Zion unless the condition of righteousness (right-ness) had already become a reality? I trust we are able to see that it is not the place so much as the condition, that should first concern us. It is the condition, the preparing of the thoughts, heart, and life of man that is the paramount issue.

In the early genesis of history we read of man transgressing the laws of right, and we are informed in the sacred volume that "the ground was cursed for his sake." Now in order to have God remove the curse from the earth it will be necessary for man to bring himself into harmony with the law of the universe, the law of love and truth.

So once more we are brought face to face with the immovable fact that the very first step to be taken, the very first stone to be laid in the building of the city of Zion, is the effecting of an inward condition. The regenerating of the life of men must be brought about, and when I use the word *regeneration* I mean "that change by which the love of God is implanted in the hearts of men."

It is therefore readily discovered that the first approach unto Zion is one that deals with the inner life of men; the preparing of the mind and heart, and the fitting of our earthly tabernacles for the in-

dwelling of the divine Spirit; that by reason of God's Spirit dwelling in us we may become so closely allied to Jesus, the Anointed One, that the heavenly Father will be pleased to remove the curse from that portion of the earth which he has designated as the "land of Zion," the home of the "pure in heart," that we may dwell there in peace and safety.

The place for the gathering of God's chosen people will be provided as soon as the condition obtains within. Selfishness will have to be eliminated; greed for gain must be suppressed; and the spirit of altruism must be enthroned. The spirit of covetousness will forever bar men from the tree of life, and it will also prevent our participating in the redemption of Zion.

We live not for ourselves alone, but for others. It is our imperative duty to see to it that our lives are not in the way of the progress of others; that we do not retard or impede the progress of men. We must become large enough in soul to be able and willing to sacrifice our present pleasures for the future good of our race; to forego temporary comforts for the acquiring of permanent virtues. We should remember always that we can never see a Zion, worlds without end, unless we conform our lives to the law that shall make us pure in heart.

Personal righteousness, (right-ness) then, is the first requirement, the necessary prerequisite. Without it there can be no Zion, and I therefore wish to insist that the surest way for us to hasten the redemption of Zion is to get Zion into our lives. Let us become Zion—"the pure in heart,"—ourselves, and lo! the "Golden Age" will be at hand.

Zion to me no longer means an asylum to which I may flee for personal safety, only to gratify my self-centered spirit. But it does mean to me a place where men shall dwell in peace, who have saved themselves from their own littleness of soul; who have abandoned selfhood, and have taken upon themselves the nature of Christ, which if necessary will enable them to lay down their own lives for others; in order to bring them to an enlargement of their personal lives, that they too may taste of the goodness and love of God.

In the past we have supposed that it was necessary for us to get to a place we called Zion in order to be able to live our religion. This is a fundamental error. The distance between the human and the divine is the same at any point of the compass, and it is quite as possible for us to live in a condition of at-one-ment with God in one place as another, if we can only get the consent of our minds to do so. When those whose hearts are pure have gathered, and the city of Zion has become established, it will be a boon to the world, because others will be able to see the results accruing from personal and collective righteousness.

Now brother, where do you stand? What kind of a vision have you received? The wise man has said: "Where there is no vision the people perish." When I say vision I mean insight. Blind Bartimæus had no physical vision, therefore he was physically blind. He who has no spiritual vision (insight), is spiritually blind. He who has no moral vision or insight is morally blind. What is your case? Examine yourself and find out. If I look for the church to build a Zion into which I may enter to find personal safety for my selfish self, and do not contribute my quota to that end, I am both morally and spiritually blind. I have no moral or spiritual vision, therefore I must perish both morally and spiritually.

If I look for others to contribute to my personal comforts, and make provision for my selfish self without returning the equivalent in service, I have absolutely no conception of the Spirit of Christ. One of the reasons why we do not make greater spiritual growth is because we are too cheap. When I say too cheap I mean that we are not willing to pay the price. We are all the time trying to get something for nothing. The man that does this will be a moral and spiritual pauper all the days of his life.

Large returns require large investments; therefore, if we will achieve nobly we must sacrifice greatly. We can not cling to our selfish, self-centered self, and at the same time be one with God. Avarice, pride of heart, passion, and the like, must be given up if we would attain unto the condition of the pure in heart, without which no man can see God. When our eyes have been opened so we can see, and our intellect has been quickened so we can perceive the truthfulness and force of the Master's message, viz: "It is more blessed to give than to receive," we will be in a fair way to our approach unto Zion.

Let us, then, resolve within our own hearts and minds that we will pay the price and receive the goods; that we will utilize the things we have been intrusted with, mental and physical, as well as material, for the hastening of the redemption of Zion. Like Joshua of old, may we be able to say, "As for me and mine we will serve the Lord."

May God anoint our eyes with eye-salve, that we may be able to have our vision cleared and extended, is the prayer of your humble brother.

My next chapter will be, The purpose of a Zion.

(To be continued.)

* * * * *

Polish is something we get by rubbing up against people.—*Christian Herald*.

He who follows the crowd has many companions.—*Proverb*.

REFLECTIONS---NUMBER 7

BY W. E. PEAK

ZION

The word *Zion* has been spoken with reverence in all ages. The prophets have delivered their greatest discourses and displayed their greatest oratory on this theme. Poets have exhausted their vocabulary to find words to formulate suitable sentiments expressing their conception of the glory of Zion. The sweet singers of Israel, under the glow of inspiration, have produced the most harmonious music, as they presented the sublimity of Zion in song.

"Zion, Zion, lovely Zion" is defined by inspiration as "the pure in heart." What nobler theme can the human mind dwell upon? Therefore, "let Zion rejoice, for this is Zion, the pure in heart" (Doctrine and Covenants 94: 5).

Surely Zion should rejoice, for the blessings of God will be on them when "all the wicked shall mourn; for vengeance cometh speedily upon the ungodly." And unless we are pure in heart, vengeance will overtake us also.

The work of God among men from the beginning has been to make them pure in heart, so they would be of Zion. Whenever or wherever a man has developed the required degree of righteousness he has become one of Zion, one of "my sheep," one of Israel, a saint, whether he has been a member in the church in its organized form or not (John 10; Doctrine and Covenants 38: 7).

But in the last days there is to be a special city where the pure in heart shall dwell; it shall be called the city of Zion, "the new Jerusalem" (Doctrine and Covenants 45: 12; 27: 3).

David said, "When the Lord shall build up Zion, he shall appear in his glory" (Psalm 102: 16). So there is no use for us to expect him to appear in his glory, till Zion is built, and stands forth in the beauty of righteousness.

This city will stand in what is known as the "land of promise" (Doctrine and Covenants 57: 1), "the land of Zion" (Doctrine and Covenants 58: 11). There is also to be a special organization, with its headquarters in the city of Zion, to govern the Saints, the pure in heart in the land of Zion, that is called Zion also (Doctrine and Covenants 104: 15).

Just how much territory should be included in this organization when it is first brought into existence, may be a question, for we are told:

Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about.—Doctrine and Covenants 108: 3.

This evidently conveys the idea that the organization known as Zion will "prosper and spread herself" (Doctrine and Covenants 94: 5), and include

more territory than at first, as she is enlarged and goes "forth unto the regions round about" (Doctrine and Covenants 108: 3).

It is reasonable to conclude that this organization known as Zion would include all the territory that the officers of that organization could attend to. This may be only as much as is now included in the Independence Stake, or it may include half of the States of Kansas and Missouri.

The organization of Zion will be much the same as the organization of a stake. The main difference is Zion will be presided over by the First Presidency, as the following indicates:

And, behold, verily I say unto you, that ye shall write this commandment, and say unto your brethren in Zion, in love greeting, that I have called you [Joseph Smith] also to preside over Zion in mine own due time.—Doctrine and Covenants 87: 8.

Joseph Smith was presiding over the church as its first President at the time this revelation was given, which shows that the Zion here refers to the special organization known by that name, that was to be formed with its headquarters in Independence, Missouri.

The President of the church was called to preside over Zion, but conditions were such that it was unwise to perfect the organization and preside at that time.

Subsequent events demonstrated the wisdom of this statement, as the Saints were driven out of Jackson County that fall. But the fact that it is the law for the president of the church to preside over Zion when organized is clearly presented, for he is "called" to do that work.

The Presidency with twelve high priests will form "the high council in Zion," to do the business that pertains to this council (Doctrine and Covenants 104: 15).

The Presiding Bishop will be "the bishop of Zion." The Zion spoken of here does not mean the pure in heart, in the sense that it includes the whole church, but refers to the organization known as Zion, for in the same verse we find, "for according to the law every man that cometh up to Zion must lay all things before the bishop in Zion" (Doctrine and Covenants 72: 3).

The Presiding Bishop was to locate in Independence, for "this land [the land of Zion] is the land of his residence, and those whom he has appointed for his counselors, and also the land of the residence of him [Sidney Gilbert] whom I have appointed to keep my storehouse (Doctrine and Covenants 57: 4; 58: 6).

The Presiding Bishop will do the work of his office as bishop of the church and the bishop of Zion with his agent, "until the borders of Zion are enlarged, and it becomes necessary to have other bishops, or

judges in Zion, or elsewhere" (Doctrine and Covenants 104: 33).

With Zion organized, with the First Presidency presiding, assisted by "the high council of Zion," and the Presiding Bishopric assisted by his agent or bishops, presiding over the temporal affairs of Zion, the Saints, who are directed to go there, can receive the care and advice necessary to enable Zion to arise and shine as the people of God.

Each branch will continue its branch organization, and this branch organization will be developed and perfected as it is prepared to advance, till it will have a bishop (Doctrine and Covenants 104: 33; 117: 10), evangelical minister (Doctrine and Covenants 104: 17), and all other officers provided for in the law.

The temple will be built (Doctrine and Covenants 83:1, 2) and in it will be held the meetings of Zion, wherein the Presidency will preside. They will be held as often as the officers may decide, perhaps every Sunday afternoon, or as wisdom directs. They will not interfere with the local affairs of the branches, each branch being under its own local officers, attending to their own meetings and branch affairs.

The temple will be under the control of Zion as an organization, just as the temple at Kirtland was controlled by the stake of Kirtland; and in a general way it may be under the jurisdiction and control of the General Conferences, yet the officers of this organization of Zion will have control.

We expect to see Zion thus organized before the temple is built, and hope to see both accomplished before many years shall roll by.

CITY OF ZION

This city was seen by David and spoken of by him—"to declare the name of the Lord in Zion, and his praise in Jerusalem." The Zion referred to cannot mean the people as a church, but a place where the pure in heart will declare the name of the Lord. They will also praise him at the same time in Jerusalem.

All Bible readers for ages have known where Jerusalem is located, but it is necessary for the Lord to reveal to man where Zion should be located, and when men should begin to build it.

David gives us to understand that it will be in the last days, just before the coming of Christ, by saying "when the Lord, shall build up Zion, he shall appear in his glory" (Psalm 101: 16).

The Lord has spoken and given us the location in the following language:

Wherefore, this is the land of promise, and the place for the city of Zion. . . . Behold, the place which is now called Independence, is the center place and the spot for the temple is lying westward upon a lot which is not far from the courthouse.—Doctrine and Covenants 57: 1.

The land of promise, the land of Zion, refers to the same place. This land is located in the United States, but it does not include the whole of America at the time these revelations were given, for we read in verse five, "And let those whom I have spoken be planted in the land of Zion, as speedily as can be, with their families." The men spoken to were then living in Ohio, not in the "land of Zion."

Again, Vienna Jaques was to "go up unto the land of Zion" (Doctrine and Covenants 87: 7).

He that sendeth up treasures unto the land of Zion.—Doctrine and Covenants 63: 13.

In the region round about the land which I have appointed to be the land of Zion.—Doctrine and Covenants 98: 9.

The scattered Saints were to be restored to the land of Zion, and none of them were outside the United States. They were to gather from Kirtland unto the land of Zion (Doctrine and Covenants 100: 5). Saints in different parts of the United States would "not go unto Zion" (Doctrine and Covenants 102: 3). They could go from Kirtland "up to the land of Zion" (Doctrine and Covenants 64: 4).

Independence, Missouri, is "the center place" of the land of promise, or the land of Zion. In this center place the city of Zion will be built.

It is called "a holy city," "and it shall be called Zion," "a new Jerusalem" (Doctrine and Covenants 36: 12).

This city "shall be built by the gathering of the Saints, *beginning* at this place, even the place of the temple" (Doctrine and Covenants 83: 2).

The Saints or many of them will be gathered to the land of Zion, before the temple or the city of Zion is begun. The building of this city can only be done by Saints who are worthy. And in order for us to know who are worthy and the ones that the Lord wants to do this work, it is necessary for the Lord to direct.

This he has promised to do in the way here described:

And ye shall begin to be gathered with your families, every man according to his circumstances, and as is appointed to him by the Presidency and the Bishop of the church, according to the laws and commandments, which ye have received and which ye shall hereafter receive.—Doctrine and Covenants 48: 2. (See also 57: 25; 58: 6, 9, 12; 72: 5; 64: 4; 63: 11.)

Men only make a success in life when they do what the Lord requires. We should only gather to the land of Zion when the Lord requires it of us. When we proceed according to the law that God has given to govern in the case, we are not apt to make mistakes. But should we disregard the law, we are running a fearful risk.

(To be continued.)

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He who reigns within himself, and rules passions, desires and fears, is more than a king.—Milton.

BAPTISM FOR THE DEAD

Baptism for the dead may be a true doctrine, and may become an ordinance to be complied with by the children of God in due time; but baptism for the dead as taught and practiced by the Mormon Church in Utah is not in accord with the Spirit of Christ, neither in harmony with the three standard books of the church, the Bible, Book of Mormon and Doctrine and Covenants, as we believe the following will prove.

Taking into consideration the great love God has for mankind, a love so great that he gave his Son to die for man, it is hard for me to believe that he would place those who died without the gospel in hell or the prison house. But such would have to be the case if the doctrine as practiced in Utah be correct. Baptism for the dead, or proxy baptism, can only be of worth to those confined to the prison house, for it is from there they are to be released by that ordinance.

ARE THOSE WITHOUT LAW CONFINED?

For where no law is, there is no transgression.—Romans 4: 15.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.—John 3: 19.

These passages of scripture throw sufficient light on the matter to give us to understand that those who do not hear the gospel will not be judged by it. Not hearing the gospel, they are not transgressors of the law; and to place them in hell or the prison house would make God a most unjust being. Only those who break the law go to prison. Those who die without the law are Christ's; they were bought with a price. The atonement satisfies the demands of justice, and those who die without law are his the same as little children.

On this point we use the Prophet Mormon as a witness, Moroni 8: 25-28. He says.

For behold that all little children are alive in Christ, and also all they that are without the law. [Our relatives with others who die without hearing the gospel. B. L. M.] For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent; and unto such *baptism* availeth nothing. But it is mockery before God, denying the mercies of Christ, and the power of his Holy Spirit, and putting trust in *dead works*.

This statement of Mormon is surely a stinging rebuke to all who baptize for those who have died without hearing the law. And the saying that it is mockery before God, and putting trust in dead works, proves conclusively that baptism for the dead as it is being taught did not originate with God. Mormon also places condemnation on all who so teach, when saying that if a person should "be cut off while in the thought, he must go down to hell," "for he hath neither faith, hope, nor charity." (Moroni 8: 15.)

Woe be unto him that shall pervert the ways of the Lord after this manner, [that is, teaching that little children and those who die without hearing the gospel need baptism, the former being taught by some of the popular churches, and the latter by those who are hunting up the genealogy of those who are dead and gone, and are being baptized for them by proxy. B. L. M.] for they shall perish, except they repent. . . . Woe unto such, for they are in danger of death, hell, and an endless torment.—Moroni 8: 17-22.

One of the great purposes God had in view in bringing forth the Book of Mormon was "the confounding of false doctrine," baptism by proxy for those who died without hearing the gospel being a false doctrine. Mormon has written on that subject and condemned such practice in language that cannot be misunderstood by any who will read. In the Doctrine and Covenants we also read: "And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection."—Section 45: 54. Thus have we proved:

First, That where there is no law there is no condemnation.

Second, That all they that are without the law are alive in Christ; that unto such, baptism availeth nothing; that to baptize for such is "mockery before God," "putting trust in dead works"; and that all who do such "are in danger of death, hell, and an endless torment."

Third, That when Christ comes they that knew no law shall have part in the first resurrection, for they are his.

Having proved that baptism by proxy is not for those who die without hearing the gospel, the question arises: What dead are the living to be baptized for? Reason tells us it cannot be but for those who have heard the gospel and refused obedience thereto; for justice would not permit any other class being put in the prison house.

However, we do not have to depend on reason alone to draw this conclusion, for we have scripture to prove it. The Apostle Peter says that it was those who were disobedient during the days of Noah that Christ preached to in the prison house (1 Peter 3: 19, 20). That being the case, then baptism for the dead is only for those who have heard the gospel in this life and refused to obey it. They are the ones to be released from the prison house,—not those who die without the law. Of necessity, then, it will require a revelation for every baptism that is performed for the dead, and we understand it was because of such requirement that the Lord commanded the temple to be builded in Nauvoo. In commanding it he said to the Prophet Joseph:

And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein, unto my people; for I deign to reveal unto my church things which have been kept hid from before the foundation of the world.—Doctrine and Covenants 107: 13.

The Prophet Joseph being killed before the temple was built, we have no record of those ordinances being given. And those who have been baptizing for the dead are running without tidings, not waiting for the Lord to reveal those ordinances, "in Zion and in her stakes, and in Jerusalem" as he said should be done; and because of their doing such, the Prophet Mormon's statement that such practices are "mockery before God," and "putting trust in dead works," seem applicable to them.

As said in the beginning, we repeat: Baptism for the dead may be all right in its time and in its place; but as it is taught and practiced by the dominant church of Utah it can never be right, for by such practice they are denying the power of the atonement of Jesus Christ.

B. L. MCKIM.

* * * * *

SUCCESS

With all thy getting get understanding.—Proverbs 4: 7.

To make a success in life such as will prove a blessing to us both here and hereafter, many things must be taken into consideration. We are not all able to make success at the same trade. We differ in ability and talent.

Brother Joseph once said, The natural is the hope of the spiritual, and our business is to bring ourselves into a condition of entire harmony with God, in word, in work, in everything. None are without talent; some have more, some less, all varied by individuality; and all, we believe, sufficient for present demands when properly cultivated.

There is one thing in which we can all make success. That is character building. Character should always be regarded as capital. Do some good and leave behind some monument that the storms of life cannot destroy. One has said: "Order your thoughts and you will order your life."

In a work called, The Path of Prosperity, we read:

You must daily practice the habit of putting your mind at rest, going into the silence, as it is commonly called. This is a method of replacing a troubled thought with one of peace, a thought of weakness with one of strength. Until you succeed in doing this you cannot hope to direct your mental forces upon the problems and pursuits of life with any appreciable measure of success.

The going on to perfection does not mean immediate possession, but to go on striving to reach it.

A very interesting lesson is found in the Doctrine and Covenants 9: 3-5, about Oliver Cowdery,—why he did not continue the work of translation.

Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought, save it was to ask me; but, behold I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right, I will cause that your bosom shall burn within you; therefore, you shall feel that it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong; therefore, you cannot write that which

is sacred, save it be given from me. Now, if you had known this, you could have translated; . . . Do this thing which I have commanded you, and you shall prosper.

A very interesting lesson for Latter Day Saints, especially parents of children. The Lord could easily have given his servant what he asked of him, but he wanted to teach him a lesson. Teach him to do something himself. The only ones the Lord can reach are those who are willing to learn. He told his servant how, and then left it with him. Parents oftentimes make mistakes by helping their children too much, instead of teaching them things they could and should do. They many times go and do it for them. Jesus said to his disciples, "Learn of me."

To be successful in life we must be diligent and industrious in whatsoever occupation we are placed, temporally or spiritually. We should strive to know ourselves. None of us are without talent.

The Lord has said:

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.—Doctrine and Covenants 119: 8.

There should be connection and harmony. Take the violin: the four strings are not all the same size, neither do they produce the same sound, but when properly regulated there is harmony. So it is with God in regard to his work. When all work together there is harmony.

Our opportunity is great. We should read and study the church publications and the many good books written by noble men. They are offered to us cheap and are within the reach of all. It is a great joy to me when I see my children coming in from their day's labor to read and study the church literature. One of my boys said, "The more we learn about the gospel the less we think we know." the Lord is great. We can afford to serve him. He is able to fulfill all his promises to us. If we seek him we will find him. We will be able to go on from faith to faith, not doubting. But we must work.

"But the wisdom that is from above is first pure" (James 3: 17). A man might devote all his time and talent to the things of this world, make a success in a given line, and be careless and negligent in regard to his spiritual affairs. In another we find the opposite. This wisdom descendeth not from above; both the temporal and spiritual should be joined together.

Brother Joseph said, It is a mistake to separate the temporal from the eternal, both are one with God and with us. The temporal is part of, is complementary to the spiritual. Between the material and the spiritual there is no real distinction; in other words, both are part of a great whole. Principles of truth do not find their full expression or existence in

the abstract, as laws upon spiritual statute books; but in the concrete, in their living manifestations.

The Lord is interested in our temporal affairs in life. We read, "Cry unto him over the crops of your fields, that ye may prosper in them: cry over the flocks of your fields, that they may increase" (Alma 16: 220).

Sometimes we hear an expression by our people like this: This life and the things of the world do not amount to much. No, if we look at it in that way. We brought nothing into this world and can take nothing out of it. It takes but a very small spot of ground to hold the greatest man or woman that ever lived. As the sun rises in the east and sets in the west, so is this life. It is only a moment of time compared with eternity. But when viewed from a gospel standpoint, life appears different. If we expect to be with God in the eternal world where life is bliss and happiness, this life is the school where we must be prepared for that condition. We need experience.

It should be the aim of God's children in their different occupations in life to do their very best, pay their tithing and help with what they can, that the gospel might be spread. Selfishness and extravagance stand condemned in the sight of God. I sometimes think it would be more pleasing to God if some would say "I won't," instead of saying "I can't."

Saints who are living in small branches where they are needed and are doing well financially, should consider well before moving away. Steadiness is a great factor in success, both temporally and spiritually.

In performing the duties of local officers, extra time and study are required. They must inform themselves of the work needed for the household of faith. If these officers perform their duty, success will follow; if not, they will be like the clock when run down—fail to produce the correct time.

Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing.—Matthew 24: 45, 46.

A. JENSEN.

It depends chiefly whether you are working for the world's praise or the world's good, how its commendation or its condemnation is given. But if you will work for the praise of that inner spirit, which, for lack of a better name, we call conscience, no pain shall be felt at what the world does or says. In truth, if you have a high and good purpose and honestly try to attain it, you must apparently fail, in some measure, because all strength is founded on unseen supports, and the highest tower is that whose base extends the farthest underground. But mere failure should be the last thing to daunt you. Remember how the oyster mends its wounded shell—with a pearl!—*The Optimist*.

Of General Interest

CONSERVING THE LAMANITE

[The following from a communication sent out for publication from the office of Indian Affairs, Department of the Interior, Washington, District of Columbia, under date of January 10, 1916, and signed by Commissioner Cato Sells, gives some idea of the present concern on the part of the United States Government for the American Indian. It is said of the Lamanites that they shall become a delightful people. It would seem that the Government is to do all it can toward the fulfillment of this prophecy.—EDITORS.]

In an address before the Congress of Indian Progress held at San Francisco in August of last year, I said:

It is our chief duty to protect the Indian's health and to save him from premature death. Before we educate him, before we conserve his property, we should save his life. If he is to be perpetuated, we must care for the children. We must stop the tendency of the Indian to diminish in number, and restore a condition that will insure his increase. Every Indian hospital bed not necessarily occupied with those suffering from disease or injury should be available for the mother in childbirth. It is of first importance that we begin by reestablishing the health and constitution of Indian children. Education and protection of property are highly important, but everything is secondary to the basic condition which makes for the perpetuation of the race.

That thought has deepened its hold upon my convictions.

We must guarantee to the Indian the first of inalienable rights—the right to live. No race was ever created for utter extinction. The chief concern of all ethics and all science and all philosophies is life.

The Indian has demonstrated his humanity and his capacity for intellectual and moral progress amid conditions not always propitious, and I am eager to participate with all the favoring forces that contribute to his racial triumph, believing as I do that when he comes to himself as a factor in the modern world his achievements will enrich and brighten the civilization of his native land.

I should like to get the feeling I have upon this question into the conscience and aspirations of every Indian Service employee, until there shall prevail a sort of righteous passion to see that every Indian child has a fair chance to live.

There is something fundamental here:

We cannot solve the Indian problem without Indians. We cannot educate their children unless they are kept alive.

All our Indian schools, reservations, individual allotments and accumulated incomes tend pathetically towards a wasted altruism if maintained and conserved for a withering, decadent people.

If we have an Indian policy worthy of the name, its goal must be an enduring and sturdy race, true to the noblest of its original instincts and virtues and loyally sympathetic with our social and national life; a body of efficient citizens blending their unique poise

and powers with the keen and sleepless vigor of the white man.

We must, therefore, renew daily our warfare against the archfoe of efficiency—disease.

We must begin at the right place—not only with the infant at its mother's breast but with the unborn generation.

The new campaign for health in which I would enlist you is first of all to save the babies!

Statistics startle us with the fact that approximately three fifths of the Indian infants die before the age of five years.

Of what use to this mournful mortality are our splendidly equipped schools?

I earnestly call upon every Indian Bureau employee to help reduce this frightful percentage! Superintendents, teachers, physicians, matrons, nurses, everyone can do something by instruction or example: the physician with his science, the nurse with her trained skill, the matron with her motherly solicitude, all of us by personal hygiene, cleanliness and sobriety.

With this idea uppermost, all employees whose duties bring them in touch with Indian families must work in closest harmony for surrounding the expectant Indian mother with favorable health conditions before and after childbirth. The sanitation of the homes of such women should have special attention, and no baby allowed to be born into an environment germinating disease, if prevention is available. . . .

This campaign for better babies, for the rescue of a race, calls for redoubled energy and zeal throughout the service, for it means personal work and tireless patience. It is a well-nigh stupendous task, but will be a glorious one if we can make successful headway. . . .

There is among the Indians a marked and tender affection for their children, but too often the wife, the mother, is regarded and treated as the burden bearer. I wish we might see this habit overcome, for it is distinctly barbaric. I want to see developed and prevalent in every Indian school, from the least to the largest, that modern and truly chivalrous spirit that recognizes and respects the sacredness of womanhood. I should like to have every Indian boy leave school with this lofty and just sentiment fused into his character, as the picture in the porcelain, because of the deep and exquisite power it will have to bless his future home with health and happiness.

While, therefore, this appeal aims primarily at the safety and health of the child and is intended to enforce the thought that the future of the Indian race may depend vitally upon what we shall be able to accomplish for its new generation, it is also a message of reenforcement to every utterance and every effort expressed or put forth within the Indian Service in

behalf of the adult against tuberculosis, trachoma and every other disease; against the liquor curse and the use of any kind of enervating drug or dope. I look to the schools chiefly to safeguard the boys and girls enrolled there against these deadly scourges; and there must be no abatement, but rather renewed and continuing energies in this direction.

In closing, I ask every employee to do his or her part in widening our work against disease, until our Indian reservations become the home of healthy, happy, bright-eyed children with a fair start in life, and our schools become impregnable defenses against every enemy to healthy and high-minded boys and girls.

The Staff

EDITED BY AUDENTIA ANDERSON, OMAHA, NEBRASKA

A Period of Preparation

The shortest and stormiest month of the year is again with us! Shut in, as so many are, one may accomplish wonders in the way of study, music, spring sewing, and the like. The weeks slip by, and all too few are left for preparation. We cannot be too diligent and industrious, and the reward is sure; for when the warm days of spring come, one can wander in the out-of-doors with a feeling of freedom well earned, if the winter has been used wisely.

We trust your copy of the "Messiah" is well worn by this time. We heard a young man the other day asking about the price of rebinding. It pleased us, for we realized that he was working with a right good will at his particular portion of the load we will all swing along with, at the conference time. If each singer, each choir, does everything possible now, success is assured for the "all together" finale of the spring!

Faint not before difficulties. Slacken not in the splendid effort towards achievement. Remember, every new obstacle overcome is a step towards perfection. Development lies in the path of difficulties conquered. No one ever achieved anything worth while by following the line of least resistance. It is trial that engenders determination; temptation met and overcome that brings grace and integrity. God wants a tried people—one that has, through hindering influences, steadily pursued an upward course. This is true of all Christian endeavors.

Especially is that reward swift and gratifying which comes through application to the cultivation of music. The joy of doing, the sense of achievement, is never so quickly obtained, as when, after plowing through difficult chorus numbers a few times, the choir member begins to experience a new sense of power and understanding; his face brightens; from his whole countenance gleams a light of comprehension, a quickening spirit of intelligence, as he grasps the meaning and masters the difficulties of the composition, which at first baffled and mystified. This revolution of feeling, this awakening of understanding and sympathy, is the great reward which comes to a conductor of choirs.

And there is a satisfaction attending, which cannot be surpassed,—the feeling that you have been instrumental in opening another's vision to new paths of attainment, that you have aided him in setting his feet firmly in those paths and have helped him to see new beauties and new wisdom in that, to us, most precious commandment, "Cultivate the gift of music and of song."

AUDENTIA ANDERSON.

OMAHA NEBRASKA, 2009 Locust.

Announcing Brother Bell

We present this month a most able article on district choir work from the pen of our assistant general chorister, Brother E. C. Bell. Read it carefully; and when, at our spring institute meetings, the scope and opportunities of this phase of the work come up for discussion, be ready to give us the benefit of your observations and experiences in this line of musical activity.

Brother Bell has made a rare success amalgamating the interests of the choirs in the Saint Louis District; and, while this has been accomplished largely through hard work and consecrated application, what he has done can be done by others, provided they are willing to bring to the task the same amount of personal enthusiasm and "stick-to-it-iveness" that he has shown.

God qualifies for duties imposed, if the desire to qualify is in the heart. So see to it that in this forward movement, felt so noticeably all through the church, you are not to be left behind, through lack of willingness to do and willingness and desire to be of service to God's work and people.

A. A.

Introducing Brother Gresty

We present this month an able article by Brother J. T. Gresty, of Sydney, New South Wales. Brother Gresty is a composer of music, who has won many laurels in his native city, and who, since joining the church, has given up advantageous secular work for the joy of presenting the gospel. He is very interested in our music mission to tell the glad tidings to the world; and, owing to the lines in which his efforts in the past have been made, he is especially interested in the new work of amalgamating the orchestral interests of the church. This article gives a glimpse of his "sound doctrine" concerning the movement.

In order that the readers of the Staff may feel acquainted with Brother Gresty, we publish a sketch of his work as found in the Music and Musicians in Australia column of the *Sydney Mail*.

Brother Gresty has some charming daughters who are high in musical attainments, having followed in their father's footsteps as composers; and one, at least, having a highly cultivated soprano voice, which voice we hope to hear at no very far distant time, as we understand she plans to tour the United States as concert singer.

Welcome to our columns, Brother Gresty; write often, and give us the benefit of your wide experience in the realm of "music and of song."

A. A.

Gresty as a Composer

Composer, conductor, orchestrator. Mr. Gresty is an enthusiast. A Victorian by birth—he hails from Castlemaine—Sydney has been his home for the past twenty-three years. For twenty years he has been orchestrator to Mr. J. C. Williamson. He is a voluminous writer. Apart from his theatrical work, he is author of a great number of songs, several oratorios, a prize Commonwealth Ode (produced by the Sydney Philharmonic Society in 1902), and one of the most difficult compositions that a musician can aspire to write—a quadruple chromatic fugue in E minor. His chief delight is the composing of fugues. It was the study of Cherubini's celebrated tonal fugue that induced Mr. Gresty to try his powers in the same direction.

How far he succeeded is best told by the composer himself: "Cherubini's fugue is in eight parts and for two choirs,

two hundred and forty-two bars in length. My quadruple chromatic fugue is on four subjects, accompanied by two counter subjects, in eight parts also. This is far more difficult than a plain fugue for two choirs, and it contains all the known devices used in developing a fugue, viz, subjects with reversed accents, by inversion, sequential treatment of the parts by augmentation, etc. A separate exposition is given of the second subject—in other words, a fugue within a fugue. The latter part of the fugue is developed with altered rhythms of the various subjects, concluding with strettos on some of the subjects, two strettos maelstrale on the fourth subject and second counter-subject on dominant pedal. The whole of the fugue is two hundred and fifty bars in length—eight bars longer than Cherubini's." M. Wiegand, our one-time city organist, used to say that before playing a fugue of Bach's he took a pinch of snuff to give him courage. The burly Belgian would probably have required an extra pinch or two before tackling Mr. Gresty's masterpiece. At present Mr. Gresty is putting the finishing touches to a two-night oratorio, the subject of which embraces comprehensively all that lies between the Creation and the Last Judgment. There is a great dearth of oratorios now, he laments. That is to say, of oratorios with inspiration in them. What voice is to the singer, or brains to the writer, inspiration is to the composer. Works lacking this grand essential may for a time enjoy a measure of popularity, but oblivion is bound to overwhelm them.

Mr. Gresty will not debase his talents by writing music of the popular order. He has been asked to do so, and has steadily refused. To his old friend, Mr. Benjamin Pentreath, of Bendigo, Mr. Gresty acknowledges his indebtedness "for the first inspiring influence he received in the higher realms of music." He also pays a warm tribute to M. Léon Caron, "the quickest composer and orchestrator he ever knew," and to whose influence he owes much, more especially in orchestration.

While musical taste is distinctly on the up grade in Sydney, it pains Mr. Gresty to think how frequently local talent and genius are allowed to fade and die for want of encouragement. Hitherto the efforts made to establish in Sydney a permanent professional orchestra to perform the works of the great masters have proved futile, and in this respect we lag behind Melbourne. Now that the Symphony Orchestra, composed of many of the city's best professional players, has entered upon a series of concerts, he hopes that the patronage accorded by the public will be of so generous a character as to insure the permanence in our midst of the Symphony Orchestra.—*Sydney Mail*.

For a Better Service

Having been requested by Sister Audentia Anderson to send along an article to the columns of the Staff, I am offering my first contribution.

I have intended for some time past to write along the lines of the necessity of forming a large and efficient orchestra, uniting with the combined choral forces, capable of performing the works of the best masters.

I was pleased to see that President Frederick M. Smith is doing all he can to encourage this important part in the musical services of the church. I have been deeply interested in the forward movement with the united choirs; and also in the enthusiasm shown by those at the head of the movements. Remember the words of the great composer, Schumann, "Nothing great has ever been accomplished in art or science, without enthusiasm."

Having been in the musical profession for over thirty

years, both as orchestral player, and chief orchestrator to the leading firm of Australia, I think the giving of my experience along these lines will be a help to those who are interested in this forward movement.

There are still greater heights that the combined chorus can rise to. Why not perform some such prominent oratorios as the "Messiah," (Handel), "Creation" (Haydn), "Elijah" (Mendelssohn), also "Hymn of praise" (Mendelssohn). In the latter the orchestra plays a very important part alone for a great deal of the first part, the chorus being used later on.

Now, to perform the latter work would require the best players on all instruments. And it is on this very important subject of giving our best that I am writing. We have the best gospel on earth, which we all rejoice in, and in the united praise of God we should give our best efforts of both chorus and orchestra, and also the soloists. Nothing but the best will do.

Take, for example, a few of the choruses of the Messiah; some of them are really difficult, and yet are grandly effective, such as: "And the glory of the Lord," "O Thou that tellest," "All we like sheep," and the "Hallelujah chorus"—that grand monument to Handel's genius. To produce these works effectively it will require the best trained soloists, also chorus; and orchestra, and a test for voices and orchestra is really necessary, to get the best united effect possible.

I would urge both chorus and orchestra to study to be proficient sight readers; although I would not debar really good voices from taking part, of persons who are not good sight readers, provided that amongst the various voices there are sufficient good sight readers to attack well, and inspire confidence in others.

Now to the main purpose of this article,—orchestration. Playing off the scores by both transposing and nontransposing instruments, as is often done in churches, *will not do*. The music for all the church service will need to be properly orchestrated by those who may possess the proper knowledge, or who have been trained especially along the lines of orchestration. This will mean a great amount of labor. The work should be of the best quality, to produce the best effect and that all the beautiful coloring instruments may be heard to the best advantage, being not overpowered by the louder instruments.

For General Conference purposes with a picked choir of, say, two hundred voices, a good balance would be an orchestra of about sixty-five performers of both sexes, especially in the strong portion; composed as follows; 14 first violins, 12 second violins, 10 violas, 8 cellos, 4 double basses. 2 flutes, 2 oboes, 2 clarinets, 2 bassoons, 4 French horns, 2 cornets (or trumpets), 3 trombones, tuba, tympani.

With the violins there may not be much difficulty; there probably will be with the violas; but any good violin player can soon master the viola, by learning the clef for that instrument. Good cellos and basses are also important parts of the string family. The difficulty will probably be for the performance of good standard works with the solo instruments of the wood-wind family. The flutes may not cause much trouble. The oboe, clarinets and bassoons probably will.

Who that loves this great latter-day work so well, having a sufficient talent and aptitude, will begin the study of these three important wood-wind instruments with competent masters, and study and practice diligently till they are able to perform their part well? The principal thing with these instruments is tone. These are what is professionally called "The coloring instruments" of the orchestra.

Good execution without proper tone is not sufficient. The oboe is often less studied than the clarinets. The Cor Anglais, or as it is sometimes called, the bass oboe, is an important instrument, with distinctive quality of "tone." The bassoon will need to be studied, as the old masters and also modern orchestrators write much for these useful instruments. The greatest difficulty of all the instruments will probably be the French horns—they are the most difficult to master of all the family of brass (difficult to attack); but with the best instruction from the best masters, it is possible to occasionally get good players. I would make an especial appeal on behalf of the French horns, oboes, and bassoons, as these instruments are seldom studied. Who will begin this study at once, with a full determination to master them?

We can accomplish anything, provided we have the necessary talent and energy to complete the task. There may not be so much difficulty with the cornets and trombones; with the latter instruments tone is one of the necessary qualities. It would be better to have the slide trombones instead of the valve. The tympani only will be required of the drums, and the brass family and tympani will need to be somewhat subdued for church purposes. This orchestra need not necessarily take up a great deal of room. All should be seated as closely as possible around the organ, in front, and all in full view of the conductor, so as not to take up the space for the congregation.

Until the church can produce all the necessary players to undertake their important part for General Conference purposes, it may be necessary to engage professional talent for the more important coloring instruments. This is not insurmountable; where there is a will there is a way. A special fund could be collected for this purpose.

I trust this important advance in the great latter-day work by the addition of a first-class orchestra, will be taken up by all the Saints enthusiastically. Above all, I would say to the various performers, and also soloists, and singers, "Give of your best; nothing but your best to the service of the Lord," and by the help of music bring this great latter-day work before the people.

I would suggest in conclusion, local orchestras for choirs of between twenty-five and thirty, an orchestra of from twelve to fifteen, composed as follows: 3 first violins, 2 second violins, viola, cello, bass, flute, clarinet, horn, 2 cornets, trombone. For these smaller orchestras, there would need to be a special orchestral arrangement, as the large orchestral arrangement would not do.

Let us all unite to give our *best*, and obey the scriptural injunction, "Whatsoever thy hand findeth to do, do it with all thy might." *Saints, be practical.*

J. T. GRESTY.

One Phase of District Choir Work

"Organized efficiency" has become the keynote of the successful conduct of all our big commercial industries and financial institutions. The same principle has been applied to our professional, social and philanthropic enterprises, and may be, indeed must be, applied to our construction, organization and conduct of the particular work which we have directly under consideration, if we expect to see it complete.

It would appear that in using the term *district choir*, its construction would be obvious; yet we have been asked, "What constitutes or enters into the organization of a district choir?" We have answered: The district choir is constructed, first, by combining the organized choirs in a given district; and, second, with the addition of such scattered members as may

be qualified to join and help in the particular work of the organization.

The work of a district choir may be separated into three divisions:

First, the support of the services, whether district conference, reunions, or other district meetings, as may be deemed advisable.

Second, the incentive to greater understanding or education on the part of those who hear or come in contact with the work, and who may be nonmembers, and a consequent desire to become better acquainted with the general church work, the result of which would be the removal and destruction of prejudice towards the work.

Third, the broadened field for usefulness which opens to those who take up the musical studies and enter this part of the service.

In considering the work of a district choir we must not confine ourselves entirely to the field of music, as the possibilities of the work are too broad to limit them. The musical department affords an excellent opportunity to enlist the service of all of our young people, to bring them together in church work, and prepare them for service in other fields. The choir, like the Sunday school, has not accomplished its real mission until it has made each individual unit a working factor so far as possible in all departments of church work.

After the various branches in a district have developed to an extent the musical talent they possess, it enlarges the scope of the work very materially to bring them all together for an united effort in the field of music which cannot be handled by only a few voices. There is as much difference between a small branch choir and the greater district choir as exists between the small organ and the pipe organ; not merely in volume, but in tone, harmony, and "musical possibilities." The larger sphere is where we should all aspire to be; and out of this combined effort new relations arise which lead us into better and broader conceptions of real gospel service.

Experience has fully demonstrated that a person cannot be interested in any work to any appreciable extent unless he can assist in its accomplishment. The musical feature is only one department, and it is not to be expected that everyone who develops in this work will become a specialist. In fact, I believe we will agree that the masses will continue to appreciate and recognize the choir service as a method of offering unto the Lord united praise; and the harmony taught them in working with others will branch out and make itself felt in all other efforts which they may make.

Our observation and experience has been sufficiently extensive to enable us to know that the district choir movement is a most helpful factor in district church work. Where we have been able to interest all the singers in the district, and have drilled them specially for united musical effort at district conferences, it has given each of them a personal interest in the success of the work that they otherwise would not have. Many of them have been in attendance at the district conference meetings, because they have had a part to perform. This personal interest has been so potent and has so affected them that they have become interested in endeavoring to influence their friends, and they have invited them to attend, and made special efforts to bring them out, until our conference attendance has been greatly increased. And the resultant success of such efforts has caused all, in departing, to feel encouraged and determined to do more whenever and wherever they can.

If we have seventy-five or one hundred voices in our district choir we have just that many units or points of contact through which to influence and enlist the service and attend-

ance of others. And we can readily see the possibilities for broadened and greater work for good, by judicial effort towards influence and encouragement through these very points of contact.

We all know that a person cannot be a good singer without proper cultivation of the voice; but a good singer has one of the essential elements of a good speaker: not merely to be a preacher, but to take his part in prayer and testimony service, in the Religio, and in the Sunday school.

The effect of the district choir work, therefore, cannot be restricted to the musical department alone. When we are able to interest our young people in this service and keep them at work, we are encouraging and cultivating ability which will appear and be evidenced by better service in other departments of the church work. So we must not judge of the value of this work by the music which the choir renders while the church service is in progress. This we are sure is only a small part of the grand total.

EDWARD C. BELL.

Letter Department

Musings

I wish to live so good and pure that I may always have God's approving smiles.

My trials are sometimes hard to bear, but my kind and loving Father would not burden me above that which I am able to bear.

The trying of our faith worketh patience—that the dross might be consumed and the pure gold refined.

Methinks I see our Savior on the Mount of Transfiguration, and also on Calvary's cross.

Methinks I see him weeping over the beloved city; and he wept over the loved one dead.

He forgave the fallen woman. In my mind I see and hear him say, "Go and sin no more."

He condemned the Pharisee, reproved the hypocrite.

I think when I am refined, and the dross is consumed, I may be like him.

Oh, to be more like Jesus and to hear him say, "You too, have been willing to walk in my footsteps."

MARLETTE, MICHIGAN. MRS. E. G. MAXWELL.

TULSA, OKLAHOMA, December 29, 1915.

Editors Herald: A Happy New Year to you. I have been a reader of the HERALD for about thirty-eight years, still it comes every week laden with gospel truths.

I cannot see how we could get along without it, as we have lived away out in western New Mexico for the last eight years and the HERALD was nearly the only preacher we had. So we rejoiced when the HERALD or *Ensign* came laden with good news from all parts of the world.

We had quite an experience among the Brighamites in that country. About ninety-five per cent of the people were Brighamites. They have departed far from the truth. I have heard them declare from the pulpit that God at one time was a man like we are now, and that we may become equal to him; that Jesus Christ was a polygamist. They are great people to honor Brigham Young. The twenty-fourth of July is Brigham Young day. It came on Saturday this year, and at night they had a dance which lasted until two o'clock Sunday morning.

Thank God the way opened up for us to get away, and now we are located in Tulsa, Oklahoma. This is a nice place. We have about sixty Saints here. Brother Robinson and wife

and daughter from Lamoni, Iowa, are here looking after the church work.

I am traveling, selling coal for our coal company, composed of Peter Adamson, jr., Ellis Short and E. D. Bailey. They have quite a business established here. One coal dealer in a certain town said to me, "I see you are getting to be an old man; have you any provision made for old age? Do you belong to the Masons or any secret order of the day?"

I said, "No, I do not belong to any society of any kind on the face of this earth, except the Church of Jesus Christ of Latter Day Saints. There is provision made in the gospel of Jesus Christ for the aged. We have established two or three homes for our aged people, also a children's home, and have our own Sanitarium."

"Well," he said, "if our church had all those provisions made for the homeless, we would not need any secret societies."

Dear Saints, let us rejoice that we have the gospel of Jesus Christ in its fullness, restored unto us by the angel of God in this our day. This is a day of warning, and not a day of many words. Let him who has been warned warn his neighbor; tell them we are living in perilous times, when the judgment of God is on the earth, wars and rumors of wars, famine and pestilence, all things in commotion, and the hearts of men failing them for fear of the things that are coming on the earth.

Let us as a people banish all selfishness and think about helping our aged people, the widow and orphan, the sick and those in distress. Let God's loving Spirit enter our hearts and it will drive out our selfishness. Then we will be as the church was in Enoch's day, of one heart and one mind; and we will be ready when the Master comes to wed his bride.

It is the desire of my heart to be ready when he comes, which coming we believe is near at hand. May God help us to be ready is my prayer.

PETER ADAMSON, SR.

CHICAGO, ILLINOIS, February 8, 1916.

Editors Herald: I have received much benefit from your valuable paper. I appreciate the thoughts set forth in the HERALD articles. They are certainly food for the mind and brains that are not already petrified.

My efforts have been insignificant, but still I believe that I have transplanted some of the solid gospel seeds that will not decay with time, but will bear fruit.

The object of this letter is along the line just mentioned. My brother in the flesh asks me in a letter to solicit the prayers of the Saints in his behalf. This is evidence to me that after years of suffering he now turns to God for help, and now asks the church for prayer. I hope that through the HERALD you will help me reach many prayerful minds. I am a firm believer in concentration of righteous minds.

With best wishes for your paper, and for the truth, I am,

Your humble brother,

FRANK PETERSON.

CALDWELL, TEXAS, January 1, 1916.

Editors Herald: We have been subscribers to the HERALD a long time, until last fall when we failed to renew on account of short funds.

We have had considerable preaching here by Brother John Harp, preaching that was good to listen to. It is remarkable how he held up to do the preaching he did, having chills and fever all the time. We are always glad to see Brother and Sister Harp come to our branch. I will never forget our trip to and from Bryan, where we went to see Brother Spiller.

Brother John keeps up an interest wherever he is. At the close of his meetings here he ordained Brother R. L. Spiller to the office of elder. He left to spend the holidays

with Sister Ruth at San Antonio, Texas. We hope he will regain his health and be with us again soon.

Our little Sunday school is still alive, though it has some hard bumps. Brother Aylor passed us by. We would like to have seen him and talked with him, but of course he knows best.

Brother S. R. Hay was in our midst not long ago. He is a very welcome guest. He tells us our duties in plain words. We would do well to heed the advice of the ministers. Let us try to do better and treat our neighbors better this year than we have in the past.

Wishing the HERALD and all its readers a prosperous New Year, I am,
Your brother,
Route 3. C. M. MITCHELL.

Extracts from Letters

Brother J. L. Rust, of Gladstone, Illinois, writes: "Brethren, let us not mistake the coming of the Lord. The apostle tells us we shall see him as he is, not perhaps as we would have him, but as he is. If we are not found naked we will be ready to partake of his divine and glorious estate, and enter into God's rest. There is one who said he could not enter upon the work he was asked to do because he had bought land; another had bought cattle; the third had married a wife and could not leave her. One of the apostles said, 'Lord, we have forsaken all and followed thee.' Who of us are ready to follow Christ and overcome as he overcame? When the earth comes to the measure of its creation, those who are ready to receive him, to them will he appear and say, 'Well done.'"

Brother F. G. Pitt writes from Berkeley, California, December 15: "We enjoyed our work at the Exposition, and have every reason to believe that good was accomplished. We estimate that we talked to at least five thousand people. We made a host of friends and distributed a lot of literature. But we are glad the work there is ended. It proved to be too much for my wife, and she was severely ill at the close. But she has had a little rest the last ten days, and is feeling much better, and I think will soon be herself again. It required a lot of time and patience to get our things removed from the Exposition,—so much red tape. They wanted to get some money out of us for wrecking and packing. It cost some a lot of money. We escaped with a cost of fifty cents to convey our things to the door. Compared to what some had to pay, our entire exhibit cost us very little."

News from Missions

London, England

After reading so many good encouraging letters from the pages of our weekly messenger, I thought a few lines from this side of the water might be of interest to HERALD readers. In this way we can become acquainted with many we have never met. Letters expressive of the deep interest they are taking in gospel work often give strength and inspiration to the far-away missionaries, learning of others who are making valiant efforts to lift the gospel standard before the world in different lands. And often what a hard struggle it is to succeed! Surely the united prayer of faith should ascend to the God of all power for the triumph of truth over error.

When we read of the great task that lies before the servants of God who undertake such a work as that which Brother Philemon Pement has on hand in making such a brave effort in the city of Ottawa, Canada, in the face of such opposition among a people who have been taught to

believe that their church has continued down from the apostles' time, and they believe beyond a doubt that they are the true successors to the apostolic church—what a veil of false tradition must be cleared away before the light of truth can shine into their minds. It is surely a great undertaking, and yet with a faith like that of Joshua, Brother Pement can and will succeed. We pray that he may meet with good results, and that the seal of God's favor may rest upon his labors.

What a wave of inspiration one feels on reading such letters, and we say from our hearts, God be with you, Brother Pement, and with many other such men of courage we have in our ranks. We are in sympathy with such, being similarly situated as we are here in the world's metropolis. When trying to present the gospel we hear the cry, "Oh, beware of them: they are the 'Mormons.'" There are many obstructions and many who make falsehood their argument. Yet Brother May keeps hammering away, believing that truth will finally find its way to the front and shine out in all its former beauty.

This war is awakening some of the people to think of the whys and wherefores, and we believe their minds will be more willing to hear the gospel message than before.

When we hear the cry for recruits for the army of king and country, we often wish there was such a response to the call for laborers in the army of the Lord, that there might be a greater harvest of souls gathered into his kingdom. But we must wait the Lord's time; it will surely come, and they who will not hear his voice must feel the chastening rod, while the willing and obedient will gather out of Babylon.

Brother May has decided to go to General Conference the coming spring. He feels that it will do him good. He has been a regular attendant at the conference for many years, and now after being absent for four years in succession he thinks it will be helpful and a benefit to enjoy the privilege of meeting with his collaborators in the gospel work, renewing the associations of the brethren.

As for myself, I feel inclined to remain in England, and will try to hold the fort with the London Saints until he returns. I think the money that would be spent on the trip is needed here for home necessities, and for the help of the London mission work. With these thoughts in mind, I am willing to sacrifice the pleasure of going, much as I would like to see loved ones at home, also old associations, Saints and friends in Zion.

I do not care to return until I see what I seemed to see by the eye of faith when I left my Zion home. It was then my one ambition to see the truths of the gospel that had been crushed to earth arise again, and shine as at first. I hope to see the time when the difference between the Reorganization and the Utah departure will be clearly defined, that the people may know that polygamy and all its attendant evils is not, nor ever has been, a part of the belief of this church, but is as far from it as darkness is from light. Already the mist has begun to clear away, and some are beginning to give the work a more thorough investigation. I feel inspired with the faith that the work will become more firmly established.

Although I have been advised by home folks to return until the war is over, I feel no danger from the visitation of Zeppelins. I am willing to run my chance with the rest of my brothers and sisters in this land, believing that God is just as able to take care of me here as elsewhere if he chooses to do so. He says "prove me and see," and in proving him we prove ourselves. We ask you, dear Saints, to pray for this land and its people, that the gospel may yet be

lifted high, and its banner float gloriously over this country, where so many of Ephraim's children dwell.

We are doing the best we can with the limited means in hand, holding meetings in our own home, and open-air meetings in the park. We have now a second Brother May added to our number, a park convert. He is a well-read and intelligent man, and has done some lecturing for other societies. He is not called to the ministry yet, but we are looking forward to seeing him a minister for Christ. There have been several baptisms. One lady united with us yesterday, and I think more will soon follow. We hope the coming summer we may be able to procure a hall for preaching, that we may be able to invite more people to our meetings.

Hoping for greater success in the coming days, and asking the prayers of God's people to that end, I am with you in the faith.

MRS. RODERICK MAY.

58 Ickburg Road, Upper Clapton, Northeast, January 21, 1916.

South Sea Islands

No doubt readers of the HERALD will be glad to again hear from the work in the islands of the southern seas. It is still on the forward move, and prospects are as good this year for the mission as they have been in preceding years, notwithstanding the war is hindering us to some extent. We are plodding on, however, and doing the best we can for the advancement of our brethren of these isles, for we know that the "Redeemer of Israel" has received them and is doing his part in returning them to the land of their inheritance.

We cannot report many baptisms for the year just passed, but that is not always a conclusive sign of advancement, although a very good sign, at times, of growth. I think I am safe in saying that about fifty or sixty have been baptized throughout the islands during the past year.

There are many, many natives who are with us so far as their faith is concerned, but because of their conditions we cannot baptize them until they straighten out their paths and manifest a true desire to obey by getting married or laying aside some of their coveted habits.

When we look the work squarely in the face in this mission, we have to say that it has gone forward, although the discouragements are almost overwhelming at times. The thought that the Lord has received this people by his own power, made known to us through revelation in this age, is encouragement to us to continue on and do what we can for their aid.

We have some good Saints here who are trying to adapt themselves to the gospel requirements, and who I believe will in the appointed time receive their part with the redeemed. We cannot help but love them, for they are our brothers and sisters in the ties of the gospel. It is because of this love that we are encouraged to continue in doing what we can for their betterment.

As we view it at the present, we are convinced that our brethren of these islands are not needing so much stress laid upon the principles of the gospel as they are teaching along social lines. Oh, the great need of that work among the membership, and just like our brethren of the States, that is the very thing they do not desire. Many of them would much rather discuss some unheard-of question, and in which there is not and cannot be a sensible meaning. Creation is thus the world over. We are laboring hard to instruct them along the needed lines, that they indeed may become a "delightful people."

Oh, how we wish that we had more laborers from the States among this people. So many of the islands cannot

be reached by us frequently, and the natives have no other way of getting in touch with us other than through the mission paper and personal letters. If we had two or three more missionaries willing to sacrifice a few things of the world, and bend the knee and extend the helping hand to this people of God, how much happier we would be, and how much more good could be done to these our native brethren, for they are a people who are victims of circumstances and dependents to a great extent upon unclean environments.

This people in years gone by worshiped idols as any other heathen nation, and became accustomed to many customs and habits subject to a tropical climate. When we compare those days of ignorance with their ways at the present we must say that they have advanced. What has brought this advancement other than the gospel that they have obeyed? We are not troubled with weakness of faith among this people, or perhaps I should say lack of stability, for these natives will fight for the restored gospel. What we need is a higher plane of social conditions. Their faith in the "angel message" is unshaken.

The Utah church has a number of missionaries here, but that is not having a bad effect upon our people. Notwithstanding their great number of missionaries, we frequently baptize their members. It apparently makes our membership stronger in the faith. We are meeting the falsehoods of these missionaries in every island we visit. They have circulated a statement among the natives to the effect that Joseph, our late president, prophesied at one time before his death that he would live to see three of their presidents pass to the beyond, and now that he has died, having seen only two pass away in death, the third one still living, he therefore was a false prophet and an impostor. To think that such statements should come from professed enlightened people, and be circulated among a people who are dependent upon the foreigner for the greater part of their enlightenment, is only another evidence of the truth, for once, of Brigham Young's statement. We have answered the statement in our mission paper, and have requested them to produce said prophecy from Brother Joseph's revelations or from the many writings he gave to the church. As yet it remains unanswered.

The above is only a sample of the many things they resort to in endeavoring to prove their abominable doctrines. Polygamy is done away with, according to their statements, at times, but why is it that these natives are frequently found defending that doctrine? They at the present time have about ten missionaries in these islands. In talking to a native missionary of their church to-day, I learn that there are seven on the island of Tahiti at the present. They are, as one expressed to us one day, having a good time. Such we do not doubt.

The past year a number of our leading men have been taken away in death. News reached us last month that the president of the elders' quorum died on a schooner between the islands of Apataki and Ahe, on his way to the latter place. They were near enough to the island to hold his body until they reached shore, where he was buried by the Branch of Manihi. He will be remembered by the past missionaries of these islands. We have many young men coming to the front who through proper training and instruction will be a great help to us in coming years.

Not only have we been visited by death, but the great conflict in Europe is reaching our mission. A few of our young men (half-castes) are being drafted for soldiers, and will be trained here for service, then shipped to the war zone. It is not certain just how many and who at the present time are to be drafted, but a few weeks will tell. Former missionaries will recall the name of one of our bright young men of Tikahau, Matahuira a Lui, a son of Lui, one of the Pupu

leaders, who has been drafted. So the enemy of peace is extending his hand of terror, bloodshed and misery to these quiet, outlying islands of the sea, seeking meat, the flesh of humanity, to appease his hunger and greed.

We are intending to have our conference here in Tarona this year, providing the governor will permit. We go before him to-morrow with an interpreter to seek his consent. Conditions are such here now financially that we are fearful of his giving his consent. Also a fever is raging in the island of Rairoa at present. Many have died as a result of it, and many are still sick. In some of the upper islands the native race is thinning out fast through disease and various other causes. The poor creatures are handicapped, as they have no doctor, no one on whom they can rely for help. Notwithstanding these conditions, we trust that we may be permitted to have our conference. If the governor will not consent to this, we will have district conferences throughout the mission, if possible.

Our Christmas passed off as usual in the islands, and only those who have had experience in this mission can understand how that was. Had you been permitted to step in and listen for a short time to the native program, we are sure you would have been amused. When a children's Sunday school class is called upon for a song, it is nothing to hear the whole Sunday school singing with them. Their unlimited desire for song is so great that they must help the children out. It is not an unusual thing to see some old brother go from the front part of the church building to the rear to assist some children's class that he thinks may need help.

We are happy in the conflict, and determined to win the fight by the Master's help. Trusting that the Spirit of divine peace is pervading the "army of the Lord" in the "land of Zion," we remain,

Fighting for truth,

PAPEETE, TAHITI.

CLYDE F. ELLIS.

Central Michigan

One year ago I started a series of meetings at Coleman, with the help of a good faithful band of Saints. We held forth for about five weeks, six being added to the branch. At the close of the services the Saints did not forget that the missionary needs money to travel, and they fitted him out with a new suit of clothes. I felt thankful for their kindness and labor of love.

Next I went to Loomis, Michigan, where our faithful Brother Eddie Welch had been holding forth. Thirty were baptized here, where now a full organized branch exists. And these Saints did not forget that a missionary needs to pay his fare on the train.

Next I went to Midland, where I started the work four years ago, when a few were baptized. In the meantime, Brother De Wolf had moved in and taken up the work, and had prayer meetings and Sunday school started. The result at this time was that nine were added to the faith.

I went to Farwell, where we started a series of meetings and two were added to the branch, and a Religio society was organized. The Saints were strengthened. While here the sad news came of the death of Brother and Sister De Geers' baby, of Midland. Little Ernie had passed over the river to the life free from this vale of tears and pain. They brought the remains to Farewell for burial. We hope that the parents will always retain in mind to keep on preparing to meet the loved ones gone on before, when Jesus returns with them in Christ.

From here I was called home to remain for a short season, when on July 5 a big, bouncing boy was born to us. Wife and

I hope some day that he will be a missionary for the church.

After things were made possible for me to leave home, I went to Moores Junction, where our district president, Brother George Burt, had started holding meetings in the tent. He left for other parts of the vineyard needing his assistance, and with the faithful band of Saints with Brother Matthew Umphrey at their head, I assisted in the work. Between forty and fifty were baptized into the fold.

Talk about using a missionary like King Pharaoh used Joseph, who was sold into Egypt! I had chariots and horses at my service, and a fine warm overcoat, and a suit of clothes presented to me. Truly we gained a fine lot of people in the church here, who are now bearing testimony to the truthfulness of the angel's message. These are results which can largely be attributed to the faithful living of Brother John Umphrey and wife, who over twenty years ago obeyed the gospel, and who are still bearing the testimony, I know this gospel is true, and also know that Joseph Smith is a prophet of God. The latch of their door is always on the outside, day and night. They have shared their home with the servants of the Lord, forgetting not that they need help in a financial way to carry them to other parts of the vineyard. May God bless them with rewards when Jesus comes.

From Moores Junction I went to Bently and held a few meetings, where Brother and Sister Beebe who had lately been baptized into the fold live, she having been one of the strong pillars in the Methodist Church, being now a stronger one in the true faith. They are rejoicing in the sweet angel message, with two of their children. Here is another place where the preachers find a home.

The meetings at Bently did not seem to be very successful. I remember one night while delivering the message of love there came a bang against the door, and after examining it on the outside found it plastered with rotten eggs.

Oh, yes, I forgot to mention Brother Maynard, who has been an alien for twenty years, whose door has always been open and has assisted the missionaries in the past. He was cutting corn in a field with another man by the name of Weedahoe, and as they met with each a handful of corn they must have both been thinking of their past sins, so they said, "What do you say that we go and be baptized to-morrow?" So they called the preacher by phone and made arrangements to become citizens by birth. After this Brother Maynard starts in right. He says to his wife, who had been praying for him for twenty years, "Come mother, we must read the Bible and have our prayer, lest we be overcome." We hope he will endure to the end.

From Bently I put up the tent at a place called Adams, where we had great opposition, but Satan did not prevail. There the new Saints rendered valuable assistance, and four more were baptized. I left here and went back to preach a few more sermons to the Saints, when I was called to Midland to administer to Sister Torneetta Bordman, who was stricken with diphtheria. I was shown that it would take all the faith we had that her life might be spared. We feel that God has spared her life for a purpose, and we hope to see her grow to womanhood, always retaining in mind the blessings of God to her.

I preached here in Midland, then went home and started to preach at Coleman. After talking with Brother Russel Yager, he desired me to take up a series of meetings here, so began on the 28th of January, just a year since I held meetings here before. We have three for baptism Sunday. The prospects are good for more. So the good work goes on.

I have had my discouragements, and also my blessings in the past years. The sunshine and the rain bring forth the growing grain. This last year has been one of trial among

the Saints, especially among the farmers, as the season has been wet. But we hope and trust that the coming year will be prosperous, and that we as a people may take heed at the signs of Christ's coming so that we may not be among the unwise virgins, but be prepared with our lamps trimmed and burning. If not, we shall suffer loss.

Let us make this a year of sacrifice, and not spend our money in riotous living, for if we do we shall be like the prodigal son, when we come to ourselves we shall find that our food will be husks and our company hogs. Let us not be found saying that Christ delayed his coming, by giving our services of youth to Satan, and our old age to God. Blessed are they that do his commands, for they shall have right to the tree of life, and shall enter in through the gate into the city.

In bonds,

SAMUEL T. PENDLETON.

February 4, 1916.

Denver, Colorado

When we arrived here last September I found the Denverites just returning from their vacations, spent amidst the most beautiful and inspiring mountain scenery; where a week or more breathing the light, pure air and climbing over the rocks and crags, sometimes above the clouds, where one stands in reverential awe, gazing at the wonders for miles around, serves to revive both the spirit and the body of man after the monotony of routine life on farm or in city. I believe it is time and money well spent to thus hike away for a season, and then return with high hopes for the future. I wish all could have the chance so to do.

I have been thinking of the advisability of a summer camp for the Saints and friends, where, amid the scenery, they could have the association of some from all around, and perhaps a service now and then to bring them to the God and creator of all that their eyes behold. Such places were the favorite haunts of such men as Enoch, the brother of Jared, Moses, Nephi, and the Master of men. While resting from the flurry of life, they communed with Nature and her God, and learned the great things of the law.

Denver is beautiful for location, and within a few hours of the great mountains which look down on her with ever watchful eye, like that of the Father from above.

The Saints have a nice church at the junction of Logan Avenue with the beautiful Speer Boulevard which winds along the banks of Turkey Creek, intersecting with the other main thoroughfares of the city. It can be reached from any car line on Broadway, getting off at Speer Boulevard, going east to the church. Regular hours for meetings at all seasons of the year. Visitors will be welcomed.

A mission under the care of Elder Nearrin is located at Third and Detroit, reached by the Fourth Avenue car line. A prosperous Sunday school is also located there.

The Sunday school and Religio at the church are doing good work, and the attendance and interest of the Saints in all other meetings are growing.

The January revival, held by the writer with the aid of the local force, G. F. Walling, pastor; E. W. Fishburn, chorister, and several good workers amongst the members, resulted in the baptism of six, whom we hope will be a help to themselves and the church. The personal work of some of the Saints with their neighbors and friends aided much in bringing them to the church to hear the gospel. This kind of work is too much neglected by our people in the cities. It is especially beneficial at the time of revival meetings.

We found here, as elsewhere, a lack of system in the gathering of local finances, so we suggested a system in harmony with the spirit and letter of the law, which resulted in the

adopting of the following by the branch, Sunday school, Religio and Ladies Aid:

"Resolved that the following be adopted by the branch, and that the auxiliaries be requested to adopt and concur.

"First, All moneys raised by the branch or any of the auxiliaries shall be placed in a common fund, the branch deacon being custodian of such fund.

"Second, Each of the auxiliaries and the branch through their executive officers shall prepare and present once every six months to the separate bodies joining in this financial plan, a financial budget of necessary expenses for the ensuing six months, which after approval by their representative bodies shall be approved by a financial board of three members of the church, to be elected by a joint session of the branch and auxiliaries.

"Third, The duties of the financial board shall be:

"(a) To pass upon all budgets, recommending any changes that may be discovered necessary.

"(b) To keep an accurate account of all receipts and expenditures, and suffer at no time any body to draw warrants in excess of its respective approved budgets.

"(c) It shall approve all warrants drawn upon the treasurer by any of the bodies contributing thereto.

"(d) It shall report at least once each six months a full and complete report of all transactions by that body.

"Fourth, The treasurer or deacon shall report to the joint session of branch and auxiliaries at least once every six months, such report to be a record of all transactions and information necessary for the business of the body.

"Fifth, The term of office of the financial board shall be for six months, or until its successors are elected and have qualified."

No matter in what collection you drop your money, it reaches the treasury and is used to meet the needs of the whole. If the amount can be added to by social, entertainment, or collection, can all heartily join, for all partakers of the benefits.

Now you critics, if you do not like this, dig up something better, but do not tear down our house and erect none better. We want the best methods. Let us help each other. We have good general principles by which to work, but what we need is for some one to work out the details of a workable plan. The church needs organizers, who can grasp our needs and practically apply our God-given principles of finances.

We like boosters and like to boost, but too big a boost lands us on the other side of the saddle; so let us boost just right and we will all land together.

We are encouraged and hopeful, though handicapped at times, through lack of wisdom and knowledge.

Hopefully yours,

AMMON WHITE.

DENVER, COLORADO, 325 East Seventh Avenue, February 2, 1916.

News from Branches

La Junta, Colorado

On Sunday, January 30, a branch was organized at La Junta, by A. E. Tabor, J. R. Sutton, and J. C. May. Fifty people were in attendance. We have twenty-seven members at La Junta, with others investigating. A spiritual feast was enjoyed by all at the organization meeting.

Elder W. E. Williams was chosen branch president; Elder Solomon Tripp, assistant and visiting elder; F. P. Mans, teacher. The Spirit having so directed, Brother Mans was ordained a teacher and chosen by the branch. There being

no deacon, Brother Tripp was chosen treasurer. Sister Marietta Williams was elected clerk. The preaching on this date was by A. E. Tabor at 11 a. m. and by J. R. Sutton at 7.45 p. m. The branch is to be known at the North La Junta Branch.

We now have a branch of twenty-seven members living in La Junta, others in the country, and smaller towns near by.

Your brother in Christ,

SOLOMON TRIPP.

LA JUNTA, COLORADO, Route 2.

Miscellaneous Department

Conference Minutes

SOUTHERN WISCONSIN.—East Delavan, Saints' church, February 5 and 6. All branches reported. Bishop's agent reported: Receipts \$795.31; expenditures \$795. District treasurer reported on hand \$5.52. Reunion fund treasurer reported nothing in treasury. Officers elected: President, B. C. Flint; vice president, E. A. Townsend; secretary, Audrey B. Dutton; treasurer, C. C. Hoague, sr.; member library board, Robert Archambault. C. C. Hoague sustained as bishop's agent. Delegates selected to General Conference: B. C. Flint, J. O. Dutton, Ervin Lenox, L. O. Wildermuth; alternates, Mrs. B. C. Flint, Almin West, E. W. Dutton, E. A. Townsend. Adjourned to meet Soldiers Grove in June. Mrs. J. O. Dutton, secretary.

SASKATOON.—January 29 and 30, I. O. O. F. Hall, Summerfield Block, Nutana. Reports: Sunnysdale 84, gain 12; Zion's Hill, no change; Arland 70; Disley 43, gain 3; Weyburn 50, gain 4; Iowa 79, loss 3; Minnesota 105, loss 16. Notice was given for change in date of winter conference to come up at next conference. Sister Carl Diggle appointed district chorister. Preaching by L. G. Wood, Frederick Gregory, T. J. Jordan. Model Sunday school conducted by Carl Diggle, Sunday morning. Sacrament at 2 p. m., Sunday, followed by fatherhood and motherhood meeting conducted by Sister Carl Diggle. Priesthood meeting at 5.30. Adjourned to meet at Viceroy at call of presidency. T. J. Jordan, president; Bertha Cornish, secretary.

POTTAWATTAMIE.—Council Bluffs, January 30 and 31. Reports: Boomer 90; Carson 51; Council Bluffs 396, gain 9; Crescent 172; Hazel Dell 60, loss 5; Loveland 24; North Star 150, gain 6. Secretary reported inability to locate members of disorganized branch at Wheeler. Secretary's bill of \$1.50 allowed. D. E. Butler, treasurer, reported balance of 70 cents reported last conference should have been 20 cents; received, including balance, \$4.50; expended \$1.70. Approved. Auditing committee reported error in bishop's agent's report ending December 31 of 30 cents, due church. Bishop's agent reported: Total receipts \$1,172.68; expenditures \$1,015.20. Auditors' and agent's report approved. Delegates to General Conference: Hattie Hall, Agnes Hansen, Sarah Dempsey, G. J. and Nellie Hansen, J. P. Christensen, Lizzie Lapworth, May Adams, D. E. Butler, G. J. and Ida Harding; alternates, J. Charles Jensen, J. A. Hansen; authorized to cast majority and minority vote. Officers elected: J. A. Hansen, president; S. Harding, vice president; J. Charles Jensen, secretary; D. E. Butler, treasurer; Sarah L. Dempsey, member library board. License issued to J. E. Adams. Conference favored holding reunion coming summer at Council Bluffs, pledging support and encouragement. Adjourned to meet at Crescent, May 28 and 29. J. Charles Jensen, secretary.

SOUTHERN NEBRASKA.—Fairfield, January 15 and 16. Officers elected: President, H. A. Higgins; vice president, J. A. Dowker; secretary, Blanche I. Andrews; librarian, Olive Teeters; chorister, J. A. Dowker. Delegates to General Conference: J. A. Dowker, J. F. Grimes, H. A. Higgins, J. A. Gillen, Samuel Broliar, Charles Teeters, Blanche I. Andrews, C. E. Blodgett, authorized to cast majority and minority vote. Bishop's agent report received, audited, and found correct. District presidency empowered to name time and place of next conference. Blanche I. Andrews, secretary, 1726 South Twenty-seventh Street, Lincoln.

NORTH DAKOTA.—Fargo, January 1. Bishop's agent's re-

port referred to auditing committee of three, which committee reported, same being adopted. Delegates to General Conference: Arthur H. Freie, Laura Freie, Emelie Shakespeare, Laura Spaulding; alternates, William Sparling, J. E. Wildermuth, Thomas Leitch; authorized to cast full vote, and in division majority and minority. Adjourned to meet at reunion grounds, Logan, July 6, 10 a. m. J. W. Darling, secretary, Thorne.

Convention Minutes

YOUNGSTOWN-SHARON.—Sunday school and Religio, Sharon, Pennsylvania, January 28. Sunday school officers elected: Lora Strachan, superintendent; L. McDowell, assistant superintendent; J. C. Jones, secretary-treasurer; Martha Fishlock, librarian; Anna M. Morgan, home department superintendent. Religio officers elected: Mrs. Pearl Glassford, president; L. McDowell, vice president; J. C. Jones, secretary and treasurer; Andrew Haskins, librarian; Anna M. Morgan, home department superintendent; Anna Ahlstrom, good literature superintendent. J. C. Jones, secretary-treasurer.

The Bishopric

To the Saints of Eastern Montana District; Greeting: Did you ever stop to think, as you go about and look over your flocks and fields, and note the increase from year to year, that the Lord has been your partner and coworker, and that without this you would be unable to accomplish anything?

Have you taken an inventory of your holdings to know how much belongs to your partner, whom you must confess holds the power in his hands? In Matthew 7: 21 we read, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of the Father, which is in heaven."

We understand, then, the necessity of complying with the will of the Lord.

Malachi 3: 8 reads thus: "Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings." So we may easily understand that in order to "do the will of our Father which is in heaven," we must impart unto his storehouse of our tithes and offerings.

If we do this and comply with all the gospel laws, the Lord gives us the promise in Malachi 3: 11 that the devourer will be rebuked for our sakes.

Again in Proverbs 3: 9, 10, we read, "Honor the Lord with thy substance, and with all the first fruits of thy increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine."

In Doctrine and Covenants 64: 5, the Lord says, "Behold now it is called day (until the coming of the Son of Man) and verily it is a day of sacrifice, and a day for the tithing of my people, for he that is tithed shall not be burned."

Again in section 106: 2, we read that all those who gather to Zion and observe not the law of tithing shall not be found worthy to abide therein.

We find in our short experience as a collector of tithes, that to those who observe the law of tithing it seems to afford pleasure, and I also find that those who pay their tithing in full each year are the ones who most heartily indorse the law.

Let us all remember our duty, for as one brother stated, "The law of tithing can impoverish no one."

On almost every hand we hear the call for more missionaries to help spread the angel's message. But while we are calling for laborers, do we always realize the fact that it requires money to support their families? Are we always ready and willing to help defray the traveling expenses of the missionaries when they come in our midst?

Let us see if Eastern Montana can do her share towards reducing the church debt in 1916.

Hopefully trusting and praying that the blessings of the Lord may rest upon all who are trying to do his will, I am,

Your coworker in the cause of Christ,

B. D. STRATTON, *Bishop's Agent.*

FAIRVIEW, MONTANA, Route 1, Box 27.

AGENTS' NOTICES

To the Saints of the Youngstown-Sharon District; Greeting: We desire to reach every member living in the newly organized district, so they may know where to send their tithes and offerings. Our district covers the following territory: The counties of Columbiana, Mahoning, Trumbull and Ashtabula in Ohio; Lawrence, Mercer, Crawford, Erie, Warren, Venango and Forest in Pennsylvania. Saints living in that territory kindly remit to the undersigned.

We are confident that the majority of our members desire to keep the laws of the church, knowing as we do that complete salvation can only be had through complete obedience to all the commandments God has given us. Our first object in paying tithing is with a view to fulfilling the law. Secondly, we have our obligations to our neighbor. Our missionaries and their families must be cared for if the gospel is to be carried to others. We received it freely; in the same spirit we desire to see our friends and neighbors receive it.

We cannot feel satisfied until the names of all the members appear on the tithing record. We would ask the Saints to report as often as they can, once every month if possible. Do not wait for a large amount, but let us hear from you regularly. The allowances must be paid every month. Members living in and near the branches, kindly make their remittances to the local branch agents. I should be pleased to hear from the scattered Saints direct.

Your coworker,
SHARON, PENNSYLVANIA, 90 North Oakland Avenue.
MARTIN AHLSTROM, Agent.

Quorum Notices

SECOND SEVENTY

Pursuant to action of quorum last conference, no blanks will be sent for reporting. Instead it is required that the general report blank be used, number 165, on sale at ten cents a dozen at Herald Publishing House, each member furnishing his own. Additional items may be added to this blank. Please be prompt in sending reports on March 1 or as soon as possible thereafter. If you are not coming to next General Conference, inclose 15 cents for annual dues.

H. E. MOLER, Secretary.

HOLDEN, MISSOURI, Box 144.

Conference Notices

Independence Stake, Knobnoster, Missouri, March 11 and 12. Branches should be reported and represented. Statistical and ministerial reports and delegate credentials should be in hands of undersigned not later than February 29. General Conference delegates to be selected. James Bunt, secretary, Independence, Missouri.

Alabama, Pleasant Hill Branch, near McKenzie, March 11 and 12. Send branch reports promptly to district secretary. It is expected that Brother Russell will be present. G. W. Miniard, secretary, McKenzie, Alabama.

Convention Notices

Eastern Colorado Religio, Saints' church, Logan and Speer Boulevard, Denver, March 2 and 3. Program Thursday evening, prayer service Friday, 9.30 a. m., business and round table 10. Blanch Sampson, secretary, 571 Emerson, Denver.

Reunion Notices

Joint reunion, Kirtland, Youngstown-Sharon, Western Ohio and Pittsburgh districts, Kirtland, Ohio, August 10 to 20. Details later. Gomer T. Griffiths, J. A. Becker, J. E. Bishop, committee.

Requests for Prayers

Prayers are requested for Miss Annie Vinson, Margerum, Alabama. This lady is not a member of the church, but believes the Lord is able to heal her. If it is his will, she desires to recover; if not, that her spirit may soon pass over. She has been a sufferer and an invalid for many years.

Sister G. T. Calvert, who has been a sufferer for many years and is growing worse, requests the prayers of the Saints. She writes that she has endeavored to bear affliction patiently, and now hopes to find relief.

Matron Wanted at the Saints' Liberty Home

The committee of managers in charge of Liberty Home are under the necessity of securing a matron to take general charge of the affairs of the house, and would like to have applications from those who desire such a position, and who have the ability to get along nicely with old people. There are above twenty inmates most of the time, and such help as is needed to do the work is always retained, but there is here an opportunity for one who desires to do a good work for the sake of the old and for the church, and it is doubtful if any possess good qualities which would not be needed and brought into action in this position.

As our present matron is planning to leave at a very early date, it will be necessary to move very promptly. You will therefore send your application, accompanied by such references as you may be able to furnish, to the undersigned.

R. J. LAMBERT, Secretary.

LAMONI, IOWA.

Conference Daily

A daily *Ensign* will again be issued during the General Conventions and General Conference in April. The compliments on the make-up of the *Daily Ensign* published in April, 1914, encourages another venture this year. As our force is small it will help very materially if subscriptions are sent early. If our friends will begin now to send subscriptions it will be appreciated, but if all wait till the last moment more or less confusion may ensue and mistakes be more apt to happen. Help the office force by sending soon. Price 25 cents for the time of conventions and conference.

ENSIGN PUBLISHING HOUSE,
INDEPENDENCE, MISSOURI.

Died

ELVEBACK.—Anna Tollen Elveback, born at Osterdaless, Norway, August 28, 1856; died at her home near Cormorant, Minnesota, January 13, 1916. Came to America in 1892. Married Hans Elveback, May 24, 1894. Baptized by M. O. Erickson, July 21, 1901, near Audubon, Minnesota. Sister Elveback was childless but some years ago took a baby boy to raise, who with the sorrowing husband and 6 brothers and sisters in Norway, remain to mourn. Services by P. W. Martin and M. O. Erickson. It was said of her that she was indeed a child of the covenant.

SHANKS.—James W. Shanks, born June 21, 1862; died January 20, 1916. Married Rachel Mullens in 1880. To them were born 5 sons and 5 daughters. One son preceded him. There remain wife, 9 children, many grandchildren. He was a kind and true husband, a loving father. Baptized in April, 1902, by J. M. Scott. He lived faithful to the end. Services by J. W. Metcalf before a large gathering.

PARSONS.—Jennie A. Parsons, born August 6, 1851, at Killingworth, Connecticut; died January 12, 1916, Wray, Colorado. Baptized November 16, 1876, by Richard Lambert, at Sonora, Illinois. Confirmed by Richard, J. H. and W. T. Lambert. Her husband died at Max, Nebraska, August 16, 1901. Deceased leaves 7 children, a host of relatives and friends. Sermon by J. R. Sutton.

STEM.—Martha Caroline Davis, born September 12, 1849, Felicity, Ohio; died February 6, 1916, Doanville, Ohio. Married John Marion Schefflet, August 29, 1865; married Philip Greaser, October 5, 1883; married Nathan Stem, March 25, 1902. Was mother of 6 sons, 2 daughters, 4 dying in infancy. Baptized in 1876, rebaptized December 16, 1907. Services at the home, preaching by H. E. Moler, assisted by C. E. Bozarth. Interment in Greenlawn Cemetery.

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THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor. Published every Wednesday. Subscription price \$1.50 per year in advance.

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

This paper will be promptly discontinued at date of expiration.

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F. F. WIPPER, General Supt.
Plano, Illinois.

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Give a bad story a "good start," let it run a week, and when it gets around to the starting point its own father won't know it.

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THE SAINTS' HERALD

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

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

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



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

VOLUME 63

LAMONI, IOWA, FEBRUARY 23, 1916

NUMBER 8

Editorial

A CITY SET ON AN HILL.—PART II

(Sermon by Elbert A. Smith, at Lamoni, Iowa, January 25, 1916, reported by Winsome Smith.)

Text: "A city that is set on an hill cannot be hid."—Matthew 5: 14.

A STATEMENT OF DUTY

Now I pass to the second verse to which I wanted to call your attention, as containing a deduction from fact, a statement of duty, (found in Matthew 5: 16): "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

We find ourselves in this position because of our profession,—a city set on a hill. That is the fact. Finding ourselves in that position, the thing for us to do is to let our light so shine that the children of men may see our good works and glorify God. That is the deduction, the statement of duty.

A PECULIAR PEOPLE

But how shall we let our light shine? By our works. You remember that somewhere the statement is made that God would have a peculiar people. Every freak in the form of religion has hidden under that passage. Shaker bonnets, long robes, bare feet, long hair, all kinds of religious fanaticism have hidden under that expression that God would have a peculiar people; but why not read the entire passage? What is it that chiefly distinguishes them from others? "A peculiar people *zealous of good works.*"

Why, that is just like the Master. The statement is that he went about everywhere doing good. A peculiar people *zealous of good works.* We must let our light shine then by way of our works, by way of our service, by way of our sacrifice.

SACRIFICE

"What," some one says, "did you say sacrifice? Is not the day of sacrifice all over and done?"

No, we are told in modern revelation, that "*this is a day of sacrifice.*" Then the necessity for sacrifice still exists. I wonder if the spirit of sacrifice still persists.

We see plenty of evidence in some quarters that it does; but in other quarters we see evidences that are a little dubious.

Once in a while we hear a young sister say, "Well, whatever happens, I will never marry a missionary." Once in a while you hear her mother say, "Now whatever you do, don't marry a missionary. See what your father had to go through with."

IRON WEDDING RINGS

Let me tell you what a good old German in the city of Burlington told me last fall. He said, "Brudder Schmidt, I will tell you why the Germans are so successful. It is because of the vimmins's they got back of them." There is something in that. At the beginning of the war thousands of German women brought their marriage rings and threw them at the feet of the Government to be melted up for the gold, and wore away with them *iron* rings received in exchange.

Do they love the Kaiser more than we love Jesus Christ?

How many young women are willing to forego the diamond-studded ring of the banker or the merchant and put on the iron ring of the missionary's wife? How many?

It is true that if we ever succeed it will be because of the women we have back of us. Whenever you find a good man, from the days of Samuel, whose mother gave him to the temple service, until now, you will find back of that man a good woman,—his mother, or his wife, or his sister, or his sweetheart, who said, "God knows how much I love you, but go, go, and do your duty!"

SAINT FRANCIS

Once in a while we meet with a missionary who says to his son, "Now you had better steer clear of church work; better avoid it, see what it has cost me."

Saint Francis, the founder of the Franciscan Order, felt called to go out and administer to the poor. His father called him before the bishop and was about to draw up papers to disinherit him. Saint Francis drew off every article of clothing and threw it at his father's feet, and standing forth naked, said,

"Now I can say, 'My Father which is in heaven.'" So he borrowed a robe from his bishop and went out into the world, not even owning the clothing he wore, to preach the gospel and minister to the poor. He was a Catholic, and we sometimes have a poor opinion of Catholics; but Jesus says, "Except your righteousness shall exceed," and so on.

I wonder if we have the spirit of sacrifice, or do we have the spirit of complaint? Do we recount the hardships that we have undergone in the service of God? We will do well to review the past.

DID JESUS PROMISE EASE?

Do you remember when Jesus Christ called the disciples around him and said to them: The world has loved me and it will love you. You will have a good time. You will not have any trouble. Everybody will speak well of you, and you will have an easy time and plenty of money. Do you remember the language?

"Oh, no," you say, "Jesus did not say those words, he said in substance, The world has hated me and it will hate you. It will persecute you, and he gave them to understand that they would suffer hardships, and that they would be required to leave lands, houses, fathers, mothers, wives and children." How soon was that fulfilled!

We do not go very far in the Acts of the Apostles before we see Paul and Silas in the jail at Philippi at midnight. I wonder if we would not mourn and complain with our feet in the stocks, in jail, in darkness and at midnight; but these men were singing psalms!

We do not go very far before we see Stephen stoned to death. Did he complain? No. Looking up into the heavens he beheld the glory of God, and Jesus on his right hand.

IN CAVES AND DENS

And so thus we turn to the Hebrew letter, and in the eleventh chapter we read the portion of the saints of God in those days:

And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth.—Verses 36 to 38.

When we see what the saints suffered in those days have we any cause to complain?

Thus tracing the history down to our own dispensation, we see how the mob came upon the Saints in Independence in July of 1833, and said to them, "You must get out of here."

And the Saints said, "Give us time."

They replied, "We will give you time. We will give you fifteen minutes to get out of here"; and they

took Bishop Partridge and others and tarred and feathered them.

HAUN'S MILL

Remember the bloody massacre of Haun's Mill: How the mobs had driven the Saints, and at this little place a number of families had assembled and were living in tents and hovels and covered wagons, like those saints of old who had no place to call their home and hid in caves and dens; and then on an October day, out of the woods came a mob and murdered many of the men, hacking the wounded to death with corn knives, then went away and left the women and children and surviving men there at night with their dead and wounded.

Did they go back on the work and exhort their children to give it up, and to be careful? It is not a matter of record that they did; but they went forward with this work as best they could.

THE ELECT LADY

And when that sad procession came back from Carthage and laid at the feet of the widow in Nauvoo the body of her martyred husband and the body of his brother, did she say: "Now I have had enough. I will raise my children up for some other purpose"?

It is not a matter of record that she did. She stayed there and kept her trust, and when her boys reached the years of manhood she gave them to the church, and told them to go and preach the same gospel that their father had died to conserve,—Joseph, Alexander, and David, she sent them all forth, not reserving even one.

Can we do less than that? If I with you have ever been guilty of murmuring, I feel ashamed, in the light of all that the Saints have gone through in the days gone by. We have no cause to complain of that which has been required at our hands.

We may never be required to pass through the same things, but as Emerson says:

Whatever outrages have happened to men may befall a man again; and very easily in a republic, if there appear any signs of a decay of religion. Coarse slander, fire, tar and feathers and the gibbet, the youth may freely bring home to his mind and with what sweetness of temper he can, and inquire how fast he can fix his sense of duty, braving such penalties, whenever it may please the next newspaper and a sufficient number of his neighbors to pronounce his opinions incendiary.

"GOD WITH US"

That time may come to us, as it did in the past,—possibly not,—but at least we can render to God such service and such sacrifice as it is in our power to do under the conditions which surround us, and God can help and aid us.

We have trusted him in the past and we have found that he is all powerful. The heavens are full of blessings prepared to descend upon this people if they are

faithful; but if they are not, there are imminent dangers and scourges that may descend upon them.

Brother Smith told us Sunday afternoon that he believed the hand of God had been with us in this Nation-wide scourge of sickness, so that we have not lost a single individual.

I want to bear a little testimony here about a thing that came under my own observation. It was while we were living in San Bernardino, California, that a terrible scourge of infantile paralysis swept through southern California. There were hundreds of cases of it, particularly in Los Angeles, and seventy-five per cent of those cases were fatal. In the majority of instances when the poor little sufferers lived at all they were absolutely helpless, deformed, and often rendered idiotic,—ten thousand times worse than death.

Naturally we were very much concerned. We had two boys. I was not concerned alone for them, but as I walked the streets and saw little children playing, or clinging to their mothers' dresses, and realized that to-morrow perhaps some of them would be stricken by that invisible terror that stalked in the noontime, my heart was made to bleed with anxiety. I received this impression: I told the Saints that I believed if they would meet, after fasting, in a season of special prayer to God, he would not only spare the children of the Saints, but the entire community.

Well, some one said to me, "Is it right when God has sent his judgment on the world to pray him to turn it aside?" I was not sure that this was a judgment from God. It seemed to me that if God wished to punish some one he should start on some of those case-hardened reprobates that I had seen walking the streets unscathed, instead of on innocent children.

Well, anyway, we had that special prayer meeting one Wednesday night, after fasting that day. There had already developed several cases and much alarm. We held that little prayer meeting, and to the best of my knowledge not another case developed in that city of thirty thousand inhabitants. Some may say that was a coincidence. Yes, the blessing coincided with our prayer.

SHALL WE KEEP THE COMMANDMENTS?

I had also this personal experience. Perhaps it may seem insignificant to you, but while I was praying for my own children that they might escape that awful scourge, the thought came to me, "Why pray to God to do a certain thing unless you are willing to keep his commandments?" At the time I was becoming somewhat addicted to taking a cup of coffee at frequent intervals. If I did not intend to observe the Word of Wisdom, had I the courage to ask God to turn the destroyer aside unless I was willing to abide by the conditions contained therein?

I may have done worse things than to drink a cup of coffee. I do not class that with burglary, or drunk-

ness, or murder, or anything of that kind, to be sure, but it is typical of larger things. He that is faithful in small things, you remember.

Why ask God for blessings unless we are willing to abide by his commandments? But as sure as the world stands, if we get down in humility and serve God he will send his blessings and preserve us from impending danger, for the Apostle Paul says, "If God be for us who can be against us?"

Now may the Spirit rest with us and help us to remember the exalted position in which our profession has placed us. May we never forget that a city that is set on a hill cannot be hid.

CURRENT EVENTS

DANES JOIN FORD.—Danish delegates have been appointed to the Ford peace conference.

PHILIPPINE OWNERSHIP.—The Philippine Assembly bill authorizing the purchase of the Manila Railroad for four million dollars, has been passed by the Commission.

NICARAGUAN TREATY.—The Senate by a vote of fifty-five to eighteen has ratified the treaty with Nicaragua, under which the United States secures a ninety-nine year option on the Nicaraguan canal route, and a naval base on the Gulf of Fonseca, for three million dollars.

WOULD INVESTIGATE OWNERSHIP.—The Senate on the 15th by a vote of thirty-nine to twenty-two adopted an amendment to a pending bill to provide investigation of traffic conditions throughout the country, and which amendment would order an investigation of the wisdom and feasibility of government ownership and operation of all public utilities engaged in interstate commerce.

LORIMER ON TRIAL.—William Lorimer, former senator from Illinois, is on trial at Chicago under a charge of conspiracy to wreck the La Salle Street Trust and Savings Bank, of which he was president, and subsidiary institutions. The indictments cover false pretenses, receiving deposits when the bank was known to be insolvent, and misrepresentation of assets.

METHODIST MERGER.—Thomas Nicholson of New York, secretary of the board of education of the Methodist Episcopal Church, addressing Methodist ministers at Evanston, Illinois, the 17th, urged the merging of the Methodist Episcopal Church with the Methodist Episcopal Church South. Mr. Nicholson believes "that a unification of the churches would double the strength, and in no way would it interfere with the work."

PARLIAMENT OPENS.—The British Parliament opened the 15th. Announcements were made at this session that a general conference of the allies was to be held in Paris, to consider political and strategic aspects of the war; that the Government was

taking stock of munitions, men, finances, and industrial reserves, with a view to maximum strength; that to prosecute the war is costing England approximately twenty-four million dollars a day.

"LUSITANIA" CASE.—An informal agreement for adjustment of differences in the *Lusitania* case has been held up, final settlement being contingent upon future Teutonic submarine policy, especially in connection with recent announcement of Germany and Austria that armed merchantmen will be sunk on sight after February 29. In the tentative agreement Germany is said to have yielded to the contention of the United States in the matter of stoppage, search, and safety to passengers. The Washington Government has notified Germany that the new policy to sink defensively armed merchant ships without warning is inconsistent with assurances given in the *Lusitania* agreement, which case is consequently continued.

PRESIDENTIAL NOMINEES.—Woodrow Wilson formally entered the race to succeed himself as president of the United States, when on the fourteenth he wrote to the Ohio secretary of state: "In order, therefore, to satisfy the technical requirements of the statutes of the State of Ohio, I hereby consent to the use of my name," on the primary ballot. The name of Mr. Wilson was on the 15th entered on the Illinois primary ballot. Among those more prominently mentioned for a fusion candidate to unite the Republican party by bringing back to its ranks the Progressives, are A. B. Cummins, Justice Hughes, and Theodore Roosevelt. Cummins is an open candidate; Hughes declines to consent to the use of his name; Roosevelt is noncommittal, but considered willing to enter the race.

MEXICAN AFFAIRS.—Preparations are said to be under way to meet possible Villa invasion in southern Sonora. Secretary Lansing announces that order along the international border is being restored. In data submitted to the Senate the 17th, it was stated, in a letter from Secretary Lansing, that during the years 1913, 1914, 1915, there were killed in Mexico, 76 American citizens, as against 47 in the three years preceding, and that 26 American civilians and 16 soldiers were killed on American soil in the past three years, as a result of Mexican troubles. Those killed in Mexico in the three years just past from causes attributable to the revolution are 18; disappeared and probably killed from revolutionary causes, 6; by robbers, 10; by Indians for robbery and revenge, 12; miscellaneous and indefinite causes, 30.

ARMED MERCHANTMEN.—The allies have not yet responded to the proposal of the United States to disarm merchantmen. German and Austrian announcement of intention to sink such vessels without warning after the 29th, stands as made. Sweden

has notified the United States that it would recognize the act of Germany in declaring armed merchant ships auxiliary cruisers and subject to attack. Representatives abroad have been notified that the position of the United States is that these vessels have the right to carry defensive armament, armed and unarmed vessels being held to be in the same class. At no time has the United States receded from this position. The proposal of the United States to disarm merchantmen was made in the interests of non-combatants, to become operative during this war only on acceptance by the allies, and on condition of Teutonic guarantee of stoppage, search, and safety to passengers.

EUROPEAN WAR.—The Germans have made in the Champagne region and in the Vosges the most substantial gains realized for some time. Austria reports slight gains over the Italians. Russian activities in Galicia and elsewhere in the east are reported subsiding. On the north of this line the Germans have failed in efforts to advance. In their campaign in the Caucasus, the Russians have captured Erzerum, chief city of Turkish Armenia, the center of important roads, and of great strategical importance. Russian victory here it is thought will relieve the British at Kut El Amara, Mesopotamia, and below that point on the Tigris. The Bulgarians report that they occupy one third of Albania. Durazzo yet withstands the Austrians. Bulgaria hesitates to attack the allies at Saloniki, partially, it is thought, from fear of the Rumanian army, the mobilization of which is said to be completed. The situation of the British forces in Mesopotamia has improved. Indian troops formerly in service on the Flanders front have joined the British relief army. The French and British forces have completed the conquest of Kamerun, the important German colony in western equatorial Africa. An aggressive campaign is being pushed in German east Africa, the only important German colony not in the hands of the allies. The *Arethusa*, described as the most popular ship of the British navy, has been seriously damaged by striking a mine in the North Sea. Under the compulsory service provision going into effect the 10th, Great Britain has called to the colors all single men not exempted.

NOTES AND COMMENTS

FRY HOME.—Elder Charles Fry, editor of *Zion's Ensign*, has returned safely to America. He writes from Pittsburgh, Pennsylvania, under date of the 16th, as follows:

I am glad to report that I am safely returned to Joseph's land, having reached New York yesterday after a ten days' rough voyage from Liverpool. A few days were spent with Brother Roderick May and family in London on my return, where I found him diligently engaged in building up the work. My visit to my aged mother was opportune, as since leaving her the light of this world has been shut out from her eyes by blindness. It has also been highly profitable.

Original Articles

CONCERNING ZION--PART 2

BY J. E. VANDERWOOD

THE PURPOSE OF ZION

It has been decreed by the Lord that, "Zion cannot be built up except by the laws of the celestial kingdom, otherwise I cannot receive her unto myself." Here we have a thought worthy our consideration. Notice the expression in paraphrase: *Build up by law*. What kind of a law? Celestial law, most certainly; the law that is able to transform the life of man into the likeness of God.

It is the purpose of Zion then, to fit men to dwell with God. Zion is a preparatory state, a school, a developer of life, that shall tend to fit men for a dwelling place with God, the highest of all.

It is utterly impossible for a man to jump from sin to purity of heart in a single bound. He cannot reach a kingdom of bliss when he dies if he has been content to live in the lower and baser regions of life all his days on the earth. Zion therefore is a necessity, both as a place and a condition where a knowledge of God and of good can be acquired and worked out for the blessing of our fellow men. Its purpose then, is to make men, not parasites.

By the assistance of Zion, then,—first, by the Spirit of it which makes the heart pure; and, second, by the place where pure laws and noble lives work together, man is brought Godward. I cannot approach unto Zion and yet retain my selfish, carping prejudices and traditions. The very elementary spirit of Zion will cause me to eliminate those things, and grow in the stead thereof the ennobling virtues of life which are revealed in the loving service I am ready and willing to render unto others.

Zion does not consist of selfish gratifications. But it does consist in the possessing of the Spirit of Christ that will enable us to lift others as well as ourselves to a condition that is Godlike in character and service.

Zion means work. Its fundamental purpose is to teach men the law of service to others. Ruskin has said:

If you want knowledge you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work, his life is a happy one.

So it is also with Zion: if we want Zion we must toil for it; Zion means service rendered, and not a siesta. When we get to really love Zion well enough to work for its upbuilding, we will find that our lives will take on a new joy and satisfaction, such as we have never before realized or known. As expressed by Ralph Waldo Trine:

He who, forgetting self, makes the object of his life service, helpfulness and kindness to others, finds his whole nature growing and expanding, himself becoming large-hearted, magnanimous, kind, sympathetic, joyous and happy; his life becoming rich and beautiful.

So by the inter development will the fruits of righteousness (right-ness) be caused to ripen in our daily lives, and we will be able to feed the perishing multitudes with the bread of life.

Zion, then, has a purpose for its establishment, and that purpose is not for the maintaining of selfish whims and desires, but quite the opposite. Its real purpose is to teach men to become useful in life, that we might make the world a fitter place in which to live.

George Eliot asks: "What do we live for if not to make the world less difficult for each other?" Zion is for this purpose, and it is required of you and me to make it this. God will do his part at all times, but he will never do it all. He wants us to share in the work preparatory to Zion, that we may also share in the glory that shall accrue from a loving service.

"Let us have faith," says Abraham Lincoln, "that right makes might, and in that faith let us to the end dare to do our duty as we understand it."

Paul says: "We are laborers together with God." This suggests at least two things, viz: effort and achievement. Man is made for service, and service to others is only the prelude to life. Living means the doing of things. Phillips Brooks has said:

Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it; and the loftier your purpose is the more sure you will be to make the world richer with every enrichment of yourself.

We as Saints were made, converted, and enlightened to be a glory unto God, and a blessing unto mankind; are we doing it? Are we filling the measure of our creation? If not, why not? We cannot benefit others without at the same time receiving benefit ourselves. We cannot make ourselves better without also contributing to the betterment of the world at large.

It is somewhere written that: "A man is commonly either made or marred for life by the use which he makes of his leisure time." Zion can admit of no idlers, no talebearers, and no self-centered people. If we can once awaken to the fact that the purpose of Zion is to make men energetic, thrifty, industrious, helpful, frugal, and optimistic, we might be able to sense the meaning of the prophet's words that say: The inhabitants of Zion shall labor for Zion, for if they labor for money they will perish.

Brother, sister, what are you making of your leisure time? Are you utilizing it properly, or are you wasting it? It is good for us to have a little leisure time, but we should never have a moment of idle time. During our leisure moments we can

methodically plan, contemplate, and arrange our future work. We can review, and reflect upon that which we have acquired in the past, so as to be better able to utilize it in the service we render the church and the world of humanity.

The supreme purpose of Zion is to bring peace to earth, and establish a spirit of good will among men. He who is working to that end is the one who is laboring for Zion, and he will accomplish his purpose, not by condemning others, but by overcoming and subduing himself. He who is schooled in the spirit of loving, self-sacrificing service, is the one who will become the world's greatest benefactor. We learn that we may become the more useful. We live that the world might be enriched by our lives.

Ruskin says:

The entire object of true education is to make people not merely do the right things, but enjoy them—not merely industrious, but to love industry—not merely learned, but to love knowledge—not merely pure, but to love purity—not merely just, but to hunger and thirst after justice.

Let men therefore educate themselves to become useful—not simply because it is a duty, but because they have cultivated a profound love for mankind. Let them love virtue and purity, and the purpose of Zion will be fulfilled in their lives.

The very thought of Zion should stimulate our lives to action. I can conceive of no other way whereby Zion can become a reality unto us, than in and through the law of service. Before we can redeem Zion we must redeem man, i. e., we must regenerate the lives of men. We need men and women with pure hearts, noble lives, high ideals, virtuous thoughts, industrious hands, frugal habits, and determined purposes, before Zion can ever become a reality. I must learn that I have no right to lavish and squander on myself that which is necessary for the comfort or blessing of others.

It is Zion's purpose to prepare a people for the carrying on of business pursuits in keeping with the law of God. That is, the children of Zion must do business as Christ himself would do it if he were here in person. We must do business upon the principles of right-ness, and not for the sake of pecuniary gain. It is required of us to be in the world, but not of the world.

Zion, then, is to be the salt of the earth, and its purpose is to disinfect, preserve, and season the lives of men. Are you ready for that kind of service? If not, pray tell how shall Zion ever be redeemed, and wherein shall its beauty appear?

Let us pray as did the blind beggar: "Jesus, thou Son of David, have mercy on me." And when we receive his recognition, let us, like the beggar further pray, "Lord, that my eyes might be opened."

My next will be, "The foundation of the city of Zion."

(To be continued.)

REFLECTIONS--NUMBER 8

BY W. E. PEAK

SUPERANNUATION

A few hard killing frosts visited western Pennsylvania this fall, then nature emerged into that mild, pleasant condition known as Indian summer, which permits the leaves and vegetation to gradually ripen and display all the tints that can be produced by a combination of the various colors of the rainbow, clothing these rugged hills and narrow valleys with that wonderful beauty which nothing but nature can produce.

Pittsburgh is on the western slope and among the foothills of the Allegheny Mountains, which stretch themselves across the State, raising their shaggy heads far above the surrounding country.

My first mission was in Pennsylvania in the Wyoming Valley District, on the eastern side of these mountains, along the Lackawana and Susquehanna rivers. That was many years ago. And if in the spring I should be permitted to glide out of the rough and stormy sea of missionary life into the quiet and peaceful harbor of superannuation, it will be a fitting close to my missionary work. To begin work on the eastern side of these mountains and to close it on the western side: So may it be.

Not that I desire or expect to stop preaching. No, I am in the ministry for life; but I would like to step out from under the responsibility of active missionary work and spend the rest of my days at home, preaching according to the demands and opportunities that may be found for one who has spent thirty years in the active ministry.

I believe that under these conditions the request should be granted; and I think I could do more good by laboring in Zion during the next fifteen years, than I have done during that length of time in the past.

It surely would be a pleasant experience to realize for once in my life, that I am permanently settled.

STANDING MINISTERS

In the church we have certain officers designated as standing ministers. These are the high priests, elders, priests, teachers and deacons (Doctrine and Covenants 122:7).

The special duty of these standing ministers, called also "local authorities" (Doctrine and Covenants 120:7), is to preside over districts and branches (Doctrine and Covenants 122:8), "having the watchcare of the membership and nurturing and sustaining them, under the direction and instruction of the Presidency and the Twelve."

The Seventy when traveling by the voice of the church, or sent by the Twelve to minister the word where the Twelve

cannot go, are in the power of their ministration apostles. —Doctrine and Covenants 129: 3.

The watchcare of the membership rests on the Twelve and Seventy where there is no branch or district organization. In meetings in unorganized territory the presiding councils or quorums of the church take precedence according to rank, the Presidency, Twelve and Seventy (Doctrine and Covenants 120: 3; 122: 9).

When branches and districts are organized they relieve the Twelve and Seventy of the burden of caring for the membership. These local authorities, high priests, elders, priests, teachers, and deacons, are called and ordained for this special work, and these officers are "to relieve the Twelve and Seventy from the vexation and anxiety of looking after local organizations when effected."

The Twelve and Seventy are "the missionary quorums of the church," and they should leave "the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, *so far as possible*" (Doctrine and Covenants 122: 7).

This shows that these traveling presiding councils, these regulating advising authorities of the church (Doctrine and Covenants 120: 4), the Twelve and Seventy (Doctrine and Covenants 123: 13), are to place the responsibility on these local authorities, the standing ministers, to care for the branches and districts "so far as possible." But they still retain control—an active oversight.

These regulating advising authorities are not to abandon or leave the organizations. They are to permit and to insist that the standing ministers should attend to the work of caring for the membership, "so far as possible."

When the standing ministers fail to do the work required, the traveling councils, the Twelve and Seventy, are to "regulate them as required by their office and duty; and this that the work and church may not be put to shame and the preaching of the word be hindered" (Doctrine and Covenants 120: 7). The Lord saw that some local officers would try to hinder the preaching of the missionaries, and this was to be regulated by the Twelve and Seventy.

These men must be in charge of these organizations or they could not regulate as required by their office. This verse explains the first verse and enables us to understand it, and also the seventh verse in the next revelation. They all harmonize.

The traveling presiding councils, are not to be cast out of the organizations as unnecessary officers, and prohibited from regulating all the affairs of the church, according to their office and duty, as though they were no longer needed after a branch or district is organized. They should be considered the direct-

ing, regulating and advising authorities of the church, representing it abroad. And when they are in these organizations of either district or branch they should be regarded and considered as the leading representative authorities of the church, and be respected as such, and their counsel and advice be sought and respected when given.

They have the right in these branches and districts to make decisions "in cases of conflict or extremity," which they could not do if they were not in charge, but were simply visiting. This right is clearly presented, as the following shows: "Their decision should be listened to and regarded, subject to the appeal and adjudication provided for in the law" (Doctrine and Covenants 120: 4).

When branches and districts have cases of difficulty of long standing, or when the law and usages of the church are involved, the traveling councils are to proceed and "regulate them as required by their office." This revelation takes no branch or district from under the control of the missionary quorums. No provision is made to except a single one. All these organizations are subject to the regulating authority of the Twelve and Seventy.

To do this they must be kept in charge of these organizations and proceed, the Twelve to do their work under the directions of the Presidency, and the Seventy under the direction of the Twelve. These two quorums are very intimately associated and should work together.

When a district is organized, the missionary work should not cease in the territory included in that district. The branches are bases for missionary operation, and if the members are living their religion their influence goes out for good.

The missionaries who have labored to get enough members to form a branch have now a nucleus from which they can extend their work more successfully; and the missionary work should continue in the branch and around about till wisdom directs that they go elsewhere. And this is to be decided by the missionary quorums.

Is there a district or stake in the church that does not need missionary work? If so the Twelve and Seventy are not needed in that district, for missionary purposes. But so long as missionary work is needed it is safer to leave it under the care of "the missionary quorums of the church."

The First Presidency is a missionary quorum in the sense that they "have a right to officiate in all the offices in the church" (Doctrine and Covenants 104: 4; 122: 9). In this way they can officiate in any office that conditions demand, even that of deacon. So it is with the Twelve. And if the Seventy do not release their unqualified members from their quorum, the Twelve should have the right to drop them from the missionary force.

The rights of a missionary in a branch and district should be clearly defined. When a branch is living according to the principles of the gospel, it creates the best opportunity for missionary work of any place in the district.

The church supports the missionary and sends him into a district to labor. Is it wise then, to give the president of a branch, the members of which by their faithfulness have created a fine field for missionary work, authority to say to that missionary, "You cannot labor in this district wherein you can do the most good"?

Is it right for the district president to say to the missionaries supported by the church, "You can do missionary work in sectarian churches, but not in Latter Day Saint churches"?

The missionary should be located in one of the branches and become a member of it. Then he is one of them, and has as much right to his say as any elder in it. It is seldom wise for the missionary to become the branch or district president, unless it is absolutely necessary. Let the local men do this work. It will help them, and relieve the missionary of this burden.

It is an easy matter for the missionary to work with the local officers as a rule, if he is one of them. The missionary can then extend his missionary work as the law requires, till the world is warned.

In the city of Pittsburgh, Pennsylvania, and vicinity, we have over seven hundred thousand people. A missionary located here could labor in the branch as demand requires, and find work to extend his missionary efforts till the gospel is taken from the Gentiles, and the elders shall turn unto the Jews. Even then the missionary will find work here, as there are hundreds of Jews in this city.

The statements requiring the Twelve and Seventy to push the missionary work with greater vigor, and to leave the burden of care in organized districts or conferences to the standing ministry, under the Presidency of the church, do not mean that when one of these officers sees a Latter Day Saint church he should run from it, as a wolf would from a hunter, or that he should be prohibited from entering and preaching in it. They mean that he should make a special effort to convert the people who live in the vicinity of the church first, and then farther away, thus enlarging the circle "until the world is warned," leaving the local work of caring for the members of the branch and district to be done by the local officers "so far as possible."

The Twelve and Seventy, "taking cognizance of those (cases) only in which the law and usages of the church are involved, and the general interest of the church are concerned, and in "cases of difficulty of long standing" (Doctrine and Covenants 120: 7), the local officers have failed to settle. Then these

officers are to regulate the branch or district as required by their office and duty. They should only leave their missionary work to regulate local affairs when these officers have gone as far as possible, and yet failed to remove the difficulty. This verse shows that these quorums retain the supervision over the branches and districts.

"In these matters there is no conflict in the law," and personally I have had no difficulty. When I came to Pittsburgh last spring the presidency of the branch was offered to me. I refused the position, as the one who occupied was worthy and well qualified. I have insisted that the local officers attend to all local affairs of the branch. This they have done splendidly. The Lord has blessed them in their work, wisdom has been displayed, and I have never labored among a finer class of Saints.

The secret of success in the church is to let each one do the work the Lord wants him to do. Let each one do his own work unmolested.

Zion will triumph, the pure in heart will rise and shine, their homes will become holy places, in which they stand, and the judgments of God will pass by them, as they did the faithful Israelites who properly sprinkled their doorposts. It was not necessary for them to be out of the country where the judgments were sent, but it was necessary for each one to make his dwelling a holy place, by doing as the Lord required.

That is the only way you and I can "stand in holy places." We must make the place where we stand holy by righteousness or we cannot escape the plagues. "And upon my house (the church) shall it begin, and from my house shall it go forth" (Doctrine and Covenants 105: 10).

The plagues and the protection will reach Independence, Missouri, and Pittsburgh, Pennsylvania, just the same. Our individual condition will determine our fate, not the location of our homes.

(To be continued.)

* * * * *

AUTHORITY OF THE PRIESTS

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.—Luke 10: 27.

And no one can assist in this work, except he shall be humble and full of love.—Doctrine and Covenants 11: 4.

No power or influence can, or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness, by meekness, and by love unfeigned.—Joseph Smith, in *Times and Seasons*, vol. 1, pp. 131, 132.

As ambassadors of the kingdom of our Lord and Savior Jesus Christ, the priesthood carries the very serious responsibility of being wise servants, yet harmless as doves. Nowhere is the problem more difficult of solution than in our association with each other, and our work among the Saints in branches and districts.

To us comes the problem of acting as ambassadors of a kingdom not founded on force, and one where our activities are to be limited principally by our ability to make our work acceptable to the ones whom we seek to serve.

The question of whose right it is to preside, or what are *my* rights in the church as a member of the priesthood, is one that has caused some discussion and difference of opinion.

When the Master declared, "Whosoever shall be chief among you, let him be your servant," he indicated the fact that the extent of our greatness or authority in the church must be the measure of our ability to make our services acceptable to the body unto whom we are made a minister.

A servant can never be a dictator; he may do only that which his master desires. If he exceeds this limit of action, he soon becomes unacceptable and hears the dictum, Thou mayest be no longer a steward.

It may be just here that some will say, My stewardship is from God. We answer: True, but, secondarily, your stewardship is from *the body of Christ*, into whose hands is given the right to approve or disapprove of every man in his ministry.

When the Master declared that "no one can assist in this work except he be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care," and that "faith, hope, charity, and love, with an eye single to the glory of God" qualifies him for the work, he left no room for jealous self-assertion among his ministers.

Is it possible that one will withdraw from active participation in the work because the Saints choose another to do what his priesthood has placed within the scope of his possible activities? Is my eye single to the glory of God if I do this? Should I not rather study to make my work so effective, either as one of the chief shepherds, or as a humble helper, that the body will desire my ministrations because of the service rendered?

I remember once when a controversy was being had over certain priestly rights or authority, hearing a certain man declare, "I never play second fiddle." I could not help thinking how glad one should be to play second, if only he could do it creditably in this great work; and I wondered if that statement would ever have been made had this man's eye been "single to the glory of God."

If there is a spirit with the priesthood which causes them to strive for place or position, or to sulk if denied a prominent place in the work, there certainly will be a sad lack of spiritual force and power needed to lead men unto salvation.

We should never forget that "a deacon *may* preside," if chosen by the body; and that if any man pre-

side in any case, it is always by that same choice, and not by any inherent right or authority.

If we cannot make our services of such character and import that they are desired by the body, we can have no authority over them, unless in case of violation of moral law. And if a deacon, teacher, or priest can serve more acceptably than an elder, the elder should be glad to hold up the hands of either, rejoicing that the work is done, even though he may have to "play second fiddle" that it may be well done. This principle carries in all departments of this work.

As a fitting close to this discussion we quote at length from the epistle of Joseph Smith, already referred to in this article.

There are many to be called, but few are chosen; and why are they not chosen? Because their hearts are set upon the things of the world and are aspiring to the honors of men; they do not learn the lesson that the rights of the priesthood are inseparably connected with the powers of heaven; and that the powers of heaven cannot be controlled or handled, only upon principles of righteousness; that they may be conferred upon us, it is true, but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man; behold ere he is aware, he is left to kick against the pricks; to persecute the Saints, and to fight against God. We have learned by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, to begin to exercise unrighteous dominion, hence many are called but few are chosen. No power or influence can, or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness, by meekness, and by love unfeigned; without hypocrisy, and without guile: reproving with sharpness when moved upon by the Holy Ghost, and afterwards showing forth an increase of love towards him whom thou hast reproved, lest he esteem thee to be his enemy, so that he may know that thy faithfulness is stronger than the cords of death. Let the soul be full of charity towards all men, and virtue guard thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God, and the doctrines of the priesthood shall distill upon thy soul, as the dew from heaven; thy scepter shall be an unchanging scepter of righteousness, the Holy Ghost shall be thy constant companion, thy dominion shall be an everlasting dominion, the ends of the earth shall inquire after thy name.

A. M. CHASE.

* * * * *

There are hovels so radiant and redolent with a high and beautiful life that we count them courts of the immortals. There was conventional high life, I presume, in Sodom; but the only variety which the angels recognized was found in Lot's tent, at the gate of the city; and, for the rest, the flames disposed of it. There was a good deal of nominal high life, without doubt, among the antediluvians; but there was only one family that was high enough to keep its head above water.—Plain Talks.

MUSIC AND SONG

"Out of the abundance of the heart the mouth speaketh," and the pen writeth at times, and it may be this time to the revelation of ignorance on the writer's part.

The music question is one that has its place in his mind and heart, and as music, according to past history and present revelation, is an important part of the service of the Lord, why should it not have room in the hearts and heads of those who are engaged in the work of the Lord, and know that the success of the work is dependent somewhat upon the musical part?

The command, "Let the young men and maidens cultivate the gifts of music and of song," is to the end that light and truth may be disseminated by these gifts, and that the Giver of them may be praised in singleness of heart; but God may or may not be in the service of song. If pride and fashion of this world be too much in evidence, the spiritual part which makes this service profitable, as it does the preaching, will be lacking. It will be a dead form, and the time occupied by it will be wasted. The hireling singer cannot impart spirituality any more than the hireling preacher. The devotee of Parisian fashion, loving show and admiration, would drive God out and handicap the preaching, rather than bring God and his Spirit to the people.

There are not only fashions of this world in dress which it is desirable to *depart from*, rather than *conform to*, but fashions in music, fashions in eating, drinking, etc. We should set the pace or form the fashion in gospel music as in gospel preaching, so that the service of song shall be distinctly spiritual rather than worldly, or simply churchly. For instance, the anthem: The editor of the *Autumn Leaves* set this out well in one number, from which we quote:

He hears the sound of many voices in a bewildering medley of utterances. There is an abrupt pause; then a soprano voice runs lightly up the ladder, "I shall not be dismayed." Instantly a heavy male voice runs down cellar and bellows, "I shall not be dismayed." "Then suddenly all break forth, "I shall—I shall not—I shall not be—I shall not be dismayed—dismayed—dismayed—dismayed—I shall not be dismay-ed!"

That is an anthem. And we would add, it is fashion—in music—and it needs to be regenerated.

Pyrotechnics or gymnastics in instrumental performances and in "upper attics" show off the composer and the performer to great advantage and applause. The words of the song need not be understood, the scenic efforts delight and feast the flesh; but is the heart satisfied, is the soul drawn out toward God and his love and truth? In mere entertainment we do not expect this; in true worship we should—and true worship should be the aim of all who worship. "They that worship him must worship him in spirit and in truth" (John 4: 24). The

expression of truth is lacking, if unintelligible to the hearer.

In the "upper attic" and acrobatic strains, the enunciation, the distinct wording is sacrificed—the singer cannot do justice to music and words. All so-called "singing evangelists" distinctly enunciate. They know enough to know that they cannot "reach the people" with operatic airs and indistinct wording. The beauty of their singing is largely in its simplicity and comprehensibility. The aim is to reach the heart.

A few years ago we legislated out the Saints' Harmony and Harp, I believe. Doubtless a small book like the Hymnal as first issued was needed, but we have found it too small for all the demands of the church. May we not need yet to go back to the Harmony in a less bulky or somewhat changed form, to get the proper selection of music for all occasions and places? I want to give the Saint's Harp the proper credit for its part in my conversion. When I opened it and saw the different subject headings and *all* the principles and doctrines in verse, I said, "They have got it all, there is nothing left out." I had not then heard a sermon. Yet we have done away with this full and systematic collection. Is there not in it sufficient for all demands without going far outside of it? Or have we, as Brigham Young said of the books, Bible, Book of Mormon and Doctrine and Covenants, "outgrown them [it] as a boy outgrows his jacket"?

Recently we listened to a most inspiring solo at the Saints' church in Independence. The selection was, "A calm and gentle quiet reigns to-night," with tune and chorus new to us. The hymn itself is divine; the singing of it was not less so perhaps, because so plain, so unostentatious, so without explosiveness or effort. It was quality rather than quantity, but the volume of tone was sufficient—just right. If the singer was not inspired we know the hymn is, and I was somewhat at least by the singing of it. If the preacher did not reach me with his good sermon, the solo did.

Some may be sorry who read this production on music. The solo which we heard is responsible. We have no fault to find with classical, operatic, or instrumental performance in their place. We like the classical in music,—whether Beethoven, Mozart or Wagner,—but deliver us from the imitations. Some go beyond their depth. Beginner preachers have to be reminded sometimes that "Small boats should keep near the shore."

The gospel and its truths get drowned when in song they are subordinated to display. Let us have simplicity and humility in song service, and let not our gospel hymns be relegated to the rear in solo or chorus work, or distinctness of wording in any hymn be sacrificed to tune effect. The singing of

hymns without this plainness of enunciation, or when the "air" swallows up the words, or they get lost in it and do not come back, is as unedifying as the gift of tongues without interpretation. The singing is in fact an unknown tongue to the hearer. What is the sermon, or what is the song, if not understood and inspired? It is much if understood, as the solo we have mentioned proved.

May God bless the singers and musicians of his people, that their gifts may contribute to the salvation of men and to the praise, honor and glory of him who is the source of all good. M. F. GOWELL.

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JUDGE NOT UNRIGHTEOUSLY

There are some who think it improper to judge at all, but it is not. True, the King James Translation says in one place that we should not judge, but shortly it says that we shall be judged with the same judgment that we exercise toward others: thus showing that we should be careful in our judgment. The Inspired Translation of the Holy Scriptures renders it thus: Judge not unrighteously.

To judge righteously is to render a verdict in our own mind according to the evidence presented on the acts of individuals, or on various propositions presented to us, for our consideration. In the home, the husband and wife should conjointly (so far as possible) use their best judgment as to the best method of using economy, the proper way to rear their children, and so on. If improper judgment is rendered, then the whole family suffers.

The trouble in some cases is that the father thinks his judgment alone is sufficient, without consulting the wife; and vice versa. While it is true he should be recognized as head of the house, it is nevertheless true that the counsel of the wife should be sought, as in very many instances it is better than that of the father.

We should not, however, judge the motives of individuals, but should judge their acts and words only. The judgment of some is very weak, we sometimes say. Yes, perhaps they have labored under the conclusion or delusion that they should not judge at all; hence they need our pity.

In church matters for instance, if we were not permitted to judge, then if sprinkling were presented as baptism, we must accept it. If one says we need no church organization, we must accept that statement too, and that without question. When at the branch business meeting or district or General Conference, various propositions are presented for the vote of the assembly. It is eminently proper to judge righteously, that the work suffer not. Of course, in such cases, both sides of the proposition should be discussed before judgment is rendered.

The trouble with some is they have very strong

convictions as to how judgment should be rendered at a business meeting, but not enough courage to let their voices be heard on the floor in their vindication. We should have the courage of our convictions, and vote and act accordingly. Discussion is necessary in such cases, and differences of opinion should be presented in a plain but friendly manner, that even the young and the timid in the assembly may render a proper verdict and vote accordingly. Even children should be taught to use their best judgment, and when asked to go to a picture show, or play a game of cards, or other improper games, they should have the courage to say no.

In 1 Corinthians 6:2 Paul upbraids the saints for not being able to judge in small matters, telling them they were to judge the world. It is high time we as Saints use good judgment in church propositions, and stand by the standard books of the church. In doing so the church will prosper and we shall be a happy people, while Zion shall arise and shine in the perfection of her beauty. C. J. SPURLOCK.

Of General Interest

WAR'S REFUGEES

[The horrors of war cannot be imagined by those who do not come under its devastating and deadly hand. The following appearing in *The Outlook* for January 19, and from the pen of Gregory Mason, an eyewitness of the suffering in Poland incident to the retreat of the Russian army from before the formidable attack of the Germans, suggests something of the terrible suffering of many thousands of people of all classes, on other fronts as well as on that of Russia, in the present European conflict. May God hasten the day of universal peace, to be ushered in at the appearing of our Lord and Savior, Jesus Christ.—EDITORS.]

Near Moscow, on a siding of the railway that runs from Moscow to Warsaw through Smolensk, was a string of thirteen freight cars, the short, chunky, Russian kind—barely half as long as the American—looking as flimsy, top-heavy, and unwieldy as houseboats on wheels. No locomotive was tied to the string, and from the windward side, where the cars were whitewashed by the biting blizzard that had already stopped all traffic with its drifted barricades; they had the desolate look of stranded empties. But the leeward door of each car was open a few inches, permitting the egress of odors that told anyone who chanced to pass that the big rolling boxes were loaded with human freight, closely packed and long on the journey.

I pushed the door of one car back and looked in. At first in the semigloom nothing was visible, but gradually, against a crack in the opposite car wall that let through a streak of gray light with a ribbon of snow that rustled as it fell on the straw-covered floor, there grew the dull silhouette of two old women, who sat facing each other in the straw, laboriously

pounding corn into flour in a big earthen bowl between them.

The young Pole who was with me climbed into the car and probed its recesses with a spear of light from a pocket flash-lamp. The old women stopped pounding to lift toward us wrinkled faces that expressed fear and hate when the tiny searchlight was turned on their dim, blinking eyes. Another pair of hags in a far corner, propped against a bale of hay and bound together like Siamese twins in a brown horse blanket, moved their eyes feebly, but nothing more. They were paralyzed. A score of children that had been huddled here and there in the straw in twos and threes for warmth's sake, came slowly to life and crowded around us, lifting a ring of wan, emaciated little faces. Three, too feeble to stand, sat up and stared at the strange light. The bodies of four small babies moved not at all—were, in fact, lifeless.

These people were refugees from a rural part of Poland, made homeless by the Russian military decree which ordered the destruction of all buildings and the removal of all civilians from the rearward path of the Muscovite army as it fell back before the battering attacks of the Germans from Warsaw to Dvinsk.

For ten days these four old women and twenty-seven children had been in that car, with no fire, few warm clothes, and only a little dried meat, corn flour, and water to sustain life in them. This the meager fare had failed to do in the case of the four youngest. Since they had been herded into that cold box, like cattle, by soldiers at the station to which they had been driven, or walked from their blazing homes, they had been moved eastward daily in the joggling car, which traveled slowly and by fits and starts, unvisited by anyone, not knowing of their destination, and now too low in mind and body to care.

The two old creatures who were paralyzed when they had been dumped into the car were now apparently dying; several of the children swayed with weakness as they stood, clutching at the biscuits and sweet chocolate which we drew from our pockets. Five of them were grandchildren of one of the paralytics, three designated one of the wrinkled flour-makers by the Polish equivalent of "granny," but none of the others knew where their parents were, and six of them had forgotten their own family names or had never known them.

The other twelve cars were like this one, except that all of them had at least two or three—and usually six or seven—feeble, crackly-voiced old men with their complement of women and children, and one contained three young fellows of twenty who had probably smuggled themselves into the car and who cringed when my Polish interpreter lunged on

them with his rapier of light, and retreated into a corner where two cows stood with necks crossed in affection. These youths knew they had no business in that car, for even in the chaos of retreat the word had been passed among the civilian refugees: "Women, children, and old men first in the cars; young men can walk."

But there have not been enough cars even for the weak, the very young, and the very aged, and thousands, perhaps tens of thousands, have found their graves along the slushy, muddy roads they were following toward Petrograd and Moscow from the occupied provinces of Poland and the Baltic. These people in the freight cars at least had had transportation and a crude kind of shelter. But of the two million refugees who are overcrowding Moscow and Petrograd, to the great detriment of the health average of the two Russian capitals, many thousands came there several hundred weary miles on foot. And others, less determined or weaker, are still straggling in or are lingering by the way, some of the latter dying and some finding shelter in small towns between the twin big cities and the front.

Some estimates place the number of Russian refugees at from ten to fifteen million; thirteen million is the estimate of the Tatiana Committee, one of the most influential relief organizations in Russia, named after the second daughter of the Czar, who is its honorary head. By race the refugees are principally Poles, Jews, Letts, and Lithuanians, but they come from all ranks and stations of life, rich and poor alike, now all poor, thrown from their homes with nothing but the clothes on their bodies by the grim chances of war.

In times of peace and prosperity the sudden impoverishment of such a large mass of people would tax the relief and charity of Russia to the limit; but now, when all food prices are from one hundred to three hundred per cent higher than before the war—when even the well-to-do have difficulty to get enough bread, sugar, and coal—it is inevitable that thousands of these homeless ones should starve and freeze to death. Thousands have already suffered this fate, but hundreds of thousands, perhaps a million or more, will die this way before spring, unless relief comes quickly and bountifully from abroad, for Russia cannot cope with the emergency alone. Unless Russia's allies or neutrals begin at once to pour into Russia a stream of food to fill the stomachs of these hungry, homeless ones, this will be the bitterest winter in Russian history, a winter whose horrors will far transcend the terrible winter of 1812, when Napoleon ravished Poland and sacked Moscow.

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The heavens are now, and are eternally, engaged in preaching the great gospel of beneficent nature.—Parker.

PRAYER IN BRITISH FAMILIES

The *Christian Evangelist* sees three new tendencies in the religious life of England and Scotland, attributed to the present war. The *Evangelist* says:

One is a popular wave of enthusiasm for family prayer. Another is better observance of Sunday as the day of rest. And the third is such measure of cooperation between the Anglican and Free Churches as was not dreamed possible one year ago.

The *Evangelist* sees also in the revival of family worship a movement of national proportions, which may spread to this country:

A great meeting was recently held in London, attended by Free- and Established-Church men in about equal numbers, and having for chairman a Free-Church layman, and for principal speaker the Archbishop of Canterbury. The subject was family worship, and the Archbishop pointed out that England on her knees at home can accomplish more, perhaps, than England fighting in or out of trenches abroad. It is reported that a national movement has sprung up in the churches of England and Scotland in favor of family prayers in the homes. It is said that Free- and Established-Church people are interested in about equal numbers, and that teachers are setting out to the provinces to talk in its favor.

The truth that through afflictions oftentimes come our greatest blessings is evident in the above paragraph, especially as regards England and Scotland. That this war will have a world-wide effect of purifying and cleansing the religious life of mankind is clearly indicated in this and other like evidences of spiritual revival. Is there not a direct call to America in this to reestablish the family altar in its homes and to bring our people nearer the heart of the Father?

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WAR AND RELIGION

Has the war had something of the same effect in encouraging the growth of a religious spirit in the United States which it has unquestionably had in some of the belligerent countries—notably in France, where a marked revival of religious faith is noted by all observers?

The question is pertinent in view of the figures given by the Federal Council of Churches, covering the growth of the various denominations in 1915. These show that the churches, irrespective of denomination, had the greatest growth in their history. Of the 100,000,000 Americans approximately 40,000,000 are listed as church members. When we recall that membership of Protestant churches seldom embraces the younger members of the family unless they have directly affiliated it becomes plain that the proportion of those under religious influence is many millions greater than the federation's total.

It would of course be impracticable to demonstrate just what part, if any, the natural reaction toward spiritual things produced by the spectacle of Europe has played in this apparent quickening of the religious consciousness of the people. However, it is entirely justifiable to draw from the federation's statistics the conclusion that the common assumption

that religion is losing its hold on the great mass of the people has been grossly exaggerated.—*Chicago Herald.*

The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,
LAMONI, IOWA

Thanking Our Friends

We have good and cheering news for our friends, especially for those who have so nobly and generously responded to our call for means to pay off the debt of the institution. When we made this call we were feeling keenly the necessity of paying out means subscribed by friends, and needed by the children, to keep up interest on outstanding notes. We know that you will rejoice with us to know that there is now means enough in the hands of the Presiding Bishop donated for the home to pay every dollar of our indebtedness, and that we have decided to apply it for that purpose as soon as it comes into the hands of the treasurer of the Board.

This will leave us short on running expenses, or with but a small amount in hand. If now our many friends will come to the rescue and help us to obtain current expenses, it will place us in excellent condition financially, and every cent contributed will be used for the comfort of the children.

We cannot adequately express our pleasure in this desirable and longed-for condition; nor can we express our gratitude to those friends who have made this condition possible. Those who at the same time were contributing to current expenses are entitled to no less credit.

We feel sure that no institution ever established as an auxiliary to church extension ever had more or better friends. We look forward to a bright and prosperous future, when all who in any way shall have contributed to success will enjoy peace and satisfaction as a result of good accomplished.

Our Treasury Department

We have been kept busy the past few months closing up accounts and making out reports of various departments of church work. Among these accounts are those of the Children's Home. Doubtless you would all be interested in a complete report of the finances connected with the home. There is not enough space in this department to publish the long list of names of persons and their donations, along with the items of expenditures; besides, it would be expensive to do so. The report of the Board of Trustees to the next General Conference will include a comprehensive financial report which will be published for the benefit of the membership of the church as well.

We do, however, desire to report to you some of the footings of the accounts, which will furnish something of the material progress the institution has made during the past year. The same wholesome advice applies to the management of the Children's Home as applies to private homes, namely, "Keep within your means." And again, the sentiment has been expressed, "Had better not run at all than run in debt."

The supporters of the Children's Home sense the significance of the foregoing quotations, and no doubt expect the management of the institution to operate in a way to avoid the further accumulation of debt from year to year. We are pleased to report to you the fact that during the past year

THE HOME HAS NOT ACCUMULATED DEBT

The treasurer has received from all sources during the year ending December 31, 1915, the sum of \$4,635.58. This amount does not include the offerings sent to the Presiding Bishop's office intended for the home, as that amount has not as yet been turned over to the home. There has been paid out in the interest of the institution for the same year the sum of \$3,960.63. The net assets December 31, 1914, were \$15,056.42. The net assets December 31, 1915, were \$16,889.03. This shows a substantial gain over the previous year of \$1,832.61.

Had it not been for the sacrificing and faithful support from the Saints and friends of the home in the matter of receipts, and a degree of economic and efficient management on the part of expenditures, no such gains would have been realized. There has been further development and advancement made in the direction of financial gains since the treasurer's books have closed up the year's work for 1915.

It has been the splendid hope of the board of management that in the near future the announcement could be made that

THE HOME IS FREE FROM DEBT

Less than ten months have passed since the treasurer, through this department, issued a call for contributors to lift the indebtedness of \$2,500 against the real estate of the home. The Saints quickly and generously responded, so that up to the present there has been not only enough donated to lift the landed indebtedness, but to meet every other obligation as well. So as soon as the amount in the Presiding Bishop's office is turned over to the home the Children's Home debt stands paid.

We take this opportunity to express our appreciation to all who have contributed of their means, or have in loyal support used their influence for good in the direction of freeing the home of indebtedness, and add here the suggestion that our energies be now applied to meeting the regular

MONTHLY EXPENSE

The home pays its bills at the close of each month. We have a list of those who have offered to furnish regularly each month a contribution to meet the running expenses. The home needs more on this list who are willing to place aside certain amounts each month for this purpose. Send to this office for a supply of contribution cards to be handed to others to secure signatures of those who are willing to contribute regularly throughout the year.

STILL ANOTHER SUGGESTION

Most everyone likes strawberries. Children like strawberries, and should be taught how to raise and care for them, as well as how to do other farm work. The superintendent desires to set out a goodly number of the everbearing strawberries. He wants plants that are true to name, and of approved variety. We thought there might be those who have everbearing plants who would be willing to donate some to the home. If there are any such, please communicate to the undersigned at Lamoni, Iowa, stating particulars. Let us hear from you at once.

JOSEPH ROBERTS, *Treasurer.*

I would be quiet, Lord
Nor tease nor fret;
Not one small need of mine
Wilt thou forget.—Julia C. R. Dorr.

Letter Department

Concerning Clark Braden

Numerous times I have been asked, "What has become of Elder Clark Braden?"

The last time I met him in public debate, which was at Thayer, Missouri, he announced publicly that he would never meet the Reorganization in public debate again, upon church propositions. Afterwards, I saw a similar statement in the *Helper*, over his signature; this promise he kept, absolutely.

The debate at Thayer was my sixth debate with Elder Braden, and his last with the Reorganization. I made answer to one of his lectures at Miami, Kansas, afterwards, but he refused positively to be led into a debate. This constituted the third time I had made answer to his lectures against our people. After this Miami lecture, Elder Braden made his appearance once or twice in the East, attempted to lecture against the church, and was met by a circular letter of mine, inviting him to a public issue of our differences; but he then and there announced, "That is one of I. N. White's tricks"; pulled out for other fields, and from that time I have heard little or nothing of his work as a debater or lecturer.

In March, 1915, I wrote Elder Hill of the Christian Church, at Decatur, Illinois, saying:

"Dear Sir and Brother: Having heard that you know the post office address of Elder Clark Braden, I write you asking if you will be so kind as to send to me the address on the inclosed addressed card? I hold Elder Braden in the highest regards, though we have had to exchange thoughts in a public way a number of times. I have lost his address, and desire to write him on the most friendly terms. Thanking you in advance for the address, I am,

"Yours very truly,
"I. N. WHITE."

Elder Hill wrote me on the 31st, saying:

"Dear Sir and Brother: Your letter asking Brother Braden's address reached me in due time, and I hasten to reply. I think if you will address him at Carbon, California, you will reach him, O. K.

"Yours very truly,
"LEW D. HILL."

On April 23, I wrote as follows:

"Dear Sir: Just recently, I learned through Mr. L. D. Hill, of Decatur, Illinois, that you were still among the living, and that your post office address was Carbon, California. More than one year ago I heard you were dead, and though strange it may appear, I felt sad over the affair, as I held you in high esteem as a debater, much more honorable than many I have met in both your church and others. I am glad to learn you still hold a place as well as myself upon terra firma, and are among the living.

"There have been many important changes in the church I represent, since I met you last. President Joseph Smith died December 10, 1914; his son, Frederick M. Smith, succeeded him in the Presidency. A number of changes have taken place in the Quorum of the Twelve, caused by death and increasing infirmities of age and incapacity, caused by illness of body.

"My own work is mostly local by reason of a nervous breakdown. My wife and I visited California three years ago in order to get away from the care and worry usually found in church work. I would be pleased to have a short letter from you (if you are able to write at length) in regard to your health, and such other information as you

desire to convey to me. I am not writing to invite 'controversy,' but from a pure motive of friendship. I trust the day of controversy has passed with us. We may never see alike, but we can go down to our graves friends.

"I close, and will patiently await your reply to my note.

Sincerely yours,

"I. N. WHITE."

To this I got the following reply from Carbon, California:

"Dear Sir: Replying to your letter of April 23, addressed to my father, I will say, first, that I desire to thank you for its kindly, tolerant tone, and, second, am pained to tell you that my father died March 6, 1915, at the age of eighty-four, and lies buried in Burney Cemetery, this State.

"During the six years which father spent in my home, he softened a good deal towards his former antagonists. I think he realized the futility of metaphysical jugglery, and came to believe that Socialism—the collective welfare of the race, material and spiritual—is all that is worth while. He died a Christian Socialist. He left a mass of anti-'Mormon' literature and manuscripts for which I have no earthly use.

"Hoping that your indisposition, of which you speak in your letter, will soon pass away,

"I am yours, etc.,

"LINCOLN BRADEN."

On May 10, I wrote Mr. Lincoln Braden:

"Dear Sir and Friend: Your kind answer to mine of April 23 came to hand the 8th inst. Indeed, I am sorry to hear of your father's death; was too bad that I did not write him a few months sooner, which would have reached him before his death. Your father had an eventful life, and died at a good old age. I trust and hope your great loss may be his peaceful gain.

"You speak of your father leaving a lot of anti-'Mormon' literature and manuscripts, etc., which you have no use for; probably the money value would not be much for either his or mine, since it might be called nothing but 'trash,' so far as a cash value is concerned when letting disinterested persons put a value upon it; but to me it is a relic that should be preserved, and not burned, as often is the case, after the death of the 'old folks.' Will you be so kind as to inform me more fully in regard to what disposition you are willing should be made of your father's literature, etc.? It is with reluctance that I ask you to burden yourself with anything of the kind, but you will pardon me for the deep respect I had for your father, though he was one of my most difficult opponents to meet in debate.

"Yours most truly,

"I. N. WHITE."

I failed to get an answer to this, and on June 21, 1915, I wrote,

"Dear Sir and Friend: On May 10 I addressed a note to you in regard to what disposition you were willing to make of the anti-'Mormon' literature your lamented father left with you; to date I have failed to get any word in regard to it. I may have asked too much of you; if so, I ask pardon. However, through your kindness I would be pleased to learn upon what terms you would part with the literature I refer to in the above note. Referring to yours of April 30, where you say your father died a Christian Socialist, greatly interests me. I would be pleased should you inform me when and under what influences came this change in his religious life. Also, if I am not burdening you too much, would be pleased to know more of your father's death—the disease, and his

last testimony, sayings, etc. Thanking you in advance, I am,

"Sincerely and truly yours,

"I. N. WHITE."

To this I have so far failed to get an answer, though I inclosed a self-addressed, stamped envelope.

I have been somewhat lengthy in answering the question, "What has become of Elder Braden?" for two reasons: First, to show how I hold in respect a man who has been my bitterest opponent in debate, though it has been said that we were at swords' points during the time we were before the public. Second, because it has been frequently published and maintained by the Christian Church that Elder Braden has been the most adroit and best posted man that has ever met what they please to call "Mormonism." We want it understood that we have no disposition to burn or "hide away" Elder Braden's fame or literature in order to keep "the dead from speaking." *It has been met*, and we have prospered as a church at nearly every point where Elder Braden sought to oppose so-called "Mormonism," and defend so-called "Campbellism."

Peace to his ashes. Believing all men will be rewarded according to their works, whether good or evil, we can afford to await the arbitrament of time, without passing sentence on anyone. We had better be on safe grounds—as Hedge's Logic says: "Try to always think probably your opponent is in the right, and you are wrong."

I. N. WHITE.

INDEPENDENCE, MISSOURI, February 14, 1916.

NEVADA, IOWA, January 26, 1916.

Editors Herald: Will Saints in Minneapolis, Minnesota, kindly call on Mrs. Rutherford, 2706 Polk Street, Northeast, Minneapolis, Minnesota. Her mother is a Saint, and desires her to hear the gospel. Some try to make her believe we are Mormons.

Your sister,

MRS. S. M. BURGETT.

INDEPENDENCE, MISSOURI, January 6, 1916.

Editors Herald: I am thankful for being permitted to live in these last days, as the rapid fulfillment of prophecy indicates the end is nigh. However, it is not entirely without fear and trembling that we step over the threshold of the glad new year. What will the new year mean to us? What will we have accomplished to look back upon? At the end of the year, shall we rejoice over good deeds done? or regret those undone?

We have reason to think that our redemption is nigh at hand. We are told in Matthew 24 that when the things therein stated come to pass, we are to lift up our heads and rejoice, for our salvation draweth nigh.

During the past two years we have been greatly shocked by what has occurred. Two years ago the whole world cried "Peace," and swift destruction came upon them. Those who since 1830 have been watching the signs of the times were in a measure prepared for just what took place, yet even some of the Saints have been shocked by the terrible suddenness of the great world war. There are other events to occur in the near future.

Let us awake and shake off the coals from our garments. Great things may be accomplished by the Saints during the coming year, if only we are willing to consecrate our all, even ourselves to God's service. To do this we must be wise virgins, having oil in our lamps and our lamps trimmed and burning. Saints who are wise will not be found spending their surplus for worldly amusements and self gratifica-

tion, thus withholding from the work of God its just dues, even the means wherewithal to redeem and upbuild Zion.

Some have said, "Christ will not come until the temple is built." It takes money and willing hearts to build temples. Jesus says the day and hour of his coming no man knoweth, not even the angels in heaven. Only God knows when Christ is to come again. The heavenly Father will not change the time of Christ's coming to suit us. His purpose will be fulfilled. Our Savior will not delay his coming. At the day appointed he will appear, whether we are ready or not; and woe be to those who have been warned and have failed to comply with God's laws.

Will our lamps be trimmed and burning? Will we be on the watchtower, doing the Master's bidding? or will we be asleep on flowery beds of ease, with lamps untrimmed and without oil? God has a work for each of us. Will we do our part, or leave it undone? Can we not be warned concerning coming years by what has occurred during the past two years? If we are the elect, we may feel this great time of trouble will be shortened for our sake.

If we believe these things, let us be up and doing, that our house may not be found in disorder. Let us turn the searchlight of truth in upon our most inward thoughts, and search out by the aid of our Redeemer, our faults and shortcomings. Let us by the aid of this searchlight of truth, search and cleanse ourselves of all impurities, that we may not be found wanting when our Lord and Master comes. He surely will come soon, perhaps sooner than most of us expect. Let us watch and pray, work and fight. The time is short and there is much to be done.

Praying for the redemption of Zion, and watching for our Savior's glorious appearing, I am,

Your sister,
SADIE BURCH.

OWEN SOUND, ONTARIO, January 6, 1916.

Editors Herald: I enjoy reading the letters from my brothers and sisters in other parts of the world. We get many letters in one when we receive the HERALD. Many times I have been made glad; and many times sad for my brothers and sisters who are sick, and for those in the warring countries. I cry unto the Lord to hasten the day when he shall take up the reins of power and rule the world,—when all shall be peace and quietness and love.

We are trying to live the gospel, at least most of us. There are always some who do not make the proper effort in this direction. We hope the day will come when we will all be serving the Lord, the God of heaven and earth.

We are expecting Brother Ellis here to hold meetings. We ask the Saints to hold us up through their faith and prayers. We believe there is a people here who would serve the Lord. We have had with us Brother J. L. Mortimore and Brother William McIntosh with his wife and children, and Brother Grant Saint John. We were glad to see them all. The Spirit was with Brother McIntosh on the Sunday night when he preached on the life of Christ from the cradle to manhood. We hope this effort will bring fruit for the Master.

My prayer is for the church, that we may all live as God and his Son would have us do, that he may find us ready at his appearing.

Your brother in the gospel,
W. G. ELLIOTT.

SAWYER, IDAHO, January 9, 1916.

Editors Herald: I have just finished reading the HERALD of January 5. The more I read the HERALD the greater de-

sire I have to read letters from different parts. When I read Brother E. R. Davis's letter from Saskatchewan, my heart went out in prayer to God for the isolated Saints in Canada. When I read the letter from Spokane, by Brother Fred Browning, I wondered if he were the railroad switchman whom we met on our return from conference. We were on the Spokane international line.

Our family has been greatly blessed in a knowledge of the gospel since my letters in the HERALD last fall. All are earnestly studying the truth. Our oldest son and myself went to conference. We were made to rejoice in meeting such fine people. All we met had the spirit of humility. I will never forget our first conference.

Our son Charley, near twenty-one years old, was called to the office of priest and was ordained December 26, 1915. He preached his first sermon to-day at Valley, and again this afternoon spoke at Laclede. He feels his unfitness to occupy, following our able missionary, Elder J. A. Bronson, who has been giving Laclede such fine sermons. He has helped Charley in every way he can, by loaning him books to study and instructing him along different lines of work, which is greatly appreciated.

On New Year's Day Brother Bronson led two brave people into the icy waters for baptism. They were from Laclede, making a total of twelve baptized at that place, with more near the kingdom. Brother Bronson has a good work started there. The Walker family I mentioned before have all been baptized except the father and the youngest child, aged seven. Mr. Walker has been favorably impressed with our son Charley, and has said that the first sermon he heard Charley preach, he would go into the water to be baptized. I do not see how people can wait when once they know the truth of the gospel. Brother Bronson often refers to how I could scarcely wait a week for him to go to Palouse and do some baptizing.

While I was anxious to get into the work, God delayed us so that all of our family might indeed see the truth and be baptized. Oh, the wonderful, loving mercy of our heavenly Father in dealing so kindly with his children who are weak! How he builds us up in strength and knowledge, that we may comprehend a portion of his goodness! We thank him that we are among those who have taken the name of Christ in complying with the gospel plan, and are numbered as Saints. It is our earnest prayer that we may live worthy the name. We understand that we are to live as Saints, as well as to be called Saints; that we are to be doers of the word, not hearers only.

To-day is the first Sunday the Saints have held Sunday school here. We had twenty-seven in attendance, and more to come. There is plenty of opposition from the Baptists. Some of our members belonged to the Baptist Church before they were baptized by Brother Bronson.

I would like to write to Alice Zimmerman, who was baptized about a year ago in Spokane. I read her letter in the *Ensign*, and Sister Bronson and I were going to write to her, but we lost her address. She was going to Saskatchewan to spend the winter with her son.

I would like to meet all the Saints at our reunion. I hope many will come. If it is near Sawyer we will be glad.

I received a nice letter from Elder Benjamin Bean, of Sacramento, and would answer, but received no address.

In gospel bonds,
MRS. JENNIE CRABB.

News from Missions

North Dakota

It quite frequently happens that people in other States, especially in the South, get a misapprehension in regard to our northern State, thinking the climatic conditions are worse than they really are; and on the other hand some people, especially the real estate boosters, go to the other extreme, thinking thereby to increase their profits, but the mission force of this district, in common with their fellow laborers in other fields, with little of this world's goods to lose, are mainly concerned in striving to find out a method of overcoming obstacles of every kind, and is rendering the best service possible to the church, and advance its spiritual interests.

I may briefly say that during my long residence in this territory I believe the last six weeks has been about as trying as I ever saw. However, as it is best to look on the bright side of everything, it gives me pleasure to say that in spite of the severe cold at New Year's, a goodly number of the Saints gathered at Fargo, heartily received and entertained by the resident members, and a peaceful and spiritual time was enjoyed throughout, enhanced by being permitted to meet in a building of our own, a nice, new, comfortable building, estimated to have cost sixteen hundred and ninety-four dollars and eighty-three cents, two hundred and fifty of which was paid in labor, twelve hundred and twenty-nine dollars and eighty-one cents in cash, a little over two hundred dollars being yet required to finish the tower, etc.

Another church building is almost completed at Dunn Center, where I had the pleasure to organize a new branch. This is in a new part of the State, where the people have been living thirty to forty miles from a railroad for years, mostly ranching; now the land is broken up for farming.

I am sorry to say some of the older and more favored parts of the State are not showing the same zeal and energy. I see many families who are lax in various ways, such as in the training of their children, taking church papers, regular attendance at the services, spending means in personal adornment, and in other ways, to the neglect of the tithing fund; and this in face of the fact that our State has been very fortunate in the way of both crops and prices. Some are increasing their holdings, in machinery, stock, and lands, but withholding the Lord's tenth. I feel impressed to utter a word of warning, as the whole country is seemingly entering into one of those periods of wild speculation which in all similar periods of the past has been followed by a corresponding season of depression.

One of the worst features of this western country is that most of the farmers have too much land already, half tilled, and consequently not yielding a fair profit on the investment. I hope to see our people avoid the snares and pitfalls set for the unwary, avoid extremes, cultivate a spirit of contentment, thus securing peace of mind, leaving themselves more time to cultivate the intellectual, moral, and spiritual faculties.

Like the rest of the country, we have had an unusual amount of sickness. I have had to respond to more calls for administrations than usual, but have been cheered in witnessing marks of divine favor. One that I particularly wish to mention however for the good of those who may be similarly situated, was in a case where the local elder was called, and the blessing received. Please do not unnecessarily call the missionary, at a loss of time and expense, when there are others able and willing to respond. Unable by reason of snow blockades to reach the country districts, what little

labor I have done during the stormy period has been at Minot and Fargo. Few outsiders being present, my ministrations have been to the Saints, in which I have been favored with the comforting aid of the Spirit.

My physical endurance is somewhat impaired by age and infirmity, and I hope that some of the better qualified and promising young men who have been called will see their way clear to enter more fully into the work. Much more could be done than there is by making openings at or near their homes, and occupying as opportunity may offer. Such efforts persistently followed, and supplemented by wise, pure, and consistent lives, will not altogether be in vain.

In many cases too much reliance is placed upon the occasional visits of the traveling eldership, with a tendency to sit with folded arms during the interim. Brethren of the ministry, awake to the opportunities all around you, and during the coming spring and summer months, stick to it as General Grant did in his military campaign.

My earnest desire and prayer is that as a church we may all realize more fully the sacredness of our calling, and give to God our full possibilities of service. With best wishes to all the Israel of God.

Your fellow laborer,

WILLIAM SPARLING.

FARGO, NORTH DAKOTA, 12 Fourteenth Street, South.

Homeward Bound

I left Honolulu last evening on the *Ventura*. The Saints there know how to make an elder feel at home. While I was only with them for three weeks, yet it seemed as if I had known them for years. I enjoyed every moment of my stay there.

Brother Waller made possible many little trips around the city and up the beautiful valleys, and the big Packard six apparently climbed the hills as eagerly as in going the speed limit (and sometimes over) on the level roadways. Honolulu is simply great from every standpoint. Its cosmopolitan population offers a variety of subjects for character study, which possibly could not be duplicated in any other American city. And the towering, rugged hills for a background, with the great variety of flowers, palms, shrubbery, bungalows and stately homes of the city proper, make a combination which is really remarkable.

Brother Waller is one of the busiest men I have ever met. He has a large capacity for work, but I think under present conditions that capacity is being too severely taxed at times for the good of his health. No doubt the appointing powers at the conference will make provision for the peculiar needs of the mission. It takes an unusual combination of talents in both a missionary and his wife to meet the varied and exacting demands of the work there.

I was very favorably impressed with the character of the Saints. As in all branches, there are those who are vacillating, and possibly this may be the case to a larger extent in a branch such as at Honolulu; but there are many there who are in deep touch with the things that are worth while, and which abide forever. I could readily discern lots of soul in some of our Hawaiian, Chinese and Japanese Saints and friends.

Brother Butterworth advised me, before leaving Australia, to plan to give my Book of Mormon lectures at Honolulu. He said they would be just the thing, which eventually proved the case; I felt God's approval in my last effort. Two men outside of the church made contributions, which, for amount, was very unusual; and they said they proposed to help the work in the future.

On Monday evening sixty-five of the Saints and friends gathered at the pretty eight-room mission house, donated to the church by Brother and Sister Ingham, now of California, and gave me a reception. The cottage was bright with youth, supplemented by the dignity of old age. Under the leadership of Brother Waller's daughter, with others, the gathering was entertained with games of various kinds, in which all entered with spirit. I enjoyed the singing of the Hawaiian songs, one of which was especially beautiful in sentiment, and accurately expressed the Hawaiian nature.

It may sound strange, but when one notices the brown color of these people, and when contrasted with the whites, the latter often have a faded, washed-out appearance. He who judges from the heart, and is no respecter of persons, looks for the white souls, and is not governed in his judgments by the color of the skin.

After the program had been rendered, and the dainty refreshments served, a very neat presentation speech was made by a talented young sister, Dolly Lee, of Chinese-Hawaiian extraction, and a handsome calabash and jewel box, made of the beautiful koa wood, was presented to me. These unique gifts will ever be prized because of the association which they will inevitably bring to my mind. Some of the Saints made an effort to fill the little jewel box with silver coin.

From the time I left Melbourne, to this reception at Honolulu, the Saints have seemed to compete with one another in showing me kindness, and such saintly consideration has made my homeward journey more than delightful. But then the farewells come at last, and they are not so pleasant. The Hawaiian custom is to place leis or wreaths around the neck of the departing friend. The passenger so favored presents quite a picturesque sight.

The band is playing a lively air, "alohas" are said, the steamer moves out into the harbor, the band renders "Auld Lang Syne," and then "Home Sweet Home." I spy Captain Scott and his good wife on the captain's boat, Sister Scott with a pair of glasses leveled my way; the Saints are waving last farewells, they gradually fade from my view, but their kindness is indelibly stamped upon my heart. There never was language invented which could adequately express how one feels in bidding farewell to such a gathering as was there on the pier. Aloha and Aloha, dear Honolulu Saints. May the gospel reunite us when Christ comes to gather his Saints from the ends of the earth. Sincerely,

AT SEA, February 9, 1916.

C. EDWARD MILLER.

Gallands Grove

The quarterly conference of the Gallands Grove District closed at Dow City last evening, after a pleasant and profitable session. Our congenial bishop, C. J. Hunt, and Elder J. L. Butterworth presided over the conference. We noticed among the speakers Elders J. B. Barrett, C. J. Hunt, George Jurgens, James Spence, George Hanson, Lacy Myers, and the writer. The preaching was interesting and instructive, the social services were quite spiritual, and the business was transacted pleasantly. The conference adjourned to meet with the Saints at Denison, Iowa, some time during the month of June, the exact date to be fixed by the presiding officers of the district, and the Saints located at Denison, who hope to have their large, new church finished by that time.

By a unanimous vote the Gallands Grove District decided to unite with the Des Moines District in holding a reunion at Boone, Iowa, some time during the coming summer or fall. A committee composed of the presidents of the district were

appointed to have the oversight of the work for the Gallands Grove District, in connection with a similar committee appointed by the Des Moines District. Our association with Des Moines District last year in reunion work at Nevada, Iowa, was very pleasant and satisfactory, and we hope for a like experience this season.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." "By this shall all men know that ye are my disciples, if ye have love one to another."—Jesus.

Should any of the Saints within the Gallands Grove District who read this letter desire any work that may be properly done by a patriarch, the writer is at liberty just now to do such work. He is willing and anxious to discharge his duty, as he understands it, and hopes to be able to do so in the fear of God, and for the good of all who may be concerned.

As a people we have much to encourage and inspire hope for the work in which we are engaged is the work of God; and the power of God unto salvation unto all those who believe and obey.

It is quite true that in a sense we may be unpopular in the estimation of the world, yet the Lord has in a very marvelous way given us favor and grace in the eyes of the people.

"What shall we then say to these things? If God be for us, who can be against us? . . . Who shall lay anything to the charge of God's elect? . . . It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8: 31-39).

It is a good thing for all Saints to enjoy that blessed indwelling assurance ever manifest by our Savior in his life work, when he taught as follows: "The Father hath not left me alone; for I do always those things that please him." "I am not alone, because the Father is with me." "Father, into thy hands I commend my spirit." John has written for the encouragement of the saints: "Beloved, if our hearts condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

To feel that God is ever near, and that he sees and knows our every need, and understands our thoughts and aspirations, and knows our every act and the nature of the work we are doing, is, indeed, a safeguard to the child of God. Such a realization helps the disciple of Christ to put himself upon his very best deportment, and inspires him to walk closely in the footsteps of the blessed Master. Indeed it makes him a new creature, and is evidently what the Apostle Paul had in mind when he penned these words: "Therefore if any man be in Christ, he is a new creature."

The nearer we live to God, the more of his Spirit we receive, and our way seems clearer, heaven nearer, and eternal life more sure. It is a good thing to be courageous and persevering in the service of God. He who is truly in Christ has no cause to fear, for no power in the universe is able to pluck him out of the Father's hand.

CHARLES E. BUTTERWORTH.

DOW CITY, IOWA, February 14, 1916.

New York District

The year 1915 has passed into history, with its trials and disappointments, as well as its joys. Changes have been many, some of a pleasant character, others taking more of a solemn aspect. Some of the pleasant things of life lift our souls above the lower conditions of this world, into a state of ecstasy, enabling us to view things from the mount of pleasantness, where we realize that God is still moving along his great work, directing its course and filling the hearts of his Saints with joy, giving to the willing hands endeavoring to build up his work, strength to accomplish the part intrusted to their care. It is indeed a pleasure to see Saints working together for the accomplishment of God's cause.

The four years of experience, association, and labor among the Saints and friends in this field have truly been pleasant. Their cares and sorrows have been shared by ye missionary, their joys have also been enjoyed by him. In their times of prosperity they have remembered him. While names are not mentioned, honor goes to those where honor is due. While all have had times of darkness and adversity, yet all have had times of rejoicing, and the sweet with most has offset the bitter. While a few have been called to mourn, others have not.

On January 19, Sister Alice Terryberry, of Niagara Falls, New York, lost her husband, who died of apoplexy. On February 9 the grim reaper appeared at Buffalo, taking Elder William Brothers. Elder Brothers was one of the faithful ones, always found at his post of duty. He had been a sufferer from heart trouble for some time, but was unwilling to give up his duties in the branch. He had been president for some time, and his fullest desire was to see the work of God go forward, and to perform his full part in its advancement.

In the little town of Sherrill, a place near the once Oneida Community of earlier fame, there resides a little band of Saints who have fought their way through the persecution and opposition hurled against them by their Christian (?) friends of earlier days. Having fought so valiantly for the truth, they have won their way with the gospel to the hearts of some of their true friends. It was decided an opportune time to organize them, so on the 6th instant they were organized into a branch, with twelve members and three officers. They have a bright prospect before them. We pray to God for their success. The organization was concurred in by the missionary in charge, as was also the ordination of Brother W. J. Landes, of Niagara Falls, New York, to the office of elder, he being president of the Niagara Falls Branch, Brother F. C. Mesle being president of the new branch.

Our desires and efforts are for the progress and advancement of the work in this part of God's heritage.

Looking forward to the redemption of Zion, I am,

Your brother in Christ,

A. E. STONE.

News from Branches

Burlington, Iowa

We take pleasure in reporting another visit to Burlington by Brother L. G. Holloway, Sunday, January 30. He spoke for us both morning and evening, two of his usually good sermons, and was present at the priesthood meeting in the afternoon.

The district conventions and conference met with the Burlington Branch, February 4 to 6, and the sessions were good throughout. Six of the seven branches were represented, and Brother O. Salisbury of Des Moines was a visitor from

that district. He was in charge of two prayer services, assisted in presiding at the business sessions, and spoke Saturday and Sunday evening; also presided at the preliminary session, organizing the young people for the purpose of promoting reunion interests. This will doubtless be reported through the *Autumn Leaves*. The prayer services were exceptionally good, one being held Friday morning at nine, in the interests of auxiliary work, one at nine Saturday morning, a young people's meeting at 8.15 Sunday morning, and prayer and sacrament service Sunday afternoon. At this last meeting, the Spirit was manifested.

We are especially glad to report the baptism of the following on Thursday evening, February 10: Brother August Lee, Brother Glen Rayer and Sister Hulda Stadlander. They have all been associated with us for some time. During the prayer service following the baptism, a prophecy was delivered by Brother Edward Schweers, to Brother Lee, recognizing the step taken, and instructing him to prepare by study for future usefulness.

Auxiliary work is moving nicely, both Sunday school and Religio increasing in enrollment. Brother Williams has charge of the men's class, both in Sunday school and Religio now, and the interest manifested is encouraging.

CORRESPONDENT.

Terlton, Oklahoma

The Saints here are well and rejoicing in the work. There are not many who live near enough to attend services regularly, but all are willing to help in any way they can. There is a feeling of unity that is good to see and feel. The branch officers are striving to do their work well. The prayer meetings are participated in usually by all present, young and old.

The Saints who live in the oil fields about five miles from here, not being able to attend the branch meetings, have their own meetings. They have a fine little Sunday school. This is a splendid way to keep alive and grow in the work. Brother Carter's folks were instrumental in getting the work started in that neighborhood. Several there have been added to the church. The young of that community are being educated along gospel lines.

Brother W. P. Robinson came here from Tulsa a few weeks ago and preached some splendid sermons for us. We hope he can come often. Brother Arber has also been with us. We are always glad to have our missionaries come. Brother Yates is affectionately remembered by many, as are his wife and family. We hope Brother Aylor, who first delivered the gospel message in this place, will visit us whenever he can. Brother and Sister Case were with us at the little reunion held here in the oil field last summer. The meetings though small, were uplifting, and caused us to long for the great gathering where we shall meet again all we have known and loved in this gospel work.

Sincerely desiring the welfare of all the Saints, and the triumph of the work, I am,

February 12, 1916.

Your sister,

MRS. ALICE M. McGEORGE.

But all God's angels come to us disguised;
Sorrow and sickness, poverty and death,
One after other lift their frowning masks,
And we behold the seraph's face beneath,
All radiant with the glory and the calm
Of having looked upon the front of God.

—J. R. Lowell.

Hymns and Poems

(SELECTED AND ORIGINAL)

Deliver Thy Saints

O Lord thy children bless
These days of dire distress,
Hear us we pray.
Guide thou our wandering feet
To where thy children meet,
And in communion sweet,
Praise thee alway.

And if perchance they fall
By nation's greedy call
Of war and strife,
Let angels near them stand,
And lead them by the hand
Into that better land
Of their new life:

Where rules no martial law,
Subject to human flaw,
For power and fame:
Where Christ will be their king—
Who wants no warlike thing,
Who'll peace and deliverance bring,
Oh, praise his name.

FLORENCE SMITH LECKNEY.

The First Bluebird

Just rain and snow! and rain again!
And dribble! and blow!
Then snow and thaw! and slush! and then
Some more rain and snow!

This morning I was 'most afeared
To wake up—when, I jing!
I seen the sun shine out and heard
The first bluebird of spring!

Mother she'd raised the winder some;
And in acrost the orchard come,
Soft as an angel's wing,
A breezy, treesy, beesy hum,
Too sweet fer anything!

The winter' shroud was rent apart—
The sun burst forth in glee—
And when that bluebird sung, my heart
Hopped out o' bed with me.

—Riley.

Indirection

Fair are the flowers and the children, but their subtle sugges-
tion is fairer;
Rare is the roseburst of dawn, but the secret that clasps it is
rarer;
Sweet the exultance of song, but the strain that proceeds it is
sweeter,
And never was poem yet writ, but the meaning outmastered
the meter.

Never a daisy that grows but a mystery guideth the growing;
Never a river that flows but a majesty scepters the flowing;
Never a Shakespeare that soared but a stronger than he did
enfold him,

Nor ever a prophet foretells but a mightier seer hath foretold
him.

Back of the canvas that throbs the painter is hinted and
hidden;
Into a statue that breathes the soul of the sculptor is bidden;
Under the joy that is felt lie the infinite issues of feeling;
Crowning the glory revealed is the glory that crowns the
revealing.

Great are the symbols of being, but that which is symbolized
is greater;
Vast the create and beheld, but vaster the inward creator;
Back of the sound broods the silence, back of the gift stands
the giving;
Back of the hand that receives thrill the sensitive nerves of
receiving.

Space is as nothing to spirit, the deed is outdone by the doing;
The heart of the wooer is warm, but warmer the heart of the
wooing;
And up from the pits where those shiver, and up from the
heights where those shine,
Twin voices and shadows swim starward and the essence of
life is divine.—Richard Realf.

Sunset After Rain

The cradle of the valley
Is filled with floating mist,
The summits of the mountains
Are veiled in amethyst.

The trees spread grateful branches
Above a smiling sod,
For thirsting slaked, for hunger fed,
All things are praising God.

—Harriet Howe, in *The Literary Digest*, October 2, 1915.

East and West

Men look to the East for the dawning things, for the light
of a rising sun,
But they look to the West, to the crimson West, for the
things that are done, are done.
The eastward sun is a new-made hope from the dark of
the night distilled;
But the westward sun is a sunset sun, is the sun of a hope
fulfilled!

So out of the East they have always come, the cradle that
saw the birth
Of all of the heart-warm hopes of man and all of the hopes
of earth—
For out of the East arose a Christ and out of the East has
gleamed
The dearest dream and the clearest dream that ever a
prophet dreamed.

And into the waiting West they go with the dream-child
of the East,
And find the hopes that they hoped of old are a hundred-
fold increased.
For here in the East we dream our dreams of the things
we hope to do,
And here in the West, the crimson West, the dreams of
the East come true.

—Douglass Malloch.

Miscellaneous Department

Conference Minutes

SEATTLE AND BRITISH COLUMBIA.—Seattle, February 5 and 6. Treasurer reported: Receipts \$28.08; expenditures \$9.83. Bishop's agent reported: Receipts \$1,245.57; expenditures \$793.30. Reports: Seattle 301, gain 9; Roslyn 37; New Westminster 66, gain 7; Chilliwack 49, gain 1; Centralia 121, gain 13. Clay Norris Heading, New Westminster, and James E. Johnston, Centralia, had been ordained to office of elder. Officers elected: President, William Johnson; vice president, J. M. Terry; secretary and treasurer, F. W. Holman; chorister, Evan E. Inslee; member library board, Lula Fisher Premo. Delegates to General Conference: J. W. Rushton, Agnes Williams, C. N. Heading, Swen Swenson, M. L. Williams, John Hartnell. Adjourned to meet at Centralia, Washington, during reunion in August, date to be fixed by reunion committee, district authorities, and minister in charge. Frederick W. Holman, secretary, 4233 Bagley Avenue, Seattle.

DES MOINES.—Des Moines, Iowa, February 12 and 13. Reports: Oskaloosa, Clear Creek, Nevada, Rhodes, Des Moines, Packard, Runnels, Perry, Boone. Bishop's agent reported: Receipts \$4,246.47; expenditures \$3,964.75. Delegates to General Conference: O. Salisbury, Bessy Laughlin, E. E. Long, J. O. Salisbury, Henry Castings, Milo Burnett, D. T. Williams, J. L. Parker, E. O. Clark, H. H. Hand, Robert Farthing, Mae Huffaker; E. G. Beye, alternate. Teachers were organized into a quorum with E. G. Beye president, William McBirnie, Claude Wolfe counselors. Adjourned to meet in June at Rhodes. Bessy Laughlin, secretary.

PITTSBURGH.—Pittsburgh, Pennsylvania, February 5 and 6. Reports: Pittsburgh 183, Wheeling 242, Steubenville 71, Wellsburg 24, Fayette City, 130, Fairview 92. Bishop's agent reported: Receipts, \$1,461.16; expenditures, \$1,436.53. Delegates to General Conference: G. T. Griffiths, J. A. Becker, L. G. Burdick, R. Baldwin, L. D. Ullom, J. E. Bishop, Nettie Daugherty, Amy Shehan. Officers elected: President, J. E. Bishop, vice president, O. J. Tary; secretary, Emma B. Lockard; treasurer, L. D. Ullom; chorister, John Martin. Preaching by G. T. Griffiths, J. A. Becker, L. G. Burdick, R. Baldwin. Adjourned to meet at Fayette City, September 30 and October 1. Emma Lockard, secretary, 622 Sickles Street, Pittsburgh.

Convention Minutes

SASKATCHEWAN.—Religio, Saskatoon. Delegates to General Convention: W. F. Jordan, A. N. O'Neill, T. J. Jordan, Sister M. Jordan, Fred Gregory, Daniel Macgregor, Maggie Macgregor. Business and institute work was profitable. Adjourned to meet 2 days prior and same place next conference. M. Taylor and J. Bates, press committee.

CHATHAM.—Religio, Windsor, Ontario, February 5 and 6. All locals reported, and all except Ridgetown were represented. Work showed an advance during past year. Kimball local has been reorganized with a membership of 26. Officers elected: President, A. R. Hewitt, 21 Lowe Street, Chatham; vice president, L. D. Campbell, 217 Goyeau Street, Windsor; secretary, Nellie Hunter, 97 Pitt Street West, Windsor; treasurer, George Elgie, Bear Line; member library board, Hurlley E. Bennett, Walkerville; temperance superintendent, Cornelius Clifford, Wallaceburg; superintendent gospel literature, Thomas Vince, Chatham. Convention next year will be February 3 and 4 at Kimball, Ontario. Delegates to General Convention: J. R. Grice, A. R. Hewitt, W. L. Ross, Mrs. W. L. Ross, Leslie Brown, Nellie Hunter, L. D. Campbell, Elder Snobelin, J. W. Badder, J. C. Dent, Mrs. J. W. Badder, Charlotte Kelley, James Kelley, Mrs. E. Depew. J. R. Grice preached Sunday evening, closing one of the most successful conventions held in Chatham District. Nellie Hunter, secretary, Chatham.

Convention Notices

Spring River Sunday school, Scammon, Kansas, March 3. Election of officers. Mrs. Mollie Davis, superintendent; Mrs. Laura Karlstrom, secretary.

Quorum Notices

HIGH PRIESTS

To the High Priests: Me thinks that I hear the footfall as of a mighty gathering host! It is the assembling of the

Saints in General Conference, and coincident therewith will be the sessions of our quorum.

Anent there has been prepared quite an interesting program for the meetings of 1916.

Before you shall read this notice, the time will have arrived, and for some past, when your individual annual report might have been in the hand of your secretary. Are you to be a delinquent this year?

Up to this date there have come to hand 37 reports; and it had been hoped that all the reports and papers from far and near should have been on file with your secretary before this time.

To stir up your pure minds by way of remembrance: have you as yet remitted your annual dues? Please do not let this personal responsibility slip your mind. The 1915 Annual was published on our credit, and we await your contribution to liquidate.

Your fellow servant,

ROB'T. M. ELVIN, *Secretary.*

LAMONI, IOWA, February 17, 1916.

Requests for Prayers

Brother William J. Murray, Bozeman, Montana, requests prayers for his aunt, Sister Lizzie Johnston, living near Sault Sainte Marie, Michigan, that if it be the Lord's will she may obtain relief and cure. She is suffering with a cancer on her hand.

Two-Day Meetings

Two-day meetings will be held in Pittsburgh District as follows, in charge of brethren designated: Pittsburgh, May 13 and 14, A. H. D. Edwards, David Collin; August 5 and 6, John Edwards, William Richards. Wheeling, April 29 and 30, A. H. D. Edwards, William Richards; June 3 and 4, John Edwards, David Collin. Steubenville, May 27 and 28, O. J. Tary, Williard Allen; July 29 and 30, J. A. Jaques, O. L. Martin; Wellsburg, April 15 and 16, O. J. Tary, L. F. P. Curry; June 24 and 25, O. L. Martin, L. A. Serig. Glen Easton, May 6 and 7, O. J. Tary, O. L. Martin; August 12 and 13, L. A. Serig, John Martin. Fayette City, April 1 and 2, L. F. P. Curry, W. H. Daugherty; July 15 and 16, J. A. Jaques, L. F. P. Curry. Elders unable to serve will appoint substitutes. James E. Bishop, president; Emma Lockard, secretary.

Branch Disorganized

Wagoner, Oklahoma, Branch was disorganized August 28, 1915, by act of district conference, members being placed on Haileyville, Oklahoma, Branch record, John S. White, president. Write Brother White for letters of removal. J. C. Chrestensen, district president.

Died

HARVEY.—Abraham Harvey, beloved husband of Caroline Harvey, born September 4, 1850, Hardinsburg, Indiana; lived in the same township until death, February 10, 1916. Was a faithful member. There survive, wife, 3 children, Nellie Radcliff, Stella Mattax, Norman, 3 brothers, 2 sisters. Services in Baptist church, Hardinsburg, by E. A. Jaegers, priest of Louisville Branch. Many friends gathered to pay him respect.

BROTHERS.—William Brothers, born February 11, 1858; died February 9, 1916, of complications caused by heart trouble of long standing. Married Mary A. Hayes, January 19, 1887. To them was born 1 child, Anna Mae. Baptized June 17, 1892. Ordained teacher October 3, 1907, by U. W. Greene, F. J. Pitt, and F. C. Farnfield; elder, June 6, 1910, by U. W. Greene and H. O. Smith, since when he served as branch president most of the time. He lived a faithful and exemplary life. There survive wife, 1 daughter, 1 brother, 4 sisters. Services from the home, Buffalo, New York, by A. E. Stone, assisted by S. W. Tomlinson and James Pycok. Interment in Forest Lawn Cemetery.

CURTIS.—Emsley Curtis, born May 22, 1847, Crawford County, Illinois; died February 9, 1916. Married Martha Allison, May 16, 1867. Of 9 sons, 3 daughters, there survive, with his companion, 6 sons, 2 daughters, mother, Margaret Westwood, 2 brothers, 4 sisters, 43 grandchildren, 2 great-

grandchildren. Baptized December 14, 1872, Dekalb County, Missouri, by A. C. Inman. Ordained elder March 1, 1874. Labored as a seventy several years. Late years he spent in business, but continued preaching as circumstances permitted, making his last effort at Walnut Park, near Independence, January 30, 1916. Of the 6 sons living, 4 are ministers: J. F., of the Twelve; J. D., Second Quorum of Seventy; Joseph and T. W., Aaronic priesthood. Services at Independence, charge of I. N. White, E. L. Kelley, Abner Lloyd.

HUFF.—Henry A. Huff, born October 15, 1850; died December 19, 1915, near Clyde, Colorado. Married Melissa Webb Humphrey, October 14, 1873. Baptized May 17, 1903, by J. D. Porter, and was loyal to the faith until death. Leaves to mourn an invalid wife, 3 sons, 3 daughters; Wilson, Oklahoma City, Oklahoma; John, Rome, Indiana; Samuel Clyde, Colorado; Mollie Skliba, Rocky Ford, Colorado; Mattie Williams, San Francisco, California; Ettie Miller, Clyde, Colorado.

SURRIDGE.—Maggie Surridge, born at Mill Creek, Utah, June 16, 1866; died at Bevier, Missouri, January 9, 1916. Deceased lived an exemplary life, faithful in church and auxiliary work. She was loved because of her willingness to labor in the interests of others, from whom she won esteem and respect in her quiet and humble way, floral tributes marking their appreciation of her life and work. The Bevier Branch has lost a faithful laborer. Services at Saints' chapel, Bevier, F. T. Mussell in charge, sermon by W. B. Richards.

WARD.—Naomi D. Ward, daughter of Thomas and Sarah Ferrell, born October 20, 1881, in West Virginia; died March 7, 1915, at Springfield, Missouri. Baptized by Elder Shinn in West Virginia. Lived a consistent and devoted life. Married I. N. Ward, September 8, 1907, at Springfield. Three children and husband mourn the loss of a loving mother and companion. Sermon by J. W. Quinly, assisted by Henry Sparling.

WILLIAMS.—James Boynton Williams, born Colesburg, Iowa, March 12, 1847; died at Neligh, Nebraska, January 24, 1916. Baptized January 23, 1879, by Charles Derry. Ordained elder January 6, 1884, by George Hyde. Sermon by Levi Gamet, assisted by W. M. Self. Interment in Saints' cemetery, Clearwater, Nebraska.

SMITH.—Emma M. Cochran, wife of Elder S. S. Smith, born July 2, 1874, in Iowa; died February 1, 1916, Colorado Springs, Colorado, of pulmonary tuberculosis. Husband and 3 daughters survive, 1 daughter having preceded her. Father, Thompson Cochran, stepmother, 3 sisters, 3 brothers, also mourn her departure. Baptized when 16 years of age by H. A. Stebbins. She was a self-sacrificing, devoted, loving mother and Saint, one who truly loved the gospel. Before death she called her children around her and bade each an affectionate farewell. She expressed strong faith in the future life. Services in charge of G. E. Harrington, Independence, Missouri, sermon by L. E. Hills. Burial at Mound Grove Cemetery, Independence.

GILSPIE.—Louisa V. Gilispie, born Jackson County, Indiana, September 15, 1845; died February 2, 1916, while visiting Sister and Mr. E. Rees, Kansas City, Kansas. In 1871 married Erastus Gilispie. To them were born 9 children, 5 of whom survive: Homer, Edward, Robert, Grover, Mrs. Mary Baker. Deceased also leaves husband, 25 grandchildren, 1 great-grandchild. Was member of Christian Church; a good woman, loved by all who knew her. Husband, children and other relatives thank Sister and Mr. Rees and others for kindly assistance rendered. Sermon by F. C. Warnly in Grand View church. Interment at Maple Hill Cemetery, Argentine, Kansas.

DILLON.—Elizabeth Larbey, born in Delaware County, Ohio, April 15, 1827; died, Evergreen, Iowa, February 1, 1916. Baptized, Far West, Missouri, May, 1835, by Charles Patten. Confirmed by Lyman Wight and Charles Patten. Married in 1842 to Alanson Shumway, by whom she had 4 children. Left a widow in 1847, in 1850 married James P. Dillon. To them were born 6 children. Joined Reorganized Church, April 20, 1863, baptized by Otis Shumway, Jackson County, Iowa, confirmed by Edward Larbey and Otis Shumway. In 1881, with husband and family came to Decatur County, Iowa, where she resided till death. Widowed the second time July 28, 1894, she was thereafter the especial charge of her son, S. F., who was faithful to his trust. Sermon by Heman C. Smith, residence of her daughter, Ella Barrett. Interment in Rose Hill Cemetery, Lamoni.

COOK.—Ethel V., daughter of Fielding F. Goben and wife, born Lucas, Iowa, January 17, 1890; died Fort Dodge, Iowa, February 2, 1916. Deceased spent her girlhood days attending school at Lucas, and was known to have had a kind and cheerful disposition. Married James Cook, December 25, 1909. They afterwards moved to Fort Dodge, where they lived until her death. Although not a member of the church, it is thought that Ethel was prepared to enter the other world, having made her peace with God before her departure. She leaves husband, 2 children, Clara, aged 4; Charlie, aged 2; father, mother, 4 brothers, grandparents, other relatives and a host of friends. Services in charge of Thomas Hopkins, Saints' church, Lucas, sermon by John R. Evans. Interment in Fry Hill Cemetery, Lucas.

MARKSHAUSEN.—Sara Markshausen, born August 31, 1894, Coleman, Michigan; died December 15, 1915, at her home, Los Angeles, California. After an illness of 6 weeks she passed peacefully to her rest, leaving husband, infant son of 7 weeks, foster mother, Mrs. E. E. Singer, uncle and aunt, Arthur and Maggie Thompson, and a host of friends. Baptized June 10, 1906, Coleman, Michigan, by T. W. Williams. She was loved by all who knew her.

MURRY.—Thomas L. Murry, born July 15, 1872, Cherokee County, Kansas; died January 31, 1916. Deceased was a member of the Christian Church for 12 years. United with the Latter Day Saint Church 5 years ago, at Purcell, Missouri. Leaves wife, 4 children, aged mother, brother, sister. He was a loving husband and kind father. Services in church, Purcell, by Lee Quick, before a large congregation of friends. Interment in Purcell Cemetery.

GRIFFITHS.—Loucine Evelyn, daughter of Mr. and Mrs. Thomas Griffiths, jr.; died January 31, 1916, aged 1 month, 28 days. Services in charge of Thomas Hopkins, at the home of William Boyd, Lucas, Iowa. Interment in Rose Hill Cemetery.

CHAPMAN.—William Chapman, born August 8, 1844, Jackson County, Ohio; died February 4, 1916, Rich Hill, Missouri. Married Missouri Downen, August 8, 1868. To them were born 7 sons, 2 daughters, 4 sons and 1 daughter preceding him, leaving Sister Chapman, Edward, Charles, John, and Sister Berry Payne to mourn. Services at Saints' church, Rich Hill, by J. W. Wight before a large and sympathetic audience. Deceased had been a member of the church 27 years. Baptized by J. C. Foss. Interment in Rich Hill Cemetery.

HAWLEY.—Lucy M. Connelly, born September 18, 1858, Bell Prairie, Minnesota; died January 24, 1916. Her early life was spent in Wisconsin. She moved later to Becker County, Minnesota. Married Miles L. Hawley, June 1873. There were born to them 2 sons, 2 daughters. The sons, Clarence and Harry, died in 1896, the husband in 1906. The last 5 years of her life were spent in Montana, where her daughters live, and where she died. She held her hope in the gospel to the end. Remains sent to Audubon, Minnesota, for burial, where service was held by J. E. Wildermuth.

BOTKINS.—Ada May Botkins, born Bath, New York, June 12, 1863; died January 8, 1916. At 17 years of age married Will Smith, who died 5 years later. Two boys were born to them, Earnest and Otto, who still live. Married W. J. Botkins, May 31, 1887. To them were born 3 girls, 1 boy. Myrtal preceded her mother; Blanche married Bert Styles and lives at New Rockford, North Dakota; Willie and the younger daughter with their father near Prosper, North Dakota, are left to mourn. Services at the home, singing by Mrs. Ava Wildermuth and Mrs. W. E. Shakespeare. Services in charge of Thomas Leitch, sermon by J. E. Wildermuth. Deceased was an earnest believer in the restoration.

Book Reviews

YOUR BABY.—Doctor E. B. Lowry, author of *Herself, The Home Nurse, etc.*, Forbes and Company, Chicago. \$1 net. This is a book which every young mother and prospective mother in the land should read; for it makes motherhood easy and will remove the fears and troubles of many women. Everything which a mother wants to know and must know regarding the care of herself and her baby is clearly told in this helpful book. It shows how to avoid mistakes, what to do and what not to do. Doctor Lowry not only pleads for better babies, but plainly tells how to prepare for them; everything that is essential to the happiness and health of

the mother and child is told. Nearly half the book is devoted to the mother's care of herself before the baby comes, and this part alone is invaluable to any expectant mother. This book contains the latest and best approved methods for the care of the baby,—its feeding, clothing, exercise, sleep and training. It is full of common-sense help and facts that many mothers might overlook. Like all Doctor Lowry's books, it is permeated with an earnest spirit of helpfulness and wise, sane direction.

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THE SAINTS' HERALD

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For any information concerning these supplies inquire of your district officer or address,

F. F. WIPPER, General Supt.
 Plano, Illinois.

Conference Daily

A daily *Ensign* will again be issued during the General Conventions and General Conference in April. The compliments on the make-up of the *Daily Ensign* published in April, 1914, encourages another venture this year. As our force is small it will help very materially if subscriptions are sent early. If our friends will begin now to send subscriptions it will be appreciated, but if all wait till the last moment more or less confusion may ensue and mistakes be more apt to happen. Help the office force by sending soon. Price 25 cents for the time of conventions and conference.

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

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

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



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

VOLUME 63

LAMONI, IOWA, MARCH 1, 1916

NUMBER 9

Editorial

AT THE ROOT OF THE MATTER

"Can a rush grow up without mire?"—Job 8: 11.

We are in receipt of a leaflet, copies of which have been widely distributed in a certain district. The opening paragraphs are as follows:

Joseph Smith, like the Pope, Mohomet, and other religious impostors sought:

(1st) WEALTH. Joe Smith started poor, died immensely rich. His widow refused to leave Nauvoo because of the property left her there.

It is not necessary to quote the leaflet further in order to show its character, so far as veracity is concerned.

At the death of Joseph Smith, Joseph W. Coolidge was appointed administrator of the estate. Besides purely personal property allowed the widow, she was granted from the estate an income of one hundred and twenty-four dollars a year. (See Tullidge's *Life of Joseph the Prophet*, p. 744.) She had herself and five children to support. By the amount of income derived from the estate the reader may judge as to the fabulous wealth in possession of the Prophet at his death; also the wonderful opulence because of which the widow chose to remain in Nauvoo.

Joseph Smith never at any time was immensely rich. Most of his life he was very poor, driven as he was from pillar to post by his enemies,—those having no more regard for truth than has the author of the leaflet in question.

At no time was he in more than moderate circumstances. Probably the sum total of his worldly possessions never at any time amounted to more than two or three thousand dollars.

It is true that as legally appointed trustee-in-trust for the church he may have held considerable property belonging to the church; but none of this was ever diverted to his own estate, nor did it pass to his heirs, excepting perhaps one piece of real estate by purchase after his demise.

His unfortunate widow was left in very straitened circumstances. She remained in Nauvoo because it

was her home, and because she refused to follow Brigham Young or sanction his teachings.

She retained the home place, a two-story frame structure used as a hotel; also the "Old Homestead," as it was called, a one-story frame cottage containing probably three rooms, standing on a lot across the street from her home. These properties were not at that time of much value, and have never been valuable. They have hardly been worth their upkeep, so far as monetary value is concerned. In addition there was a small farm of forty or sixty acres east of Nauvoo that passed to her and subsequently to her sons, the eldest purchasing the equity of his brothers; it was not of great value at that time.

It is a matter of common knowledge in Nauvoo that Joseph Smith's widow continued living there in circumstances approaching poverty, with great hardship and toil raising her family, taking in boarders and serving meals to transients to eke out a livelihood.

She lived much like the old man in Arkansas, who did not "make a living," but merely "lived on what he made." But she kept her integrity and self-respect; and in that excelled the individual who thus attacks her memory.

Job says: "Can a rush grow up without a mire?" The presence of the rush is a sure sign of mire underneath. The promulgation of such falsehoods as constantly assail the Saints is evidence of foul conditions underneath, hidden, but very real. The condition of heart from which they spring may be imagined,—God forbid that it should ever be experienced by any one of our readers, unless perchance some one of the before-mentioned ilk chances to read this, in which event the wish is foredoomed to denial.

In line with this was a palpable slander mentioned by Brother Garver in the *HERALD* for November 3, 1915. This slander, coming from one whose name we refrain from repeating lest we further inflate his already distended egotism, was published in the *Apostolic Review*. The author recounts the horrible details of the Mountain Meadow Massacre, as John D. Lee purported to set them forth, then turns from Utah, and focusing his gaze of hate upon the Reorganized Church says:

True to-day—the words of the “seers” at Salt Lake City, Utah and Lamoni, Iowa, are to “be received as if from God’s own mouth!” Each says the other is a bogus seer—but the followers of each to-day, if ordered to do a like deed, rape and murder women and children, would form “a prayer circle,” giving each other “the elbow touch,” and arise from their knees and execute the orders of hell!—baptizing them in the name of God, our loving heavenly Father.

That man is well acquainted with our people by reputation and knows many of them personally. He knew that what he was saying is false. From whence sprang such a charge into being?

“Can a rush grow up without mire?” can such malignant accusations spring into being excepting from a heart filled with the bitterest and blackest of unchristian hatred? That man calls himself a Christian minister. Again we repeat: “Can a rush grow up without mire?” The outcropping is evidence enough of the nature of the subsoil. It is distinctly not Christian.

The stories told are evidence enough of the heart condition from which they spring. They certainly grow out of the mire of religious bigotry, deep, black, malignant, putrifying. From such reptilian slime they emerge.

But why should such conditions exist in human hearts? We can scarcely answer. Search for the answer if you will in the unwritten history of satanic strategy and tactics in opposition to truth.

Jesus said, “They have hated me *without a cause.*” He went on to add that as it had been with the Master so should it be with the servant. Perhaps these men themselves could not give a reason for their hatred, even if they were to honestly try to do so,—though it is beyond conception that they should honestly set forth any statement in the matter. But there is one who knows the influences and motives prompting them, namely: their instigator and chief protagonist, the great “Accuser of the brethren.”

In line with the absurd yet cruel stories before noted is one circulated in the East by a Reverend Anderson, to whom Brother Griffiths has replied. This man set forth the charge that Joseph Smith had murdered thousands of persons.

Through the medium of the press Brother Griffiths very aptly called upon the person making the charge to publish the names of the individuals alleged to have been murdered, with some details of their taking off. There has been no response.

Of course the charge has no ground in fact, but it most certainly draws its sustenance, takes its shape and being from some hidden root, from some source of supply. Again we repeat: “Can a rush grow up without mire?” Trace this charge back to the heart from which it sprang, and you will surely find the mire.

We feel no malice toward these men. Indeed we

would gladly pray for their conversion, holding the day of miracles not yet past. But for their condition of heart and methods of attack we have the utmost detestation.

The circulation of such stories as we have recounted but strengthens the Saints in the belief that their work is true. The stories are so palpably false, and are known by the Saints to be false, that they conclude God is not with those who circulate them. It cannot be necessary to fight error with such weapons. As falsehood always arrays itself against truth, finding falsehood thus continuously opposing the Saints at every turn, they are confirmed in the belief that truth is with them.

ELBERT A. SMITH.

CURRENT EVENTS

SECULAR AND RELIGIOUS

MORGENTHAU HOME.—Henry Morgenthau, American ambassador to Turkey, has returned to the United States.

WOULD COLLECT CONTRIBUTION.—A woman is made the defendant in a suit filed in the district court at Des Moines, by a Lakeside Presbyterian Church, of Storm Lake, Iowa, in which the plaintiff endeavors to collect three hundred dollars subscribed by the defendant toward erecting a church building.

EXIT LIQUOR.—The publisher of the New York *Tribune* writes a prominent temperance worker as follows:

After April 1 next, we shall not carry the advertising of any alcoholic liquor. At present we carry this advertising on a nonsolicited list, entirely barring all statements which present any such beverage as having food or tonic value.

NO VODKA, NO INSANE.—During the Russo-Japanese war, Russian military hospitals for the insane were overrun with cases due to the use of alcoholics. To-day, as a result of prohibition in Russia, says Mr. Ernest Gordon, who recently visited that country, there is only *one* case of insanity caused by alcohol in the *one* Russian hospital which cares for the insane from the Russian northern army, larger than all the Russian forces used in the Japanese war.

SUGAR TARIFF.—A Democratic caucus in the House has decided by a vote of eighty-four to twenty to repeal the clause of the Underwood tariff law which would put sugar on the free list May 1. Majority leader Kitchin is reported as saying that to bring about preparedness it will be necessary to keep the duty on sugar and to impose new taxes. If the proposed action with reference to sugar obtains, it will continue a revenue from sugar imports of about \$40,000,000 annually.

MEXICAN SCHOOL SYSTEM.—The Carranza government is said to be compelling large landowners throughout Mexico to pay the principal cost of educating the rural population. The landowners provide the schoolhouses and pay the teachers, the Government supplies the books. The American school system is being substituted for the French, and a three-year course in English instead of French as heretofore provided, is required; six months of French being required in preparatory schools.

ARMED MERCHANTMEN.—Germany still holds to her declaration of intention to sink without warning armed merchantmen March 1 and thereafter. Considerable concern has been shown by certain leaders in Congress, who have endeavored to enact legislation withdrawing protection from Americans taking passage on armed merchant ships. President Wilson has continued firm in his opposition to the declared policy of Germany, and congressional leaders have been persuaded to allow the administration to deal with the situation, for the present at least. In a letter to Senator Stone, dated February 24, the President said:

No nation, no group of nations, has the right while war is in progress to alter or disregard the principles which the nations have agreed upon in mitigation of the horrors and sufferings of war.

UNEMPLOYMENT AND RESOURCES.—A bill to put into operation a recommendation of the Department of Labor to provide new opportunities for the unemployed has been introduced in the House. This bill would create "A National Colonization Board," with the Secretary of Labor as chairman, which would be required to select portions of the public domain, or adjoining privately-owned lands suitable for farming, grazing, lumbering, and other industries, for colonization purposes, and would be empowered to withdraw from entry public lands, including timber, coal, water-power sites, and other resources, and reserve them for colonization.

FOR OSBORNE PLAN.—Perhaps the first meeting of the kind ever held was that of ex-convicts under the auspices of the Outside Branch of the Mutual Welfare League of Sing Sing Prison, which occurred at New York City recently. Men who had spent the greater part of their lives behind the bars mounted the platform with Mr. Fred Dorner, principal keeper of Sing Sing, and their former benefactor and warden, Thomas Mott Osborne, and told how before lodgment in Sing Sing their treatment in prisons had plunged them deeper into crime. All spoke in warmest terms of the Osborne plan, evidencing that under its humane treatment they had been persuaded to cleaner living, and to productive activities.

EUROPEAN WAR.—Following up the attack reported last week, the Germans have continued a

most valiant campaign in France, centering at Verdun. Seven miles of trenches have been taken north of Verdun. The Germans claim an outlying fortification, which is not conceded by the French. The French have stood valiantly against the terrific attack, and have kept up a deadly artillery fire, resulting in severe loss to the Germans. This effort now holds the attention of all parties, as Verdun is a formidable stronghold, and is considered the key to an advance on Paris. The French report minor gains in the Champagne regions. The Austrians report the capture of Durazzo, the important northern Albanian port. The Russians have followed up their gains in Armenia, taking additional territory in the vicinity of Erzerum. Conditions in Mesopotamia while not materially changed, are said to be more favorable for the British. The pressure on the British forces in this territory it is thought will be relieved by the Russian success in Armenia. On February 21 the British steamer *Westburn* put in at Santa Cruz, Canary Islands, and flying the German flag, with a German prize crew of seven men in charge. Besides its own crew, there were on board the *Westburn* two hundred and six passengers taken from other British vessels. Fearing that the vessel might be returned to the British if interned, on the 24th, after putting ashore the *Westburn* crew and the passengers, the Germans took the vessel out to sea, scuttled it, and returned in small boats to Santa Cruz, where they probably will be interned. It is thought that the German crew was from the same raider which recently ran the *Appam* into Hampton Roads. One hundred lives were lost when on February 27 the *Maloja*, a British liner, was sunk by a mine two miles off Dover, England. The British House of Commons on February 21 passed new votes of war credit amounting to over \$2,000,000,000 which it is estimated will carry on the war for Great Britain to June 1, and which, as expressed by Premier Asquith, is an amount "not only beyond precedent, but actually beyond the imagination of any financier of this or any other country." Since the beginning of the war Great Britain has voted war credits to the amount of \$10,410,000,000, of which \$845,000,000 have been loaned to her allies. Speaking in the Commons, February 23, Premier Asquith said the British Government was determined to continue the war without compromise.

The true test is not in the care with which we get through our day, nor in the amount of accumulations to our credit, nor in the positions we may gain, but in the amount of truth, helpful and cheerful service which individuals can render, making for the collective happiness of the whole and the honor of the nation.—J. W. Rushton.

NOTES AND COMMENTS

BOOK LOST.—The History of the Brethren, by Brumbaugh is missing from the editorial library. We have an urgent call for this book to be used at once in debate. If one of the ministry has it, will he please forward it to the Herald Editors, Lamoni, Iowa, at once.

TRAINING NURSES.—This is to call attention to an advertisement on the last page of this issue of the HERALD, extending the opportunities of the Independence Sanitarium for young women who may wish to become nurses. Excellent work is offered at the Sanitarium along these lines, and under the most favorable circumstances for young women of the church.

NEW ZEALAND NEWS.—Brother J. C. Bradley writes from Dunedin, New Zealand, as follows:

We have just received the illustrated HERALD, with Evangelist E. C. Briggs's picture on the front. We have enjoyed it immensely, in fact, I enjoy reading everything within the covers of the HERALD. We are indeed a blessed people to have such a valuable publication. The work here in Dunedin is moving along slowly, although of late we have been creating a bit of interest. We still look forward to the time when we will have help to encourage us in the work. We ever pray for the advancement of this latter-day work.

POOR GUESSER.—The man who introduced in the House of Representatives a resolution to move the national capital to Milwaukee because the Anti-Saloon League threatens to make Washington dry, may be a good press agent in advertising the products of his home State, but he is a poor guesser. From prohibition Washington it is only a step to a prohibition nation and, Milwaukee or no Milwaukee, the national capital would then be dry, unless it were removed to foreign soil, and by that time there would hardly be any wet territory.

WHEN LIARS MEET.—One of the famous so-much-per anti-"Mormon" agitators has considerable to say in a contemporary religious journal over the appearance in a Utah publication of 1884, of a statement purported to have been made by Joseph Smith in which he is quoted as having said the Utah revelation on polygamy is "an eternal principle," and "we have got to observe it." The gentleman who so kindly calls attention to this matter suggests that the "Josephites" should especially "take notice that the prophet acknowledges what they deny." This man has the happy faculty of appropriating testimony adapted to his cause, and rejecting damaging testimony. Rejecting Utah testimony when it does not serve his advantage, he accepts it when it does, forgetting for the time the statement of Brigham Young, "We have the greatest and smoothest liars in the world."

LAMONI CONFERENCE.—Saints in the outlying districts are interested in developments in the more central places, and will be pleased to learn of the

excellent stake conference held at Lamoni, Iowa, February 26 and 27. A spirit of uplift and persuasion to greater effort in the honoring of God's law, and his expressed will in the matter of clean living and devoted service, was enjoyed. President Frederick M. Smith and Bishop E. L. Kelley were in Lamoni at this time, in the interests of various departments of church work, and were in attendance at the conference, each occupying the stand, and extending other valuable help. President Smith addressed a packed house on Sunday evening under a spirit of power and leadership which was good to see and to feel. The faithful among the Saints in this territory realize, as do the Lord's people elsewhere, that there is just before the church a wonderful opportunity, if they take to themselves wisdom, and live for the light needed to hold them from unprofitable activities, and to direct them in consecrated service for God and the church. That the Lord may prosper his work here and everywhere is the desire of all true Saints, and that he will do so when his people prove themselves, is the assurance that each may have in his place and work.

EDITORIAL SELECTION

THE HOMESTEAD

Here we came when love was young,
Now that love is old,
Shall we leave the floor unswept
And the hearth acold?

Here the hill wind in the dusk,
Wandering to and fro,
Moves the moonflowers, like a ghost
Of the long ago.

Here from every doorway looks
A remembered face,
Every sill and panel wears
A familiar grace.

Let the windows smile again
To the morning light,
And the door stand open wide
When the moon is bright.

Let the breeze of twilight blow
Through the silent hall,
And the dreaming rafters hear
How the thrushes call.

Oh, be merciful and fond
To the house that gave
All its best to shelter love,
Built when love was brave!

Here we came when love was young,
Now that love is old,
Never let its day be lone
Nor its heart acold!

—Bliss Carman, in *February Century*.

Original Articles

REFLECTIONS--NUMBER 9

BY W. E. PEAK

CONFERENCES AND THE GENERAL ASSEMBLY

"The conferences . . . of the church," refer to the General Conferences. The manner of conducting them is clearly understood, but whether we have adopted the best methods of conducting our conferences is a question.

Man is naturally loath to leave old habits, and the majority have left the paths of their forefathers only when forced out of them. Progress has had an eternal fight with conservatism. The cry has been "leave us alone." Those in favored positions have declared with all soberness that they were satisfied.

All progress of the world has met with various form of opposition from sneers to bitter persecution. But of late years, the quiet, calm assurance of the ones in control, that we need no change, has produced satisfaction among the masses, as a rule, to the extent that investigation has been greatly retarded, and at times temporarily stifled.

As much as we honor the church, we are forced to admit that she has not entirely escaped the experiences of other organizations. Even our progressive leaders have only been able to advance the body as it has been prepared to move. Those who have followed the onward movements of the church realize the efforts that were necessary in order to reduce tithing and the support of the ministry to a practical system.

The basis of ministerial equality was not established without an effort, and it took years before the present satisfactory system of reporting was adopted. Graceland College, instrumental music in the church, and other improvements have had similar opposition. Many other problems lie before us yet unsolved; and it is no evidence of apostasy nor of lack of faith for one to attempt their solution.

It is true that many a man has failed in his attempt to blaze a road through an unknown forest; but by the vantage gained by his failure others have succeeded. So it may be with those who try to solve some of the problems that now confront the church.

The questions will all be answered and the proper policies adopted as soon as we, as members, are in a condition for the advanced movement. Light and understanding come to us just as we are prepared to receive.

In 1902 the Lord gave our president a wonderful vision, presenting the condition that he desired should prevail in the church. In this vision the president saw the assembly of the General Conference, with these changes in the quorums and church as

desired. And this assembly "did not seem to be so large as at other times I had seen them" (Doctrine and Covenants 126: 9).

It was just as much the will of the Lord for the conference to be composed of a less number of members, so it would not "be so large as at other times," in the past, as it was for these changes to be made in the quorums. The changes should have been made in the quorums and also in the number of members composing the conference, so both the quorums and the conference would agree with the vision seen.

Man must use his best judgment in the absence of revelation from God, but it is always a mistake for us to proceed contrary to the principles revealed in revelation. And should we attempt to reduce the membership of our conference, as the vision indicated that we should do, it would be far better for us to do it according to what has been revealed, before this vision was given.

In 1901, the Lord said:

My servant [Joseph Smith] was directed to present to the church rules of representation, and he so stated to the body at different times that he was so led; but the conferences of my people saw proper to change these articles and rules of representation, and propositions are pending that they be still further changed.—Doctrine and Covenants 125: 7.

The rules that Joseph Smith was directed to present to the church were given by him to the conference in 1881. They were opposed by some, but finally adopted; but changed at the next conference. The president did not present them as a revelation, but was directed by the Spirit to present them. And during the discussion that followed stated to the body that at different times he was so led.

It was a display of inspiration, an expression of the will of God by way of wisdom, instead of command, the same as the word of wisdom.

It is just as much of a mistake for us as a church to disregard the directions of the Spirit in the rules of representation, and govern our conferences contrary to them because they were not given by command, as it is to disregard the Word of Wisdom, for the same reason.

But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.—Doctrine and Covenants 58: 6.

If we governed the conferences by rules of representation that "my servant was directed to present to the church," the assembly would not be so large "as at other times," for there would be no ex officio members, except "the Presidency, the Twelve, the Seventy, the High Council, and the Bishopric" (Church History, vol. 4. p. 352).

"High priests, elders, and priests engage in missionary work under appointment of General Conference, . . . are also entitled to voice and vote." The

districts can send not less than one nor more than five delegates.

Much might be written in favor of this system. But it must be apparent to all that it is a display of inspiration, for we can all see the wisdom of having the business of the church done by the best qualified members we have. If only five delegates could be sent from our large districts, the best representatives, as a rule, would be chosen.

Our late president, while on his deathbed, expressed his love and confidence in his brethren, and rejoiced in the fact that during the great number of years he had stood at the head of the church he had been opposed but a very few times; that when he had been led by the Spirit the brethren had filed into line with only a few exceptions; this was one of the very few exceptions. He expressed himself in the following words:

Be steadfast, and if people are heady, if the church is heady, the eldership are heady and take the reins in their hands as they have done a little, especially on the rules and regulations, rules of representation, don't worry, don't worry, let it pass, let the church take the consequences, and they will after a while grow out of it.

His is a glorious record, surely. I am proud of it. It now remains for us who are left, on whom rests the burden of carrying on the work so grandly begun by noble men, to decide whether we will go back to the rules of representation that the Lord directed to be presented to the church; or will we continue to wander in the maze of self-sufficiency, because our forefathers made the mistake?

It is not a question as to how, when or by whom those rules of representation were obtained or formulated. This I do not know. The question is, Did the Lord want them, as formulated, presented to the church? The revelation leaves no doubt on that question: "My servant was directed to present to the church rules of representation, and he so stated to the body at different times."

ELDERSHIP REPRESENTED

The only qualification for delegates chosen by the branches or districts should be membership and good standing, it being given by the Spirit that those other than the eldership should be represented in this way.—Doctrine and Covenants 125: 9.

It is clear from the above how the membership is to be represented in the General Conferences. As "those other than the eldership" are to be represented by these delegates, the question would naturally arise, How is the eldership to be represented?

This question is answered in the rules of representation as presented by Joseph Smith in the following:

That the general officers of the church, known as the Presidency, the Twelve, the High Council, the Seventy, and the Bishopric, (proper), are ex officio members of conference, and

entitled to a voice and vote as *representatives* of the spiritual authorities of the church at large.

It will be noticed in the revelation that the statement for the eldership to represent themselves in the conference is lacking. It becomes very conspicuous by its absence. The thought is thereby forcibly presented that as the membership as a whole, is to be represented by others, or by a certain few thus designated, so is the eldership.

Then the rules of representation tell us in plain terms who are or what quorums and councils are to represent the eldership the spiritual authorities the church (Church History, vol. 4, p. 252). "The word *elders* used in the law signifies those holding the Melchisedec priesthood only; all classes and orders of this priesthood are characterized by the word *elder* (Doctrine and Covenants 125: 8).

The elders are those holding the Melchisedec priesthood; and those who hold the Melchisedec priesthood hold "the right of presidency, and have power and authority over all the offices in the church, in all ages of the world, to administer in spiritual things" (Doctrine and Covenants 104: 3).

These men who have the right to administer in spiritual things, belong to the eldership. It makes no difference what their office is, they belong to this class. "There is no difference in the priesthood, though there may be and is in the office in which the several orders may occupy and act" (Doctrine and Covenants 129: 7).

The entire group that holds the Melchisedec priesthood belongs to the eldership, and as a whole is represented in the conferences, according to the provisions in the law, by the general officers of the church, who are ex officio officers. These general officers are the Presidency, the Twelve, the High Council, the Seventy, and the Bishopric. They by virtue of their official positions, represent the eldership in the conference, not represented otherwise.

These general officers do not cast the votes of the eldership that they represent in the conference, for these elders have no vote; they represent them in a similar way as the presiding councils may represent the church abroad, when they should be considered as the leading representative authorities of the church, in either district or branch.

They would not have the right to cast the votes of the church, yet they represent the church; they can only cast their own vote. In this sense they can and should represent the high priests and elders not "under missionary appointment."

Many who have studied these rules of representation that were presented by the direction of the Spirit, that the elders rejected when they took the reins in their hands, have concluded that they are just what the church needs, and they expect to see the time come when the present generation will be

willing to let the proper ones hold the reins, and adopt that which was given by the direction of the Spirit, so many years ago. Let us now return to the old path, thus marked out by the Lord, and see how pleasant the walking will be.

(To be concluded.)

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CONCERNING ZION---PART 3

BY J. E. VANDERWOOD

THE FOUNDATION OF THE CITY

He looked for a city which hath foundations, whose builder and maker is God.—Hebrews 11:10.

We are now contemplating a beautiful city, to be known as Zion. We are told by the voice of inspiration that this city is to be built by the gathering of the Saints. To me this means ultimately more than simply having a few people assemble upon a certain spot of ground,—people whose lives are not regenerated,—and who have only a vague idea of the Holy City. To me it means first of all, the gathering of our mental, spiritual and material forces together, that we may be able to labor as one, being united in thought, effort and purpose, having a common hope, a common love, a common zeal, and a common goal.

Good old father Abraham looked for a city, and in his vision he saw a city with foundations. How strange, one may say; but did you ever think of a city without proper foundations? His vision led him to contemplate the very ground work of the city. "A city which hath foundations, whose builder and maker is God." Notice closely and you will discover that God is both the maker and the builder of that foundation. But we must not lose sight of the fact that men are to have a part in the building of the city. God has always worked through human agencies. Doctor Weymouth in his translation of the New Testament into modern English, renders our text thus: "He continually looked forward to the city which has the foundations, whose architect and builder is God." This makes clear the thought that the plans and specifications of the city are drawn up by God himself.

Now if you were going to build a city, what is the first thing you would think of doing? In order to erect a building the walls of which will stand it is necessary to dig deep until the solid foundation rock is reached. When the bedrock has been reached, good sound material must be worked into the foundation.

We build a city upon the same principles. Zion must be an abiding city, therefore, it must be built upon the eternal rock of truth, the rock of ages, the chief foundation stone, underlying the whole city. That stone is Christ. "Other foundation can no man lay than that is laid, which is Jesus Christ." Christ

is the "bedrock, the everlasting foundation," and if we allow the slippery sands to lie between our building and the solid rock, our building will not stand. It is for this reason no doubt that the apostle gives the warning: "Let every man take heed how he buildeth thereupon." Are we as judicious in this matter as we should be, think you?

To build a city requires labor, activity, on our part. We must work if we would accomplish. The first requirement is to pay careful attention to the plans and specifications of the city. The blue print should be studied with the utmost care. Its equal dimensions must be considered; the acquiring and aggregating of the material to be used for the building must be thought of. Before we build upward we must begin to dig downward. We must dig deep until we have located the solid rock of eternal truth. When this is done let us quarry the mine of our own soul until we find there the stones of truth and virtue that can be placed by us upon that solid rock we have located by digging. We may have to hew away many accretions from the stones we have quarried before we can properly place them in the foundation of our city. The chief effort, however, must be in properly laying the foundation upon the great and eternal foundation rock of truth.

Our material also figures largely in the work. If we place therein faulty stones, those without proper solidity, our foundation will give away as we begin to place the weight of the building upon it. If we place therein material that will corrode and decompose, our work will be an absolute failure. We must build with that material that is able to abide. We read: "Truth abideth forever and hath no end." Our city then, must be a city of truth, its foundations must also be truth. These truths cemented together by never-failing love for God and humanity will provide us ample material for our work. When the material has been gathered it requires methodical and persistent labor to properly place it in the sure foundation.

While we are thinking of the material with which to build, it is also well that we think of the qualifications of the builders, for it is written:

No one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care.

Men must acquire truth, love, virtue, temperance, wisdom, knowledge, willingness, and energy to enable them to labor with God in the building of the city. Before the city can be built the foundation must be properly laid. The foundation of Zion is not stone, brick, mortar, and cement only,—these things may figure in the erecting of the outer or visible city,—but the true city must have as its foundation the law of rightness, unadulterated truth, a profound love for human justice, a willing heart and

mind, and a ready hand in the performance of altruistic service. The apostle in summing up the things that abide names them as, "Faith, hope, love," so that these things immovably fixed upon the Christ who is the "ground and pillar of truth," will serve as a suitable foundation for the city of Zion.

Let it be distinctly remembered, however, that the laying of this foundation requires effort, persistence, tact, energy, and endurance. We cannot loiter along with the fond hope that some day the visible city will be built, and we can then enter it bodily and find rest; for this can never be. In this life we get what we work for. We are able to enjoy only that which we have acquired for ourselves, and we enjoy it not alone but by sharing it with others. So it is in laying the foundation of Zion, the specifications furnished us by the great Architect provide that it shall be so laid that there will be ample provision for all. The regulations for the laying of the foundation preclude every chance of selfish, covetous ambitions.

Now brother, sister, friend, I wish to make an appeal to you and ask of you, are you laying this faultless foundation? Have you delved deep in quest of the solid rock? Or is the foundation you are laying built upon the sand? If you have not removed the surface soil that lies between your structure and the solid rock of Christ, you will one day discover to your great chagrin that your labor has been for naught, because the storms of passion and the floods of grief that will beat against your structure will cause it to fall, and great will be its ruin.

If we lay the foundation of truth and love in our lives so that our characters become so closely allied to Christ that we assume his very likeness in our dealing with men and things, then, and only then, can it be said of us that we are laying the foundation of the city of Zion. The foundation then of this city is rightly laid within ourselves, as individuals, and as a church. Individual and collective rightness is the only sure foundation that can be laid,—all other matters will simply be shifting sand. Upon this sure foundation of righteousness the city beautiful, the habitation of the pure in heart, can be built.

Isaiah the prophet says: "Her watchmen shall all see eye to eye, when the Lord shall bring again Zion"; indicating to the writer beyond any shadow of doubt, that before the Lord can establish for us the heavenly city, we the watchmen for the pure in heart must receive a common vision of the fatherhood of God, and the brotherhood of man. We must unitedly see the need of an altruistic service, and lay the foundation for such in our own lives and characters.

May the God of love and all grace assist us to that end.

My next will be, "The building of the city."

(To be continued.)

REVERSE LEVER OF CRITICISM

The preacher delivers a sermon, and it becomes public property. Therefore the people have a right to criticize. For a moment I shall use the "reverse lever,"—in other words, criticize the critics!

The preacher has no right to aim his gun at the private sin harbored by one of his audience, but if the sin has had a general effect, or is a general sin, he may attack it and be in perfect order. That the speaker has a perfect right to criticize conditions which may affect his audience; and that the auditors have a perfect right to criticize the speaker, no doubt all agree. But some folks surely abuse their rights.

We often boast that Latter Day Saints are such great critics. That is, we wish to pay a compliment to our ability to discern and discriminate. But we should be very careful to discriminate between criticism and faultfinding! Criticism is constructive. Faultfinding is destructive. Criticism misapplied, degrades to faultfinding.

We sometimes utter our thoughts (or lack of thought), and in reply to timely suggestion we boldly declare, "We told the *truth*, anyway!" Truth is truth, but there is a time, place, and way to tell it. "A word fitly spoken is like apples of gold in pictures of silver."—Proverbs 25: 11.

Some folks seem to be bothered with the "foot and mouth disease,"—that is, every time they open their mouth they get their foot in it!

A gentleman, the husband of a refined and lovely woman, got despondent, and one day while his wife was gone wended his way to the large attic and committed suicide by hanging himself. Days passed. He was laid to rest. The relatives had come and gone.

Mrs. Mary Dooley, a neighbor lady, desired to run over and console the widow. Mr. Dooley kindly said, "Now, Mary, you know you are eternally speaking up at the wrong time, and saying inappropriate things, so you had better stay away." Mary promised that if he would consent to her going that maybe her presence would help, and she would not say a word about the recent, sad affair. So Mary entered the home of the widow, and immediately remarked that the weather was damp and disagreeable. The sorrowing widow replied that it was very, very inclement, and that it was almost impossible to get the washed clothes dry. But Mary said, "It seems that you should not have much trouble in that, as you have such a nice big attic to hang things in!"

And so it is with some people, they shut off the power that runs their thinker (if they are fortunate enough to have one), while they mercilessly "buzz" their talking apparatus. One may spend two weeks trying to construct, and get people to thinking, and in fifteen minutes' time some anarchist can dynamite the whole thing! I say anarchist because there is

neither law nor order applied to the wagging of his tongue.

I had just finished a sermon which had been delivered in my own peculiar way (peculiar to some because I got out of the old rut for a minute). Some nonmembers were present. They evidently liked the sermon. I heard one of them remark to an influential member of our church that "the sermon was good," when to my surprise (just slightly surprised), I heard our brother reply, "Yes—pretty good, but too many stories!" In other words, the brother was not pleased with the sermon, or possibly didn't like it because the other fellow did, and he was not content to hide his own misery, but felt, I suppose, that he was *building* the work by discrediting the apparent good accomplished. This is only one case out of "a thousand and one" that I have experienced since entering the mission field.

Jesus said, "The children of this world are in their generation wiser than the children of light" (Luke 16: 8). Yes, when you attend a musicale given by professionals, you have noticed that while one performs, the rest of the company give expressions of enjoyment, although they have heard the same recital until it has grown old to them. They know that appropriate expressions help intensify the attention of those they are trying to entertain.

An evangelist comes to town. Ministers of all Protestant churches assist him. Even though some of them do not approve of all his expressions and methods, they seldom allow a word or even an expression to throw discredit on the efforts.

A minister of this church conducted a series of meetings and drew big crowds. The presiding elder liked all of his sermons but one, and instead of boosting by dwelling on the number of sermons he enjoyed, he spent his time in talking about some unwise statements the minister had made in *one* sermon.

Now, anyone can readily see that such will not only discredit the one who delivered the sermon, but it will also hinder the work!

Taking charge of a meeting is no child's play. The one in charge will have enough to do if he performs his part well. I have been seated behind the pulpit expecting to deliver a sermon. With joy I listened to the music, which was appropriate. The audience, after listening to a beautiful and inspiring solo or anthem, were in a proper frame of mind for the sermon, and the speaker felt the psychological wave and expected a spicy and brief introduction, when lo, and behold, a string of announcements a yard long were cut loose, and besides a collection was taken. Ere that was finished about all the "preach" that the preacher had felt had left him, and the minds of the congregation were wandering all the way from the collection plates along that string of announcements to the war zone! It took the speaker ten min-

utes to get the attention of his audience, and the sermon then was not what it should have been, and yet the elder in charge no doubt was about the first to wonder why the sermon was not better.

Sometimes the one in charge introduces a speaker about like a gentleman once introduced a humorist at a Chautauqua. Said he, "We have a humorist with us to-day. We, your committee, did not all agree that it was just right in the sight of God to hire a humorist, and I for one voted against it, but he is here now, and we hope he won't disgrace the Chautauqua by saying too many 'foolish' things." Of course the effort of the humorist was a failure, and no doubt most all blamed him. The introduction (?) had killed the humorous germ in the speaker, and frozen the audience to their seats!

The members of a branch vote to send for a certain missionary, wishing him to deliver a few sermons. The presiding elder is not just in harmony about the matter, for he has heard that this particular minister has a "queer" way of telling things. The missionary arrives. The presiding elder is on hand, ready to give more advice in fifteen minutes than one could possibly use in a year. And so it goes:

There's nothing gives some folks such joy
As in the stands to sit,
And give the players good advice,
And tell them when to hit.
To tip them where to throw the ball,
Just when to steal or slide;
To rail against the umpire's word
And his decisions chide;
But still we wonder if these men
Who try to run the game
Have done enough in their own lines
To win success or fame.

Not many months ago I gave a series of lectures, and by doing some special advertising, we were greeted the first evening with a packed house. Extra seats had to be furnished. For several evenings the choir did well. But the very evening for the special lecture, in the face of a full house, the choir balked! Some one had said something about another's warbling. Others got offended, and there was trouble galore. Actions speak louder than words, and you may be sure the nonmembers "*stopped, looked, and listened*"! The evening's service was hampered and future efforts hindered. It did not bother the members present—they were used to it!

An old, worn-out declaration is about as follows: The preacher has nothing to do all day, and of course he can be at the church, ready to speak, every evening; therefore he seems to think the members who work all day, should be as active and punctual.

I do not know—we may have, in the ministry, some gentlemen of leisure who have nothing to do and plenty of time to do it. But I know some who spend the most of the day studying, distributing tracts,

visiting the sick and the investigators, and yet they always appear on the "revival scene" in time to do their work. Well, if they did not there would surely be some sermonets on the subject of "punctuality" at the next testimony meeting.

The "children of this world" in time of revival meetings are quite loyal, and especially the members of the choir, who pledge to be there every evening if possible, and when they cannot attend they get some one to fill their place. Too many times we have those who go if they feel like it, and the weather is just right. With some, if needed to boost the meetings—hookworms are in evidence! If a social is in evidence—then the hookworms disappear.

After the speaker has been complimented by the august presence of three in the choir, the meeting closes, and he mingles with those present, not looking for a word of encouragement,—no! no! A compliment might give him the bighead. But he is expecting any moment to bump up against some good orthodox (?) member who is prepared to ask why he did not use this passage to prove that point. He expects to be informed as to how he could have bettered his effort by proving the modern railway train, the street car, the automobile, or some other "jitney" vehicle by Nahum's prophecy! And say, brother, why did you not give them something to think about by discussing where Cain got his wife, and who performed the ceremony? And above all things, young man, you should never give a different interpretation to the prophecies than has been given by our "old elders," for in doing so you may weaken the faith of some, and many will brand you a heretic, and declare that you are indiscreet.

Well, have you ever noticed:

When the other fellow airs his views he is an "egotist"; when we air ours we are performing a "public service."

When the other fellow believes thus and so he is an "heretic"; when we do we are "apostolic."

When the other fellow agrees with us he is an "apostle of sanity"; when he does not he's a "fool."

When the other fellow has a scheme it is "visionary"; when we have, it is a "discovery."

When the other fellow criticizes us he is a "fossil"; when we criticize him we are "discriminating."

When the other fellow defers to the powers that be he is "toadying"; when we do we are using "tact."

When the other fellow kicks it is because he is "sore"; when we do it is from a sense of "duty."

When the other fellow speaks out he is "erratic"; when we do, it is because we are "fearless."

When the other fellow is making a reputation it is because he is "sensational"; when we get ours it is because "of hard work."

When the other fellow fails we blame "him"; when we fail we blame the "other fellow"!

It is easy to sympathize with those who are afflicted, or the young preacher who mostly fails in attempting to discourse; but it seems miserably difficult for some folks to "sympathize with joy," or in

other words, to rejoice with those who rejoice, because of success.

The following from a modern advertisement seems in order:

We are not trying to outdo the other fellow. If other stores are brighter and better than ours we are glad, but we are simply trying to get ahead of ourselves.

O. R. MILLER.

* * * * *

WHICH IS THE GREATER?

Let every American, every lover of liberty, every well-wisher to posterity, pledge his life, his property, and his sacred honor to the support of the Constitution and the laws.—Abraham Lincoln.

Lincoln had reference to our federal Constitution. How many pledges could Christ obtain to his constitution as outlined in the New Testament Scriptures? Answer, five hundred million. But stop. Let us take another count. We do not mean the New Testament taken merely as a moral code and an historical record. We mean the New Testament taken as a constitution, with its officers and their qualifications, powers, and duties prescribed, together with its morals and history. Result: four hundred and ninety-nine million, nine hundred and fifteen thousand of the five hundred million will not pledge themselves to it.

What is the matter? Answer: "Why, those apostles, prophets, sevens, etc., having the qualifications and powers mentioned, meet our objection. We think good moral men having good college titles and a desire to officiate can minister as well as the officers provided in the New Testament."

But would that kind of logic hold good relative to our federal Constitution? Could we say such men could officiate as president, congressmen, or judges of the supreme court without the steps stated in the Constitution?

OUR FEDERAL CONSTITUTION

This is the supreme law of the land. Any office created contrary to its provisions is unconstitutional. Any law passed contrary to its limitations is void. It is not a cob house to be torn down and rebuilt according to the notions of would-be builders. Its officers are named, the qualifications of incumbents stated, and their duties defined. In case of death, resignation, or removal from office, vacancies are filled and the governmental machinery works as perfectly as ever.

CHRIST'S CONSTITUTION

The above statements apply equally to Christ's constitution, but more binding if possible.

THE TWO

Imagine a federal constitution providing for the qualification, powers, and duties of president, congressmen, and judges of the supreme court, and its supporters failing to place the incumbents in office. Yet that is the way in which the scriptural constitution is supported by many, many people. The qualifications, powers, and duties of apostles, prophets, sevens, etc., are provided therein, while in modern Christendom certain other officers officiate, whose duties are undefined, nor is the office named.

Think of an assessor or a judge with these qualifications,—a college title and a desire for the work,—chosen to act in a federal office. Insane! Unsafe! Unsound! the millions cry out.

Think of an individual whose qualifications and office are unknown in scripture parlance—merely claiming a college title and a desire for the work—being chosen to act in a leading office of the scriptural constitution. Sane! Safe! Sound! the same millions declare.

A fraternal organization draws up its constitution. It would not attempt to carry on its work with the presidency vacant.

God and Christ drew up their constitution. Rest assured they will never attempt to carry on their work without it. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3:7. So the prophet presides over the church here. From the beginning, in every dispensation the true church has been presided over by a prophet—and it is so now.

The Pharisees, Sadducees, Essenes, and other religious institutions of Christ's time carried on their church work without the scriptural presiding authority. Did it make any difference then what church a person belonged to? Christ's church had the unalterable constitution. Were people saved who drew up other constitutions for creeds? Paul held office and citizenship under a creed constitution, and later under the scriptural constitution: His epistles answer the question.

Here are the qualifications for one of the federal offices:

No person shall be a representative who shall not have attained the age of twenty-five years, and been seven years a citizen of the United States, and who shall not, when elected, be an inhabitant of that State in which he shall be chosen.

Here is the scriptural qualification for an office under Christ's constitution: "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." Aaron was called by revelation through the Prophet Moses. Two things essential—revelation and a prophet. With you, fellow churchman, how much preference is given to the former? With us, both are at par.

Here are the qualifications, in substance, for nat-

uralization under the federal Constitution: Except a man maintain five years' residence, having taken out in the meantime, a legal paper declaring his intention to become a citizen and another completing his citizenship, he cannot become a citizen of the United States.

And these for naturalization under the scriptural constitution: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." These are the two steps necessary after having complied with the principles of repentance and faith, as Paul declares in Hebrews 6: 1, 2. If the latter clause had one inch of space in the federal Constitution for churchmen to observe, there would be but one church, as there is but one federal Union.

POSITIONS EXCHANGED

Without advocating the union of church and state, let us ask, What would be the change in affairs were the two above scriptural clauses placed in the federal Constitution, and the two federal clauses placed in the Scriptures? The church would be officered and aliens become naturalized in one straight, narrow, rigid way because of the coercive power supporting the federal. The scriptural constitution lacks this coercive power, and it might be amusing to note the different ways in which our Government would be officered and aliens become naturalized. Perhaps some would say these clauses only applied when the Union was just getting started; and it is likely there would be five hundred different ways of getting officers and citizens for the Union, as there are five hundred different ways of getting officers and citizens in the Christendom of our country.

F. B. SHUMATE.

Of General Interest

TIME AND MONEY

The funded war debt of the countries of Europe now amounts to something like \$30,000,000,000, while the total cost of the war direct and indirect, is hardly less than three times that amount.

But what does \$30,000,000,000 mean to us? If this war debt were to be paid at the rate of \$1 per minute, without interest, the payment would extend over a period 57,059 years.

We are totally incapable of grasping the significance of figures which are set down in the form of a dollar sign and ten numerals. . . .

Had a sinking fund been started in the year 500 B. C., and \$1 a minute paid into it from that time to this, the total would be less than will be spent by the present Congress if the preparedness measures go through.

Mr. Rockefeller's fortune represents an accumulation of \$1 a minute since the birth of Christ.

The amount which J. P. Morgan is commonly reputed to be making off the war would be expressed by a salary of more than \$1,000 a day from the time of Shakespeare.

This shows something of the vast stretches of time which would be necessary to accumulate some of the fortunes of to-day were they not recruited by means of commissions, interest and reinvestments.

The startling results obtained from modern financial methods may be illustrated by an exaggeration of the workings of interest. . . . You would do better to trust to interest at the rate of 100 per cent a minute, for just one hour's time, than to try simple accumulation from the days of the cavemen.

Specifically, if you had \$1 at 8 o'clock this morning, and made 100 per cent a minute on it for one hour, your fortune would amount at five minute intervals to the following sums:

At 8.05 o'clock, \$32.

At 8.10 o'clock, \$1,024.

At 8.15 o'clock, \$32,768.

At 8.20 o'clock, \$1,048,576.

At 8.25 o'clock, \$33,554,432.

At 8.30 o'clock, \$10,737,741,832.

That is far enough to carry it in detail, but at 8.34 o'clock you would own the entire United States, at 8.36 o'clock every dollar's worth of personal and real estate on earth would belong to you, and from that time on you would begin to take mortgages on the solar system and outlying sections of the universe.

It is only because we cannot get through our heads the significance of rapid accumulation, and because dollars in billions are merely rows of numerals, that we look calmly upon the war debts of Europe, . . . and the vast fortunes which a few men have piled up as a threat against the safety of the Nation.

Great fortunes have been acquired through a sort of compromise between straight accumulation and the 100 per cent interest method outlined above. Doesn't it make you wonder what will happen in another hundred years if we don't levy a good stiff inheritance tax?—*Des Moines (Iowa) Register, January 18, 1916.*

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JUDICIAL ABSURDITIES

In the trial at Clayton, Missouri, of one Beverly C. Stevens, charged with obtaining money under false pretenses, a certain section of the indictment read thus:

"That B. C. Stevens, jr., on or about the 22d day of July, 1914, feloniously, designedly, knowingly and fraudulently" procured money from one George H. Reichard by means of a spurious deed of trust.

Just as the case was going to the jury Judge McElhinney, before whom it was being tried, instructed

the jurors to bring in a verdict of acquittal, which they did.

The ground for this instruction was that the word "did" was omitted in the indictment between "1914" and the word "feloniously."

Everybody in the courtroom apparently understood the charge. The defendant certainly was under no misapprehension concerning what he had to answer. The jury knew what was what. Even the learned judge probably knew. Yet the absence of that *did* served to set free one who might have been absolutely guilty and a menace to his community.

The judge cited "authority" of his State supreme court for his act, and there are many such "authorities."

It is such "authorities" and judicial acts which bring the courts into popular contempt and prevent their commanding the respect necessary to insure for them their proper usefulness.—*Chicago Herald, April 25, 1915.*

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"ALCOHOL AND MY FUTURE"

[Under the above caption, Savannah Madrid, an eighteen-year-old Indian youth attending Haskell Institute, the Government Indian school at Lawrence, Kansas, discusses the evils of the traffic of alcoholic beverages in the sage manner suggested in the following paragraphs from his essay.—
EDITORS.]

Suppose a man to-day would invent a drink that would make the people sick, the husband cruel, people insane, and mothers indifferent about their children.

The world would be shocked and the drink would not exist perhaps a day. Alcohol, to-day, is doing the very same thing and that's why we are writing about "Alcohol and my future."

I have never heard of anybody bootlegging flour or any other food yet. Why do they bootleg whisky and beer, because they are not a food?

It is well to call a drunk man a runaway body, because he has no control of himself.

When a man buys a drink of whisky he doesn't pay for it only in money, but he pays part with his character, body, and at last his soul.

How alcohol eliminates earning capacity:

Almost every boy in Haskell has seen advertisements of help wanted and boozers need not apply. What does this mean? It means that an abstainer gets the job.

I believe alcohol has already presented enough scenes of its ravages to the Nation, so it ought to be put out now.

We might do well to picture alcohol as an octopus in the middle of a nation, just reaching out and taking it, individual by individual.

If the faucet is not turned off, that will surely happen to poor Uncle Sam.

One more thing, I must here make a solemn resolution not to have anything to do with alcoholic drinks, but to hit it hard, and try and turn the faucet off, when my turn to vote comes.

Sunday School Department

EDITED BY GOMER R. WELLS, LAMONI, IOWA

"Push Me"

We have a good-natured Bear, who is superintendent of the Far West District who wrote "Push me—I like it." He intimated the result would be that the local superintendents would also get pushed. If to this he adds the right kind of gospel ginger, something will move in his district along right lines.

Our pushing out of the new report blanks for local and district superintendents has brought varied results all along the line. Some express appreciation, and say they now understand conditions as never before, and are determined to work for higher grade. Others merely sit up and stare silently at our impudence in asking for more of their time—we are left to imagine this for we get no reports. We wish the conventions of those districts would do a little pushing; but how are we to let them know without offending the superintendent?

Still others who are already busy and who would like to see results for their work, feel discouraged. They have been met with indifference and procrastination, mixed in some cases with ignorance, and they feel like quitting. As one has said, "Merely attending three or four conventions a year and presiding over routine business is not *filling* the office. That is only *holding* it; and I am not satisfied with that." They have pushed to the limit. They feel they can go no further.

With these we stop our pushing for the moment and take their arm for a little stroll to observe. We ask them to consider how patient God is; how long-suffering with human imperfections; how he has to wait for results; how long it has taken to bring the human race up to the present state of civilization. And see what this civilization is doing to-day in Europe! Yet God is not discouraged. He would not be God if he even had an impulse to quit. He sent his Son into the flesh, who knows what it means to feel discouraged, and yet he proved what perseverance and patience and faith is worth.

In every department of church work discouragement is in evidence. Getting reports is a problem in every movement among men which thrives by voluntary service, and in a world where the bread-and-butter question grimly claims first attention. And yet, there are bright spots in every department. We have many things to encourage us. That which should nerve us is the invincible, inflexible, determination of God and Christ to carry out an all-wise, well-thought-out program. In the very nature of it, error cannot win out. The right is sure to win, though its progress may seem slow to human minds.

We fear that some of our best superintendents have been tempted to decline to serve longer at the conventions recently held, mainly because they have a larger view, a keener appreciation of what is required to build up the Sunday school work. This, coupled with conscientious, loving regard for the Master's work, causes them to feel that some one else ought to take up the work. Where we had an opportunity to learn of such, we have urged them not to decline unless they felt sure another as well qualified and with more time to give to it had been nominated.

We have reason to believe better days are ahead. We, our-

selves, have not been able to see very much for our efforts at times. We no sooner train superintendents so they can cooperate with us than another new hand has been elected in his place. And that work must be done over again. We have not been able to see much progress along these lines. The field is large and we cannot reach all of it as we would like. But we believe that plans are being considered which if thought practicable will be presented to the next conventions of Religio and Sunday School and also the General Conference, and which will bring relief along these lines. Watch for them in General Conference news.

We too have been pushed—by circumstances over which we had no control. Reports from over threescore districts have come in every quarter, revealing lack of understanding and asking for explanation. Added to this were personal problems—(we, too, have our troubles).

The cradle roll work is advancing rapidly. District after district has appointed superintendents for this work. Every one of them has asked for guidance and instruction on reporting. We have had to devise report forms covering all the points of activity for this department. Busy district superintendents have passed problems and queries in different departments of their work on to us. Thus our correspondence piled up. We sought in vain for stenographic help, until lately, and now the convention arrangements are pressing upon us. But we hope to meet the body with a clear eye, with a vision of future possibilities, and a program for better attainments.

Helps

It is when we are pushed to the limit that we begin to contrive and plan; which develops our mental machinery. It is not a bad thing to be pushed—sometimes. At the coming convention we intend to demonstrate the uses of a simple, inexpensive duplicator, which will be welcomed by Sunday school and Religio district officers as a time-saver and a help in reaching their people. Some of the uses of this duplicator, such as getting out form letters, duty-rousing memos and a follow-up series, will be presented in the superintendent's conference.

Those who can not attend the convention may learn about this duplicator by writing us direct. We will furnish information and samples of work. One of our best superintendents has decided to quit because he hadn't the time to do the writing which the work called for. This duplicator would help him so much that we believe he might decide to stay on the job.

Can You Talk to Children?

How many of our ministers know how? Never before in our connection with this work have we been so impressed with the need of our parents, teachers and ministers studying and cultivating the ancient art of story-telling. We have been made to feel very anxious when reading inquiries from primary teachers in which it was very evident they were seeking to depend too much upon artificial aids in their teaching, and all because they do not understand the value and power of a well-told lesson story.

One superintendent had nearly decided to discard our own Beginner lessons in favor of a picture method (with slight explanations) from another publishing house, apparently ignoring pictures recommended by Beginner editor, one cent each. He said, "You are aware that little folks grasp more readily what they *see* than what they *hear*." This impression is quite common.

We do not wish to minimize the value of object teaching and of pictures in lesson work. But it must be evident that a

picture can not teach itself. It requires some explanation. Object lessons are not complete without the teacher element. The inexperienced teacher, failing to see results (such as interest) from their stories naturally feel that it is not what the child *hears* but what it *sees*, that creates interest. They fail to discern that the cause is in their own inability to tell the lesson story properly. Did anyone ever see children listless and inattentive while listening to a well-told story? If to that we add a judicious use of objects and pictures, we have an ideal combination. Of the two, the story is the indispensable foundation of all teaching of little ones in home and school.

What is it that makes a well-told story? We plan to give the story-teller's art some prominence at the coming convention. Actual demonstrations by experienced teachers will be given. Principles underlying the art will be explained; the best books on the subject recommended, also magazines devoted to the art.

WHO WILL RESPOND?

Latter Day Saints have in the history of the coming forth of the great restoration, ideal material for story-telling—true stories, based on fact, in fulfillment of Bible prophecy. If possible, we would like to arrange for a daily story-tellers' circle during the conference, at which the stories concerning the latter-day work would be told and studied.

With a view to making this feature of the convention a success, we ask teachers and parents and writers all over the church to write short stories for children in the primary age taken from the history of the church and the Book of Mormon, such as, The first vision, The finding of the plates, The bringing forth of the book, Persecutions and the protections accompanying the same.

The stories should not be over two thousand words. They should be mailed to the general superintendent at Lamoni, Iowa, not later than March 25. The collection will be examined by experts and the best ones read at convention, or published later.

We are not going to offer a prize, but every one will be acknowledged later on through this column, and the ones coming nearest to the standard and usable in class work will be so mentioned. If possible we would have a criticism on every one by competent judges and returned to the writer for his or her benefit; also suggestions as to what book or books they ought to secure to further improve in the art.

We recognize through experience in past conventions and conferences how much there is to do and how little time in which to do it. For this reason we may have to modify our tentative plans very much. The man without a vision can never accomplish anything. He may not realize all that he sees and feels is desirable. But he stands a chance of seeing something materialize.

Seed, Cultivation, and Soil

(Synopsis of an address before convention of Nauvoo District, February, 1916, by Miss Ethel A. Lacey, the district superintendent.)

What would we think, I wonder, if a gardener gathered up a handful of seeds, here from a barrel, there from a box, and again from a bag, with utter disregard of kind or habits; and then with equal disregard as to fitness of season, scattered them broadcast in his garden, here a clay bank, there a gravel bed, again a rich patch of loam but hidden in heavy shade, and still again, a bramble patch that has used up the richness and fertility of the soil? How much more, then, should we use care in the sowing of the gospel seed in the hearts and minds of our boys and girls,—the soil which is

given us if we will, to enrich, cultivate, and make fertile and productive of fruit even unto eternal life.

Leaving our simile a moment, let me ask, What is teaching? Would we have our boys go from us with their minds full of the stories of valor, of honor, and courage, and integrity of Bible characters, to indulge in games and pastimes that are questionable, tainting their honor and cleanness, rough, and inconsiderate of their mates? And would we have our girls go from us able to repeat their lesson verbatim, to indulge in that which is unkind or unjust, in little deceptive tricks, or anything that would taint their maidenliness? Then, to cause to *know* is not enough. We should cause to *do* as well,—actions, the fruit of the seed sown.

Now, back to our gardener, and I want to borrow and adapt an illustration used by another. As our expert gardener (the intensive farmer we would call him to-day) gathers up his seed, he would do so taking into consideration its habits, the plant it would produce, and the food properties necessary to its growth. First then, his study is his seed. Then he must know how best to cultivate it; what of transplanting or trimming the plant may need. Of equal importance with either of these is a knowledge of the soil, what qualities it has that will serve as food to the seedling, and what may be supplied by careful tending and fertilizing.

The comparison is plain: The seed is our lesson subject-matter, that part of the gospel story which we seek to implant in the hearts of our boys and girls, to bear fruits unto eternal life. The method is the way in which we may present our lesson material the most surely to bear the desired fruit. The pupil is the soil: his needs, his disposition, what we may supply to make the soil of his heart and mind the more fertile. The study of method and the "soil" are so closely connected that we can well afford a brief comment on the former.

QUESTIONING

We find in the younger classes more need of the lecture or story method, where the teacher by a talk, or the telling of the lesson story, seeks to impress the lessons of the day, supplemented by pictures, objects and handwork, and following it with questions to fix the teaching points. So even there the question method plays an important part, and should be used the more as the classes advance.

Has it occurred to you, I wonder, that the very way in which we ask our questions has much to do with our success? Where is the attention of the class when the teacher begins with the first printed question, finger on place lest he miss a single word, and reads mechanically through? I have watched such classes: one looking out of the window; another watching the class next to them; the girls comparing rings; and the boys comparing pocket knives, etc. Let us, then, make our questions:

1. Original; even though they be practically the substance of the quarterly question, still, ask them of the class and not of the quarterly.

2. Suppose I have a class of five—either boys or girls, for they're alike in some things if they aren't in all. Three of them are bright, eager, assertive, and ready to show their knowledge of the lesson and interest in it. Two are shy and quiet, and perhaps not so quick, who always choose the corner seat and have little to say. Who gains the most benefit from a question? Of course, it's the one who answers it. Then would not the fairer way, and the surest for the development of all, be to make our questions *personally direct*? Such a question cultivates deference to one another and inspires interest and enthusiasm equally, and need not lose us time if, not obtaining a ready response, we refer the question quickly and pleasantly to the class as a whole, or even to another member.

3. The question should be *clear*. By way of contrast, I ask, "Who was David?" There are several answers which might be given, and it would not be clear to the mind of the pupil which answer is desired. On the other hand, if I ask, "Who was the second king of Israel?" the question would bring a definite answer.

4. Suggestive. The question should be suggestive, not of the answer, but of the *thought*. One which calls for simply yes or no leaves no impression on the mind, while a sentence answer, or even a word leaves its mark.

5. Lastly, our questions should be *spiritual*. Not every question, we know, can point a moral, but it should lead to one,—to the life lesson around which the story centers.

QUESTIONS TO AVOID

In sharp contrast are four groups of questions we should avoid:

1. Frivolous, or unimportant questions. With just one half hour, we cannot well afford to use our precious time with, "What do you suppose he looked like?" or by asking round the class if each one has studied, when a few quick questions on the lesson itself would give us that information.

2. Questions that are entangling, confusing, and based on speculation, do not build for good, and use the time we need.

3. Leading. For example, "Wasn't David king of Israel?" suggests the answer without thought on the part of the pupil.

4. Personal. I have heard teachers say, "Now, Johnnie, you're not going to be naughty and stubborn like Mary, are you? Just see,—she won't do a thing I ask her to. You're not going to do that way, are you?"

And then wonder why the stubbornness seemed only the worse!

I recall in my own experience, a time when I was the size of some of our little folks here. I had committed some childish misdemeanor during the week for which mother had chided me, and I was feeling quite contrite when Sunday morning came. It just happened that the teacher that morning enlarged and dilated on that particular offense. How naughty it was for boys and girls to do such things! Did we suppose God would love boys and girls who did such things? And then, "Has anybody in the class ever done that? If you have, raise your hands!" I doubt if that teacher would have the same influence with me as before to this day.

THE DIVINE SOIL

So much for the method. We hasten now to a consideration of some qualities of the soil itself. There are several qualities which we find in all our soil, to a greater or lesser degree, which we must use and bend our efforts to develop!

1. Attention. In the early months of the child's life, the attention is largely involuntary; but as his control asserts itself he gives his attention where lies the chief interest. It devolves upon us as teachers to hold it; to so concentrate our own that it will draw the child's as a magnet; and to present our material in such a way that, of his own volition his attention is ours. As our Intermediate editor has put it, we have the "whole boy" at Sunday school.

2. Sensation, the impression produced upon the mind through any one of the senses. It is a recognized fact that we remember a greater proportion of what comes to us through the sight and through the other senses. Hence the importance of object-lessons and handwork in the younger classes, and of the home-work throughout. One of our senior teachers told us at teachers' meeting that he asked his class to write the answers to the quarterly questions while studying, and that those who did so invariably showed a better knowledge of the lesson.

3. Perception, the impression retained of sensations. The importance of this faculty is, we think, considered sufficiently for our present purpose, by considering number two.

4. Memory, the power of recalling, of calling back at will, the impressions, is one of the most important faculties in our development, both spiritual and mental. It is recognized that we memorize more readily in our younger years, and retain the longest that which we learn in youth, which fact should the more strongly impress us with the importance of our work. The important thing here is not to burden the memory with unimportant details and data, but to confine memorizing to texts and facts of importance which could and would affect a life, and establish a principle of truth and its harmony with all truth. Reviewing by ingenious methods is helpful in all grades, especially in the primary.

5. Imagination, the power of imaging, or constructing mind pictures, not only of that which we have experienced, is an important faculty, helpful to the teacher if used carefully; but beware of using it unless the teacher can see the picture herself. Three quick lines for a boat, and a wavy line for the water, will place before the child, not those three lines, but a boat riding in the waves of Galilee, if accompanied by a word picture from the teacher.

6. Judgment. The reasoning faculty begins almost with the "Why?" age; and of all our powers it needs the most careful training. Students of mind growth agree most gratefully with the word of the Lord, that the age of accountability begins approximately at eight. What^{is} accounting but reasoning, or giving a reason for?

As the physical develops, the judgment grows proportionately, and as the new physical powers assert themselves, we reach the period which one writer has termed the "upheaval of youth." This is the most trying time for both teacher and pupil, but it has been demonstrated that the questioning attitude, the seeming uncertainty which has every appearance of doubt, is not in fact unbelief, but rather a desire to prove for oneself. If met with reasoning, a reasonable explanation, the trying time may be tided over and the questioner established in the truth. Far be it from us to meet such questioning with contempt or rebuke, or even with lightness, and thus quell the growing power of our boys and girls; or, what is even worse, send them elsewhere for their answers, to receive worldly explanations that will harbor skepticism and genuine unbelief. Will, the god-given right of agency, cannot be formed or forced, but only trained by careful guidance of the judgment.

7. Emotions. Last of the qualities of our soil but far from least in importance, are the emotions. We may pride ourselves overmuch, I fear, in that "ours is a reasoning faith." So it is, and for that we are thankful; but the Master has said, "Where your heart is, there will your treasure be also." Are we inspiring the love and confidence of our classes by our own lives, by our love for and confidence in them?

THE PRODUCTIVE GARDEN

We must hasten now to a brief consideration of some of the influences affecting the fertility and productiveness of the soil. We have:

1. The home.
2. Companions.
3. Recreation.
4. Reading.
5. The school.
6. The street.

Do you ask, How can a Sunday school teacher be concerned with such matters in the individual lives of his pupils? Surely, it is a sacred duty that we should know at least something, in general, of these influences.

The home influence, it is to be hoped, is good among our own people. But we may have boys and girls from elsewhere, and in either case, the teacher may make this more or less a helping factor by an occasional call in the home, consultation with the parent as to the needs of the boy or girl. We cannot, of course, know all the acquaintances and mates of those in our class, but if we know what sort of companions they seek we can offer timely suggestions as to the qualities and character desirable in the friends we choose.

If we know the sort of games and recreation sought, we can judge better as to what is needed of gentleness, courtesy, fairness, square dealing, etc.

We cannot know every book read, but we can know whether the writers chosen are good, and those whose plots and characters are pure and high, and free from the oversensational and overemotional that are just as surely stimulants and intoxicants to the mind and the body through the mind as any we could take into the mouth. We may know whether the atmosphere of the school is tainted with the skepticism which is gaining such an appalling growth, and seek to meet it.

We may caution against the signs, the language, the glare, the lure, and the call of the street and its amusements,—“the chaff and chips of life,” as I heard our Religio president put it, to his class. He told of a young man who was living in and for the pleasures of the world. His mother asked him to bring her a basket of chips. When he brought it heaping full she said, “Now, put an apple on it.” The apple of course would not stay. From this she drew the moral: He was filling his mind and time with pleasures that were chips, and leaving no room for the more wholesome pleasures, and for the “fruits of the Spirit.”

KEEP ON SHELLING P'S

We may sum up our success by relating an incident told by Marion Lawrence. He told us of a pastor in the East who had a Bible class of forty or fifty, and more were brought into the church through this class than any other known. When asked as to his method he said, “I just keep on shelling my pod of P's.” Here they are:

1. *Preparation.* We need not say to our consecrated teacher that this means more than a hasty glance at the lesson just before class time. Marion Lawrence again has said, “The most pitiable sight is a teacher teaching all he knows.”

2. *Perseverance.* When I speak of this, I think of the parable of the ninety and nine. How long did the Shepherd seek for the lamb that was lost? Not until he concluded it was mischievous and frolicsome, and was playing with him, but until he *found* it. Can we, dare we, sing, “Make us thy true under-shepherds; give us the love that is deep,” and leave the mischievous boy in the corner to his own devices, while we devote our attention to the ninety and nine who are safe, and demure, and well-behaved?

3. *Prayer.* Why is this not put first? It's in the center, where it belongs, and permeates both ways,—first, last and all the time.

4. *Pour out:* Our hearts, our lives so full of the message we are bringing, that it literally pours out, from us to the class.

5. *Pull in:* Drawing in by the magnetism of love into the safety, the security and the peace of the fold.

Blest feast of love divine!

'Tis grace that makes us free
To feed upon this bread and wine,
In memory, Lord, of thee.

—Edward Denny.

Pictures for Beginners

On account of copyright and other obstacles, our publishing house has experienced difficulty in procuring supplies for teaching material, especially pictures for the lessons. We expect this will be overcome in time. It will be impossible to provide all necessary teachers' helps, blackboard outlines, and other material until we get our lessons written far enough in advance to enable artists, writers on helps, etc., to get the work done. As soon as our lessons develop to a point approximating permanency, we can begin to provide all the helps so much needed by our workers.

The Herald Publishing House could supply the pictures selected by the editors, but the extra handling would increase the price and there would be delays in filling orders. To avoid this, we think it best for the present for teachers and superintendents of beginner departments to send direct to the editor, Mrs. Eunice Winn Smith, who will be glad to procure pictures and fill all orders promptly, as she is within phone call of the publishing house. There is surely no school so poor but it can pay one half to one cent for pictures.

In order that teachers and superintendents of departments may have ample time to order these pictures, we give below the list for the next quarter, April-June, the pictures mentioned by number in connection with the subject of each lesson.

Lesson 1. “The awakening of a tree.” Perry picture number 616; K. B. L. P., second year, number 26.

Lesson 2. “The awakening of the seeds.” Perry, number 510; “The sower.” (Same for handwork.)

Lesson 3. “The awakening of the little girl.” Picture of Jesus, number 3270, Perry. “Raising of the daughter of Jairus,” Perry, numbers 790 and 7970; Wilde, 81 and 548; K. B. L. P., second year number 21. This subject may be had in handwork size.

Lesson 4. “The awakening of Jesus.” Union, 161; Perry, 3356, 3258. The latter may be had in handwork size.

Lesson 5. “Jesus and the heavenly home.” “The ascension,” by Biermann, Union, 177. For handwork, Perry, 4004. K. B. L. P., second year number 27.

Lesson 6. “The awakening of all.” Perry, 797s. “Jesus in the home of Mary and Martha,” or number 280, “The last supper.”

Lesson 7. “The garden of Eden.” “The Angelus,” Perry, 509. Also to be had in handwork size. K. B. L. P., first year, number 28; second year, number 32.

Lesson 8. “Helping to care for the birds.” Perry, number 9086, “House-wren,” “Bluebird,” 9021; “Robin,” 9016. K. B. L. P., first year, number 29.

Lesson 9. “Helping to care for others.” Union, 183; Wilde, 603 and 604; Perry, 521, for handwork.

Lesson 10. “Praying for health.” Wilde, number 500, “Hezekiah destroying the idols;” number 1032, “Isaiah.” This may be had in handwork size.

Lesson 11. “Praying for help on a journey.” Union, number 57, “The return to Jerusalem.” K. B. L. P., first year, number 34; second year, number 39. Perry, 4123, “Artaxerxes granting liberty to the Jews.” Same for handwork.

Lesson 12. “Praying for deliverance.” A picture of Paul preaching may be used. Number 4177 is good in handwork size.

Lesson 13. “David praising God.” B, number 3194, like picture in the *Quarterly*, may also be had in the half-cent size for handwork, or Union, number 71.

Pictures in handwork size cost one half cent each; all the others mentioned are one cent each. Teachers and beginner superintendents may now order in plenty of time and have pictures on hand for the first lesson of next quarter.

Order from Mrs. Eunice Winn Smith, 112 West Ontario Street, Philadelphia, Pennsylvania.

Secretaries of Districts

If you haven't already sent in your report for the year, and credential blank for delegates, please attend to the matter as soon as possible.

It is necessary to have these reports in hand early enough for printing.

LAMONI, IOWA.

E. D. MOORE, *Secretary*.

Letter Department

Fuqua-Higdon Debate

We write with reference to the debate between E. C. Fuqua of the nonprogressive wing of the Church of Christ, and myself. No doubt Mr. Fuqua or one of his brethren has written to their papers and told of what a wonderful victory they gained, and that "Mormonism" is dead in Olathe, Colorado. We have but one member in that town. There has been no place for us to preach in the city.

The debate began December 10 and closed the 19th. I affirmed for five nights that Joseph Smith was a prophet of God, and the Book of Mormon of divine authenticity. Mr. Fuqua affirmed the last five nights that the Church of Christ, of which he is a member, is the church of Christ in fact, doctrine, and organization.

I brought out the doctrine which Joseph Smith gave to the world, including the fact that God is a personage and had been seen and conversed with by men. Mr. Fuqua said Christ said no man had seen God at any time; yet he acknowledged that God had walked and talked with Adam in Eden, since which time he had not been seen.

I contended that the words attributed to Christ were really the words of John, and that the qualifying clause, as my opponent had agreed, when according to his interpretation he said no man had seen God at any time except Adam, showed that the statement, No man had seen God at any time except he hath borne record of the Son, made the passages harmonize with other scripture cited.

Mr. Fuqua's first statement in regard to the Book of Mormon was that it was the production of Oliver Cowdery; his second that it was conceived in the fertile brain of Joseph Smith; his third that it was the Spalding manuscript.

He ridiculed the idea of believing in healing, tongues, prophecy, etc., saying they were done away. The young man I had chosen for my moderator, Brother Albert Rose, was taken sick with stomach trouble the day before the debate began. Mr. Fuqua said, Higdon knows there is no such thing as healing in the church to-day. The young man he has chosen for his moderator has been taken down with stomach trouble. Why doesn't he heal him? I replied that Paul had to leave a young man with stomach trouble too (1 Timothy 5: 23), and that he advised him to take care of himself. I showed that the Lord gives the different gifts severally as he will (1 Corinthians 12: 11).

Mr. Fuqua made light of the Inspired Version, and of course I produced the Living Oracles. He threatened to sue me for slander, but when I brought forth the history verifying the statement I had made, he did not say anything more about that. While I was trying to persuade him to record his name, saying that the history was not true, he arose to a

point of order. The chairman asked him if he denied the statement in the history. He said, "No, but it needs to be read in connection with the fly-leaf of Living Oracles."

He dwelt at some length upon his scholarship, and of course my ignorance. But with all his scholarship and ignorant as I was made out to be, there were many friends made to the cause. The mayor of the town complimented me upon being clean in the debate, and said there was no need for my opponent using the language he did. I hardly felt able to meet so distinguished an opponent, and told Brother Peter Anderson so. His advice was for me to keep humble and stick to the subject. It affords much strength to a young man to know the man he is laboring under has confidence in him.

My earnest prayer to God is that we may all live so we will be able to meet all opponents to this latter-day work. I do not mean by this that I wish to be in debate continually. So far as that is concerned, I would like to keep out of discussions altogether, as my disposition is such that it is trying to have the religion of others shown to be not in harmony with the scripture. I like to preach an affirmative gospel.

Ever praying and working for the advancement of the cause we love, I am,

Your brother in Christ,

AMOS T. HIGDON.

DELTA, COLORADO, 326 Main Street, Mission Address.

MARION, MICHIGAN, January 30, 1916.

Editors Herald: It will be seven years in May since we moved to Marion. Brother S. D. Cudney and wife, Charlie Cudney and wife, were the only Saints living in Marion. Brother Charlie Cudney moved to Lamoni, leaving Brother S. D. Cudney and wife and myself the only ones belonging to the church here. Soon after we got settled we sent for Brother W. D. Ellis to come and preach for us. He baptized Brother N. Dingman, and interested some at Cadillac. Brother Dingman was the first one baptized in Marion. Soon after Brother A. E. Burr baptized some; other elders have baptized several.

A branch was finally organized by the missionary in charge, with A. M. Boomer, president, N. Dingman, priest, S. D. Cudney, deacon. A good work has been done here by the ministry. Our record gives a membership of seventy-six at present. A goodly number of these have been baptized by the branch officers, since the organization of the branch. The officers called and ordained are, Elder W. G. Hubbard, teacher, James Storey, deacon, Harvey Walters. All have done a good work.

Brother Thomas Johnson, assistant branch priest, has been preaching in Mount Pleasant. Brother W. G. Hubbard made an opening in a near-by place this summer. Those who have been baptized from there are, two in Cadillac, one in Marion. The record for the past year gives the addition of seventeen, eleven baptisms and six by letter. The secretary informs us that these are the first letters in our branch. We have now two elders, two priests, one teacher, two deacons. Our former priest, Brother Dingman, moved to Traverse City. Those added by letter include my mother, Brother Robert Morrison and family. Brother Morrison is a priest, very humble, and a live wire. He is now with Brother Campbell preaching at Leota. When at home he is busy in his office as branch priest. We find as a rule the branch officers willing to help the work along.

The writer looks back to the time when only one held the priesthood; at times the burden seemed very heavy; it now

brings joy to have good humble men to help carry on the work.

The writer was called to Sherman City. Sister Norman of that place was very sick. Not being able to make connections with the P. M. line, we had to drive nineteen miles. Reaching there about 4.30 p. m., we found the sister very low. We administered at once. She was instantly relieved, but only for a time. We continued to do all we could for her. No permanent relief was given. We laid the case earnestly before God, pleading that if he willed he would raise her up, if not that she be allowed to pass away in peace. Our hands had scarcely been raised from her head when she peacefully passed away, a smile upon her countenance. The sister leaves to mourn a companion, five children. Services were held in the Disciple church, sermon by the writer. The influence of the sister was deeply felt by those around her. For miles the neighbors came to her funeral. The services were well conducted. Respect was shown the bereaved ones.

We were offered a place to preach in if we could stay. Some said they were well satisfied with what they had heard, though it was new to them. We could not remain longer, as conditions called us home, but not to make money, instead of answering to this call. The greatest joy of my life would be to stay with the mourners, and feed the hungry the bread of life, but my family must be fed and clothed, by my daily earnings. Nevertheless, this does not lessen the need of service. With bleeding heart I must turn away an opportunity to bring some one into the gospel. We do the best we can, praying that the way may be opened some day that we may be able to do more good in this work.

A. M. BOOMER.

WORCESTER, MASSACHUSETTS, January 10, 1916.

Editors Herald: We have been greatly blessed in our study and work in Clark University. From the first we have found our path smoothed by the record Brother Frederick M. Smith made while here. Constantly, on every side, we were met with, "You are friends of Mr. Smith, are you not?" or, "Do you know Mrs. Smith, who was here last year?" When we proudly acquiesce, we find ourselves deluged with inquiries and exceedingly sincere expressions of esteem for Mr. and Mrs. Smith. It is good to have such a sponsor, and the opportunities in the university have proved equally good.

We have lectures from splendid, broad-minded men, authorities in their subjects, who seem greatly interested in the welfare of their students, and since the number of students is small, we receive their personal attention. Also we spend many golden hours in the magnificent library, where we have table and alcove to ourselves—the one, by the way, which Brother Fred occupied last year. But if our year's work here should mean nothing else but contact with the wonderful, stimulating mind and kindly heart of our president, Doctor G. Stanley Hall, we would feel that our year had been by no means spent in vain.

Our experience also among the Saints of the district has been remarkably fine. We have had the good fortune to meet and to know many of our church people in various parts of this land of ours, but never have we found a district so full of "live wires." We meet here a score or more of well-trained, enthusiastic, consecrated workers—leaders and organizers. And seldom have we encountered such whole-hearted, splendid hospitality. It has been a rare privilege to meet with the district in conference and convention. We have received a wealth of inspiration from these spiritual feasts which we have drawn upon for many following weeks; for here in Worcester we have sadly missed the meetings of the Saints.

Our Christmas week was spent in an unusually pleasant and profitable manner. We had been invited to Doctor Sinclair's, in Boston, for Christmas Day, and as "long as you care to stay," and we arrived just in time for the turkey. We found a small dinner party already assembled, and, as the afternoon passed, more dropped in, till by evening the parlors were full. It was indeed a very merry Christmas, with the magnificent electrically lighted tree and the pleasant chat and laughter of the many guests.

We were very pleased to meet Brother and Sister U. W. Greene and daughter at the doctor's, and the next morning at church we listened to a very fine sermon from Brother Greene. When we entered the chapel we felt the spirit of Christmas peace and love. The room was hung with large, fluffy green stars, from which dangled masses of twinkling silver stars. On the wall in front was a beautiful, large painting of the "Shepherds abiding in their fields." Brother Greene took us back to the Holy Land—pictured to us vividly the journey of Mary and Joseph to Bethlehem, and the customs of the people there which made it possible that the Savior of the world should be born in a humble stable. He ended by proclaiming again the angel message delivered to the shepherds so long ago. He admonished us not to feel discouraged, that the peace of God was in human hearts and could never be taken away; that the peace and good will promised on the fields of Bethlehem would be passed from soul to soul until finally it echoed in the heart of every son and daughter of Adam.

At night the shepherd picture had been replaced by an even more beautiful painting of the Wise Men gazing upon the star as it rested far away over the little town of Bethlehem. Brother Burgess talked to us of that story, emphasizing the divinity of Jesus as the universal Savior, looked for and prayed for by all races of mankind in all ages; he showed us that even Confucius and Mohammed had pointed to him. We found upon inquiry that the pastor, Brother H. J. Davison, was responsible for the beautiful decorations and the paintings. It must be splendid to have such an artistic pastor.

Now we are home again, working away upon a few of the great number of things that must be accomplished before our school year closes. We both feel that this is our last year of preparation, and we are praying that we may have strength to make the preparation thorough and adequate for whatever service the Master may desire at our hands. And we ask earnestly for the prayers of the Saints, that we may be given wisdom and understanding to glean all the truth, leaving all the error as we study, and to choose the best to add to our little store of knowledge.

Yours in gospel bonds,

6 Lucian Street.

ALICE M. BURGESS.

THE PLAINS, OHIO, February 11, 1916.

Editors Herald: The many friends of James Moler in Ohio, West Virginia, and Missouri, where he has performed ministerial services for the church for over thirty-four years, will regret to hear that he has suffered a partial stroke of paralysis, which occurred on Sunday the 6th, affecting the left arm and left side of the face, and a portion of the right side of the face. He is able to move around, and retains his mental faculties well, considering his condition. There is hope of recovery, or of a partial recovery at least. While fully aware of his condition and of possible results, he seems cheerful and patient, and takes great comfort in the association of relatives and friends who minister to him or call upon him in sympathy.

H. E. MOLER.

News from Missions

Southeastern Mission

As I look back over the field of action and make a close survey of the situation, I rejoice by reason of the lessons which I have learned in the great school of experience. Truly the gospel work is a work of education all along the way.

From December 13 to January 7, I labored at Jamison, Alabama, where the Brighamites have a nice church building in the country and a branch of about sixty members. They have a local elder in charge of the branch and three priests. In addition to these I came in contact with thirteen of their missionaries, which made seventeen of their ministry in all.

I was told by these people that their church building was open and free for all denominations to occupy, provided no collections were taken up. With this understanding, I preached in it eight times with excellent liberty to good-sized audiences most of the time. Favorable comments were heard in regard to the preaching, from those in authority, until by an urgent request from the elder in charge, sanctioned by the president of their conference, I preached on some of the differences between the true Church of Jesus Christ of Latter Day Saints and the Brighamite Church, which was brought into existence by Brigham Young and others after the death of Joseph and Hyrum Smith. Most of these differences were brought out after public attacks were made by President Stapely and another elder.

After making a defense of our position, to which President Stapely made a reply, and after I had announced that I would make another effort, I was given to understand by President Stapely and others that the church was closed against me under the plea that I had abused their people in that vicinity.

After their missionaries did what they could to keep me from getting the facts I had in hand before their members and others, they all left that vicinity for the purpose no doubt of keeping the facts from coming to light through controversy that was liable to arise between us in the presence of the people. The closing of the church against one Josephite, while seventeen of their ministers were there, was an evidence to others that there was something somewhere that they did not want the people to hear, or that they (the elders) had no confidence in their ability to defend the false doctrines taught by Brigham Young and others.

They have lately baptized one of our members (a sister) there. In order that the readers of the HERALD may know just what these people are doing, I quote from a written statement which the sister spoken of above signed in my presence, as follows:

"JAMISON, ALABAMA, January 7, 1916.

"This is to certify that I, ———, have lately been taught the principle of polygamy at this place by the elders of the Utah Mormon Church as stated in Utah Doctrine and Covenants, section 132, and believing the principles as stated therein are the laws of God which he has given for the exaltation of mankind, and having lately united with the Brighamite Church, I therefore request that my name be erased from the church record of the Reorganized Church of Jesus Christ of Latter Day Saints.

"Signed by ———"

"In the presence of F. M. Slover."

I was told by an old man (one of their members) who seems to be very sincere and honest, that the leading elders had been telling him for the last eighteen years that they neither taught polygamy, believed in it, nor practiced it. The facts are they

have been practicing it in Utah right along, also teaching it in some instances and denying it in others.

I was told by one of their missionaries that an angel appeared to Joseph Smith with a drawn sword and told him if he did not practice polygamy he would kill him. But the angel message to Joseph Smith in the Book of Mormon which contains the fullness of the everlasting gospel (Doctrine and Covenants 26:2), says in the Book of Jacob 2:36, "There shall not any man among you have save it be one wife; and concubines he shall have none." The angel which this Brighamite elder speaks of, if such a thing ever occurred, contradicted the word of the Lord as taught in the Bible, Book of Mormon, and the Doctrine and Covenants as accepted by the church in the lifetime of Joseph Smith, and so does section 132 in their Doctrine and Covenants contradict the word of God as taught in all three of these records. We say with Paul, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Galatians 1:8).

The folly of the Brighamite elders is being manifested wherever the work is correctly represented as taught by Joseph the Seer. Their Doctrine and Covenants, section 132:26, reads as follows: "Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood—yet they shall come forth in the first resurrection."

Section 63:17, 18, Utah Doctrine and Covenants, shows that the fearful and the unbelieving and all liars and the whoremonger shall not have part in the first resurrection. Section 132 Utah Doctrine and Covenants, teaches that the Lord justifies one man in having many wives and concubines, and it also teaches that a man will be damned if he doesn't have them, while other parts of their Doctrine and Covenants teach that they will be damned if they do have them. Thus, as the saying goes, according to their book they will be damned if they do, and they will be damned if they don't. They are not the church of Jesus Christ of Latter Day Saints which was organized in 1830, and it is no surprise to those who know their history and doctrines, which have been taught and practiced by Brigham Young and others, that instructions have been given by the presidency of the dominant church in Utah to not discuss with the Josephites, but to let them alone.

Many of those whom they have gathered into their church do not know the facts in regard to the work as taught by Joseph Smith, and their elders are determined to keep these facts from coming to light, hence their reason for trying to prevent public controversy. No true Latter Day Saint is afraid to defend the truth.

Much more could be written that would be very interesting concerning my experience with that people, but space admonishes me that I must refrain. Will say, however, that the true church of Latter Day Saints does not close the doors of its church buildings for fear proof will be presented showing it is wrong in faith, organization, or practice. We say with Paul, "Prove all things, hold fast that which is good."

I lately baptized nine at Range, Alabama, and three here. As I take a retrospect of the efforts that have been made, and the experiences I have passed through in my field during the conference year, which is rapidly drawing to a close, I can gladly testify that God has been with me by his power and love. The brethren who have continued with me in the field during the year have done well. The work of the Presiding Patriarch, while his stay was short, has been an uplift to the

work. His kind words of encouragement will never be forgotten. We hope he can return often, to keep in close touch with the interest in this field.

May peace and love abide with all the faithful workers of the church everywhere.

F. M. SLOVER.

LOCAL, ALABAMA, February 13, 1916.

News from Branches

Woodbine, Iowa

I suppose it is generally known that Woodbine is in the Little Sioux District, but we seldom see anything in the church papers either from this town or the district. I have been impressed several times to write of conditions, but fearing that I could not write intelligently, because of failing sight and memory, and my hand not being as responsive to my mind as formerly, I have not yielded to my desire.

I am glad to say that we are not all dead, nor can I boast that we are as much alive as we ought to be. Yet I believe that many are desirous of honoring God and his cause, and are working to that end.

We are lacking ministerial timber for one thing, i. e., in this branch, and often have to borrow from other branches. The old preacher, who has been largely depended upon, is not always able to respond to the call of duty, and in fact has been unable most of the winter and is not able to do justice to the work now.

We have been favored for nearly a week with the labors of Elder Amos Berve of Sioux City, who did excellent work in instructing both Saint and sinner. Elder Berve is an able, earnest, devoted man, having a good knowledge of the work, plain and easy to be understood by the masses as well as the classes. I would to God we had thousands like him in the active ministry. I never met him before, though he has been in the district some time, mostly at Sioux City, but owing to weakness incident to old age, I have not been able to attend conferences in the district when he was there. I have been glad to form his acquaintance here, during his preaching.

I have heard that at the last district conference there was talk of requesting his return here, which I would be glad if it pleased the Lord so to direct. Not that the district officers are not good and worthy men, for I believe they have proved themselves good and useful men and workers in the cause; but we need some one that can devote his whole time to the district; and I believe they would continue to lend a helping hand to whomsoever the Lord directs to come here.

Our branch president is a good all-around man, honored by the whole community and loved by the Saints. He thinks he is no preacher, yet he gives good instruction to the Saints, and loves the cause. The other branch officers are good men, but cannot be persuaded to preach, lacking confidence in themselves, but not in the work. More than half of the names on the branch record are absent, their whereabouts unknown, hence we have not the numerical strength that we appear to have. The Sabbath school and Religio are medium, could be better, or a good deal worse. If all living here would do their duty we would have greater blessings than we now enjoy.

CHARLES DERRY.

February 14, 1916.

Wichita, Kansas

The snow and ice have disappeared. Mud and sunshine suggest approaching spring. Attendance at Sunday school and branch services continues good. Brother Young of Pittsburg, Kansas, instructed the Saints morning and evening last Sunday.

Brother E. C. Nelson has had the privilege of hearing Brother J. Arthur Davis preach at Bucklin, Pratt, and Dodge City, where services were held at the courthouses. Some interest is shown. Brother Davis is expected at Wichita next week, where he will hold a weeks' meeting.

A sister here will long remember the February sacrament meeting. The sister seriously burned her hand with concentrated lye about thirteen years ago. The hand never healed, though receiving the best medical care. The brother who administered anointed the hand and proceeded in the usual manner. Immediately following the administration a severe pain began in the shoulder, proceeded down the arm to the hand, and then passed off from the finger tips. The next morning the hand was well, and on Tuesday the sister was able to do her washing without harm to the hand that had been healed. Truly God is good to Israel.

1554 South Emporia.

IDA H. STEWART.

Independence, Missouri

We are glad to hear of the home-coming of some of the brethren who have been abroad for a time. We regret to have to record the late passing away of several of our loved ones from our midst.

The robins have not begun their spring songs yet, but it begins to look favorable for a cessation of piercing winds and wintry blizzards.

We are happy to note the efforts being put forth by a few of our young people to increase interest in the early prayer meetings every Sunday morning. There is considerable enthusiasm manifested among both old and young in the class work going on in the new culture movement. Very encouraging word comes from the classes of brethren who are studying civil government. There are large groups of sisters delving into the intricacies of sociology, child-psychology, etc., as taught by Miss Glines, a school-teacher, and Doctor Green and others.

Through the courtesy of Doctor Paquin, health commissioner of Kansas City, an interesting lecture was heard by over a hundred sisters on Sunday the 20th. The brethren too, accompanied by President F. M. Smith and Doctor G. L. Harrington, joined the audience in showing appreciation of the speaker's effort. His topics were the treatment of children in cases of epidemics, neglect of laws of health, scarlet fever, diphtheria, measles and all disease usually incident to childhood.

The health inspectors of our sister city are surely carrying on a lively crusade against "germs," and an effort of that kind is contemplated by our doctors here.

Among the elders lately occupying the pulpit are Brethren Charles Fry, M. H. Bond, Peter Anderson, Bishop Keir, and Israel A. Smith, who on the 6th discussed the subject of ancient documents, and especially the four evangels. In the short time allotted he critically scanned the writings of Greenleaf and Stowe, going as far back as Eusebius, to prove the authenticity of the New Testament Scriptures, giving the large audience present the benefit of his research. He called to mind the valuable Greek texts, the voluminous manuscripts, the precious copies stowed away in the Vatican, their safety, the amazing length of time of their repository and preservation, and the witnesses furnished,—all this supportive of an implicit faith, attest the divine authenticity of these to the Saints, invaluable sacred writings.

The musical people continue wide awake, with their vigorous leaders A. H. Mills, Sister Cordie Hulmes, and Charles Eaton, who lately presented to the Sunday school some fine selections, two of which are his own creation, named "The Nauvoo Overture," and "Mount Zion Sunday School March." Superintendent Krahl did the graceful presentation.

The Sunday school and Religio news items are growing in interest. One of our school pupils has just arrived home from a four years' trip on the briny ocean. Our expert gunner, Julian Warnock, a stalwart, lately of the United States navy, started home-bound on his twenty-first birthday, having sailed over many strange waters, and visited Japan and the Philippines, Mexico, Panama Canal, Santiago, and the Exposition, and is honorably discharged.

May life's voyage for all the Saints be safe and successful, and at last their spirits be filled with love and confidence.

ABBIE A. HORTON.

salaries. Let us remember all this and do as we would be done by.

We are satisfied that God loves a cheerful giver; let us reduce the embarrassment and mental strain on these men by liberal giving.

I am bishop's agent for this State and will promptly receipt for all moneys sent to the church. Please send me your tithings, consecrations, and offerings, and I will send same to the Bishop. Give the elder money intended for his personal needs.

May God bless all. Let us hope and pray that souls be added to the church in large numbers this year. I am,

Yours in the hope of the gospel,
E. E. WILLARD.

HURON, SOUTH DAKOTA.

AGENT'S NOTICE

To the Saints of Northwestern Kansas: I desire to call your attention to your duty along the financial line. The Lord has promised to abundantly bless those who measure up to gospel requirements, and truly the finances are one thing requiring attention. There are those who never have paid tithes, some have never given free-will offerings to any great extent. If we think we have, let us cast up the sum total of our giving and then ask ourselves, How much good would this do me, if some one were to give it to me in the same space of time I took to give it to the Lord?

It will likely appear to some much as the piece of pie did to the little boy when he saw it, and thinking it was for sister, said, "Oh, mamma, is that all for sister?"

"No, dear," replied mamma, "that is for you."

He dejectedly replied, "What a little piece!"

Let us reconstruct our observation position.

You will notice an appeal in the HERALD of February 9, from one of our foremost missionaries that is heart-touching in its portrayal of conditions. The man is a loyal laborer for God, and are the Saints excusable if they force him out of his God-appointed work by refusing to pay to God what they owe him, and which he must have with which to maintain his cause? This is not an isolated case. If you say, How will it help him for us of this district to pay? I answer, Whatever is left over after the expenses of our district are met will be sent to the Presiding Bishop, and at once would be used in such cases of necessity as I have mentioned.

Let us not force God to sue us. For just as sure as God lives, if we don't pay what he deemed his due when he ranged the plans of earth, we will not get the benefit. We will be poorer in this world's goods, and poorer spiritually.

My observation is that the young man who starts his maturity by being honest with God has been blessed both temporally and spiritually. I would not think of holding out the idea that we should pay tithes simply that we may prosper financially, and I do not remember that I ever paid a cent of tithes that I did not ask God to give me the blessing. That became my due for the sacrifice in an increase of the Spirit's presence.

Let us pay what we owe. Let us be honest with God. Let us start this year right. This district has not been self-sustaining in the past. Let us rally to the work. There are Saints in the district who are loyal to this principle, and there are others, some more able, whose names do not appear on our books.

Dear brothers and sisters, get your names on our books. And to you whose names appear in the past, but not now, know ye not that the race is not to the swift, or the victory to the strong? but to the quiet, earnest, faithful performer of every known duty? We need your help. We are not asking charity. It is what you owe we want. Your appointed missionary is not asking charity; he could make much more money in business. It is what we guaranteed to give him when we sent him out that he wants. It is not pleasant for him to have to dun us for it. He is making a greater sacrifice when he gives his all than we are when we pay one tenth of our all.

May God help us to see our duty. Let us have a generous response to this appeal.

With interest for God's work,

JOHN A. TEETERS, *Agent*.

ALEXANDER, KANSAS, February 12, 1916.

Conference Minutes

NORTHERN NEBRASKA.—February 12 and 13. Officers elected: President, Carl T. Self; secretary and treasurer, Odessa Carter Jensen; librarian, T. A. Hicks; chorister, Paul N. Craig. Delegates to General Conference: Sister Paul N. Craig, Audentia Anderson, Doris Anderson, Brother and Sis-

Miscellaneous Department

The Bishopric

AGENTS' NOTICES

To the Saints of South Dakota; Greeting: We are about to start another conference year: elders and seventies will soon be appointed to their various fields to devote their time and energy to the preaching of the gospel. Many of these men will leave wife and children and the pure love they give him, comforts of home, all to do the bidding of him who said, "Go ye into all the world and preach the gospel." They do not do this through compulsion or fear, nor through desire or expectation of bread without work, but through pure love of fellow men and desire to advance the cause of Him who sends them.

The work of a missionary is not altogether to preach to those who have not heard the restored gospel, but to "feed my sheep," those of the faith. Dear Saints, have you not felt the divine Spirit come over you as you sat around the hearthstone and listened to the experiences of the elder? as you heard him explain and make clear to you those questions that have been in your mind for weeks, perplexing questions that would not dawn? Have you not felt the Spirit that caused tears to come to your eyes as you listened on your knees around the family altar to the man of God as he poured out his soul in prayer in your behalf? These things are sacred, and food for the hungry soul. Life would indeed be dreary, hardly livable to us Saints if we were not to hear the cheering words of one of our missionaries once in a while.

Now it is a fact that man cannot live by bread alone, nor by faith at all. He must be fed and clothed, and as we cannot keep him at our homes all the time, he must have a way provided to get to the next place so others may hear the glad tidings.

His family is at home, his children must be educated, coal must be bought. Take the provider away and some means must be supplied to do this. We are a practical people, and it ought not to require much mental work to figure out that if we want the father to come and preach to us, comfort our sick, baptize our children, that we must provide some way to care for the mother at home.

This way has all been figured out by Him who requires the father to devote all his time in the service of Christ, in the way of tithing, offering, etc. We give a tenth of our increase to God. He allows us to use the other nine tenths, he uses the one tenth in caring for the family while the father is preaching. Is that not generous?

He allows us 90 cents out of every dollar for our needs and to advance our business, and uses the 10 cents to buy bread for the family left at home. Dear Saints, consider this seriously. We love the gospel better than life. We would give up all for it, so we claim. Does that all include the pocketbook?

We will soon have the names of two elders who are to visit us this year. This State is a big one, and the richest per capita in the Union. We have only one branch in the State, and that is so close to the edge that it is counted in Nebraska. There are not many Saints in the State, yet more than a few years ago, we are glad to see. Let us remember the needs of the elders as they come to us this year, remember that car fare takes money, and that the elders are but human and do not like to ask for money; would you? They wear out clothes like other men, let us keep them in a condition that we will not be ashamed to have them come to our homes, especially when we have friends there who are not in the church.

These men sent out are intelligent gentlemen, sensitive, oftentimes highly educated, men capable of earning good

ter H. N. Hill, Sister Mark Smith; Sister Lorena Leeka, alternate. Bishop's agent's report received, audited and found correct. Carl T. Self ordained elder. District voted to unite with Iowa and Southern Nebraska in reunion to be held at Council Bluffs. Adjourned to meet at Decatur at call of district officers. Odessa Carter Jensen, secretary, Blair, Nebraska.

MASSACHUSETTS.—Fall River, February 5 and 6. Credentials from 11 branches. Reports showed loss of 4 since last conference, but gain of 10 for the year, present membership 1,042. Bishop Fisher reported: Receipts \$4,054.04; expenditures \$3,664.04. Treasurer reported: Receipts \$69.16; expenditures \$28.88. Officers elected: President, John D. Suttill; first vice president, L. F. P. Curry; second vice president, H. W. Howlett. Delegates to General Conference: M. C. Fisher, H. J. Davison, W. A. Sinclair, U. W. Greene, R. W. Farrell, L. F. P. Curry, J. A. Koehler, E. L. M. Traver, H. C. Smith, E. H. Fisher; alternates, S. E. Sinclair, N. L. Davison, H. E. Eaton, M. A. Newcombe, G. H. A. Gates, E. F. Yerrington, J. F. Sheehy, G. E. Littell, A. H. Nichols, E. A. Fox. A. S. Nickerson ordained priest, Fred A. Robley, teacher, C. E. Smith, deacon. Preaching by U. W. Greene, R. W. Farrell. Adjourned to meet at Boston, September 30 and October 1.

NORTHERN WISCONSIN.—Porcupine, February 10 to 12. Bishop's agent reported: Receipts \$696; expenditures \$692, for year ending December 31. Frankfort, Chetek, and Ashland reported. Next conference will be in the summer, date left to district officers. Attendance and interest good. Committee to purchase tent for gospel meetings appointed: LeRoy Colbert, L. W. Fike, S. E. Livingston. S. E. Livingston, Arkansasaw, Wisconsin, was selected treasurer. Subscriptions to the amount of \$72 were taken at the conference. Let others send money to Brother Livingston. The Spirit of the Lord was manifested in the gifts of the gospel.

FREMONT.—February 19, Thurman, Iowa, reports: Glenwood 64, Bartlett 43, Hamburg 60, Riverton 54, Shenandoah 113, Thurman 200, Tabor 64. Secretary reported: Expenditures \$1.82. Collections were taken to defray conference expenses. Bishop's agent, C. W. Forney, reported for 1915: Receipts \$787.25; expenditures \$694.05. Auditors reported agent's accounts correct. Balance of \$14.15 reported in tent fund. Delegates to General Conference: T. A. Hougas, Sister T. A. Hougas, Lester Forney, J. B. Wildermuth, W. E. Haden, Ruth Knight; alternates, M. W. Gaylord, Ellen Hougas, Madison Leeka, James Comstock, empowered to cast full vote, majority and minority. Motion that the district look with favor on the change of time for holding General Conference as recommended by R. C. Russell, and to instruct delegates accordingly, was laid on the table. Motion prevailed instructing secretary to request branch presidents to take collections to help defray expenses of district missionaries to General Conference. Preaching by J. B. Wildermuth, C. M. Roberts, J. A. Gillen. Adjourned to meet at Tabor, at call of presidency.

Convention Minutes

GALLANDS GROVE.—Religio, Dow City, Iowa, February 11. Officers elected: President, Lillie A. Marks; vice president, J. L. Butterworth, secretary and treasurer, Floy Holcomb; member of library board, E. R. Butterworth; temperance superintendent, Millard Turner; home class superintendent, Grace Baughman. With James Pearsall, D. R. Chambers, John Reynolds dropped from the list, the delegates selected by Sunday school were selected to represent Religio at General Convention.

CHATHAM.—Sunday school, Windsor, Ontario, February 5 and 6. Good representation. Reports showed increase in membership of 34. Standard of excellence adopted. Officers reports showed district to be in fairly good condition. Adjourned to meet at Kimball, first Saturday and Sunday in February, 1917. J. W. Badder, superintendent; Lena Tedford, secretary.

MINNESOTA.—Religio, November 5. Temperance committee reported that two habitual users of tobacco had been induced to give up the habit. Delegates selected to General Convention: B. S. Lambkin, Birch Whiting, Orison Tucker, Alta Kimber, Lillian Wolfe, J. A. Gillen, E. H. Bennett. Good entertainment and program. Alta Kimber, secretary, Henning, Minnesota.

INDEPENDENCE STAKE.—Religio, Holden, Missouri, February 19 and 20. An enjoyable and profitable time was had. Pleasing programs rendered Saturday evening and Sunday. Officers elected: President, F. A. McWethy, Holden, Missouri; vice president, Mrs. E. S. McNichols, Independence, Missouri;

secretary, Mrs. R. Brocaw, Independence; treasurer, Earl Redfield, Knobnoster, Missouri; home department superintendent, Mrs. Alice Armstrong, Englewood Station, Missouri; member library board, Willard Hartnell, Post Oak, Missouri; temperance superintendent, G. E. Raveill, Post Oak.

KIRTLAND.—Sunday school, New Philadelphia, Ohio, February 11. Officers elected: Superintendent, Earl R. Curry; assistant, R. A. Smith; secretary and treasurer, Mrs. Louis Gintz; home department superintendent, Melzine Russell; member library board, Earnest Busn. Delegates to General Convention instructed to cast majority and minority vote: G. T. Griffiths, William Lewis, Ruth Lewis, J. A. Becker, J. C. Halb, J. C. McConaughy, C. B. Keck, Mrs. C. B. Keck, Eben Curry, Mrs. Eben Curry. Mrs. Louis Gintz, secretary.

KIRTLAND.—Religio, New Philadelphia, February 11. Officers elected: President, Louis Gintz; vice president, Alma Curry; secretary and treasurer, Mrs. Louis Gintz; home department superintendent, Mrs. Harry Green; gospel literature superintendent, Earnest Bush. Delegates selected by Sunday school authorized to represent Religio at General Convention. Mrs. Louis Gintz, secretary.

GALLANDS GROVE.—Sunday school, Dow City, Iowa, February 11. All schools reported. Officers elected: Superintendent, J. L. Butterworth; assistant, Lillie A. Marks; secretary, Floy Holcomb; treasurer, Vinnie Hatch; member library board, Grace Baughman; chorister, James Pearsall. Delegates to General Convention, authorized to cast majority and minority vote: C. J. Hunt, James Pearsall, J. B. Barrett, D. R. Chambers, J. L. Butterworth, Mrs. J. L. Butterworth, Grace Baughman, Bertha Keairines, Edith Troug, Mr. and Mrs. Carl E. Anderson, Clarence Jordison, Earl and Leonard Hoisington, Mr. and Mrs. Myerl Myers, Mr. and Mrs. Harry Mann, John Reynolds.

Notice of Appointment

The Presidency and missionary in charge concurring, Elder N. T. Chapman has been appointed to labor in the Portland District for the balance of the conference year on a self-sustaining basis.

FREDERICK M. SMITH.

General Conference Visitors

Those expecting to attend General Conference and conventions, Independence, Missouri, are urged to send applications

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3t

for accommodations at the earliest possible date, so that the committee on entertainment may be able to give their wants the best attention. We will not be responsible for those who do not apply on or before April 1. The committee will be prepared to furnish board at the following rates: Breakfast 15 cents, dinner 25 cents, supper 20 cents. Lodging \$1 per week. Address E. A. Curtis, 1110 West Walnut Street, Independence, Missouri. 3t.

Quorum Notices

FAR WEST ELDERS

Far West Quorum of Elders will meet March 10, 7.30 p. m., Seventh and Faraon, Saint Joseph, Missouri. Subject, "Cooperation among branch officers," will be continued. Elders of Far West, Nodaway, Northeastern Missouri, Northeastern Kansas, send reports as soon after March 1 as possible, covering work done October 1, 1915, to March 1, 1916. If reports sent do not reach members, or if any have changed their place of residence, notify undersigned. If men have been ordained, send items and become identified with quorum.

B. R. CONSTANCE, *Secretary.*

* CAMERON, MISSOURI, Route 2.

Died

DAHLEM.—Olive May Dahlem, born March 26, 1875, Streeter, Illinois; died Madison, Wisconsin, February 11, 1915. Married Adam W. Dahlem, October 7, 1894. Baptized December 12, 1894, by I. M. Smith, Buchanan, Michigan. Confirmed by I. M. Smith, H. Richardson, E. J. Goodenough. Leaves husband, 5 children, mother, other relatives, many friends. Deceased lived a good pure life, and died strong in the faith. Always bore testimony of the hope she had in Christ. Sermon by W. A. McDowell.

CHURCH.—Edward C. Church, brother of Charles F. Church and Mabel E. Cochren, born May 9, 1857, Covington, Indiana; died January 8, 1916, Lamoni, Iowa. Baptized September 22, 1867, Hopkins, Michigan, by his father, Horace Church. Services in Saints' church, Lamoni, in charge of J. F. Garver, sermon by John Smith.

FRY.—Henry L., son of Brother and Sister Henry Fry, born near Missouri Valley, Iowa, March 16, 1860, where he made his home with the exception of about eight months when he resided in Missouri Valley; died December 24, 1915, after an illness of two months. Married Inez Copeland, March 14, 1895. To them were born 11 children, 1 having died in infancy, leaving 5 sons, 5 daughters, companion, mother, 4 brothers, many relatives and friends. Services in Christian church, December 26, a large audience being present, showing the high

esteem in which the deceased was held. "Refuge" was beautifully rendered by members of the Christian Church choir, after which the pastor, Reverend Dow Crewdson read the 14th Psalm and offered prayer. "The Lord knoweth why" was sung, and after a few remarks by the pastor Elder Alma Booker discoursed from Job 14: 4. The closing song was "The sun is shining somewhere." A number of relatives and friends followed the remains to the last resting place, Calhoun Cemetery. The family has lost a loving husband, father, son and brother; the church an earnest worker; and the community a loyal citizen.

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THE SAINTS' HERALD

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A daily *Ensign* will again be issued during the General Conventions and General Conference in April. The compliments on the make-up of the Daily *Ensign* published in April, 1914, encourages another venture this year. As our force is small it will help very materially if subscriptions are sent early. If our friends will begin now to send subscriptions it will be appreciated, but if all wait till the last moment more or less confusion may ensue and mistakes be more apt to happen. Help the office force by sending soon. Price 25 cents for the time of conventions and conference.

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

VOLUME 63

LAMONI, IOWA, MARCH 8, 1916

NUMBER 10

Editorial

WANTED: BIG MEN AND BIG WOMEN

(Sermon preached by Elbert A. Smith, at Lamoni, Iowa, January 27, 1916.)

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.—Ephesians 4: 13.

But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.—Ephesians 4: 15.

But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen.—2 Peter 3: 18.

You will notice that in the texts I have selected, the subject of growth is mentioned, and the idea is held forth that we are to grow until we become like Christ; that we are to be measured by him.

Some months ago I heard Brother Gillen while preaching in Council Bluffs, say, "We want big men and big women."

You will agree with that idea, I believe. Of course he meant to convey the thought that we want men and women who are big spiritually, not necessarily big physically. Not every big person is big in spirit. Sometimes some very large people are very small in spirit.

We want men and women who are big spiritually. We want men and women who are too big to quarrel. Whenever you discover an individual of a quarrelsome disposition, who is not making any endeavor to curb that disposition, you will find an individual who is very small in spirit. A big man is never quarrelsome.

FEEDING A GRUDGE HEART TISSUE

We want men and women who are too big to hold a grudge against one another. A big spirit never holds a grudge, and the spirit that holds a grudge can never become large. It takes too much spiritual sustenance to keep a grudge alive—the man is starved to death.

It costs more to keep a grudge than it does to keep a horse or an automobile. A horse eats hay, and an automobile burns up gasoline; but a grudge eats the heart of the man himself, and he will burn in hell eventually if he does not cast it out, because Jesus said definitely, "If ye forgive not men their tres-

passes, neither will your Father forgive your trespasses."

You perhaps have seen men who have nursed a grudge for long, long years. It has made them suffer, and it has made others suffer. They are never satisfied until they "get even" with some one; and after they have gotten even they feel meaner than they did before. A grudge makes you feel bad all the time until you gratify it, and then you feel worse than you did before.

ASSETS AND LIABILITIES

We want men and women who are so big that they will not do a mean or contemptible trick. We want men and women who are so big that they will not betray a friend. It is a mark of nobility and greatness of character to be true to a friend, true to the cause, true to the church, true to our convictions, no matter under what conditions we may find ourselves. If we have that kind of men and women in the church they are the most valuable asset we have.

The bishop may make his report annually to the conference. He may have a list of figures headed assets of the church, showing money in hand, and notes, church buildings, etc; but I want to tell you that the greatest asset that this church has consists of the men and women who are big in character, the living assets of the church. But when we have men and women who are small, they are liabilities.

FOURTEEN MEN FOURTEEN DAYS

The High Council has just recently finished sitting in Independence. We were held there for fourteen days, possibly a little longer. Fourteen men on the supreme court of the church, sitting for at least fourteen days, to hear various cases of difficulty that had come up on appeal. Some of these cases, if not all of them (certainly the majority of them) grew out of trivial matters. They grew out of the little things that could have been avoided had the participants, one or both of them, been big enough to avoid the follies and offenses that brought them finally into that court. Of course by the time the cases reached us they had grown to great proportions.

Fourteen men for fourteen days,—that means the

time of one man for six months and a half to hear those cases of difficulty that had come up to the High Council in one season. This was an extraordinary session, I know, the longest session we have had in the history of the church, but just think of it! The idea of taking out of the field a man, a high priest, efficient enough to sit on the High Council, able to preside over a large pastorate like Kansas City or Des Moines, taking such a man as that out of his field at church expense for six and one half months to listen to cases of difficulty that ought never to have come up at all!

No case ever ought to reach the church courts. Always there is one side or the other, and frequently both sides, more or less are at fault.

It would be interesting to ascertain the time taken up by elders' courts all over the country; by ministers in charge called out of their fields to settle cases of difficulty in different branches; and the time taken up by teachers in settling difficulties, and by pastors; and find out just how much time it takes year by year to adjust and adjudicate these difficulties that ought not to come up at all. And when you have finally done that and have some idea of the loss that occurs to the church, not only in point of time, but also in efficiency, you will agree that we want big men and big women.

The loss is not altogether of time. There is a loss of prestige. Whenever these difficulties occur, the church suffers in prestige, and the world has cause to complain against it, and finds a basis for its accusations against the Saints. So there is loss all along the line.

Yes, we want big men and we want big women, who will not involve themselves and the church in these difficulties, but who will be a constant source of strength and power to the church wherever they shall be found.

HOW SHALL WE GROW?

But how shall we grow? How shall we become big? I have noted down one or two ways in which we may become great, and one of these perhaps may at first glance seem a little surprising.

We may become great by being humble. Whenever you find an individual who is trying to exalt himself, and thinking all the time how big he is, you will find an individual who is not growing. It is said that a watched kettle never boils; and the individual who watches his soul and congratulates himself that he is getting a little bigger than somebody else is not growing at all.

GODLIKE CHARITY

We can become great by cultivating charity. It is Godlike to be charitable. We are told that charity is the pure love of God. Charity is not the giving

out of a nickel, or taking some one to a lunch counter, or giving him an old overcoat that is cast off, or even in giving a splendid gift. That may be an evidence of charity, it may be one of the manifestations of charity; but charity itself is kin to that love that filled the heart of God, so that he could overlook your shortcomings and mine, and forgive your sins and my sins, your follies and my follies, and send his immaculate Son here on earth to lead us up out of the mire, and bring us to salvation.

We may become great by acquiring a knowledge of Christ. As one of our texts says, we are to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. When we know him and understand him, we will then become like him.

We are told in the first chapter of the second epistle of Peter:

And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful.—Verses 5-8.

You will notice that the apostle tells us that we are to give all diligence. We cannot cultivate greatness by being dilatory. We are to be diligent and faithful, and to stand, not exalted one day and cast down the next, but persistent in our service to God, in our church attendance, in our studies; and thus day by day, and year by year, we shall become more and more like Christ.

What is it to become great? Probably everybody has a desire to be great. Most of us start out in life with very high ambitions. We think that we want to do something extraordinary. We want to achieve some high position. We feel that we can make a success in some field. Every healthy boy and girl has that ambition.

WHAT HAPPENS TO MOST OF US?

Well now, what happens to most of us? A certain number of men start out. When one of these men is forty years old, perhaps, he finds himself on a farm. He started out with those high ambitions, but he finds himself at forty years of age on the farm, plowing the same old fields that he has plowed every year in the spring, reaping the same fields in the fall, milking the same old cows at night, doing day by day and year by year the same old round of drudgery.

The second man finds himself in a store behind the counter at forty years of age. He goes down to the store every morning, sells buttons, tape, shoes, etc., and goes home at night. The next morning he gets up and repeats the process.

The third man finds himself in a factory at forty years of age. He leaves home in the morning before

his children are up. He sits or stands at a machine all day long, and goes home after dark after his children are asleep,—perhaps doesn't see them awake for months at a time.

Now this is the common lot of the majority of people, and fairly portrays it. But in the course of time, having failed to achieve what they considered true greatness, these men (and the same is typical of women also), begin to transfer their ambitions to their children, if they have children, and think what wonderful things they will accomplish. They take great delight and pleasure in seeing their children develop.

OUR CHILDREN, TOO

Time goes on as we watch the children grow, and if we live long enough, when they are forty years of age, we see the one boy on the farm, plowing the same old field in the spring, reaping the same old field in the fall, milking the same old cows at night.

In the second case we see the boy, now a man, forty years old, behind the counter, selling buttons, tape, shoes, etc.; and in the third case the boy goes to the factory in the morning, stands or sits at the machine all day, coming home after night. The same thing that has happened to us, has happened to them, and this is the common experience of man.

It is only an exceptional individual who climbs up to some position that we commonly credit with being great. It is true that once in a while one breaks into the Senate or the House of Representatives, but he is possibly shuffled out at the next election; doesn't stay there very long.

It is true that we say in this country that every boy may become president of the United States, but we know he cannot. We know that out of fifty million boys at least forty-nine million, nine hundred and ninety-nine thousand cannot possibly ever become president of the United States; and if one should happen to become president that is no indication that he would be a great president.

How many presidents can you remember whose names you can even recall? We start out with George Washington, the father of our country, and then we make a big leap to Abraham Lincoln, a man so great that we do not care to name any others.

It is a fact that the great majority of humanity finds itself condemned to walk in the common walks of life; and defeated in their ambition to be great, as they esteem greatness, weary of endless drudgery, hundreds become discouraged and commit suicide.

A TRUE CONCEPTION OF GREATNESS

This is a wrong idea of greatness. We do not have to climb up into some high position to be great. We do not have to accumulate a lot of money to be great men and women. Greatness doesn't consist in

(Continued to page 221.)

CURRENT EVENTS

HAITIAN TREATY.—The Senate has unanimously ratified the treaty with Haiti, under which the United States assumes the protectorate over that republic, taking charge of its finances and guaranteeing its territorial integrity.

FORD PEACE COMMISSION.—The first official session of the permanent Ford peace commission convened at Stockholm, Sweden, February 28, with representatives from the United States, Switzerland, and all the Scandinavian countries.

CHINESE REBELLION.—The rebellion in southern and western China against the government of the new emperor, and contending for the reestablishment of the republic, with forces estimated at forty thousand, has thus far withstood the government troops.

DENYING SUFFRAGE.—After passing the Maryland senate a bill for a woman's suffrage amendment in that State was defeated in the house by a vote of sixty-four to thirty-six. A bill for woman's suffrage in Oklahoma recently passed the house and was indefinitely postponed by the senate committee.

NICHOLAS VISITS DUMA.—For the first time Emperor Nicholas of Russia has visited the Duma in an official way that recognizes the legislative as an integral part of the Government. This visit at the recent opening of the Duma, is thought by liberals to promise a new policy on the part of the crown, looking to the growth of representative government in Russia.

PRESIDENTIAL CANDIDATES.—Senator Robert M. LaFollette announced himself a candidate for the Republican Progressive nomination at a recent meeting of Progressive Republicans, at Madison, Wisconsin. He is opposed to the preparedness program; favors use of the standing army for social service in times of peace; advocates a peace conference of neutral nations; national munitions factories; and an embargo on the exportation of arms. Senator Theodore Burton, of Ohio, and Senator A. B. Cummins, of Iowa, have also announced their candidacies.

WILSON AND CONGRESS.—In a letter to Congressman Pou, acting chairman of the rules committee, President Wilson on February 29 urged an early vote in Congress on a pending resolution to prohibit travel by United States citizens on belligerent merchantmen, looking to what would amount to a vote of confidence for the President, in connection with his foreign policy with reference to armed merchantmen. The administration forces in the Senate on March 3, by a vote of sixty-eight to fourteen tabled the Gore resolution to warn Americans off armed merchant-

men, thus sustaining President Wilson in his foreign policy.

PREPAREDNESS.—A preparedness bill was introduced in the Senate on the 4th which would authorize a federal volunteer force in times of peace; enlisted reserves in peace times; federalization of the national guard under a pay system, under supervision of the War Department; an officers' reserve, and a reserve officers' training corps. The House committee has a bill ready to report not differing vitally from that of the Senate. These bills would provide, approximately, a peace strength of 700,000, comprising a regular army of 175,000, a national guard of 425,000, federal volunteers through summer training camps of 100,000, estimated; they would also provide for organization of industrial and technical reserves, and munitions factories' preference to Government orders in time of war, or danger of war.

MEXICAN AFFAIRS.—Felix Diaz, a nephew of the former President of Mexico, and for some months a fugitive from that country, has left the United States, presumably to launch in Mexico a new revolution against the Carranza Government. It is said that there is an understanding between Diaz, Villa, and Zapata. Villa is reported fleeing north from Casas Grandes, Chihuahua. Carranza has announced that paper money issues of the Constitutionals will not be repudiated. A new issue not to exceed five hundred million dollars, based on a gold reserve, and to replace the present issue, easily counterfeited, will be authorized. The Senate has confirmed the appointment of W. P. Fletcher, former ambassador to Chile, as ambassador to Mexico. Joseph S. Shea, of Indiana, has been nominated by President Wilson to succeed Mr. Fletcher as ambassador to Chile.

ARMED MERCHANTMEN.—On February 28 a German note was presented to the state department at Washington, concurred in by the Austro-Hungarian Government, announcing that their submarines would sink on sight armed merchantmen after midnight of the 29th, and which policy went into effect March 1. The position of President Wilson is that, in keeping with long-established international law, merchant ships, armed or unarmed, should not be sunk without warning, unless resisting or attempting to escape. The President stands on his recent contention:

No nation, no group of nations, has the right while war is in progress to alter or disregard the principles which all nations have agreed upon in mitigation of the horrors and sufferings of war, and if the clear rights of American citizens should ever unhappily be abridged or denied by any such action, we should, it seems to me, have in honor no choice as to what our own course should be.

EUROPEAN WAR.—The fighting in the vicinity of Verdun, unprecedented in violence and in men killed, has continued. The Germans have taken six square

miles of French territory and have carried their line at one point to within five miles of Verdun. The German advance has been checked and the French forces are defending their positions, to all appearances, as valiantly and effectually as at any time heretofore. Profiting by the example of Leige, Belgium, the solid fortifications of which crumbled under the force of high-power shells, the French announce that some months ago they stripped the Verdun forts and placed their defense on a trench and burrow basis. Fort Douaumont, five miles north of Verdun, is in the hands of the Germans and in ruins. The British report gains along the Ypres. Activity on the eastern front is confined largely to artillery fire. The Russians continue their success in Persia and Armenia, capturing towns and passes, and driving the Turks before them. The capture of Kermanshah, Persia, near the western border, brings the Russians within one hundred and fifty miles of Kut El Amara, where the British have been besieged by the Turks. Reinforcements going up the Tigris are said to have joined the second British expedition, which is now advancing to the relief of Kut El Amara. Nine allied vessels were from February 26 to 29 sunk by Teutonic mines and submarines. These losses include the French auxiliary cruiser *La Provence*, en route to Saloniki, with four thousand French soldiers on board, three thousand of whom are reported lost. Since March 1, seven allied vessels have been sunk. Teutonic vessels seem to have been active in sowing mines along the east coast of England and in the Mediterranean. Reports concerning the sinking of vessels, however, are indefinite, it not being announced whether the same has been by submarines or mines. The German *Moewe* has returned to port at Wilhelmshafen, on the North Sea, after a spectacular career of several months as a raider, carrying one hundred and ninety-nine prisoners, and one million marks in gold. The commander reports the sinking of twelve British, one French, one Belgian steamer, one British sailing vessel. The *Moewe* is the vessel from which the German crew boarded the *Appam* and took it to port in Hampton Roads. The *Moewe* also claims to have sown mines extensively, one of which sunk the British battleship *King Edward VII*. Portugal, nominally one of the allies, not formerly at war with the Teutonic powers, though aiding the British in stripping Germany of her African colonies, has requisitioned German ships interned in her ports, of which there are said to be thirty-six in Portugal, and as many more in her colonies. Against this act Germany has entered an emphatic protest.

Loitering slow, the future creepeth; arrow swift, the present sweepeth; and motionless forever stands the past.—Schiller.

WANTED: BIG MEN AND BIG WOMEN

(Continued from page 219.)

what we *have*, nor in *where we are*, or in what we have *done*. It consists in *what we are*.

Socrates was a great man. He was born of common parentage. He never accumulated much money or land. He was poor all his life. He went around barefooted, wearing an old robe. He never accepted an office politically, excepting one almost forgotten term in the senate. He said that his warning voice that spoke to his inner consciousness told him not to accept office. (I suppose some people wish that Teddy had a warning voice to speak to him.) He was not even great in appearance. He had a coarse, broad face, a big upturned nose, and protruding eyes, a large ungainly body, with short legs, so that one contemporary writer said that as he walked down the street hunting some one of whom to ask questions, he looked like a pelican waddling along the streets of Athens.

THE LIE TO AN OLD THEORY

He was great in spirit. By his unflinching integrity, by his absolute fearlessness of everything on earth excepting to do wrong, by his virtue, and his honesty, he was so great that his name became proverbial. It seems as though nature designed him in order to give the lie to the pagan world theory that greatness consists in money, or appearance, or position. Socrates had none of these, neither money, position, nor dignified appearance.

Jesus Christ himself, the greatest spirit that ever walked in human flesh, was the son of a common carpenter, and is said to have been a carpenter in his younger days. Jesus himself was not great because of what he did. It is true that he suffered martyrdom, but so did others,—so did Socrates. It is true that he performed great miracles, but so did Elijah. It is true that he wrought marvelous works, but he said to his disciples, "The things that I do ye shall do, and greater things than these."

Jesus Christ was great because of what he was,—not because of what he did, but because of what he was. He was the supreme representation of the Godlike spirit. He said, "He that hath seen me hath seen God." He was great all the time, whether in action or in repose. His greatness did not consist of his deeds. A man must always be greater than anything that he does. Greatness consists in what a man is, and so if you or I ever are to become great, it will be because we have become like him, and partaken of his Spirit.

HOPE FOR ALL

Then the great majority of men, finding themselves defeated in their ambition to become great according to the worldly idea, unable to accumulate a great amount of wealth, unable to climb up to the

high position they covet, may satisfy themselves with this thought, that greatness is not constituted of these things at all. Greatness is of the Spirit. Greatness is manifested in integrity, honesty, and virtue; and the man who tills his farm, cultivates his field, plowing in the spring, reaping in the fall, milking his cows at night, may be a greater man than the individual who has climbed up to the Senate, or even to some higher place, and has not cultivated honesty, integrity, and virtue.

The man behind the counter, or the man in the factory, the wife at home, all of these may become truly great. They do not need to become discouraged or dissatisfied with the toil of the endless round of life. They may achieve greatness, and their children after them, they may become great in spirit. They may have more than the worldly idea that all there is to life is what we see in this world. They are preparing for the great beyond; and Peter tells us that if we do these things we will enter into the everlasting kingdom of our Lord and Savior.

Jesus tells us that he that is faithful in the things that are least, shall be made ruler over things that are great. Thus we prepare ourselves by being faithful in these smaller things, for greater positions of trust, here or hereafter; and finally if God or the people shall call us up to some higher position, ecclesiastical or political, or in the civic affairs of the community, we will be prepared to occupy.

I hope that God's Spirit may be with us to bless and direct us, that we may grow in grace and in the knowledge of our Lord and Savior, becoming in due time big men and big women.

Original Articles

CONCERNING ZION--PART 4

BY J. E. VANDERWOOD

THE BUILDING OF THE CITY OF ZION

The God of heaven, he will prosper us; therefore we his servants will arise and build.—Nehemiah 2: 20.

Too generally we think of the building of Zion as the erecting of a visible city only. It is true that a city of brick and stone is comprehended in the thought of Zion, but that is a very incidental part. The building of the true city is ultimately greater than the mere materialistic side of it. All cities are built of material things, and are designed by great and skilled architects; but Zion is to be built first of all by human characters and human lives. As we have noticed in a previous chapter, God himself is to be the great architect of this city.

It is the building of this moral and spiritual structure that is paramount. The Apostle Paul likens the church unto a building. He also likens it to a human

body. It may also be likened to a city. But let us never be so unwise as to suppose it consists in the formal, visible, exterior city alone, because this is not true.

A building may be very beautiful in its outer appearance and yet be desolate—without an inhabitant. A human body may be perfectly organized and symmetrically built, and at the same time it may be a lifeless corpse. A city may be built of excellent material, with age lasting buildings, and yet it may be uninhabited, or occupied by those whose lives are unregenerated. So it will be readily observed that the thing the most attention is generally given to is of the least importance. Micah the prophet has said: He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. The inner condition of men's lives is of much greater importance than the outward, formal city is.

The city of Zion is to be built primarily with men and women. Did you ever dream of a city without them? It would be utterly impossible to conceive of such a thing. Men and women are the first and the last requirement. A real city then, is composed of real living people. A wicked city is composed of wicked people; a pure city of those whose hearts and lives are pure.

"We his servants will arise and build." Before we can build a pure city we must build a pure life—character. The material city is built upon a foundation securely laid, and erected brick by brick until it reaches its perfection. So likewise the spiritual city, the true city of character, must be erected upon the foundation described in our last chapter and reared a brick at a time, and they must be laid by the plummet of righteousness (right-ness), and the line of judgment.

To build Zion then, means the building of a city of righteousness. Right between man and man, as well as right between man and God must obtain. The Spirit of Christ must actuate the lives of the people, and their right-ness must transcend the bounds of the conventional, formal worship of men. Human justice and divine love must overflow the church and fill the streets of the city. It must find its way into the busy marts of life, in the workshop, the factory, the market, and in fact in all the vocations and business transactions of men.

Malachi asks: "Who may abide the day of his coming? and who shall stand when he appeareth?" The answer to this question is that Zion, the pure in heart, will abide that day; the city of pure men and women will stand when he appears. This will be because in the first place Zion is to be an abiding city, because she is to be built upon the everlasting foundation of Jesus Christ our Lord. She is to be a city of truth, built upon the principles of divine

truth. Truth is enduring, therefore she must stand. The character that is built of truth will live forever; all who have built a true life and a true character will stand immovable, to welcome the coming of the Prince of Peace. It is therefore not so much a question of our getting into the place we call Zion as it is worthiness to dwell there that should concern us most.

Our text says: "The God of heaven, he will prosper us." We should remember always that this is on the condition that we will let him prosper us. "What he can do for men," says Henry Churchill King, "depends also upon them. God himself cannot force moral choice and spiritual growth and attainment upon men." God is the builder and the maker of Zion, but he cannot force it upon us. He will not do so. But if we will arise in the strength of our manhood and build that spiritual city within our own hearts and lives, he will prosper us, and give us power to achieve every success necessary for the building of the outer city.

At-one-ment with God, then, is the one great essential, the paramount virtue. Zion is to be a metropolis in which love, pure love, is to be the ruling power. It is to be built up in keeping with the principles of the law of the celestial kingdom. Celestial means heavenly, therefore it is to be understood that we are to build Zion upon heavenly principles, in keeping with heavenly laws. Those who build in this manner will not only have an abiding city, but their lives shall affect and influence those who have been opposed to the truth, and by the spirit of meekness and brotherly kindness lead them to better things. This will be building a permanent city, and the Lord our God will prosper us in such an undertaking. Hear what the silver-tongued prophet has to say about it:

The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. . . . Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.—Isaiah 60: 14-18.

Solomon has said: "If a man's ways please the Lord, he maketh even his enemies to be at peace with him." So, also, we reason that if a body of people please the Lord in the life they live and in the character they build, he will cause even their oppressors to come bowing down to them. We can therefore only build the city of Zion by building pure and strong characters, and revealing noble lives in our dealings with men. That city cannot be built nor purchased with money alone. Money is an excellent aid if rightly used; but the fundamental principle underlying the city of Zion is a pure heart, a clean life, and a noble aspiration.

The city of Zion might have been built long ago

if the people had only learned the one lesson of love for that which is pure and true. It could be built now if men would eliminate selfishness, envy, and greed, and practice in the stead thereof, altruism, love and liberty of thought, and purity of life.

Zion then, means a life, not an argument; a reality, not a theory; a character, not a profession. Let the church therefore, arise and clothe herself with righteousness; let her put on the divine life; let her build Zion within, and lo, the outer city will become a living reality.

Thus by an unfoldment of character and an enlargement of life will we be able to build a permanent city, and become a blessing unto all with whom we come in contact.

May God assist and sustain us to this end.

My next will be, "The inhabitants of Zion."

(To be continued.)

* * * * *

REFLECTIONS--NUMBER 10

BY W. E. PEAK

THE GENERAL ASSEMBLY

There is no article or document written on the above subject that I have ever seen, nor have I ever heard a leading man of the church express his views on the composition of the general assembly. It is quite generally understood that provisions are made in the law for this tribunal, but if it has ever been organized we have no account of it.

It is invested when organized, with authority superior to any quorum in the church, or even the general conference. It is the highest tribunal in the church and its decisions are final.

The first reference we find in the revelations to it reads as follows:

And in case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the church, otherwise there can be no appeal from their decision.—Doctrine and Covenants 104: 11.

Either of these three presiding quorums has authority to make decisions that cannot be overruled by any tribunal or council in the church except the one here referred to.

We are not informed in this verse whether all the quorums in the church are to meet to form this assembly or not. We can only decide from inference. The only intimation that there is a limited number of quorums intended is found in the words "of the several quorums that constitute the spiritual authorities of the church."

If there had been no limit to the quorums, and it had been intended to include all, there would have been no singling out of these quorums "which con-

stitute the spiritual authorities of the church." If all quorums in the church were included as "the spiritual authorities," this part of the sentence would be redundant.

Again, in this revelation there are statements that indicate the divisions of labor in the priesthood, as "administering spiritual things," and "outward ordinances," as the following shows,

The Melchisedec priesthood holds the right of presidency, and has power and authority over all the offices in the church, in all ages of the world, to administer in spiritual things.—Doctrine and Covenants 104: 3.

This places the responsibility of administering in spiritual things on those who hold the Melchisedec priesthood.

The second priesthood is called the priesthood of Aaron . . . and has the power in administering outward ordinances.—Doctrine and Covenants 104: 8.

But the literal descendant of Aaron has a legal right to the presidency of this priesthood, to the keys of this ministry, to act in the office of bishop independently, without counselors.—Doctrine and Covenants 104: 34.

The office of a bishop is in administering all temporal things, . . . to do the business of the church.—Doctrine and Covenants 104: 32.

These statements "administering spiritual things," "outward ordinances," and "administering temporal things," in a sense divide these quorums.

The next reference to the "general assembly" is in these words:

Inasmuch as there has been much discussion in the past concerning the Sabbath of the Lord, the church is admonished that until further revelation is received, or the quorums of the church are assembled to decide concerning the law in the church articles and covenants, the Saints are to observe the first day of the week, etc.—Doctrine and Covenants 119: 7.

It will be observed that there are certain questions concerning the law that are to be decided by the quorums of the church, instead of the General Conferences. Again the question is left unanswered whether all of the quorums or a few are referred to. The reading of the sentence would indicate that all are included, and if admitted, would force the conclusion that the general assembly is thus composed.

But each revelation must "be understood by the revelation which went before and in accordance with which it was written; and which follows after it in the book" (Doctrine and Covenants 122: 8).

The next and last reference to the subject is:

In case there should be a flagrant disregard of the rights of the people, the quorums of the church in joint council should be appealed to and their action and determination should govern.

The same thought is again expressed, and in nearly the same words. But the question is not answered as to the number of quorums referred to. The indications are just as in the other revelations, that all the quorums are included.

When this statement was made, it left Joseph in doubt, just as the rest of us were in doubt from similar statements in previous revelations, so he asked, "What quorums of the church were meant?" and the answer came, "The three quorums the decisions of which are provided for in the law—the Presidency, the Twelve, and the Seventy" (Doctrine and Covenants 126: 10).

This explains the meaning of the terms, "the quorums of the church," "the quorums of the church in joint council," and "the several quorums which constitute the spiritual authorities of the church."

This joint council, or general assembly, composed of the Presidency, the Twelve, and the Seventy, is the one that is to decide on all important questions, sit in judgment on the policies of the bishop, the decisions of the three presiding quorums, and the acts of the General Conferences.

It is generally understood that these three presiding quorums when in joint council will vote as quorums, and two will overrule the third. Much can be said in favor of this position; but all other councils vote as members, and it may be thus in the general assembly.

It is quite evident that the joint council referred to in the last revelation, refers to the "general assembly of the several quorums which constitute the spiritual authorities of the church," from the words, "I inquired what quorums of the church were meant, and I was answered, the three quorums the *decisions* of which are provided for in the law."

This refers to section 104: 11, where we find the first statements on the subject of quorums making decisions, and explains which ones are authorized to do so.

RELATION OF THE THREE QUORUMS

Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church.—Doctrine and Covenants 104: 11.

This quorum of three presiding high priests is known as the First Presidency of the church. The statement "the First Presidency of my church" (Doctrine and Covenants 115: 1), conveys the idea that there is more than one presidency. Just how many there are is neither stated in plain terms, nor in so many words, but in section 122: 9 we find this statement, "in the second presidency the Twelve."

The Twelve as a quorum, is not a second presidency to or in any local organization, but to the whole church.

We find that this second presidency forms a quorum "equal in authority and power to the three presidents (the First Presidency) previously mentioned," (Doctrine and Covenants 104: 11). They "are a traveling, presiding high council," (Doctrine and

Covenants 104: 12), presiding as the second presidency of the church.

The seventy are also called to preach the gospel . . . and they form a quorum equal in authority to that of the twelve especial witnesses, or apostles, just named.—Doctrine and Covenants 104: 11.

They are equal to the Twelve and with the Twelve form one of "the traveling presiding councils of the church" (Doctrine and Covenants 120: 4). They are a traveling, "presiding council" (Doctrine and Covenants 123: 13) as well as the Twelve, and equal to them. The Seventy as a quorum is not a presiding council, over any local organization, but is the third presidency of the whole church, in a similar sense as the Twelve is the second presidency.

These three presiding quorums form the complete presidency of the church, and constitute the "general assembly of the church."

They form the highest tribunal in the church. If one of these quorums forms a decision, it can only be appealed from to the joint council, composed of the three, or the complete presidency of the church. This council will make the final decision.

The work of these three quorums is very closely associated. The First Presidency is to "set in order" all the affairs of this church (Doctrine and Covenants 87: 5). The Twelve is "to build up the church and regulate all the affairs of the same in all nations," under the direction of the Presidency (Doctrine and Covenants 104: 12). The Seventy is to work "in building up the church and regulating all the affairs of the same in all nations," "under the directions of the Twelve" (Doctrine and Covenants 104: 13).

These quorums should work together in harmony, each in its respective position. Neither should dictate to the other; the principle of common consent should rule. If one of the seventy should disagree with the twelve in charge, or with the twelve as to his appointment, he should appeal to the First Presidency. Their decision should rule till reversed by the other two quorums, or by a majority vote, if it should be considered of sufficient importance to call the general assembly. However, the decision of the Presidency should rule till reversed by that assembly.

So with any case between the twelve, where the twelve is laboring "under the direction of the Presidency," the Presidency would hold the ruling authority till it was reversed by the general assembly, composed of these three quorums.

I believe the twelve and seventy should be consulted as to their missions before either is appointed. Each quorum is equal, and by thus consulting together a better understanding would be obtained and a more amicable feeling would prevail. Not that the appointing powers would be bound or controlled by the opinion of the one to be appointed, but his rea-

sons for his position should be listened to and considered. If not considered sufficient by the appointing authority to justify them in granting his request or desire, they should proceed and appoint according to their own judgment.

Then if the one appointed is not satisfied, he should have the right of appeal, the seventy to the First Presidency, the twelve to his quorum, and if his quorum decided with him, the First Presidency could either agree, or the twelve could appeal to the general assembly. The seven presidents could represent the seventy when the seventy were not in session, subject to their action.

MISSIONARY WORK

"In the missionary work, first the twelve; second the seventy" (Doctrine and Covenants 122: 9). This statement is clear and ranks these two quorums in the missionary department, so we can understand where they occupy.

They are also called the missionary quorums (Doctrine and Covenants 122: 7), and "the traveling presiding councils." The fact is also clearly presented that wherever or whenever missionary work is to be done, it is to be performed by and under the jurisdiction of these two quorums. They are called and ordained for this special work, as well as to regulate all the affairs of the church where they labor.

It may be well to emphasize the fact that:

The burden of the care of the church is laid on him who is called to preside over the high priesthood of the church, and on those who are called to be his counselors.—Doctrine and Covenants 122: 2.

If these who constitute the First Presidency could do all the work that was necessary to be done, both local and missionary, there would be no need of other officers.

Joseph Smith, April 6, 1830, presided over the only organization there was in the church. He was the only presiding officer in the church. There was no need of any other at that time. But as the church increased in membership, the work became too great for him, and other officers were put in their respective places as the work demanded, till we had a complete arrangement for local and missionary forces.

So it is to-day. If the Presidency can attend to the local and missionary departments in any locality or the entire church without assistants, then these men who are ordained for that purpose are not needed. The Twelve and Seventy, these presiding councils, equal to the Presidency, are the ones to assist the Presidency, in building up the church and regulating all its affairs.

Wherever any part of the church needs regulating or missionary work, if the Presidency cannot come (Doctrine and Covenants 105: 7) and attend to it personally, they are to send the Twelve.

And when the Twelve cannot go to do this missionary work or regulating church personally, they are to send the Seventy. And the Seventy when thus sent "are in the powers of their ministration apostles" (Doctrine and Covenants 120: 3).

In our stakes there are thousands of people who have never heard the gospel. It is the design of God that in Zion and in her stakes, the honest in heart should be converted as soon as possible. These places should have as many of the inhabitants in the church as can be converted. These stakes call for missionary work and for assistance in the branches with greater force than any other place on earth.

We hope the time will come some day when there will be a few men in the Quorum of Twelve who are just as competent as those in the First Presidency; and we also hope that the time will come when there will be a few men in the (let us take off our shoes, for we are treading on holy ground) Quorum of Seventy, that are just as competent as any in the Twelve or Presidency. Remember, we do not claim that there are such men now, that would be too large a bouquet to handle, but we hope for them. Is this a vain hope?

Then, if such a condition is ever realized, which is possible, and if the Presidency cannot personally attend to all the work, local and missionary, in Zion and her stakes, they could safely trust a part of this work to the Twelve; and as the apostle could not devote his whole time to the stake, as he would have a large field besides to attend to, he should send one of these competent seventy, and have him in charge of the stake, to devote his whole time there.

This arrangement is complete and meets the demands. "The law of the Lord is perfect." The only question is, Can we find a seventy who is equally as competent as the stake president? Let the wise decide.

The missionary work, belongs to those two quorums and they are the proper ones to attend to it, wherever it is to be done, just as "the high priests and elders holding the same priesthood are the standing ministers of the church, having the watchcare of the membership and ministering and sustaining them, under the direction and instruction of the Presidency and the Twelve." (Doctrine and Covenants 120: 3.)

When a seventy is living in a branch in a city, holds meetings two blocks from his home, and has twelve nonmembers attending, he is pushing the preaching of the word into the new fields now widening before him (Doctrine and Covenants 122: 7) just as much as if he were five hundred miles away, preaching to the same number. Or if he is preaching in the church building in his home branch, and has a dozen nonmembers attending that would not attend if the local men were preaching, he is push-

ing the preaching into new fields. It is the reaching of nonmembers, that is designed, not simply keeping away from branches and being a long distance from home. And if those who live near the church building can be reached, so much the better, for they can be cared for by the branch officers.

The church buildings are erected for missionary purposes, as well as for caring for the members, and the missionaries have a right to use them for missionary purposes as well as the local officers for their work. These buildings are for the use of both the local and missionary departments.

And should there be a conflict over the building, between these two departments in any branch, then there will be a demand for the regulating officers to do their work.

It is a mistaken policy to keep men hundreds of miles from home preaching in new openings, when their efforts cannot be followed up. It is much like a boy going through a forest hacking on various trees, but not cutting any down, nor accomplishing anything undertaken.

CHANGING SEVENTIES

There are times when it is wise to change a missionary from one mission to another. This is usually recognized by the missionary as soon as by anyone else. Sometimes this is caused by his incompetency or by his unwise acts. If it is incompetency, care should be taken to locate him in a proper or suitable field. If it is the result of unwise acts, it is a question to be decided after careful examination, whether he should be moved or released from the missionary force. The proper officers should examine the case, and if he has made mistakes he should be required to correct these mistakes just the same as a member.

The busybodies among the members should be visited by the proper officers, when they are tattling about the missionary's mistakes or supposed mistakes, just the same as if they were talking about any other member. The furor that is sometimes raised by a few extremists over the mistake of a missionary will die out as a rule in a short time if left alone. Or it can be easily adjusted if handled by the proper officers. This course as a rule, will be far more satisfactory and profitable to the church, than changing the missionary to satisfy the popular clamor, caused frequently by a few storm centers.

If the missionary is unwise and is the cause of trouble and will not learn or reform, he should be released from missionary work. But if the Twelve concludes to remove the seventy for any cause, he should be consulted and have the right of appeal to the presidency if he so desires.

If the seventy is located permanently, as he should be, there will be but few changes to be made each

spring, and more care can be taken in making them. There will be no need of a month's work, as there is when every man is changed.

The seventy who is located in a mission is not confined to one locality, and if those who live in a certain locality desire a rest from his presence, there are plenty of other places for him to go, till the desired rest is obtained. If the appointing powers desire to discipline a seventy, a better policy can be found than sending him away from home.

I have never been in a district or stake but what I could find hundreds of places where missionary work could and should be done. And if the missionary were left, with his family, in one district or mission, he could soon find more new openings than he could attend to.

This is the only way to solve the problem of keeping the missionaries from the branches, and have them push the preaching of the word into new fields now, widening before them.

This never can be done when a missionary is only in a field long enough to get slightly acquainted with the demands and opportunities of that field.

I don't like this way of spending half of my time getting acquainted, and then forming ties of friendship to be torn asunder by the appointments of the next conference. I think too much of the noble Saints I labor with.

(Concluded.)

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THE FINISH OF IT

The house that Jack built was never completed. The foundation was made, the walls erected, and the roof spread over it; but the windows were never put in, nor the floors laid, nor the doors hung. It was never finished.

In every work of importance there is a beginning stage, and a finishing. The beginning will witness the gathering of materials and the casting of form, perhaps, but the creation can be of no use, and will be kept hidden away till it is finished.

So, in the *beginning* the earth was "without form." As a batch of dough the housewife turns and kneads on the board, it had no symmetry. It was "void," hidden in darkness, and covered with water as of a great deep. The Spirit of God moved upon the water, brooding, perhaps kneading (Genesis 1:4, 5, I. T). This was the beginning, the incubative stage of the work.

PROBABILITIES

God does not account to us the length of time that the earth was reserved thus in darkness, as we shall see; and scientists who wish to venture a guess at the length of that time may go their limit without conflicting with the Holy Scriptures. They may place

their guess at seven hundred million years, if they wish, and may argue that God put in all this tedious time "storing coal, oil, gas, gold, etc.," for the comfort of man who would dwell here and need these things for perhaps seven thousand years. If that guess should prove to be correct, it would show the labor and gain to be in the proportion of one million to one.

To those who till the soil this proportion will seem extraordinary. For they plant one grain of wheat and reap thirty; one grain of barley and reap sixty; one grain of oats, and reap an hundred; one grain of corn and reap a thousand.

It seems that nature, which yields such returns for man's labor, should respond to God's some better than the figures of science presume. But if scientists persist to argue that it "probably" took so long a time to create the earth, Saints may only reply that it *probably* didn't. For it has never been revealed how long the earth was reserved in darkness while God's Spirit brooded over the waters covering it.

LET THERE BE LIGHT

Nevertheless, they that are set to be the "light of the world" (if there is a people willing to qualify for that distinction to-day), may say that howsoever long or short the period of brooding and darkness, it ended when God said, "Let there be light," for there was light,—good light. Uncertainty ended the same instant.

Darkness still remained over a portion of the earth's surface, however, but God divided the light from the darkness, and called the light day. The darkness he called night.

"And this I did by the word of my power; and it was done as I spoke" (Genesis 1: 8, I. T). Working faster now.

This light which God separated from the darkness and called day is the first day this earth ever saw. And as though he took some pleasure in bringing the matter to our attention, God, in his word, often refers to himself as "the Lord of Sabbath, which is, by interpretation, the creator of the first day" (Doctrine and Covenants 92: 1; see also Romans 9: 28; James 5: 4).

THE DAYS OF GENESIS

The description of this first day as given in Genesis 1 is so plain and particular that "nothing can be added to it," yet people draw different meanings from it.

The idea has found place with many that this first day was of the million year period sort,

Half dark and half light,
Half black and half white,
Half day and half night!
Spotted!

The source of this idea is found in the fact that, "*Scientific men* believe it took a *long time* to build the world. They believe it has passed through millions of years of time. They read indications of this in the rocks." Genesis 1 says the Lord made it in six days.

But Psalm 90: 4 and Doctrine and Covenants 85: 11 tell us that the Lord's days and years are different from ours; the days of creation some say were doubtless long periods of time. We are told to read in 2 Peter 3: 8, what the Bible says about time as God measures it. "A thousand years as one day."

Sure? It really seems so according to the King James Translation, but the Inspired Translation says, not as to the creation of the world: "But *concerning the coming of the Lord . . .* one day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter 3: 8).

Other scriptures brought forward to support the scientific view have similar qualifying words.

These quotations say, in effect, that the first day spoken of in Genesis 1, does not mean just what it seems to; that *scientific men* have found fossiliferous remains of the life of those first six days embedded and preserved in the sedimentary sandstones, indicating that it must have meant millions of years instead of ordinary days, as we might have supposed if *science* had not spoken.

But the Scripture that treats of creation says that these first six days were occupied in creating *spirits*:

Every plant of the field before it was in the earth, and every herb of the field before it grew.—Genesis 2: 4, I. T.

For I the Lord God, created *all* things of which I have spoken (animals and vegetables), *spiritually*, before they were *naturally* upon the face of the earth; . . . and I, the Lord God, had created all the children of men, and not yet a man to till the ground, for *in heaven* created I them, and there was not yet flesh *upon the earth*, neither in the water, neither in the air.—Genesis 2: 5, 6, I. T.

PHYSICAL FORMATION

After the spiritual creation of the six days and the rest on the seventh, God formed man from the dust of the ground (Genesis 2: 8, I. T). Still later he planted a garden and caused vegetation to grow (Genesis 2: 8-11, I. T). Still later he formed physically, every beast of the field, etc., out of the ground (Genesis 2: 25, I. T).

All this physical formation, as distinguished from the spiritual creation, was after the rest on the seventh day, before which time there was no life at all in the earth, neither animal, nor vegetable; neither spiritual nor physical. There was no physical life anywhere before the seventh day. And if the sedimentary sandstones have any fossil remains of the life of the six "age long" days, they must be the remains of dead (?) spirits.

We had not understood that "scientific men knew

much about spirits. Nor had we learned that spirits were of such fierce consistency as to embed their forms and preserve their outlines in rock formation. Believe it never! "For the words of the Lord are pure words,"—plain, and easy to understand.

THE FINISH OF IT

That first day which God created and which always pleased him so much, was not of the spotted, thousand year sort, but of the variety that is *light* called *day*, divided from *darkness* called *night*, with evening and morning at either end of it.

What could have better delighted the Lord of Sabbath than the creation of just a short, brief day, that begins in the glory and freshness of morning, gleams bright through its course, and ends in the evening's rich, modified splendor! Why should we suppose it took an age for the Almighty to create this first day?

"It was done as I spake" (Genesis 1: 7, 8, I. T.).

Again, God said, "Let there be a firmament," and he made it, dividing the waters beneath from the waters above, and "It was so, even as I spake" (Genesis 1: 9-10, I. T.).

Then between the evening and morning of the third day, God created the vegetable life, fruit trees, grass, herbs, etc., and "it was so, even as I spake" (Genesis 1: 15, I. T.).

Between evening and morning of the fourth day, God created sun, moon and stars. Between evening and morning of the fifth day, fishes and fowls. (Genesis 1: 18-25, I. T.).

Then between the evening and morning of the sixth day, God created the beasts of the earth, the creeping things, and man. "And it was so, even as I spake" (Genesis 1: 33, I. T.).

Thus (in six days, and even as I spake) the heavens and the earth were finished, and all the host of them (Genesis 2: 1, I. T.). They were not *begun* and finished, essentially, but finished.

The earth which had been "without form and void," was done up in the shape of a ball. The waters, which had slopped and spilled over all the land, were drawn off into one place, and their bounds set, saying, Thus far shalt thou come and no farther. The sky was spread above all as a "molten looking glass," blue tinted, set as with costly stones.

As God looked upon it all, in vision, as yet, behold the earth carpeted with greenness, spangled with flowers; the air, filled with the songs of birds, with variant melodies, and as its mild currents moved among the shrubs and trees they bowed their heads, in mute assent that all was "very good."

Such was the finish of it.

WORDS OF PLAINNESS

The idea that it takes "age-long" periods for God to do anything was never obtained from reading the

scriptures. It came into existence by the invention of what are called "scientific men," who have always wished to deny the possibility of a miracle. They wish us to believe that God neither had nor has any other force at his command than the forces with which they are acquainted, or with which they may become acquainted by their searching. But it is written that "man doth not comprehend all things which the Lord can comprehend" (Mosiah 2: 15).

When we think to interpret the plain words of scripture so as to have it conform to "scientific opinion," we should remember that at one time another people, the Jews, "despised the words of plainness . . . and sought for things they could not understand. Wherefore, because of their blindness, which blindness came by *looking beyond* the mark, they must needs fall."

Again, "Behold, the scriptures are before you; if ye will wrest them it shall be to your own destruction" (Alma 10: 17).

BEYOND SCIENTIFIC LIMITATIONS

Perhaps science is good, so far as it goes—so far as it may go. But there is a well-defined limit beyond which its light can never reach.

Beyond that limit are oceans of truth, we like to believe, a knowledge of which God reserves to himself, and to those to whom he will reveal some of it. Scientists will never be able to discover it, nor to figure it out, for we cannot by "searching," find out God (Job 11: 7; 37: 23).

And no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and they to whom the Son will reveal himself; they shall see the Father also.—Matthew 11: 28, I. T.

E. G. HAMMOND.

Of General Interest

SUN TEMPLE UNEARTHED

The excavation and partial restoration of the "Sun Temple," in Mesa Verde National Park, has been described as the greatest step forward in the history of American archæology. It has been estimated that the structure unearthed at the point of the Mesa, directly opposite what is known as Cliff Palace, across Cliff Canyon, was originally built as far back as 1300 A. D. The exact age and the exact usage to which the building was put must remain forever mysteries.

Doctor J. Walter Fewkes, of the Smithsonian Institution, conducted the excavations in Mesa Verde Park (New Mexico) at the request of the department of the interior. He regards his discoveries as of the most extraordinary interest to archæologists. The Sun Temple he unearthed is an altogether new and

mysterious type of ruin, he declares, in a report submitted to the department.

Close inspection of the Cliff Palace convinced Doctor Fewkes that an ancient building was buried near by, for the stones strewn on the surface of the palace showed signs of having been worked artificially. Cedar and pinon trees of great age grew on the mound to which Doctor Fewkes' attention was directed. He determined to excavate.

During the prosecution of the work last summer nothing reached print, although a ruin of large size and unknown character was rapidly emerging, and hundreds of national park tourists visited the spot and listened to Doctor Fewkes' camp-fire talks at night. During the autumn a few hints of the importance of the discovery became public; but the official report, here epitomized, contains the first definite information on the subject.

All his hopes, Doctor Fewkes reports, were realized. "The results of three months' work," he says, "were more striking than had been expected."

There was brought to light a type of ruin hitherto unknown in the park, and, as was well expressed by a visitor, the building excavated shows the best masonry and is the most mysterious ruin yet discovered in a region rich in so many prehistoric remains. Although at first there was some doubt as to the use of this building, it was early recognized that it was not constructed for habitation, and it is now believed that it was intended for the performance of rites and ceremonies; the first of its type devoted to religious purposes yet recognized in the southwest.

The ruin was purposely constructed in a commanding situation in the neighborhood of large inhabited cliff houses. It sits somewhat back from the edge of the canyon, but near enough to present a marked object from all sides, especially the neighboring mesas. It must have presented an imposing appearing rising on top of a point high above inaccessible, perpendicular cliffs. No better place could have been chosen for a religious building in which the inhabitants of many cliff dwellings could gather and together perform their great ceremonial dramas.

The ruin has the form of the letter D. The building is in two sections, the larger of which, taken separately, is also D-shaped. This is considered the original building. The addition enlarging it is regarded as an annex. The south wall, which is straight and includes both the original building and the annex, is 121.7 feet long. The ruin is sixty-four feet wide.

There are about 1,000 feet of walls in the whole building. These walls average four feet in thickness, and are double, inclosing a central core of rubble and adobe. They are uniformly well made.

The rooms in this building vary in form and type, one kind being circular, the other rectangular. The former are identified as kivas, or sacred rooms; the purpose of the latter is unknown. There are two circular rooms or kivas of about equal size in the original building, and a third occupies the center of the annex.

There are twenty-three other rooms, fourteen of which are in the original building, the walls of which are parallel; sev-

eral curved, others straight. Three of the former had entrances from the roofs, four had lateral doors into the plaza, and the remainder are arranged in two series, the members of which communicate with each other. None of the rooms of the annex have lateral doorways.

Not a single room, either of circular or rectangular form, shows any signs of plastering, but all joints between stones, from the bottom to the top, are carefully pointed with adobe and generally chinked with stones. The impression of human fingers and palms of small hands of the workmen, probably women, still show in the clay mortar.

The principle of the arch was unknown, but the corners were practically perpendicular, implying the use of a plumb bob. The curved walls are among the best in the ruin.

Outside the main building is a circular building with walls four feet thick, which closely resembles the base of a tower. This was probably intended, like the "tower" in Cliff Palace, for ceremonial rites.

One of the most interesting features is the embellishment of the walls by geometrical figures cut in their surfaces—a rare form of decoration. Several stones with incised figures were set in the walls. Generally, the designs are geometric, but there are others, including the figure of a ladder leaning against a wall, turkey tracks, and the conventional sign for flowing water.

The importance of these incised figures on stones set in walls lies in the fact that they seem to indicate an advance in architectural decoration not represented in other prehistoric buildings in the southwest. They may be regarded as first steps in mural sculpture, a form of decoration that reached such an advanced stage in old ruins in Mexico and Central America. Each figure may have had a special meaning or symbolic significance connected with the room in which it occurs, but they seem to me to have been introduced rather for ornament or decorative effect.

Naturally the two first questions asked about this structure concern its age and its uses. Both are mysteries.

It is impossible to tell when Sun Temple was begun or how long it took for its construction or when it was deserted. There are indications that its walls were never completed, and from the amount of fallen stones there can hardly be a doubt that when it was abandoned they had been carried up in some places at least six feet above their present level. The top of the wall had been worn down at any rate six feet in the interval between the time it was abandoned and the date of my excavation of the mound. No one can tell the length of this interval in years.

We have, however, knowledge of the lapse of time because the mound had accumulated enough soil on its surface to support growth of large trees. Near the summit of the highest wall in the annex there grew a juniper or red cedar of great antiquity, alive and vigorous when I began work. This tree undoubtedly sprouted after the desertion of the building and grew after a mound had developed from fallen walls. Its roots penetrated into the adjacent rooms and derived nourishment from the soil filling them.

Necessarily when these roots were cut off, thereby killing the tree, I was obliged to fell it, but the stump remains, cut off about a foot above the ground. A section of this tree at that point was found by Mr. Gordon Parker, supervisor of Montezuma National Forest, to have 360 annual rings; its

heart is decayed, but its size suggests other rings, and that a few more years can be added to its age.

It is not improbable that this tree began to grow on the top of the Sun Temple mound shortly after the year 1540, when Coronado first entered New Mexico, but how long an interval elapsed during which the walls fell to form the mound in which it grew and how much earlier the foundations of the ruined walls were laid no one can tell. A conservative guess of 250 years is allowable for the interval between construction and the time the cedar began to sprout, thus carrying the antiquity of Sun Temple back to about 1300, A. D.

—*World-Herald, Omaha, Nebraska.*

Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS, LAMONI, IOWA

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Home and Child Welfare Department

APRIL READING.—PREPARATION FOR ADOLESCENCE

A little boy came in from school, and with loving insight discerned his mother's weariness.

"You're tired, aren't you, mamma," he said. "What can I do to help you?"

"Oh, there's nothing you can do," his mother answered.

"Yes, mamma, let me help you. I want to work," the child insisted.

But the mother, still refusing, said, "No, you would hinder more than help. You'd better go on outdoors."

"Then may I go and play with the boys?" he asked, hopefully.

"No, you may stay right in your own yard." Then she added to a neighbor who had just come in, "I don't know what to do with that child. He is always teasing to go somewhere."

"Well, mamma, what can I do?" still plead the boy.

"You can go out there and sit on the nice green grass," his mother said decisively.

"But I want to *do something*," wailed the child, as he threw himself upon the grass to roll about disconsolately.

How little that mother realized concerning the forces thus going to waste.

In *A Study of Child Nature*, Mrs. Elizabeth Harrison says: "In every stage of man's development unselfish love plays a part. . . . Yet this instinct does not always serve the purpose for which it has been assuredly given. Loving, warm-hearted little children grow into cold, selfish men and women, and many a parent who has given his all to his children has to exclaim with Lear, 'How sharper than a serpent's tooth it is to have a thankless child.'"

"Selfishness is the most universal of all sins and the most hateful. . . . Think if you can of one crime or vice which has not its origin in selfishness. Why is this? To one who has

thoughtfully and carefully studied the subject, the cause of the widespread prevalence of selfishness is not hidden. It lies largely in the mother's nonapprehension of the right treatment of her child's earliest manifestations of love. . . .

"There is a physical love which expresses itself in the mere kiss and hug, and word of endearment. This is not the all-purifying, all-glorious love, so elevating to every life; it is but the door, or entrance, to that other higher form of love which manifests itself in service and self-sacrifice. . . . While her child is in the loving mood, let the mother ask of him some little service, very slight at first, but enough to make him put forth an effort to aid her. Thus can she transform the mere selfish love of the child into the beginning of that spiritual love which Christ commended when he said, 'If ye love me, keep my commandments.' . . . Faith must show itself in deeds. . . . A little child can no more be educated to a life of religion and faith without the exercise of personal activity than heroic acts can be accomplished with words only.

"Never should the mother . . . refuse the proffered help of her child. If she is doing something in which, from the nature of it, he cannot share, let her be careful to substitute some other loving service while declining the one proffered, remembering that love, turned away, nourishes selfishness; that proffered help, refused, begets idleness."

DANGER IN IDLENESS

In the *Uplift Book of Child Culture*, Judge Ben Lindsey writes: "Sometimes I think there is danger of forgetting that idleness is a serious evil. The boy or girl who is never held to a strict accountability for duties is missing one of the most necessary lessons in life and laying up trouble for the future. . . . Even if it is twice as much work to show the boy or girl how to do certain things and oversee them as it would be to do it oneself, the mother who cares for the development of her child's character will find it pays. It is the idle child and the child who thinks of nothing but his own amusement that gets into trouble. Copy book maxims are out of fashion, but the fact remains that Satan still continues to find work for idle hands to do. . . . Children like to help. They like to feel that they are of value and importance, and there is nothing that will do more to make them efficient and conscientious citizens than giving them habits of industry, and the realization that they have their place to fill in their little world, which is a part of the big world of the grown-ups."

WORK A SAFEGUARD

"The power of stated and regular work about home to restrain a child from mischief and wrongdoing is little appreciated in the average city household. To be sure in the homes of the poor, many children are overworked and exhausted by out of school duties, but their condition is scarcely more pitiable than that of the children of more well-to-do families who *have no home duties*. Mr. William George has found that work and responsibility for some difficult tasks is almost a panacea for the reformation of the wayward children of rich and poor alike. His experience with delinquent children from comfortable homes points conclusively to a fatal defect in the training these homes provide. Such children are often suffering from irresponsibility. They have been used all their lives to having things done for them and consequently they have never acquired the art of relying on themselves in anything but mischief. We may well say that the first step in moral training is learning how to depend on one's self and how to be ready to give kindly help to others when they need it. The various phases of promptness, obedience, mutual helpfulness, truthfulness and self-reliance can be much more vitally impressed through home duties than in any other way. There, if anywhere, the child may learn how necessary these virtues are to the welfare of everybody and how hard it is to

be happy without them."—Irving King, Ph. D., in *Parents and Their Problems*.

CULTIVATE CONFIDENCE

The small tasks of the young children are not only stepping-stones to industrial efficiency and to development in the fundamental virtues, but if performed in loving companionship with the mother or the father, they lead also to mutual sympathy and understanding and aid greatly in establishing the confidence upon which the later safety of the children so largely depends.

"The lack of confidence between parents and children is frequently seen in the attitude of mothers and daughters toward each other. The latter are selfish and demanding, sometimes saucy and headstrong. . . . Again the cure is prevention. The little girls should be expected to help the mothers in the house, to wait on them and to prepare little surprises for their comfort and pleasure. Many girls are selfish because they do not realize how much labor it costs some one else to give them the things they want. If a girl is 'fussy' about her clothes and wants new or freshly laundered ones too frequently, let her make some of them herself and do her own washing and ironing to see how hard mother has to work to satisfy her whims. . . .

"Many long-suffering mothers endure the humiliation of being ordered about by their exacting young daughters . . . and otherwise treated disrespectfully, because these same mothers have overlooked the sauciness or 'answering back' of the little children. The result is loss of respect, and no mother can hold even her daughters without their respect to add weight to her attempts at control and advice. Make friends of these dear girls who at heart are really longing for your companionship but are too shy to let you know it. Add to their respect for you affection, sympathy, and an earnest desire to be their friend and confidante and teach them unselfishness and self-denial from the very beginning. Then, when the testing time of adolescence arrives, you will both be ready for the deeper confidences which should come from one to the other as from woman to woman. . . .

"Sad it is to see in many instances the son estranged from the father because of lack of understanding and of sympathy for the boy's ambitions and abilities, too much severity, or in later years a mere difference of opinion or of temperament.

"To prevent this deplorable coldness, begin to make companions of the little fellows. They just love to have father interested in their games and studies. When they come to you with questions as to how this or that thing works, explain it to them. Take them with you to places of instruction like machine shops, factories, electric plants, and by thus satisfying their craving for knowledge you will bind yourself to their young hearts with unbreakable ties. Then when the restlessness and interrogations of adolescence come, they will the more readily listen to your advice because you have shown them all along that you 'knew things' and could help them out of difficulties. Confidence thus established in small things will bring respect and love and you will be able to talk to them of the great questions of sex hygiene because you have prepared the way by this daily companionship all through their young lives."—Emma Virginia Fish.

ABUSE OF CONFIDENCE

"It is most important that parents should possess the fullest confidence of their children. To do this they must never trifles with truth, never violate a promise, never betray a trust.

"There is nothing so valuable to a father as the absolute confidence of his son. How many fathers who are extremely solicitous for their son's welfare lose their real hold upon them by forfeiting their confidence, by scolding, nagging, whipping, by making promises which they do not keep, giving them things and then taking them away. . . .

"The father who wants to keep the confidence of his boy (and the same is true concerning the mother's ability to retain her daughter's confidence), must regard it as sacred and never make a promise which he does not keep.

"I know a father who is distressed to the point of distraction because his son is becoming dissipated and associates with young people of immoral character. He grieves terribly because he cannot do anything with his boy, has no influence over him; but the fact is that from infancy the father has fed him upon false hopes, has never kept his promises, has scolded and nagged the boy, called him brainless, good for nothing, and was always telling him that he would never amount to anything and ridiculing his dreams of his future. Of course the boy is not going to make a confidant of his father, who, if he had regarded his word as lightly and treated his business associates as unfairly as he has his own boy, would not have the confidence of anybody. As it is, in losing his son's confidence he has lost what he now longs for above everything else in the world—the power to restrain and guide him at this critical time.

"Boys are very sensitive and when they have been snubbed a few times by the father . . . they will seek sympathy, comradeship and advice elsewhere. Tens of thousands of fathers have ruined sons with splendid possibilities by constantly scolding them, condemning them, when the real trouble is that the father did not understand the boy, did not sympathize with him or win his confidence. . . .

"The wise parent gets into the boy's heart, makes a friend of him, tries to help him express himself, and does not try to make him be somebody else. If children were properly trained, the mother would be the daughter's first confidante; the same is true of the son and the father. But the child will never open himself up to the mother, father, sister or brother who has abused his confidence."—Orison Swett Marden, in *Child Culture*.

MAKE HOME ATTRACTIVE

"I beseech of you, fathers and mothers, if you would keep your boys and girls from the street, if you would prevent their making harmful friendships, if you would have the home a bulwark against temptations, make it so attractive that they will not want to wander away. . . . And with the routine of necessary work, encourage plenty of fun and laughter. Many a boy full of life and mischief is sent out of doors because the father or mother 'cannot stand his noise,' and will not take the pains to enter into his fun for a little while. When mother has a headache or father is overtired, an appeal to the love and sympathy of the youth will often cause him to use self-control and turn his boisterous mood into one of thoughtfulness and care. Or, a pleasant occupation or game suggested instead of a frolic will give opportunity for the play of spirits. A boy, or girl either, allowed freedom for fun at home will not be so eager for the street in search of activity and excitement."—Fish.

"There are few parents who cannot *do something* to build up and preserve the character forming influences expressed in the phrase 'our home.' . . . More evenings can be spent together in reading and in friendly social intercourse. . . . If the children have had peculiar difficulties to meet and their hearts are sore, they can be encouraged by kindly inquiries and intimate counsel. . . . Better progress in their studies would often result if they knew that father and mother had a more loving concern that they do their best. Nothing alienates a child more quickly from the home than the sense that no one cares very much what he does. On the other hand, if he can be made to feel that every phase of his conduct in school and on the street *does* make a difference, *does* reflect upon the cheer of the home circle, he has gained one of the most powerful of incentives for a right life."—King.

DOING THINGS TOGETHER

"The normal home is a character garden—not a girl factory nor a boy foundry, but a garden where character grows. It can grow only in an atmosphere of happy contentment.

"One family, not wealthy either, fitted up a gymnasium in the attic to keep the boys at home—and went without parlor furniture. What eminent good sense! Many wise parents have introduced dark rooms for photography, workrooms for carpentry, bug rooms for natural history, even mushroom farms in the cellar, and so on through the whole fad chapter, and it all worked splendidly. The boy likes his home, stays at home and brings his friends home."

[From such a home has come our young brother who is in charge of the wireless station at Graceland College. In his own home he was given opportunity to make things, to experiment, to follow new lines of interest.]

"Happy the home that can discover the boy's interests and keep him busy and contented at home. Particularly happy the home where the boys can share the home responsibilities and duties. . . . Doing things together in the household, with mutual concessions and burden bearing, is a mighty binder together of hearts. As Professor Starbuck says: 'It is the rule, not only outside the home but within it, that the strongest attachments spring up and happiness abounds when people are losing themselves in a common task. When people have honestly worked together nothing can separate them.' The more strongly this community of interest is felt, in common toil or even hardship and suffering, the stronger the home ties."—Fiske.

CONVERSATION IN THE HOME

"There is no educational opportunity in the home more important than the talk at table. But this educational influence must never wear a pedagogic air and impose a schoolroom order on a life which ought to be free, spontaneous and joyful. . . .

"Children are part of the family and have a right to share in the talk. If they are in the right atmosphere they will not be intrusive or impertinent. . . . Encourage them to talk, and meet them more than half way by the utmost hospitality to the subjects that interest and puzzle them. Give them serious attention; do not ridicule their confusion of statement nor belittle their troubles. . . .

Some people make the mistake of 'talking down' to their children; of turning the conversation at table into a kind of elaborate 'baby talk'; not realizing that they are robbing their children of the delight and education of hearing older people talk about the world in which they live. . . . Do not limit the talk at table to the topics of childhood, but make it intelligible to children; bring into the home the large events and interests of the world; broaden its life by relating it to the life of society; make books and music and art generally contribute to its richness; give the substance of books of travel or of narrative interest. In a word, take your children into the life of your mind as well as of your heart. . . . The confidence of children is the key which unlocks their lives to parents, and companionship furnishes the best atmosphere for confidence."—*Outlook* Editorial.

CALLIE B. STEBBINS.

Ah! when shall all men's good
Be each man's rule, and universal peace
Lie like a shaft of light across the land,
And like a lane of beams across the sea,
Through all the circle of the golden year?

—Tennyson.

The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,
LAMONI, IOWA

Points of Difference

There are children's homes and children's homes the country over, under the auspices of various organizations, both civic and religious, and even those whose ownership and directorate are private or corporate.

As is the case with the Latter Day Saints in the field of education and the care of the homeless aged, so is it in the care of the homeless child,—we have just begun our work; and the fact that the work is in its infancy does not make it any the easier to prosecute or maintain.

In the work of education, and in the care of the homeless aged, we have departed from the ways and manners of the world to a very large degree, and are blazing new paths which time will prove to be either an honor to our inspiration or a monument to our folly. What about the care of the homeless child? Are we to care for the children in our institution, placed there because of their necessity for protection and a chance to properly develop, in the same manner that the children in other institutions are cared for?

How many have noted the manner in which the institutions of the world are caring for the orphaned and the homeless child? Listen to this from the pen of Jean Webster, she who wrote "Daddy Longlegs," and for all that has her serious side of life.

"The trouble with orphan asylums—at least most asylums—I know several happy exceptions—is that they totally unfit children to live in a normal community. When a child from earliest infancy has done exactly what one hundred other children have done at the ringing of a bell, has never handled any money or taken any responsibility, you can imagine how fitted he is to cope with life when he is turned out to shift for himself at sixteen! . . . My quarrel is with the old-fashioned institutions—and there are many of them to-day—on the congregate system, where the children are fed and housed and educated in the cheapest manner possible. You have only to look at the listless, stupid, anemic crowd of youngsters to realize what kind of citizens they will make. Mr. Thomas Mott Osborne told me, not long ago, that one of his prisoners says that he started on his criminal career at the age of seven months, when he was placed in an orphan asylum."

It is with thankfulness that we note how far the people to whom the church has trusted the destinies of our homeless children have avoided the plans here condemned by the witty and talented authoress. For instance, in the matter of the care and education of the children, we are a long way from the cheap and careless methods to which our attention has been called. Still, because of insufficient funds, we are not so far ahead as we should be. If we desire to care for the children in such a manner as to lessen the outlay of money, and are at the same time able to give them chances to do the very things which will fit them to live in a normal community, we have reached higher ground, and the citizens which develop from our product will justify our methods. Our institution has not forgotten that the development of the child to live a useful life is the end to be accomplished.

Miss Webster goes on to say: "There is a terrible place over in New Jersey, . . . and there is another up in Connecticut that is most dismal. All the children have their heads shaved like criminals, and it is very difficult to tell the difference between the boys and the girls. In fact, as I was going through the hospital, I noticed one forlorn little youngster, with shaved head, sitting up in bed, in a dreadful flannel pajama nightgown affair. I went up and patted him on the shoulder

and said, 'Poor little fellow! What is the matter with you?' The little fellow gave me a disgusted look and said, 'I'm not a fellow, I'm a girl.'

Those who have visited our children's home cannot imagine such an occurrence as the above, yet within a day's journey of Lamoni there exists an institution which treats its inmates (not children, by the way), in just such a manner as this.

It has been our fortune to visit at places where children who have been cared for at our home are now occupying in private homes; and at one place the sister stated that the young woman, now past sixteen years of age, did not know how to cook the very simple articles of diet, such as potatoes, apple sauce, bread, etc., when she came there from the home, and for a time we were made to feel at least in this case we had failed to do our duty by the child.

Just a few days since, however, we were at the home calling on a sick girl, and before we left, were asked to try the cooking and baking done by the girls, as taught by Sister Briggs and her assistants. We were pleased to be treated to such good pies and cakes and tarts, and to hear of the good biscuits baked by these same girls; but, if possible, we were more pleased to think that the scene enacted in that home where the good sister asked the question, Why do you not teach the girls to cook and the boys to milk? would not likely occur again, for the boys are being taught to milk, and report has it they are doing good work, and the girls are learning sewing, embroidery, and cooking. The boys are also learning to cut wood, garden, embroider, chore, and be just like other normal boys, generally useful.

It must be admitted that to get this start is not the easy or the cheap way, but in the long run it is certainly the economical method, and time will vindicate those who have undertaken this burden. Let the good work go on, and when you hear some ask the question, Why is it we cannot support the children at a less cost per child than is done at the home in Lamoni? just remember that your money is well spent if the child is developed so that he or she may become a useful rather than a useless member of the community in which abode is finally taken.

RIJOLA.

Letter Department

Reunions

HOW THEY ORIGINATED: THEIR VALUE AND PURPOSE

The facts in this discussion have been the subject of observation and consideration for years. The immediate cause of now waiting are conditions reflected in Elder H. E. Moler's letter in reference to the lapse of reunion work in southern Ohio, and the attempted revival of same.

The depleted condition of the three branches mentioned might be due to other causes, but the helpfulness of lively reunions could no doubt have tided them over. Southern Ohio merged for years their reunion interest with others for a larger reunion, and failing to attend at the greater distance are now trying to duplicate former work. Similar experiences and results have been had elsewhere. Related to our work, as well as that of others, is the fact of practical working distances beyond which the response of attendance does not come.

Southern Ohio holds the historical distinction of having held the first reunion within the State, at Limerick, in 1895, and an excellent one it was. The writer was one of the main agitators, and while at tent work with Brother H. E. Moler assisted him in making six muslin tents, the material furnished by Brother A. B. Kirkendall at cost, and a machine for the work. These tents the purchasers got at cost of the material, the work being done to start reunions. Renting or

buying at a full price, then, was too formidable a venture. Had southern Ohio steadily maintained their reunions, who can measure what the results might have been? Let them do their first works over in faith, regain the lost vantage ground, and press on to ever enlarging success.

Reunions originated in this way: In the General Conference of 1883 at Kirtland, Ohio, the semiannual or fall conferences were discontinued. The main reason and all-sufficient one being that the ministry be called from their work but once a year, instead of twice; and secondly, the fall being altogether the best season for ministerial work, the conference held in the fall was eliminated. They could meet in April and do business though the weather be unfavorable for it, and is yet more unfavorable for field work.

These reasons why the General Conferences should be held in the spring and not in the fall will stand until the seasons change, as self-evident facts in the case.

The fall conferences held in western Iowa where the largest nucleus of membership was had built up largely the Reorganization in large gatherings. Something was due them. Brother Charles Derry moved that some gathering be held in lieu of the fall conferences, and the reunion held at Persia, Iowa, was the result, and first reunion. Then followed that of Garners Grove, in 1884, and that of Gallands Grove, in 1885, etc.

To serve more than one locality different reunions developed. A rivalry sprang up as to which was principal but in due time abated, and the several localities have maintained their work.

The good work spread not only in western Iowa, but from sunny California to Massachusetts, and from Florida to Canada, or reverse if you will. So the substitute for the old-time fall conference is blessing all the land! Isn't that a good substitute?

Placing the General Conference in the fall, should it ever be done, would not only call the ministry from their main work at the best time for it, but would very largely neutralize the reunion work in an extended section.

It will always be the privilege of all who can and care to do so to attend General Conferences, no doubt, but the work devolves upon the alignment made in instructions from the Lord in the plan of representation he gave, the reference made to it in 1901, and section 125:7, 8, rather indicating a diminishing ratio instead of an increasing one. Considering this in connection with settlements to be formed at various points, "More than a small area of country," as set forth in section 128:56, it at once appears the General Conference whenever held, or wherever, could not supply these localities as can the reunions.

General Conferences are largely legislative. The work, confined to certain limits, to many not of the active participants is irksome. The reunion provides opportunity for all, and much more widely diversified and suitable to their needs.

Since the Lord has advised "settlements," in "more than a small area of country," why make the General Conference do duty especially in the advertisement of one locality? The "settlements" should be looked forward to and as nearly supplied in the full sense as the case may admit of. The reunion is perhaps as potent as any one means of service available, and may be common to all "settlements."

The permanent locating of some reunions is in evidence to their value. Onset, Massachusetts, Hermosa Beach, California, Chetek, Wisconsin, etc. It may not be best or necessary for all localities to localize at one point all reunion work. In some parts the shifting process may be altogether best, and is evidently so at least till the best center may be found.

In some localities it has been thought because of different crops, seasons, etc., reunion work is impracticable. Eastern

Michigan Saints thought so, and the writer with others had a time in getting them to make the attempt. They began, have continued; and now would be much harder to convince adverse to reunion work. They have held that June only was the time there, but propose to risk a later date for the next.

Conferences are good, so are two-day meetings where held, neither afford sufficient time. People quite generally, once a year, take some time off for vacation, recreation, or what you like. Largely the reunion affords occasion and privilege for these. It means rest from secular application and added opportunity for spiritual attainment, and is altogether desirable as an indulgence. It is a fact, too, where you find reunion work best developed, there is found the development of all lines of our work.

To help and be helped is a good advance thought to reunion activity, and the main equipment. Of property equipment, a tent is a main feature, and not a great expense. One could often be used in home life, and will with care last for years. The Black Hills living tent, bought with the larger tent, cost eleven dollars.

Should I be in this field the coming year, I shall make a strenuous effort for a reunion at Spearfish, for all the surrounding contiguous sections, parts of South Dakota, Nebraska, and Wyoming, a section too far removed from all other reunion work to in any sense interfere with them, or to cooperate with them.

Let all Saints in the above-indicated territory earnestly consider this, and be ready to cooperate. Begin *now*, as says Brother Moler to southern Ohio. May many other localities catch the echo and fall in line.

Yours for reunions, and every other good work,

R. ETZENHOUSER.

SPEARFISH, SOUTH DAKOTA, February 7, 1916.

Prehistoric Temple Found

[The following letters will be of interest to HERALD readers. An account of the unearthing of this ruin will be found in the Of General Interest department of this issue.—EDITORS.]

The wonderful news gatherer and publishing agency, The Associated Press, reported the United States Government to have uncovered a prehistoric temple in Mesa Verde National Park, New Mexico, containing twenty-five rooms; the work done under the direction of Professor Fewkes, the clipping follows:

WASHINGTON, DISTRICT OF COLUMBIA, January 15.—The most striking prehistoric ruin yet unearthed by archaeologists in America has been found by Doctor J. Walter Fewkes of the Smithsonian Institution, who made his report to the interior department to-day. The mound, the largest of any thus far located, was in Mesa National Park in New Mexico, and apparently was built for religious rites and ceremonials. It has been named Sun Temple. There are twenty-five rooms, and the walls, which total more than 1,000 feet in length, average four feet thick. Cedar and pinion trees growing above the mound would indicate that the mound had been built about 1300 A. D."

In order to satisfy myself as to the correctness of the report I wrote Mr. Fewkes, and received the following letter which will certainly be of interest to all believers in the Book of Mormon.

Very truly yours,

DELOIT, IOWA, January 26, 1916.

CHARLES J. HUNT.

MR. CHARLES J. HUNT,

Deloit, Iowa.

Dear Sir: The newspaper accounts of my work last summer on the Mesa Verde National Park given out by the Associated Press are substantially correct, and are taken from my manuscript report to the secretary of the interior.

I am told this report will be published shortly—the report to the secretary of the Smithsonian may not appear in print for some time.

Very truly yours,

J. WALTER FEWKES.

ERSKINE, MINNESOTA, January 11, 1916.

Editors Herald: Full many a letter have I enjoyed reading in the columns of your paper, so now I venture to greet you. May the year 1916 bring greater success to each earnest worker for the Master, and more hearers become doers than in the past years, is my heartfelt wish.

I was one of the outsiders who have been privileged to comprehend the work of the latter days. When after much devoted work in a place all the fruit is one or two baptisms, the reward oftentimes seems very small; but to the one who is thus permitted to enter the fold it is not an insignificant matter, and we are glad the Lord sends his servants to seek his one lost sheep. Then let us who are thereby favored so live that the light planted within us shall shine in the darkness, and, when possible, help to increase the fruit of the labor so given for our sake.

One of the strongest human evidences to me of the sincerity and genuineness of the work was the life of Saints: the consecrated, devoted, persevering labors of the efficient, enlightened and powerful men in the work, from the young to the old, but especially of the aged soldiers standing by the banner till the last shot is fired, or as long as the arm will hold. Had they not the assurance of better things, would they not in their declining years retire to a well-earned rest? and enjoy the fruit of their labors?

With other churches men may be sincere, yet be far from right, thinking their doctrine must be right because their forefathers accepted it as right, traditioned by the doctrine of man; but with our claims, our doctrine, how could it be sincere and not be true? With the manifestations, the revelations and direction, how could we be far mistaken?

Outsiders tried, and in fact some try still to tell me I or anyone does not learn the principles and the object of the church until we have been members for a year, two years, three, or more. Since I was assured of the divinity of the work, and became a member, I have no fear of what I shall find or learn of the work, so long as we continue faithful in the light given us. And I surely have found nothing to be ashamed of. I rejoice to know what I have found, and never expect to regret stepping into the water of life. I have found more joy and greater comfort in the gospel than I had even hoped for.

In the year and a half that I have enjoyed in the church, I have been much strengthened in faith, and I love the work more dearly as time goes by. I long to understand more fully to be able to live in accord with the word. One of the least pleasing features of the work, as I see it, is that there are those who have received the light who still live indifferently, and carelessly toward it. This, however, is not a principle of the church, but a failure to comply with its most urgent teachings.

I hope that some day this, the work of the Lord, shall be established in this place, and go out as a witness to the people in this community.

May I have wisdom, willingness, and ability to do my duty before my Master in my home and community, here somewhat apart from the Saints. However, in gospel bonds I am near—yes, with them. I gathered strength and gladness from attending the North Dakota conference at Fargo at New Year's time, which I hope will continue with me.

We need the good work to caution, correct, enlighten, and encourage us in our daily duties, and not having the opportunity of meeting very often, we treasure up the word more

carefully, perhaps. I am glad for the rich provisions for the scattered Saints in the good literature and home work of the church.

I appreciate the prayer of anyone who will ask in my behalf that I may do right, and grieve not my Master who has done so much for his child.

Route 1.

A sister in the one fold,

EFFIE DAHL.

News from Missions

Scandinavia

I just arrived home from a trip to different places where I have labored in planting the seed of gospel truth. By invitation of our genial Brother Peter Muceus, it was my privilege to visit a little place in Norway by the name of Bon, where the gospel has found some ready and willing to accept. Through the instrumentality of Brethren Muceus, Peter Anderson, and others, a branch has been raised up there, and lately, by the efforts of Brother Muceus, assisted by the local brethren, a neat little chapel has been built, which surely is a credit to the cause. By the way, this is the first meetinghouse our people have built in Scandinavia.

I have labored all alone so long that I thought it would be very nice to be associated with Brother Muceus for a time, but to my surprise upon my arrival he had made arrangements to leave, which he did, and I was left to battle on alone as best I could, being assisted by local brethren. I began at once to hold forth in the new chapel, with fair congregations and the best of interest. I continued about four weeks, and before I left two precious souls, husband and wife, accepted the message we bear, and I had the privilege of burying them in baptism. I left these newly-born Saints strong in the faith, with others near the kingdom, and the Saints rejoicing in the blessed truth.

With these additions, and the organization of a Sunday school and partly of a branch while Brother Muceus was there, we hope they will make progress in the great work in which we are engaged.

On my way back home I again met Brother Muceus near Christiana, the capital city of Norway. A meeting of the Saints was arranged for that evening, and because of my being a stranger it fell to my lot to do the preaching. Also on my way home I stopped at Goltenborg, where I had the privilege of preaching in a temperance hall Thursday evening. I could not secure the hall any more that week, so I met with the Saints on Sunday in prayer meeting, when we partook of the Lord's supper. I then went on my way home.

There is plenty of work for a lone missionary in the whole country of Sweden. I hope some one will be sent there by the next conference. I believe that in this country good honest people will accept the truth if it is properly presented. My intention is to make some effort in Helsingborg. There are a few here who are interested. I will then go to Goltenborg for a few weeks, to Stockholm, the capital city of Sweden, and other places, as I shall be able. I endeavor to do the best I can to build up this grand and glorious work.

The condition of the work in this country is just as good now, if not better, than before the war broke out. Yet the effect of the war is felt in almost everything, in all business transactions especially. The wage earner is made to feel the burden more than anyone else, because everything is raised in value; in some places the price has been doubled. Yet everybody is struggling along, hoping for better times, though it is doubtful if such will come soon.

I send all laborers for Zion's great cause my best wishes.

C. A. SWENSON.

Ohio.

I am still interested in the angel message. I labored during the year in the Kirtland, Youngstown-Sharon, and North-western Ohio districts. While I have only been permitted to baptize eleven during the year, I have been privileged to present the gospel to many that never heard it before. I have made many friends for myself and the cause we all love.

The latter part of December I was permitted by the minister in charge, Brother G. T. Griffiths, to go home for the holidays and labor in my home town and vicinity until after the district conference at New Philadelphia. While at home I renewed an opening I made seven years ago, two miles west of Cuyahoga Falls. At that time the prejudice was so strong that I could only hold a few meetings, and only a few came out. This time we held forth nearly five weeks with good crowds all the time, and good interest. I sold one Book of Mormon and three others requested that they be furnished with one. These requests I placed in the hands of Brother Bush, of Akron, who looks after the publications for the Akron Branch, and will see that these people are supplied. We closed our meetings there on Thursday night, to attend the district conference at New Philadelphia, leaving some near the kingdom and others much interested. I hope to be able to return and continue the work there before long.

The district conference was considered a success. Everything passed off pleasantly and in order, with Brethren G. T. Griffiths and A. R. Manchester in charge.

Brother John Carlisle, who in company with the writer, entered the missionary field last spring, has been the recipient of a great blessing. He had been laboring in the Pittsburgh District. He was taken ill and by permission of the missionary in charge, went home on February 6, taking to his bed that same evening, where he remained until the 11th, when he went to the New Philadelphia conference. The physician at this time gave him an X Ray examination, pronouncing his trouble tuberculosis in a bad form, and advising him to go home and not to engage in reading, or studying, or other work for at least six weeks. The brother had already lost twenty-five pounds. He came to the conference and was administered to. Brother Griffiths advised him to go home and rest for a few weeks, and not to think of going out to preach until he was again strong and well. He went home and stayed just one week, and then joined me at this place on the 20th, and has been preaching with me night about. He is gaining daily and his cough is almost gone.

All the people here were glad to see Brother John at his work again. He has been around here for the last year, and has made many friends, both in and out of the church. He had just made a new opening at the Rogers Schoolhouse, two-miles from Charley Roi's where he had created quite an interest and left with many requests to return.

With the consent of the minister in charge I was permitted to come and help carry on the work. We have been holding forth each evening with good crowds and much interest. Because of our success Satan has become enraged. Sunday we received notice that we could not have the schoolhouse longer than next Friday night. The good people of the community are up in arms, and are circulating a petition to submit to the authorities, asking that we be permitted to use the schoolhouse as long as we wish to occupy. We have made many friends here for ourselves and the angel message. One lady gave us her name for baptism last night, and several others are talking of obeying the truth. Brother John and I are going to stand by our guns. We are meeting the enemy on their own grounds, and they will have to fire a bigger shot than they have done yet before we give up the

fight. It is no wonder Satan rages, when he sees so many good, honest people joining the army of the Lord.

All praise be to our heavenly Father for the blessing bestowed upon our dear brother and associate, and for the success we have had in our efforts at this place. May our kind and loving Father be with the coming General Conference and those who are in charge of the general affairs of the church, that they may be directed by the Holy Spirit, that all that is done at the coming General Conference may be of that character that during the next conference year the church may stand on higher ground.

Let us live in harmony with the celestial law, that Zion may soon be redeemed and the people of God enjoy the blessings that he has promised his people, is our prayer.

Your brother and coworker,

JAMES MCCONNAUGHY.

LOCK 4, PENNSYLVANIA, February 26, 1916.

News from Branches

Wichita, Kansas

J. Arthur Davis and T. C. Kelley have been in Wichita the past week holding meetings. Good interest was shown. Thursday Brother Davis left for Conway Springs, where there are a few Saints, but no branch. Sunday he will be with the branch at Winfield, where they have a membership of twenty, under the leadership of Brother Vickery.

It is gratifying to note the interest taken throughout the district in the reunion to be held at Wichita next August. Saints are discussing this event and planning for it. Saints from other districts are arranging to be here. One dear sister from far off Wisconsin has written that she is planning to be in attendance.

Saints visiting Wichita should not fail to come to our church. Come and make yourself known. We shall enjoy having you with us, and are sure you will be pleased with our reception.

1554 South Emporia.

MRS. IDA H. STEWART.

Indianapolis, Indiana

I enjoy reading the many letters in the HERALD from Saints, even though I have not seen them. These cheerful letters give encouragement to the longing soul seeking enlightenment.

Indianapolis is one of the largest inland cities in the country, but there are only a few of God's chosen people living here. We organized a branch December 11, 1911, with eleven members. Elder Charles H. Fish was elected president, and with his untiring efforts, assisted by Elders R. C. Russell, J. W. Metcalf, H. E. Moler, A. C. Barmore, Jacob Halb, and the local priesthood and faithful members, who have come through sunshine and rain, our membership has increased to eighty. We are making a strong effort to be ready to meet the Bridegroom when he comes.

At the district conference held in May, 1915, Elder Charles H. Fish was elected president of the Southern Indiana District. He is spending this month visiting the different branches of this territory. At the regular branch business meeting, held January 6, 1916, Elder James E. Warne was elected branch president. By our united efforts and faith in God we hope to add to the church daily such as should be saved.

Brother and Sister George E. Sackfield, of Matherville, Illinois, Brother George Hartsell, of Taylorville, Illinois, and Brother Edmund Perry, of Oskaloosa, Iowa, spent a week in our city attending the Twenty-Fifth Convention of Mine Workers. We enjoyed having them with us. Brother Hart-

sell occupied the pulpit January 23 at 7.30 p. m. and Brother Sackfield, January 30 at 10.45 a. m. These sermons were enjoyed by all.

It is now only a few weeks until General Conference. We notice a letter from R. C. Russell suggesting that there will be an attempt made to change the date from April to September. This seems to me a very wise suggestion. According to my observations, it has few objectionable features, chief of which would be taking the missionaries out of their fields at the best time of year to hold meetings; yet if it is the best time to hold local meetings, it certainly would be the best time of the year to gather together for General Conference.

Your brother,

J. E. WARNE.

Independence, Missouri

The last Sunday in February was pleasant and springlike, and in the early morning as the Saints met in the basement for prayer, and took their wonted seats they felt a degree of pleasure and satisfaction when viewing the newly polished floor and furniture, and the cleanly, bright appearance of the room.

The young people generally meet in the hall, but lately a few of them worship with the older ones. We noticed among the young men our brother who on last evening at the mid-week prayer meeting was set apart as a priest. He is the youngest son, Edward, of our late Brother Emsley Curtis.

The brethren from abroad continue coming on their way to the General Conference. We have with us now Brethren J. W. Wight, J. W. Metcalf, and Brother Rowe, who bring excellent reports of labor done in the missionary field.

We have of late been having excellent sermons from the bishopric. Bishops Bullard and Siegfried occupied last Sunday, and two weeks ago Bishop J. F. Keir. The Saints by the zeal and plain setting forth of the principles of the law are built up in the faith.

The Sunday afternoon prayer meeting was filled with spiritual life. The gift of prophecy was manifested to our joy and comfort, the Lord being pleased with his people. They were admonished to faithfulness, receiving wonderful promises of his love and watchcare.

At the business meeting February 28 delegates were chosen to the stake conference to be held March 11, at Knobnoster, Missouri. The Ladies' Aid Society from a supper held February 25, raised twenty-five dollars for the benefit of the branch.

The weather is again wintry, and snow is in evidence, but the efficient corps of workers preparing the Lord's house for use of General Conference are kept busy, and the Saints are looking forward to their conventions and conferences, both stake and general, with high hopes, and prayers for success.

In gospel bonds,

MRS. ABBIE A. HORTON.

Central Chicago

The last union sacrament meeting at 3.30 p. m. on February 20, was a comfort and strength to all who were permitted to be present. These union meetings should be attended by all of our scattered members. They are a source of great encouragement and enable each one to surmount the daily difficulties that beset our pathway.

Brother Doctor Elmer Schwartz gave us a very instructive lecture at the Religio Friday evening on the subject "How to eat." He has very kindly consented to continue these lectures, five in number. We cannot learn too much about our bodies, so that we may keep well and be happy.

Brother David Dowker is now at Clark Lawn to straighten

out some misstatements about our people. Persecution has started up in that little town because of the gospel being preached, and honest souls being gathered out.

The work in this part of the vineyard is steadily growing. We have a priesthood of eighteen, who meet at 6.30 for morning prayer service the first Sunday of each month. They are alive, and eager to be up and doing.

Success to God's work.

Mrs. L. M. HORTON

6417 Hermitage Avenue.

Miscellaneous Department

Conference Minutes

CENTRAL NEBRASKA.—Inman, February 19 and 20. Reports from Bonesteel, Round Park, Meadow Grove, Inman, and Clearwater, showed membership of 425. Bishop's agent, Levi Gamet, reported. W. M. Self elected president, F. S. Gatenby, Orchard, Nebraska, secretary, Levi Gamet sustained as Bishop's agent. Delegates to General Conference: W. M. Self, F. S. and Ida L. Gatenby, J. G. Bills. This was a peaceful and spiritual conference. F. S. Gatenby, secretary, Mary Sodersten, assistant.

FLORIDA.—Fairview Branch near Pensacola, January 15 and 16. Reports: Coldwater 98; Fairview 46; Alaflora 188; Santa Rosa 87. Bishop's agent reported: Receipts \$131.70; expenditures \$59.70. Delegates to General Conference: James Cooper, C. J. Clark, Bessie Clark, F. M. Slover, Joseph Ezell, A. E. Warr. E. N. McCall elected member library board. Preaching by W. A. West, D. M. Rudd, C. J. Clark. Adjourned to meet with Santa Rosa Branch, Saturday before first full moon in June, 10 a. m. E. N. McCall, secretary.

TORONTO.—Port Elgin, Ontario, October 2 and 3. Secretary's report showed net gain of 187. Of 27 branches all reported. Officers elected: S. G. St. John, president; J. T. Whitehead, N. E. Leader, vice presidents; Floralice Miller, secretary; R. C. Evans sustained bishop's agent and treasurer; A. M. Wilson, member library board. Preaching by J. F. Curtis, R. C. Evans, G. R. Wells, S. G. St. John. Delegates to General Conference: R. C. Evans, Mable Clark, D. B. Perkins, J. Osborne, J. T. Whitehead, Harry Young, B. Fields, William Place, Robert T. Brown, J. Shields, A. F. McLean, J. T. Curtis, R. L. Bigger, James Wilson, H. Dickhout, James Pycok, S. G. St. John. Adjourned to meet at Arthur, September 31 and October 1. Floralice Miller, secretary.

LAMONI STAKE.—Lamoni, Iowa, February 26. Branch reports read from Bloomington, Centerville, Chariton, Evergreen, Graceland, Greenville, Hiteman, Lamoni, Leon, Pleasanton, Allendale, Andover, Lone Rock, and Oland. Davis City failed to report. Recorder's statistical report for the year was read: Number at last report 3,100; gain by baptism 143; by certificates of transfer 129; lost by removal 108; expulsion 2; death 28; net gain 134; present number 3,234. Appropriation of \$12 was made to stake library board. Reports from the local quorums of elders, priests and deacons read. James Robinson of Chariton, Iowa, was ordained elder by R. S. Salyards and M. M. Turpen. Report of the Stake Bishopric read and approved. Delegates to General Conference elected were as follows: John Smith, J. F. Garver, R. S. Salyards, E. A. Smith, Heman C. Smith, J. W. Wight, Samuel Bierlein, E. E. Haskins, Mahala Garland, Mrs. A. B. Young, David Taylor, Joseph Roberts, R. J. Lambert, Oscar Anderson, J. A. Evans, C. E. Blair, W. A. Grenawalt, Anna Salyards, M. M. Turpen, Mrs. M. M. Turpen, Eli Hayer, J. A. Gunsolley, G. R. Wells, Parley Batten, G. N. Briggs, Anna Blakeslee, J. F. Mintun, R. M. Elvin, Sarah A. Moore, Ida C. Monroe, Mrs. F. B. Blair, Carrie Silsbee; Alternates, A. L. Keen, F. M. McDowell, R. V. Hopkins, Frank B. Shirk, D. C. White, Emma Steckel, D. D. Young, Roy M. Young, Vida E. Smith, Callie B. Stebbins, Lucy L. Resseguie. Delegates instructed to cast majority and minority vote. It was moved and carried that the General Conference of 1917 be invited to convene at Lamoni, Iowa. Officers sustained: Stake Presidency, Stake Bishopric, Stake High Council, Stake Historian, Duncan Campbell; Stake Chorister, May Skinner. Officers elected: C. I. Carpenter, secretary and recorder; Lucy L. Resseguie, member library board; F. M. Weld, member auditing board. Time and place of next conference left to stake presidency. C. I. Carpenter, secretary.

Convention Minutes

LAMONI STAKE.—Sunday school, February 25, Lamoni, Iowa. Appropriated \$10 to the library board. Officers elected: Superintendent, A. L. Keen; assistant, Flavius Sharp; secretary, R. C. Scott; treasurer, Joseph Roberts; home department superintendent, R. M. Elvin; member library board, E. D. Moore; cradle roll superintendent, Mrs. Jessie Watkins; member auditing board, C. I. Carpenter. Delegates to the General Convention chosen as follows: J. A. Gunsolley, Anna Salyards, Callie B. Stebbins, Samuel Bierlein, Mrs. Samuel Bierlein, Emma Steckel, Rose Evans, Charlotte Phillips, E. E. Haskins, M. M. Turpen, Mrs. M. M. Turpen, Mrs. Samuel Shakespeare, Frank Shirk, Fred Kendall, Andrew Dooks, John J. Jenkins, Daniel Adamson, Ida Monroe, Sarah Moore, Vida E. Smith, Heman C. Smith, A. Carmichael, G. R. Wells, J. F. Mintun, G. N. Briggs, Nellie Prall, Flora Scott, C. E. Blair, Joseph Roberts, Ruth Williams, Ann Williams, R. V. Hopkins, Anna Blakesley, Ella Barrett, C. E. Wight, Mrs. C. E. Wight, Mrs. C. D. Hammer, Mrs. Robert Garland, Mrs. A. B. Young, Anna Midgorden, Alta Mather, Fred Cusins, Mable Carlile, Edith Bullard, Hattie Brown, F. M. McDowell, Mabel Knipschild, E. D. Moore, Mrs. F. B. Blair, J. F. Garver, Mrs. L. L. Resseguie, D. D. Young, G. W. Blair, Jessie Morant, Carrie Silsbee, David Taylor, Kate Smith, John Smith, R. S. Salyards, Thomas Barton, Benjamin Bunten, Alice Marble, C. I. Carpenter, R. M. Elvin, Mattie Gunsolley, A. W. Hammer, J. O. Blakesley, D. C. White, H. L. Barto, Columbus Scott, Zaide Salyards, Thirza Chapman, Mrs. F. M. Weld, Rebecca Weld, Grace Savage; alternates, A. L. Keen, R. C. Scott, J. W. Wight, R. M. Young, C. B. Woodstock, Winsome Smith, Freda Smith. Delegates were instructed to cast majority and minority vote. Time and place of next convention left with stake officers. R. C. Scott, secretary.

LAMONI STAKE.—Religio met February 25, Lamoni, Iowa. Appropriated \$8 for library board. Officers elected: President, C. I. Carpenter; vice president, Flavius Sharp; secretary Blanche Carpenter; treasurer, Joseph Roberts; member library board, Vida E. Smith; superintendent home department, R. M. Elvin; superintendent temperance department, H. L. Barto; superintendent gospel literature bureau, A. L. Keen; member auditing board, Nellie Prall. Appointment of historian left to presidency of Religio. Delegates to the General Convention: Samuel Bierlein, Katherine Bierlein, Andrew Dooks, J. J. Jenkins, Daniel Adamson, Fred Cousins, E. E. Haskins, May Haskins, M. M. Turpen, Mrs. M. M. Turpen, David Taylor, John Smith, J. A. Gunsolley, Ida Grabske, R. V. Hopkins, Pearl Jones, Mabel Carlile, C. I. Carpenter, Anna Blakesley, Thirza Chapman, Alta Mather, F. M. McDowell, Mrs. F. B. Blair, G. N. Briggs, C. E. Blair, R. M. Elvin, Jessie Morant, T. E. Barton, Benjamin Bunten, Mattie Gunsolley, A. L. Keen, Sarah Moore, Ida C. Monroe, J. F. Mintun, Joseph Roberts, Emma Anderson, R. S. Salyards, Anna Salyards, Carrie Silsbee, Mrs. A. B. Young, Zaide Salyards, R. C. Scott, Ruth Williams, Ann Williams, Nellie Prall, Flora Scott, Vida E. Smith, E. D. Moore, Charlotte Phillips, Rose Evans, F. B. Blair, Freda Smith, H. L. Barto, Mabel Knipschild, Harriet Brown, R. M. Young, Anna Midgorden, Edith Bullard, Columbus Scott, John Wahlstrom, C. B. Woodstock, Fred Kendall, F. B. Shirk, Carrie Weld, Rebecca Weld, J. E. Anderson, Anna Shakespeare, Kate Smith, Heman C. Smith, J. W. Wight, C. E. Wight, Luella Wight, J. F. Garver Callie B. Stebbins, instructed to cast majority and minority vote. Time and place of next convention left with stake officers. Blanche Carpenter, secretary.

Conference Notices

Saint Louis, March 11 and 12, Rock Church, Glasgow and Dickson Street, Saint Louis. Sunday school and Religio institute 2.30 p. m., business 6 p. m. Regular services Sunday. Elders quorum meeting. Woman's auxiliary meeting. Matter of separation of district will come up for action. Those contemplating attending General Conference should attend business meeting at 6 p. m. R. Archibald, president; C. J. Remington, secretary.

Convention Notices

Nodaway Sunday school, with Sweet Home, Missouri, School, March 18 and 19. Let all schools be represented. Frank Powell, secretary, Ravenwood, Missouri.

The Bust Fund

The movement for a bronze bust of the late President Joseph Smith was begun some months before his sudden demise, some money having been promised by certain interested brethren, and the work of modeling having been practically completed at the time of his final illness. The work of raising enough funds for this bust had been placed upon the present President of the church; but because of his many duties he was considerably handicapped in doing the work, and his secretary, Brother O. W. Newton, and Brother I. A. Smith relieved him of this labor. These brethren wrote personal letters to those of the Saints who they supposed would like to contribute to the fund. Their efforts met with a hearty response, and many donations were made by those not approached, but who had heard of the project and desired to be included among the donors.

And thus it was that about the time of the death of President Joseph Smith the money was in hand for all expenses connected with the work. The bust has been finished and is on exhibition at the Sanitarium in Independence, a splendid example of the sculptor's art, that will in all probability prove a joy to many hundreds and thousands of the Saints.

The balance will probably be used to start a fund to provide for busts or paintings of other prominent church men.

We herewith give the name of those who contributed to the bust fund:

Nellie Aldridge, \$2, B. M. Anderson, \$1, Clark Anderson, 50 cents, Daniel Anderson, \$5, N. C. Anderson, \$5, Oscar Anderson, \$5, Elbert C. Austin, \$3.

A Brother, \$1, W. H. Baker, \$5, Mr. and Mrs. A. H. Barnes, 50 cents, George F. Barraclough, \$1, C. H. Barrows, \$5, Walter Beebe, \$50, Anna Belford 50 cents, Irene Belford, \$1, E. C. Bell, \$1, J. P. Bierlien, \$5, Mrs. J. P. Bierlien, \$5, Martha Bierlien, \$5, Samuel Bierlien, \$5, C. E. Blair, \$5, G. W. Blair, \$5, W. D. Bullard, \$1, Joseph Burch 25 cents, Thomas Burch, \$1.

T. W. Chatburn, \$5, C. F. Church, \$5, Mr. and Mrs. R. E. Cosby, 50 cents, William Crick, \$25, J. T. Curtis, \$5, John Cairns, \$5.

J. C. Danielson, \$5, A. H. Daly, 50 cents, Charles Derry, \$1, Nellie DeSallier, \$1, W. A. and C. Doty, \$1.

Dellian E. Ellis, \$1, Mrs. C. B. Edson, \$5.

James Faircloth, 25 cents, B. D. Fleet, \$5, J. C. Frederick, \$1.

General Sunday School Association, \$100, Henry Goldie, \$1, B. A. Greer, \$5, J. R. Grenawalt, \$5, W. A. Grenawalt, \$5, Mr. and Mrs. W. C. Griffin, 50 cents.

Ransom Hammac, 25 cents, W. O. Hands, \$1, Alma J. Harrison, \$1, Mrs. H. R. Harrison, \$1, W. H. Harrison, \$1, W. F. Hawkins, \$2, W. A. Hopkins, \$5, Mrs. M. A. Hughes, 25 cents.

J. F. Jones, \$2.50, T. J. Jordan, \$25.

S. B. Kibler, \$5, Iona King, \$1, L. T. Kinsey, \$5.

James Langdon, \$5, Isadore Lawson, 25 cents, Rosa S. Lea, \$1, Dolores Leeka, 25 cents, Joy Leeka, 10 cents, Lorena Leeka, \$25, Mr. and Mrs. W. M. Leeka, \$25, Thomas Leitch, \$10, Frank Loftly, \$1, George H. Long, 50 cents, S. M. Long, \$1.

W. J. Mather, \$5, J. Midgordon, \$3, Kate McGee, \$5, B. R. McGuire, \$5.

Mrs. M. B. Nicholson, \$5.

John Patrick, \$1, Wilbur Paul, \$1, W. R. Pickering, \$50, George Potts, \$5.

Mrs. L. L. Resseguie, \$5, — Riggle, \$1, W. N. Robinson, \$50, A. D. Rowland, 25 cents, G. F. Rowlee, \$1, Mrs. John Russell, \$1.

A Sister, \$5, Saint Louis District Conference, \$25, O. Salisbury, \$3, Elizabeth Schulte, \$10, George Schulte, \$5, H. A. Scott and W. N. Hill, \$10, R. W. Scott, \$2.50, E. C. Sellers, \$2, Ellis Short, \$10, William Sparling, \$10, Ephraim Squires, \$5, John and Kate E. Smith, \$5, W. E. Stoff, \$5.

O. Thomason, \$5, Toronto, Ontario, Saints, by R. C. Evans, \$70.

George Vandel, \$1, Sarah A. Vaughn, \$1.

M. Walker, \$3, Ida Wehrli, \$1, Walter Wehrli, \$2, A. Otis White, \$2.50, D. C. White and Son, \$5, G. M. L. and Mrs. G. A. Whitman, \$5, F. O. and Sarah Wilson, \$5, Emma Woolsey, 50 cents.

David Young, \$1.

Total receipts, \$758.35.

EXPENDITURES

Cash to J. C. Dreyer, artist, modeling, \$600. J. C. Dryer, bronzing and shipping casts, \$29. L. McWilliams, modeling

small bust, \$50. Joseph Green, for plaster casts (small), \$6. Exchange, 90 cents. Interest on money borrowed Chrisman Sawyer, 75 cents. Interest on money borrowed Jackson County, 70 cents. C. R. Smith, automobile account, sitting, \$2.50. Total, \$679.85.

Conference via Chicago

Saints planning on passing through Chicago on their way to General Conference, kindly notify David E. Dowker, 6549 South Lincoln Street, Chicago, Illinois, not later than March 25. We have arranged for a special reduced rate for a party of ten or more. If there are one hundred or more we can have a special train, twenty or more a special Standard Pullman, lower berth \$2.50 upper \$2; tourist, lower \$1.25, upper \$1, or free reclining chair car. Please state what you prefer. The party will leave Chicago April 1, 6.30 p. m., over the Chicago and Alton. If there are any who desire to go April 5, it may be possible to arrange for a party on that date.

DAVID E. DOWKER.

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THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.
 Published every Wednesday. Subscription price \$1.50 per year in advance.

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

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The Saints' Herald

THREE EASTER BELLS

By Ralph W. Farrell

Ring, glad bell, and may thy sound
Go forth upon its way,
Telling the glad news all around
That Christ was born to-day!

Thou earnest bell, what is thy song?
The Great Redeemer works! 'Tis well;
For right must triumph over wrong---
Ring on, and on, thou earnest bell.

How sad thy tone, thou solemn bell;
'Tis death and gloom fall over all;
Ring soft and low the Savior's knell,
Ring soft, ring soft, thou solemn bell.

But now, thou bells, break forth and ring;
Let music waft from shore to shore,
The Great God lives, the risen King
Has conquered death forever more!

MAGAZINE NUMBER

MARCH 15, 1916

VOLUME 63, NUMBER 11

THE FIRST GENERAL CONFERENCE

“On the first day of June, 1830, we held our first conference as an organized church. Our members were about thirty, besides whom many assembled with us, who were either believers, or anxious to learn.

“Having opened by singing and prayer, we partook together of the emblems of the body and blood of our Lord Jesus Christ. We then proceeded to confirm several who had lately been baptized, after which we called out and ordained several to the various offices of the priesthood.

“Much exhortation and instruction was given, and the Holy Ghost was poured out upon us in a miraculous manner:—many of our number prophesied, whilst others had the heavens opened to their view, and were so overcome that we had to lay them on beds, or other convenient places. Among the rest was Brother Newel Knight, who had to be placed on a bed, being unable to help himself.

“By his own account of the transaction he could not understand why we should lay him on the bed, as he felt no sensibility of weakness. He felt his heart filled with love, with glory and pleasure unspeakable, and could discern all that was going on in the room; when, all of a sudden, a vision of futurity burst upon him. He saw there represented the great work which through my instrumentality was yet to be accomplished.

“He saw heaven opened, and beheld the Lord Jesus Christ seated at the right hand of the Majesty on high, and had it made plain to his understanding that the time would come when he would be admitted into his presence, to enjoy his society forever and ever. When their bodily strength was restored to these brethren, they shouted ‘Hosannas to God and the Lamb,’ and rehearsed the glorious things which they had seen and felt, whilst they were yet in the Spirit.

“Such scenes as these were calculated to inspire our hearts with joy unspeakable, and fill us with awe and reverence for that almighty Being by whose grace we had been called to be instrumental in bringing about for the children of men the enjoyment of such glorious blessings as were now poured upon us.

“To find ourselves engaged in the very same order of things as observed by the holy apostles of old; to realize the importance and solemnity of such proceedings, and to witness and feel with our own natural senses the like glorious manifestations of the power of the priesthood; the gifts and blessings of the Holy Ghost; and the goodness and condescension of a merciful God, unto such as obey the everlasting gospel of our Lord Jesus Christ; combined to create within us sensations of rapturous gratitude, and inspire us with fresh zeal and energy in the cause of truth.”—From Joseph Smith’s account, Church History, vol. 1, pp. 87, 88.

THE SAINTS' HERALD

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

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

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



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

VOLUME 63

LAMONI, IOWA, MARCH 15, 1916

NUMBER 11

EDITORIAL DEPARTMENT

ELBOW ROOM

A man's gift maketh room for him.—Proverbs 18: 16.

The church truly gathers into her domain of every kind, as the Master predicted. Even among those who are good and worthy, the only kind we wish to consider at this time, there exists the utmost diversity of characteristics, interests, and abilities. This in itself is immensely to the advantage of the church, and adds greatly to her strength and efficiency, if only we look at the matter in the right way.

But if we do not look at it in the right way there is trouble. Whenever one man, or a group of men of similar individuality, conceives the notion that all men should be recast in one mold, in an exact replica of themselves, there is trouble. If they are at all successful in their efforts the church is impoverished.

Here is one man, perhaps typical of a class, a missionary in a leading quorum, who has acquired considerable culture. He has read quite extensively and intelligently, and thus has enriched his mind on many subjects. He is interested in history, science, art, music, the languages, ethics. True, he does not often preach "an old-fashioned doctrinal sermon"; probably he would not be much good to meet an Adventist on the Sabbath question or on the question of "soul sleeping."

Some may be very suspicious of this man's influence. Concerning a man of that type, a certain brother remarked not long ago: "I have heard him preach a whole series of sermons and one could not have told from any one of them that he was a Latter Day Saint."

But another brother said of the same man: "I never heard him preach a sermon that I did not consider a Latter Day Saint sermon. He always fills me full of religious enthusiasm."

Surely this man has his field of usefulness. By him the church is enriched. It is enabled to compass

a broader field. Because we are inclined to stick pretty close to the first principles most of the time, we ought not to deny this man elbow room to do his work.

Here is another man of a different type, a "chapter and verse man," a "first principle man," who sticks to doctrinal themes and always has his scriptural quotations at hand. He is a four-square man, armed at every angle against theological aggression,—prepared for Adventists, "Campbellites," Catholics, Spiritualists, Dunkards, Methodists, Christian Scientists, what not.

While admired by many this man has his critics, those who allege that he is too dogmatic, too narrow, too old-fashioned. But he is just the man to use in many places along the thousands of miles of frontier that the church must defend. He is a splendid prose-lyter. He is rugged and fearless. He does not shrink from the trenches.

He is equipped to instruct and reach many inquirers who, like the vast majority of worldly people, are hardly yet in the primary class in theology. He is preeminently successful in those fields that demand and must have "first principle preaching," where all the cry must be repentance.

The church is really fortunate to have these two men, widely as they differ. Why should either crowd the other or seek to depreciate his usefulness? Suppose all our members were just like one or the other of these two? Let each man ask himself:

What kind of a church would our church be,
If every member were just like me?

Most of us will admit that it would be a very lopsided affair,—exceedingly strong at some points, but terribly weak at other points. No one man completes the circle of perfection. Most men are made up of a mixture of strength and weakness,—"iron mixed with mirey clay." Let every man throw his strength into the work in his own way, if it is not

an unlawful way. We are enriched and strengthened by this great variety.

How broad is our commission. No one man can cover the entire field. Why should one complain because all do not specialize on the theme that he has selected for himself? Read the following:

Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.—Doctrine and Covenants 85: 21.

Why, that ranges all the way from geology to astronomy, from earth to heaven, from the historian to the seer; it opens a field for the theologian, the lawyer, the sociologist,—any man who thinks.

One man is a great student of books. He keeps abreast with contemporaneous thought in the universities, and reads all the new books as well as the old. Shall we crowd him out because he has "book learning"? or discount him because his sentences are grammatical? Shall we allow the "contempt of the unlearned" to fall upon him and hinder his work? Shall we dismiss him with the epithet, "high brow"?

Most certainly not. Use him. Give the man elbow room,—room according to his strength.

But here is another man who does not care for books. He may even feel a degree of misplaced pride in the mistaken idea that he is not educated. He fails to realize that he gets his education from men. He is a student of man. He talks and questions and observes. Socrates got his education in that way. He was not much seen bothering his head over books. He was in the market place, at the banquet, on the street, wherever men were, asking questions, "cross-questioning humanity," as one writer expressed it.

How about this man? He has no university degree; sometimes he gets badly mixed up in the mazes of the king's English. But he may have most excellent judgment in homely, practical matters. God can use him, too. And there is not the slightest reason why these two men should run afoul of each other; or that either should affirm, "The church has no need of you."

The church needs *real* men. If they are not all alike, so much the better. Are they *upstanding* men? That is the question. Can we *trust* them? Are they *loyal* men.

There may even be among us here and there a man of the iconoclast type, who may challenge ancient truth at some points. Or rather he may challenge *our* interpretation, or perception of truth. What shall we do with him? Shall we come down on him quick and hard and crowd him out of the church? Is there or is there not elbow room for such a man?

Must we join the hue and cry that has pursued the heretic in all ages? The "heresy hunt," as President Joseph Smith called it, formerly ended at the stake. The methods are different now. How about the spirit? We will not answer these questions, but leave them for our readers to ponder, merely suggesting this true principle: whatever steps may be necessary in order to curtail or prevent the preaching of error should be taken with kindly care, with a broad and enlightened comprehension of human characteristics and divine truth and compassion, and not in the hard, bitter, dogmatic spirit of the ancient heretic baiter.

We plead for a broad and liberal attitude; one that will recognize the varied richness of our church enterprises, and the strength and beauty in the aggregation of the wonderfully diverse characteristics of those whom God calls,—"*according to the gifts of God unto them.*"

Let every man have elbow room to stand up and work, providing, of course, his work is in any sense productive of good and destructive of evil. Let all the members work together without interference and with mutual confidence and honor.

Paul must have had some such thought in mind when he wrote his famous analogy of the church and the body (1 Corinthians 12). He says: "If they were all *one member*, where were the body?" He goes on to rejoice, "But now are they *many* members, yet *one body.*" He affirms that "God set the members every one of them in the body, as it hath pleased him." And he concludes that the *eye* cannot say unto the *hand*, "I have no need of *thee*," and so on.

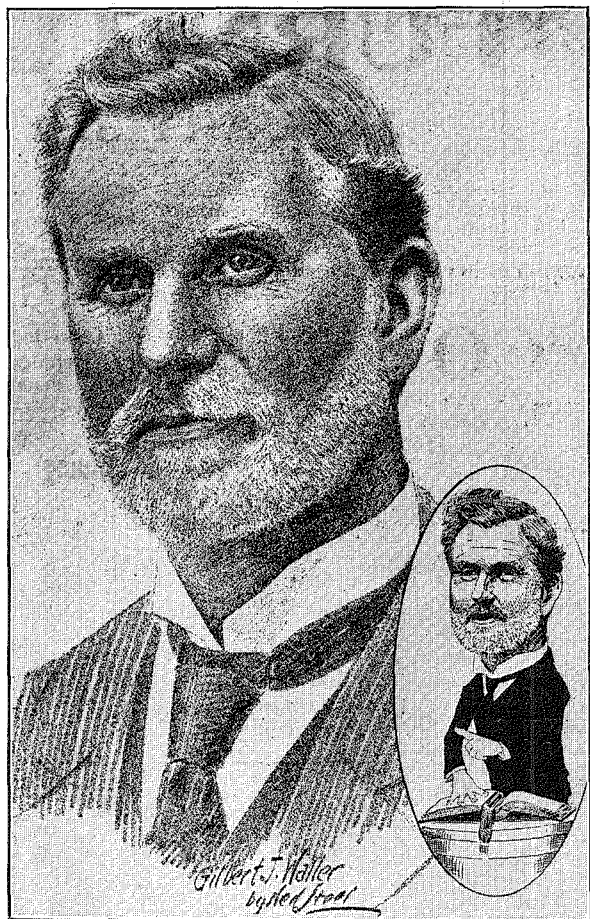
Yes, it is said in modern revelation, "All are called according to the gifts of God unto *them.*" I cannot labor with your gifts; nor you with mine. I should not seek to force you to conform to my type; but all should seek to approach, each in his sphere, the Christ type. In that way all, by unity in diversity, may make up the perfect church, the efficient body of Christ, "that there should be no schism in the body."

ELBERT A. SMITH.

HIS HOBBY

We produce herewith a cut taken from the Sunday *Advertiser*, Honolulu, January 30, 1916. The cut is one of a series running in the *Advertiser*, entitled "High Honolulans and Their Hobbies." This particular number is devoted to our brother, Elder Gilbert J. Waller. It is not accompanied by any text excepting the title as given herewith.

The application is seen at a glance by referring to the small picture of Brother Waller appearing in the corner of the larger cut. Whatever hobbies other high Honolulans may have, the particular hobby of Brother Waller is preaching the gospel.



"HIGH HONOLULANS AND THEIR HOBBIES."

One of our men could hardly ask for a better recommendation than that which is contained in this little drawing. Brother Waller has held various positions of honor in the community in Honolulu, and is widely and favorably known in both business and political circles.

Yet after all is said and done, the thing that gives him pleasure in this life is to preach the gospel of his Lord and Master. The moral of this picture does Brother Waller more credit than the picture itself; as a likeness the picture is not very satisfactory.

We wish that this particular hobby might become the hobby of all Latter Day Saints, for all are called to preach the gospel, if not in one way, then in another.

CURRENT EVENTS

LOST AT SEA.—The Spanish steamship *Principe de Asturias* sank after striking a rock off the South American coast the 5th, near five hundred of the passengers and crew being reported drowned.

MILE APIECE.—Automobile manufacturers expect during the year 1916 to dispose of one million machines in the United States. This would make an automobile for every mile of highway in this country.

TYPHUS IN TURKEY.—The American Medical Association's *Journal* is quoted as reporting that typhus is raging in Turkey, one hundred and fifty thousand persons having already fallen victims to the disease.

ROADS IN COURT.—The Michigan two-cent railroad rate law has been upheld by the State Supreme Court. The New Jersey Supreme Court recently upheld the State law compelling railroads to grant free transportation to State officials.

BAKER WAR SECRETARY.—Mr. Newton D. Baker, former mayor of Cleveland, and who declined to accept the post of Secretary of the Interior in the original Wilson cabinet, has been appointed Secretary of War to succeed Mr. Garrison, resigned.

PROBABLY NEEDED.—At a session of the annual Synod of the Episcopal Church, held recently at Kansas City, Missouri, it was suggested that a course in "common sense and tact" be submitted for Greek, Latin and Hebrew for candidates for the Episcopal ministry.

DEFENDS POLICY.—In a memorandum filed with Secretary Lansing and made public the 9th, the German Government defends its policy of sinking armed merchantmen on sight, on the grounds of alleged unlawful British interference with German trade, the arming of allied merchant ships for offensive purposes, which, it is claimed, justifies the German policy of reprisal and sinking of armed merchantmen.

HOUSE SUPPORTS WILSON.—On the 7th, by a vote of two hundred and seventy-six to one hundred and forty-two, the House of Representatives tabled a resolution to warn Americans off armed merchant ships of the European nations at war, sustaining President Wilson in his contention that merchantmen may legally arm for defense, and that the United States citizens on board such vessels are within their rights. This action follows that of the Senate on the 3d, which also sustained the President.

EUROPEAN WAR.—The terrific fighting for possession of Verdun has continued with unabated fury. The lines at various points have surged back and forth. The Germans have gained a slight advantage in territory, but at appalling loss of men. Cannonading continues throughout the entire western front. The French report slight gains in Alsace. The Russians still follow up their successes in Armenia, taking additional territory. They also report further gains in Persia. The Russian Baltic sea fleet has bombarded Turkish coast towns, inflicting damage and sinking sailing vessels. Aerial operations are becoming more numerous and deadly. In a Zeppelin raid on English territory east and north of London on the night of the 5th, the Germans killed twelve and injured thirty-three. Several hundred Austrian soldiers in barracks are said to have been killed by bombs dropped from Italian aeroplanes. Germany declared war on Portugal on the 9th. This declaration followed the seizure by Portugal of German ships in Portuguese ports, which was the last of numerous offenses, as represented by Germany. Italy, not heretofore formally at war with Germany, has requisitioned the German ships in Italian waters. The allies are said to be in need of more tonnage to replace the merchant ships used in transport service.

UNITED STATES AND MEXICO.—A Villa outlaw band estimated at one thousand, and said to have been led by Villa himself, raided Columbus, New Mexico, the 9th, setting fire to buildings and killing United States soldiers and citizens. While part of the bandits engaged the United States troops stationed on the border to protect the city, the rest perpetrated the work of looting stores, applying the torch, and shooting civilians. Eight American civilians and seven United States soldiers were killed, and six soldiers wounded. The Mexican losses are estimated at considerable more than the American. United States cavalymen followed the retreating Mexicans under orders not to advance beyond two miles over the international border. Formal request was immediately made by United States authorities of Carranza for permission to send American troops across the border to hunt down Villa and his bandits. On the 10th, evidently without waiting for word from Carranza, President Wilson ordered troops across the border to take Villa. This order is held to follow precedent, and to be in harmony with international law sanctioning punitive expeditions against factions in a foreign state which cannot be, or are not prevented by the constituted authorities of that state from attacking their neighbors. President Wilson on the 10th issued the following statement:

An adequate force will be sent at once in pursuit of Villa

with the single object of capturing him and putting a stop to his forays. This can be done and will be done in entirely friendly aid of the constituted authorities of Mexico and with scrupulous respect for the sovereignty of that republic.

Carranza has replied to the note of the United States by requesting permission to cross the border into American territory in pursuit of bandits. The Mexican note neither definitely approves or disapproves the American expedition in pursuit of Villa.

NOTES AND COMMENTS

WAR CLAIMS ISLANDERS.—Elder Clyde F. Ellis, writing from Papeete, Tahiti, to Elder C. I. Carpenter, says, among other things:

All is well in the islands, with a few exceptions. War has extended her arm of blood to these islands and is now taking our native boys to the front—a few of them from the ranks of the church.

“FROM SOMEWHERE IN FRANCE.”—In *Autumn Leaves* for April there appears a letter written in the trenches “Somewhere in France,” to one of our Canadian girls in Graceland College. The letter is short, but gives a very vivid picture of trench life on the firing line, and the gruesome features of the present titanic struggle. The writer was one of a few who had just escaped from bursting shells while attempting to construct barbed wire entanglements. Others were blown to atoms.

INCREASE IN CHURCH MEMBERSHIP.—The general church Recorder in his report to the coming General Conference will make the following statement:

It is with considerable satisfaction that we present our report to you this year. Our last report closed with 73,899 as our total membership to which we have added this year by baptism 4,907, by transfers 2,870, making a total gain of 7,777, from which we have lost by transfer 2,645, by expulsions 85, by deaths 620, or a total loss of 3,350, leaving a net gain of 4,427 and making our present number for 1916, 78,326. The reports further show 499 ordinations, 625 marriages, 1,410 children blessed, 31,339 are reported as absent from branches, and 5,308 hold the priesthood.

He goes on to say that the largest number of baptisms was reported from Missouri, which shows 782; Michigan being second with 719; Canada third with 418.

LECTURES TO THE PRIESTHOOD.—In harmony with the custom obtaining at the last two General Conferences, two of the brethren will deliver lectures to the priesthood during the coming General Conference at Independence, Missouri. Professor Floyd M. McDowell, of Graceland College, will deliver a series of lectures on applied psychology. Elder Walter W. Smith, pastor of the First Church of Philadelphia, will lecture on logic. He suggests that those attending the lectures secure a copy of Jevon's Elementary

Lessons in Logic. This book will be on sale at the Conference at the Herald book stand. As heretofore these brethren will occupy alternate mornings. The priesthood will do well to come equipped with pencils and notebooks.

FROM ONE OF "THE OLD GUARD."—Elder Charles Derry, for many years active as a general church representative, and prominent among what has come to be known as "The Old Guard," has always been an active man to the extent of his ability, and a man of unsullied honor. Burdened with the infirmities of age and unfitted for extensive service, yet his interest continues with faithfulness and diligence, and keeps ablaze the fervent fire of his stalwart manhood. Such zeal, and withal such quiet resignation to the changes of time, are an inspiration to men upon whom now rest the activities of the church. Brother Derry writes:

My health is fairly good for my age. Of course I cannot travel much, but I try to hold up the banner of truth at home, and occasionally at places near at hand. I would like to be at conference, but deafness and partial blindness unfit me for the journey, and my strength is not equal to the continual services. I pray that the Spirit of God may direct in every measure.

ON THE LAWYER AND THE PREACHER

A CLERICAL SUBMARINE.—Church service was over, and three prominent members of the congregation walked home together, discussing the sermon.

"I tell you," said the first, enthusiastically. "Doctor Blank can certainly dive deeper into the truth than any preacher I ever heard."

"Yes," said the second man, "and he can stay under longer."

"Yes," said the third, "and come up drier."—*Wind-sor Magazine*.

REGULATING THE CLOCK.—When Senator William Hughes of New Jersey was a judge in Paterson he was presiding at a trial in which a woman who kept a boarding house was trying to establish an alibi for a boarder. The man was accused of a crime committed at 2 o'clock in the morning, and she swore he was at home at one o'clock on that morning.

"How do you know?" asked the cross-examiner.

"Why, he always comes in at one o'clock. He doesn't vary five minutes in a year."

"And you heard him that morning?"

"Yes, sir."

"And you are sure it was one o'clock?"

"Yes, sir; it was one o'clock exactly."

"Did you look at the clock?"

"Yes, sir."

"But," persisted the lawyer, "if he always comes

in at one o'clock in the morning, why did you look at the clock on this particular morning?"

"Perhaps," said Judge Hughes, "she wanted to see whether the clock was right!"—*Saturday Evening Post*.

ADAM'S EXAMPLE.—A Scotch preacher one day said to his gardener:

"Man Tammas, I wonder you don't get married. You've a nice house, and all you want to complete it is a wife. You know the first gardener that ever lived had a wife."

"Quite right, sir, quite right," said Tammas, "but he didna keep his job lang after he got his wife."—*Exchange*.

LONG PRAYERS.—A Scotch lawyer had to address the Caledonian equivalent of our Supreme Court. His "pleading" occupied an entire day. After seven hours of almost continuous oratory he went home to supper and was asked to conduct family worship. As he was exhausted his devotions were brief.

"I am ashamed of ye," said the old mother, "to think ye could talk for seven hours up at the court and dismiss your Maker in seven minutes."

"Ay, verra true," was the reply, "but ye maun mind that the Lord isna sae dull in the uptak as the judge bodies."—*The Bellman*.

LAMENTATIONS.—Ripley Hitchcock, the noted critic, was talking at the Century Club about harsh criticisms.

"As harsh criticism as I know of," he said, "was compactly and neatly uttered by a bishop last spring. A minister wrote a commentary on the Lamentations of Jeremiah and sent it to the bishop, along with a note asking for a few critical words. The bishop sent the book back after he had read it, with this judgment:

"There is but one thing that I regret about this work—namely, that Jeremiah is not living now to compose a fresh book of lamentations on your commentary."—*Tit Bits*.

EPISCOPALIAN. An Episcopalian rector traveling in the South met a native, also by his own profession, an Episcopalian.

"Who confirmed you?" asked the rector.

"Nobody. What's that?"

"But didn't you tell me you were an Episcopalian?"

"Oh, yes," said the old man; "and I'll tell you how it is. Last spring I went down to New Orleans visitin'. While I was there I went to church, and I heard 'em say they had left undone them things they'd oughter done, and done them things they hadn't oughter done, and I said to myself, 'that's just my fix, too.' I found out that was an Episcopalian Church, and so I've been an Episcopalian ever since."

AMONG OUR POETS

Teach Me to Teach Thy Way

BY EARNEST A. WEBBE

O Father who maketh the earth
And the air and sea and sky,
And planteth the restful pastures
Where the cooling brooks run by;
And setteth the mighty oak to brood
O'er the peaceful, grazing kine;
O God of all that is kind and good,
Be ever and surely mine!

Teach me to love in the old, sweet way,
The way that can do no ill;
When friends in easier paths would stray;
Teach me to love them still.
Teach me to follow "Thy will be done,"
As onward I press each day;
O God of all good that is fought for and won,
Teach me to teach thy way!

Haste to Prayer

BY ANNA SALYARDS

Haste, my weary soul, to prayer,
When thou'rt sore oppressed with care.
When the burden of the day
And the long and toilsome way
Thy spirits wear,
Haste to prayer.

Haste, my tempted soul, to prayer,
When thine enemy is near.
When thy high resolves are failing
And thy holy courage quailing,
Flee the snare;
Haste to prayer.

Haste, my joyful soul, to prayer,
When thy life seems glad and fair.
On thy bright and happy days
Raise to heaven meet words of praise;
E'en then beware,
Haste to prayer.

Pray, always, and without ceasing;
Always thou dost need his blessing.
'Mid life's passing joys and crosses,
'Mid the changing gains and losses,
Trust God's care;
Haste to prayer.

Gospel Gates

BY ERMINA PERKINS KEARNEY

Ope ye gospel gates, and bring
From immortal sages,
All the mysteries that ring
Down through countless ages.
Gifts and blessings most divine,
Thrill this raptured heart of mine;
Earthly joys I would resign,
For this blessed hope of thine.

Blessed hope it brings to me
Of a bright to-morrow;
How a Christ on Calvary
Lightens every sorrow.
How he heard the sinner's sigh,
How he left his throne on high,
Came among us here to die,
That we to him might draw nigh.

That when life's dark hours are past,
And we pass death's portal,
With a blessed Christ at last
We might live immortal;
When the dead in Christ shall rise,
With our loved ones whom we prize,
Meet our Savior in the skies,
Reign in earthly paradise.

Solace

BY DOLLIE RODGER OLSEN

All day have the clouds hovered low in the sky,
And sadly the North Wind his tune whistles by.
The branches are bare,—not a vestige of green,—
Yet close to my window a bluebird is seen.

Thy plumage is lovely, thy wee heart is light,
Wherever thou wishest to take thy love flight
Thou hast but to spread thy wings and away
O'er the scenes that are sorrowful, scenes that are gay.

What matter to thee if the ground is all white?
And clouds overhead keep the sun out of sight?
No sorrow or grief hath thy gentle heart stirred,
Oh, would I were like thee, thou beautiful bird!

But away thou hast flown and the landscape is drear;
Save the desolate wind not a sound do I hear.
Sweet bird, come again to my window, I pray,
And gladden my heart as thou hast done to-day.

The trees all their verdure of summer have lost,
Long ago they were chilled by the cold and the frost;
No beauty is left, and yet bravely they stand,
The heart is still warm, oh, the thought it is grand!

They will pass through the sleet and the storms until spring,
Then see what the sunshine of gladness will bring;
Again they will wave in the soft, gentle breeze,
Though at present it seems, just to look at those trees,

That nothing could ever their luster restore,
So changed are they now from their beauty of yore.
Like the forest in winter, sometime in our life,
We stand 'mid a hailstorm of sorrow and strife—

Yet the spring it will come, and the sun shine more bright;
Though the storm leaves its traces, the heart will be light;
Perhaps not so light as it was once before,
But more like the calm when a storm has passed o'er.

Wait! wait! restless heart, cease thy longing, I pray;
We are not like the bird,—we cannot fly away.
We must wait, though 'tis hard, we have waited so long;
But in prayer there is strength—to be patient is strong.

He who calmed the rough waters of far Galilee
 Will quiet the billows on life's troubled sea;
 Though our lifeboat may drift 'mid the breakers' wild roar,
 We will finally land on some beautiful shore.

God knoweth the heart, and on him we depend—
 Our solace in sorrow, our Guardian, our Friend.
 With the sunset of life sinking fast out of sight,
 May we peacefully say to all Nature, Good-night.

ORIGINAL AND SELECTED ARTICLES

STUDY ARCHÆOLOGY

BY CARRIE E. POINTER

PREPARATORY NOTE: We are pleased to present to Book of Mormon students throughout the world the privilege of following a carefully planned study of American archæology under the direction of Graceland Extension Institute. As instructors in the course, individuals have been selected whose preparation and experience qualify them to select the best texts, references, and helps, and to guide the student by the use of outlines and suggestions which will make the study interesting, connected, and profitable.

The following is from the pen of Mrs. Carrie E. Pointer, of Independence, Missouri, who is one of the instructors. We commend the article to the careful reading of all Book of Mormon students, and gladly offer the services of the institute to all who wish to enroll as students.

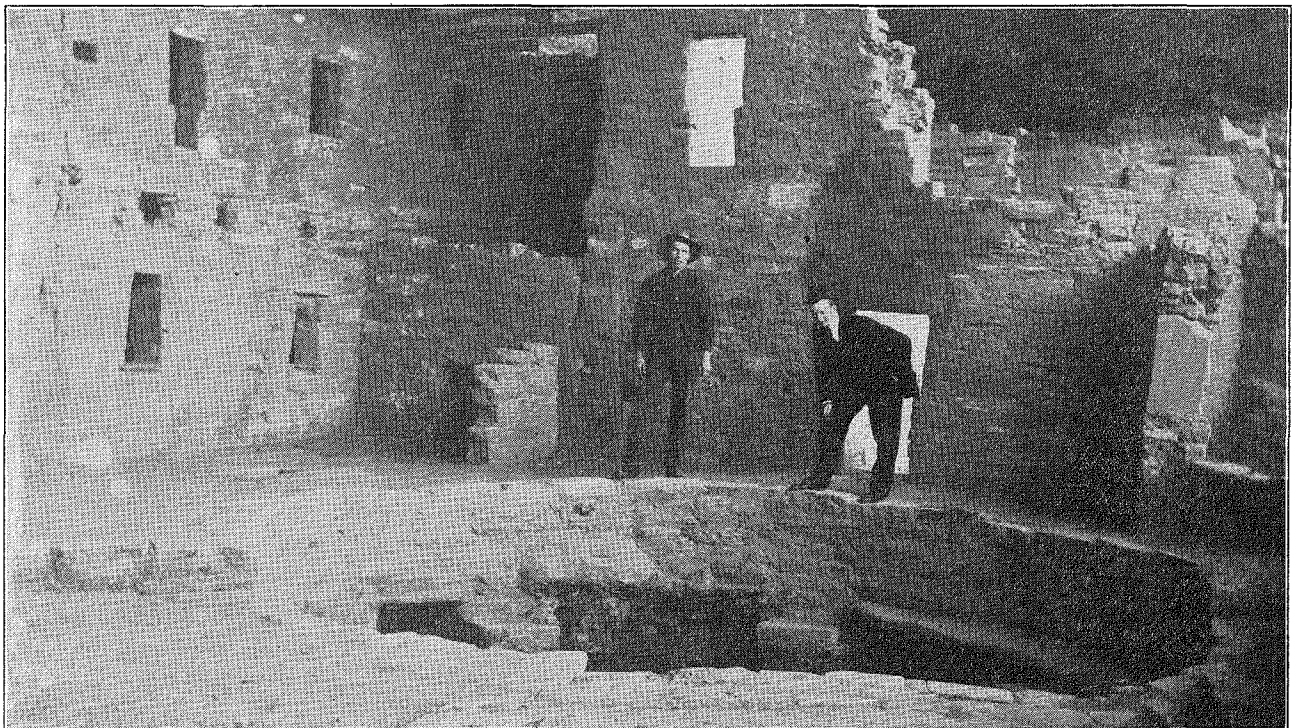
fee is nominal and the range of subject courses as broad as it is possible to make it.

Write us for full particulars and a catalogue.

LAMONI, IOWA.

CHARLES B. WOODSTOCK, *Registrar*.

To those who are, or may become interested in the study of archæology through the course so liberally offered by Graceland Extension Institute, it seems advisable to present some features for consideration. In its broadest sense anything ancient is archaic, while the narrowest view of it is "A few old musty ruins down here in Central America," and while the entire scope of the subject could not possibly be handled in this limited way, even if we were capable of doing so, to attempt to study from the latter view-



AMONG THE CLIFF DWELLINGS OF COLORADO.

Looking into one of the ancient "Kivas," said by scientists to have been used as places of worship.

The institute now has enrolled over one hundred students, pursuing fifteen courses under twenty instructors. Instruction under the institute has been aptly styled "Self-improvement courses," under the caption "For all who desire to study."

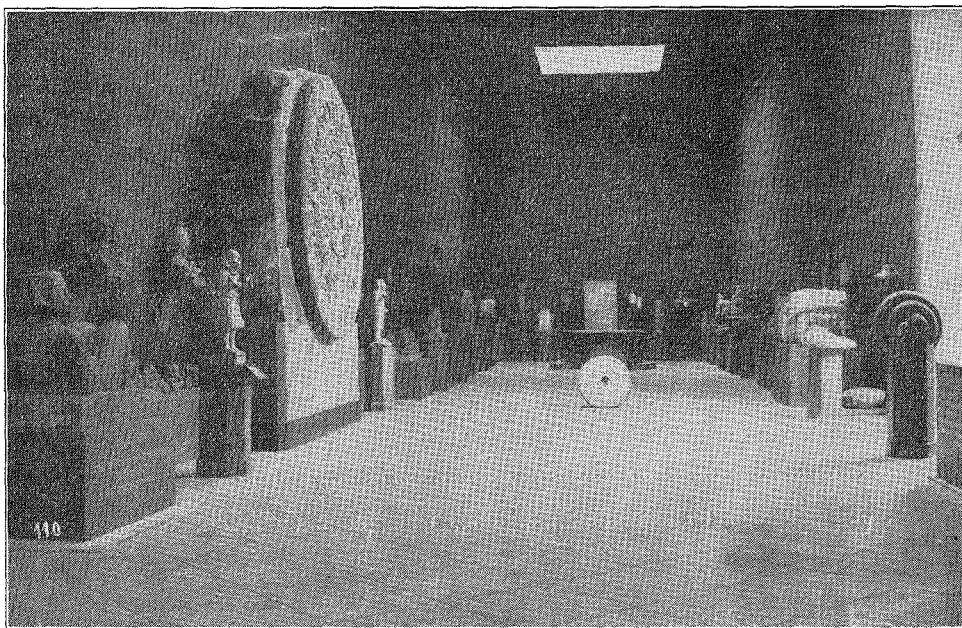
This movement within the church is organized on the personal service plan anticipated in the gospel, by which those who have had special educational advantages share what they have gained with those who desire to study. The enrollment

point could only result in a biasing and dwarfing of our mentalities.

It is clear then that neither of these extremes will answer the requirements of the average student, so we will try to confine ourselves to that phase of the subject which will naturally be most attractive and beneficial to Latter Day Saints,—the Religians. And

in so choosing we will find this particular side of the subject with its many ramifications a liberal education if we will but approach it rightly.

There is no denomination in the world that has as much to gain or lose as the Latter Day Saints, from the discoveries of science along archæological lines; for while we have an equal interest with others in the discoveries of Bible lands, we also have the added burden of maintaining the Book of Mormon in the face of future revealments in America. The very thought of this responsibility is enough to make us enter upon the study with an earnestness and caution void of all speculation.



AZTEC CALENDAR STONE AND IDOLS, NATIONAL MUSEUM, CITY OF MEXICO.

Unquestionably the most wonderful archaic development of modern times was the bringing forth and translation of the Book of Mormon. Thousands have rejoiced and are rejoicing from a gospel standpoint because of the placing together of the two sticks (Joseph and Judah) as spoken of by Ezekiel. Thus they were made one; but the union is not complete unless they are one scientifically as well as spiritually. While the Book of Mormon tells us of God's dealings with the Nephite and Jaredite people, it also tells of another phase of worship, and while the ancient writers do not give us the details, the mute testimony of stelæ, temple ruins, graves, high places, and altar mounds, still bearing the remains of human sacrifices, show that idolatry was in a highly developed state.

In Nephi's record we find that Laman and Lemuel would not partake of the fruit of the tree of life, according to Lehi's vision. In many instances they rebelled against Nephi and their father, holding to

the idolatrous people at Jerusalem, saying that "they knew they were a righteous people"; while in the very next generation from those who landed in America we find the Lamanites "full of idolatry, and the Nephites trying to restore them to the true faith."

So we see the two religions brought from Jerusalem and developing side by side in the promised land. First the one, then the other, was in the ascendancy, until finally idolatry triumphed, and all who would not deny the Christ were put to death. This much with many other glimpses into the Lamanite religion we find in the Book of Mormon; but if we wish to complete the story we must turn to the stick of Judah, in which we find the Jews at the time Lehi left Jerusalem worshipping at the shrines of Baal, Moloch, Beelzebub, Ashtaroth, Osiris, and Isis, with many tutelary deities and "all the hosts of heaven."

These forms of worship were of course not original with the Israelite people, and whether taking the form of pantheism, tutelary, or hero worship, were all borrowed from the surrounding nations. The American aborigines being acquainted with the conditions, or as Nephi puts it, "I of myself, have dwelt at Jerusalem, wherefore I know concerning the regions round about," we need not be surprised if we find evidences of

either or all of these cults among the ruins, myths, and traditions of this continent. But to get the real meaning of such worship we must go to the country which produced it and study to some extent the political, social, and religious settings for such developments.

We see then that some of the branches from this main archaic stem will include history, ancient and medieval; religion, comparing their different forms, sculpture, architecture, tumuli, glyphs, and symbols, together with the traditions of the people: all of these only as they have a direct bearing on the subject in hand.

Many other features will naturally present themselves as the study progresses. Geographically the ground covered is from Egypt to the Euphrates, and from Jerusalem to the "utmost bounds of the everlasting hills"; the interval of time is from the Garden of Eden to the present day.

However, none need be frightened at this vast



RELICS OF THE ANCIENT CLIFF DWELLERS IN STATE MUSEUM AT DENVER.

In these empty skulls at one time dwelt the divine spark of intelligence. These are the ancient Americans who lived, loved, fought, and died in the dim and mysterious past. Archæology endeavors to unravel their history. When it is fully written we may expect it to accord with the Book of Mormon story.

scope, for while the subject is unlimited, we can only handle one topic at a time. The main textbooks will be the Bible and the Book of Mormon, but we will also use the most authentic histories available to us. For the American feature we will use mostly the books recommended as a study course by the Archæological Institute of America, government reports, etc.

Writers who have special theories to prove or are inclined to speculate will be discarded. And what we desire of authors we also ask of students; do not approach this subject with your mind filled with preconceived ideas, but follow the course and draw your conclusions after-

ward. The study will be found full of interest, and as fascinating as could be desired by any studious mind.

* * * * *

WITH AN AUSTRALIAN GOSPEL WAGON

BY ELDER C. EDWARD MILLER

[Elder C. Edward Miller has recently returned from Australia after a very devoted, active, and successful mission there for two and a half years. At the time this article was written he was still in Australia.—EDITORS.]

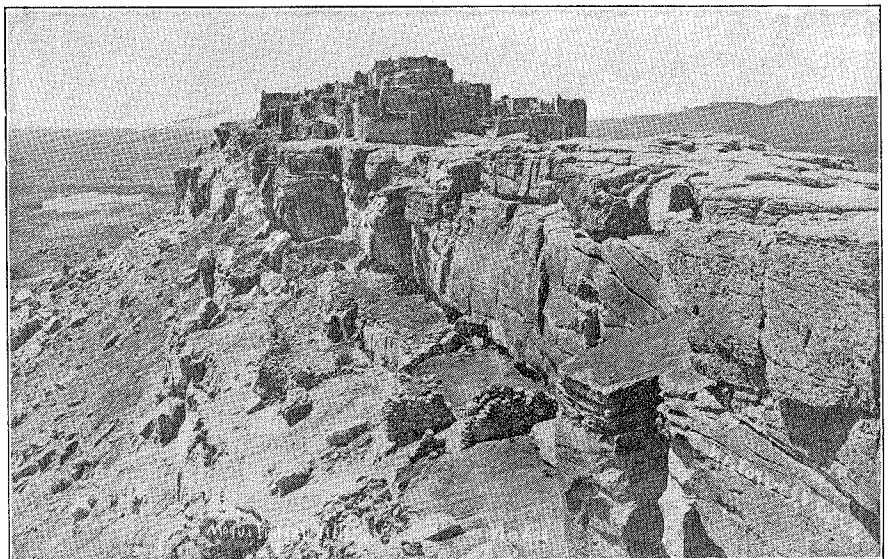
An experiment is being tried over here to get the gospel before the people. It would be premature to say it is a decided success or a possible failure. Personally, I believe if the right men are placed in charge to handle it, the wagon will be one of the best means ever devised to get the gospel into new territory, in a country with a climate such as Australia is blessed with.

As the wagon was not put in operation until late in the fall, it was not in use long enough to test it thoroughly; but those who operated it are enthusiastic devotees of this means of carrying on God's great work.

I have had no personal experience on the wagon thus far, except on its journey from Melbourne to Glen Forbes, a distance of seventy miles. I shall here give a little sketch of the trip and its object.

Money was provided by one of the brethren to purchase the wagon, another young brother giving us a good horse. Both of these brethren are of the Glen Forbes Branch, so I thought it proper we take the wagon there and dedicate it.

We left a suburb of Melbourne, where a brother fitted up the outfit for missionary purposes, and three of us started away at 5 p. m. We drove until 8. Then we were ready for "tea," as they say here. We



MOQUI INDIAN VILLAGE OF ARIZONA.

selected a nice spot on the side of the road, and there is where we made our camp. The novelty of the situation added zest to our appetites, and we fared long and well.

Now a difficulty confronted us. The wagon had been built to accommodate two sleepers, but there were three elders to take care of. I was the oldest; but there were to be no favors shown, so we drew lots as to who was to sleep on the ground, with the stars to keep guard. The lot fell to the writer!

I rather anticipated the experience with pleasure. But as we were preparing my bed by the light of our lantern, we discovered hundreds of "bulldogs"! Not of the canine species, but ants! They were

speeches were made. An original composition by Elder Rawson, who was one of the party of three, Elder George Eden being the other, was sung by Brother Rawson. We then went outside where the horse and wagon were. Little Evelyn Emmerson, dressed in white, was placed on the preaching platform of the wagon, and with a large red fire torch in her hand, she waved it over the horse and wagon and dedicated them with these words, which I had previously sent her.

As this horse and wagon are to be used in spreading the light of the restored gospel, in the name of the Master whom we serve, I hereby bathe this horse and wagon in light, and dedicate them for the purpose of spreading the kingdom of God on earth. Amen.

It was a very pretty scene.

The print shows us in the bush after having finished our dinner. The climate is very mild, but in the winter there is much rain, and while it is not cold, yet the air is very penetrating, making it impossible to use the outfit during about three months of the year.

We expect to get it in operation again about October. Some street preaching will be done, tracts distributed from house to house, and an effort made to reach the people in the smaller towns. The horse can be taken care of when the grass is good on a little over two shillings a week. The brethren lived on a little over ten shillings (\$2.40) a week for the two of them, so it is a very cheap way of getting the gospel before the world. I want to go out on the wagon before I return home.

* * * * *

OPEN-AIR PREACHING IN AUSTRALIA

BY ELDER W. J. HAWORTH

Having done considerable open-air preaching in Australian cities, I willingly respond to the invitation to write my views upon it for publication, though I find it more difficult to do so that I do to speak.

As a beginner considerable nervousness was felt, which prevented effectiveness; but as time wore on that feeling gradually diminished until it has almost disappeared and has been supplanted by confidence and joy in the presentation of our message.

It is a trying task to begin speaking to passing people with the hope of arresting attention, for upon the street everything seems to combine to discourage one: there is commotion on all sides, and a variety of noises and activities which tend to distract the mind and cool the courage.



IN CAMP.

Elders C. Ed. Miller and George Robinson with the gospel wagon.

about three fourths of an inch long, and when they became attached to you, the affinity is so marked, it is remarkable, hence the name. So I concluded I didn't care to risk my person on the ground, and tried to make a bed under the arrangement we had for the other two sleepers.

I remember one of the elders in a sermon at New Philadelphia, Ohio, in a striking illustration tell of a man who was so thin that his back touched his stomach! It would have taken such a man to find proper accommodations in the "first floor" of our wagon, so that had to be abandoned.

Finally we divided up and I slept in the middle, where there were two poles, over which the brethren generously placed their mattresses. The next morning they asked me how I felt. I told them I felt on "edge."

I was puzzled to know how to dedicate the outfit, as we had no precedent to go by. When we arrived at Glen Forbes, we had a meeting in the hall in the evening, where we held the services, and

In my experience there never comes a time when opening to a moving crowd is not difficult and trying; but experience with men and confidence in God soon teaches and gives courage sufficient to push on to victory on each separate occasion. One must be bold and confident, yet humble, to command a hearing; for backwardness and timidity suggest weakness. Men love strength, consequently that quality must be manifest to arrest and hold their attention.

Will power must be exercised both in getting and keeping an audience; one must make up his mind and determine to get a hearing; he must feel that his message is of such import that men *must* stop to



ELDER W. J. HAWORTH.

Editor of the "Gospel Standard," Rozelle, Australia.

listen—his feelings have power as well as his voice and message.

He must be emphatic and enthusiastic, not too dogmatic in manner and tone, for the crowd loves a little fire and is not averse to straight and kindly home thrusts; but if the speaker becomes caustic or sarcastic he will eventually lose hold on the people.

Temperate and if possible powerful language, combined with kindly consideration for the feelings of others, is vitally necessary if permanent good is to be accomplished on the street or in the market place.

There are times when the unruly element will manifest itself and endeavor to break up the meeting, but if judiciously handled this may be turned to account in your favor.

The speaker should be quick to detect any element in his congregation which might lead to confusion, for it will spread like an epidemic if not checked. The most effective way is if possible to turn any spirit of opposition into humor by taking things kindly and returning a soft, humorous answer. If this is not successful, then an appeal to the manliness and fair play of the people will usually succeed.

Answering questions or replying to interjections during the discourse must be very carefully indulged in. If there are only two or three hearers one may safely stop to reply and argue the point; that draws others; for people love controversy; but when the audience becomes numerous one must diplomatically defer questions until he finishes his discourse, his main object now being to preach to the crowd.

Ill humor should never be permitted to actuate the speaker's remarks, no matter how the crowd may heckle him. The least manifestation of it is quickly detected and the speaker's influence immediately lost, while the enemy is not slow to turn to advantage the speaker's indiscretion and kill his influence.

If working near a branch or in conjunction therewith, it follows that the cooperation of the Saints is essential to the missionary's success. We cannot reasonably expect outside people to take sufficient interest in our outdoor work to come to hear if our own members are not interested sufficiently to attend.

The missionary should have the sympathy, prayers, and active cooperation of the local ministry and the members. This will foster and keep alive the missionary spirit without which the church would slowly lose power and finally die. Members may assist either by forming a "ring" round the missionary—a kind of base—or they may help make up the audience. After meeting they may give tracts and tell the people of our work and meetings. They should avoid argument: "Don't argue; nothing to argue about," should be their motto.

If forming part of the audience, they should set a good example and not turn their backs to the speaker and hold a little sideshow of their own, for this discourages the speaker and gives the passers-by the impression that he is of no importance, and they pass on.

Some have thought it lowering to their prestige to participate in open-air work, and that may be true if they belong to some worldly or fashionable social set, who place convention before Christianity; but I have experienced the fact that publicity really strengthens the Saints spiritually, makes them better workers for the Master, causes their love for the gospel and sinners to increase, and enhances their value as Christians in the public mind.

I hear also that some missionaries consider open-air work beneath their dignity. This is evidently a

proud misconception, for Christ and the apostles were open-air speakers; and in latter days such successful evangelists as Wesley, Whitefield, Booth, et al, were of that order.

Open-air work is most economic, as it costs only the oil for street lamp and the effort, and one is almost certain always to reach some soul who has not previously heard the gospel, and that cannot be said of indoor work.

Is the result of street work commensurate to the effort put forth? To this query I would answer, Yes. There is no more effective way of breaking through the cordon of prejudice by which our meetinghouses are sometimes isolated than by open-air work.

We must do as Mohamet did to the mountain, go to it (the people) when it will not come to us.

Does it unduly injure the speaker? When I was in Adelaide, a man of note, himself a public speaker, said that if I continued as an open-air speaker I would soon become a *squeaker*. That was alarming; but I am pleased to say that has not resulted, for after nine years my voice is still good and strong. I consider this is the result of having in the first place a strong voice, and, secondly, a result of careful using.

Once a week is sufficient for open-air speaking, and the discourse need not, except on special occasions, last over forty minutes.

It is also a mistake to engage in discussion privately after speaking, for it uses one up and accomplishes little.

Deliver your message and then retire, unless your cause is assailed and your presence needed.

In the presentation of our message we should remember that the soil is in its crude stage and needs clearing; prejudice and ignorance of our true position being the main obstacle. This means that we must explain our position in contrast with that of the people of Utah, and this should be done with the utmost good feeling towards them and with the sole object of placing ourselves in that position in the public estimation which our message is entitled to.

After the clearing process we may proceed with plowing and sowing operations.

Our failure to see immediate results should not discourage us, for we set out with the chief object in view, viz, warning the world,—preaching the gospel as a witness, in all nations, to every creature.

I have felt greater blessing after preaching to an interested open-air audience of "outsiders," than after speaking to a congregation of Saints indoors; the reason, no doubt, being that "there is more joy in heaven over one sinner that repenteth than over ninety and nine just persons who need no repentance."

The open-air speaker would do well to remember

the parable of the sower wherein some seed "fell by the wayside," some "among thorns," and some in "stony places," but above all he should keep in his mind's eye the encouraging fact that some fell on "good ground."

Thus we learn that much of our effort will *seem* waste; but duty has been done, opportunity has been afforded, and the world warned.

This should be a sufficient result, and we can afford to labor on under the broad, starlit canopy of heaven, realizing that all our effort will not be wasted, but that some sheaves will ultimately be garnered as a result of whatever effort we put forth in the interests of Christ and our fellow men.

* * * * *

PHRENOGRAPH OF FREDERICK M. SMITH

BY ORREN DUDLEY

MADE FROM A PERSONAL EXAMINATION TWENTY YEARS AGO

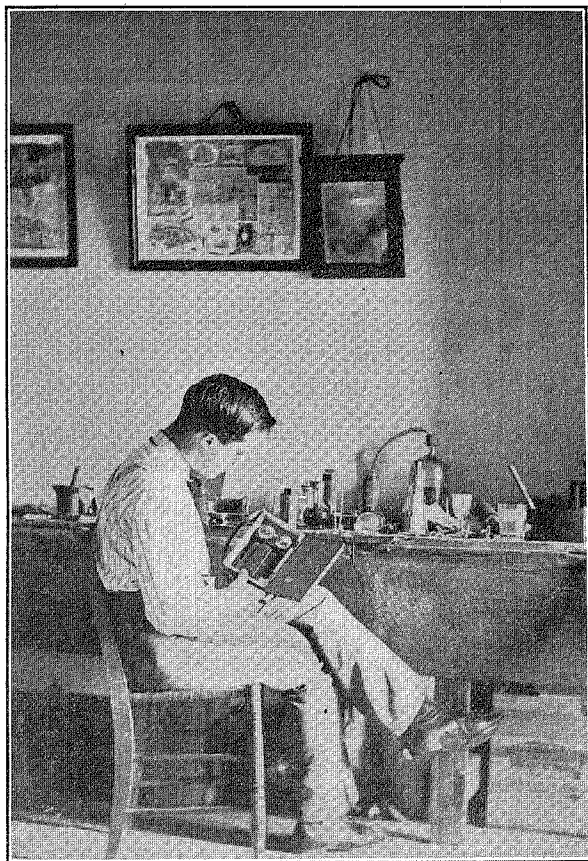
[This phrenological study of President Frederick M. Smith was published in *Autumn Leaves*, January, 1896. At that time he was twenty-two years old. Made as it was thus early in his career, the reader may find some interest and pleasure in noting how well the phrenologist (a man, by the way, not a member of the church) succeeded in delineating traits of character as they may have developed and become more marked as the years have gone by. In other instances he may believe that the phrenologist was in error; or perhaps in such instances Brother Fred took warning from the reading and made certain corrections; or possibly both the phrenologist and the reader will be at fault. In any event, each reader will feel interested, believing, as nearly every man does, that his watch and his judgment are correct.—EDITORS.]

In our present subject we have size, and as size is the measure of power, other things being equal, we, on looking for the quality, find it of a fine degree, so thus have a fine start to work from. His body weighs over two hundred pounds and supports a twenty-three-inch head. The head is set well and the intellect is the ruling power. What he works at ought to be of a deep nature, as he has the power enabling him to tackle knotty problems which would make smaller brains tremble to think they had to handle them.

He will look at such and quietly shake his head and think, "That looks hard, but I believe that by taking a small part at a time I can handle it." Some heads are high above the ear and slope each way. This kind of people will have force, but their ideals will be narrow. They have not the power to take a subject and hold it. With him it will be different; he will take the idea and could carry it, if necessary, all day, and have everything that he said relate to it. While some people have to get everything by thinking, others get by hearing. He can-do either, and will

get his points by going to a lecture or by reading the report.

Memory is good and he can remember when things happened. His words will be well-chosen when he speaks, and it will not take him all day to get to his subject. He will use force when he talks and his gestures will be of the kind that express force. In music he likes the pieces that have fine expression to them. To take a piece of music and run over it without regard to time or expression would be like



FREDERICK M. SMITH, ABOUT 1895.

"At present he is working with electricity. If he has no way to get the machinery that he wants he goes to work and makes it."

applying a lash to a dog. When he plays music he will want to be able to do much modulating, and in his choice of an instrument he will get one that has this quality.

Benevolence gives him the desire to help anything that appeals to him, and while he will see through the inconsistencies of a good many of the stories that are told him, he will, if he does not watch himself, be too liberal in the way he will spread his alms. He will help the old and feeble, and also if he sees a crippled animal he will want to go to it to see if he can do something towards relieving its suffering.

Because of his force he seems, to people unacquainted with him, to use too much effort. This is simply the surplus energy working off. Firmness

and destructiveness are large. While firmness makes him steadfast, destructiveness gives the power, as it were, to make the thing he is at work at move. If working in a machine shop, he would like best to use the large hammers, the trip hammer would be the machine he would like to handle. It seems to be all strength, and when the hammer fell he could see that he had accomplished something.

He would do as a manager of men. They would not stop to question his orders, as when he spoke it would carry the thought with it that that was what he meant and nothing else would do or he would have said it.

The common laborers respect a man who uses force and with him if he should see a man at a piece of work he did not seem to understand, he would not hesitate, but go and show him how it was to be done, and, if need be, go at it himself. This is the way he would get the good will of the workmen, and with such a boss there would not be strikes and differences going on all the time. If the men had a grievance he would listen to it as a judge, and after hearing their theory would give them a decision that would be likely to fit all persons concerned.

As a financier he will be a failure. He values money only as so many books or instruments according to what he happens to be in need of at the time he draws his salary. If he is in business he must let his partner handle the financial side of it and he can handle the men. He must look to this point or it will cause him to rue his neglect sometime. By watching a miser and attempting to follow his methods he will improve in this matter.

On going to a house he tries to make himself at home. He will want to go in and out and be able to go into a room and sit down and tip back in his chair and talk to the people. To go to a house and be obliged to sit in a stiff chair, talk shop, and not be allowed to ask questions about the pictures that are in the room for fear of offending the hostess, will not be to his taste. When he gets into a place of this kind he will cut his visit short. A home where one can have a good time, and if he feels like it, have a romp in the parlor, is his idea. In no case will he ever have furniture about the house that is not serviceable.

He will like to see storms and watch the lightning flash. When the wind is blowing it is a source of satisfaction to him to get out and breast it. When he is not feeling well if he gets out and takes a good walk in the open air he will feel better. He is not of the kind that will like to be cooped up in a large city; and if it happens that his work throws him into this position he will, when possible, take a run into the country to brace him up.

A good dinner is a source of much satisfaction to him. He likes a good meal and will do his share to-

wards taking care of it. Education has shown him the folly of using stimulants, and instead of having to resort to such things he will go out into the fresh air and get more out of this kind of medicine than all the stimulants that could be piled up. Some have to have fancy cooking, while others are satisfied with plain. He is of the latter class; and while he will not care for the fancy he will want plenty of the other.

Caution is not so large as it should be; from this he will do things that would be better undone. He sometimes lets his temper get away with him, and while he does not go around trying to get into a quarrel, he will take up others' quarrels and thus get into places that it would be much better for him if he were out. The caution that he has works toward the intellect. When he takes time to think that a subject should be kept to himself it will be no trouble for him to say nothing about it.

In his likes and dislikes of people he will show the same too much. While he may not like a person, he should try to be more pleasant to them so that no one would know it but himself. At present to those that are acquainted with him and happen to be around him when some one passes that he is not fond of, if they notice his face they will know the feelings that he has for the person. He should use more suavity and have a little more of the feeling that they are trying to do right, and that if he shows them how he feels toward them it may do them an injury, so keep it to himself.

Secret societies will not have much attraction for him. He watches the work of the members and sees so many of them that do not pretend to live up to their obligations that he comes to the conclusion that he is as well off out of them as in them. What he will want to have a hand in will be societies that are of an educational nature. The deeper the subjects the better he will like them, and the more ambition will be put forth to stand at the head in the best of them.

Around home he will be spending most of his time following out his experiments; when not thus engaged he will be reading. Farm work will not be to his taste; he finds that it is a good deal harder to work with his hands than with his brain. To go to the hay fields and pitch hay all day is hard for him; but to go into an office and do the hardest kind of brain labor will not bother him in the least. As an editor of a paper he would be in a place where he would do much good. He would put forth new ideas that would take with the masses, and they would be put in a way that the people would be anxious to want to try them. He would have a corner in his paper that he would fill with these, and would want people to correspond with him in regard to them.

When he is around children he will be doing some-

thing to have some fun with them, and while he will tease them a good bit, he will do it in such a way that they will like him and the next time they meet him try to get even. While some people are always having fun with the children they cannot hold their respect, but with him it is different; he will not only hold their respect, but when he wants them to do something for him they will always be ready.

In the company of young ladies he does not look so much for beauty as he does for the amount of learning they have. To sit and talk is one thing, but to sit and hold one's end on a debate is another. We do not want to be understood as saying that he will not talk or spend the evening with a person that has not a college education, but that he wants to talk on sound subjects. For example, if he were discussing some one he would not be gossiping and telling them tales, but would say he has such an idea on this subject. How does yours correspond with it? He will listen to gossip, but will try to change the subject to deeper channels.

When he gets married he will think that he has the finest wife and that there are no others who quite equal her. Some people have this feeling for a while, but it wears off; but with him it will stay. He will find it hard work to go away from home and leave her; and when away, on seeing something that he knows would interest her, he will take pains to notice it and then write to her about it. He will idolize his children and will be more likely to spoil them with pampering than with the rod.

He will want a large house and plenty of room, so when his friends come to see him he will be able to keep them with him. The furniture will be such that it can be used. He thinks to have a room in a house that must be shut up for fear of its getting soiled, or of the curtains being raised so that the sun will fade something, is an abomination. The furnishings must be plain, so, if he happens to run across something that he thinks would be nice to have, he can drive a nail without hurting anything.

At present he is working with electricity. This he finds instructive, as it brings out the best faculties.

Constructiveness gives him a love to try to work out theories that he comes across. In his work at present he tries to get the results that he reads about. If he has no way to get the machinery that he wants he goes to work and makes it. Thus he gets practice along with his theory. As an electrical engineer he would make a success and would study out theories and thus make inventions. Inventions are not, as a good many think, picked up, but are the result of study. While some things are stumbled on, the best things come to those who devote their time to them and try to make an improvement.

If in time he turns his mind toward church work

he will be a power. He will first study well the books relating to the history, and then will be ready for business. With the powerful faculties that he possesses he will be a Daniel Webster to down. As a leader he will be for going by the law as laid down in the different books, and those who are under him will have to come to it or else he will have others that can. He has more force than his father, and will not hesitate to use the same when in his judgment it is necessary. The good feature about it will be that people cannot tramp on him. He will say, "Gentlemen, that is the law; by it we must abide."

At law he would be a success, and would be known as an honest lawyer. He would not want cases that he knew were wrong, but those that were right would give him pleasure to win. As a judge he would be one of the kind that would allow nothing but straight work in his court.

The study of astronomy he would not care so much about; while he would find it easy to learn, there are others he will be better at and would get more out of.

Taking all in all, he has a very brilliant career before him. His faculty of winning friends helps him through difficulties which one who did not possess would find it hard to get over.

While he will not be a rich man, he will be one of those that when their time has come to leave this world will have been a stimulus that will have helped many to climb higher and to have set their aims higher than though they had not known him.

We deem it necessary to make some explanation here in regard to the phrenograph of Mr. Smith. He is a personal friend, but while reading him we have attempted to rely not on what we know of him, but to tell him as phrenology shows him. While we do not pretend to say that he had no faults, we think that it would not be to the best interests of anyone to read them, as it might establish a bad precedent in this way: Some would say, "Well, Mr. Smith does it, and if he does I think that I can."

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SUPREMACY OF GOSPEL OF JESUS

BY ELDER EDWARD INGHAM

In the very essence of man's nature as a spiritual being there is that which renders it impossible for him to rest in the things that are seen and finite, and which forces him to rise above the world of transitory experience, and to seek after an infinite reality which underlies and transcends them. Within the bosom of the rudest savage there is a latent capacity of transcending the finite, an inalienable affinity to what is universal and infinite; and it is this which constitutes the secret impulse to the

search after God—the religious sentiment common to mankind.

Mr. Herbert Spencer recognized its universal prevalence and commented on it as follows:

Should it be asserted that religious ideas are products of the religious sentiment, which, to satisfy itself, prompts imaginations that it afterwards projects into the external world, and by and by mistakes for realities; the problem is not solved, but only removed farther back. Whether the wish is father to the thought, or whether sentiment and idea have a common genesis, there equally arises the question—whence comes the sentiment? That it is a constituent in man's nature is implied by the hypothesis; and cannot indeed be denied by those who prefer other hypotheses. And if the religious sentiment, displayed habitually by the majority of mankind, and occasionally aroused in those seemingly devoid of it, must be classed among human emotions, we cannot rationally ignore it. We are bound to ask its origin and its function. Here is an attribute which, to say the least, has had an enormous influence—which has played a conspicuous part throughout the entire past as far back as history records, and is at present the life of numerous institutions, the stimulus to perpetual controversies, and the prompter of countless daily actions. Any theory of things which takes no account of this attribute, must, then, be extremely defective. If with no other view, still as a question in philosophy, we are called on to say what this attribute means; and we cannot decline the task without confessing our philosophy to be incompetent.

These various forms of worship that prevail among the different races of mankind represent attempts, more or less imperfect, to give expression and realization to the latent consciousness of an infinite being, which haunts the eager souls of men and makes them long for vision of the unseen and knowledge of the unknown. It is not what the world *is*, but what it is *not*, that stimulates the human soul to search after something that is real and permanent above and beyond the transiency and unreality of the finite world.

Mr. Dresser says:

It is the need that is felt for a permanent ground of all transient phenomena which leads men to conceive of God as eternal and immutable. To conceive of God as more real than the fluctuations of the time-world is to see that he is more than the world of his manifestation. All our conceptions prove inadequate if they stop short of the eternal. All our conceptions fail if we regard the Father merely from the point of view of our own sonship. Hence there is need of both the philosophical conception of reality as ultimate ground, and the more human thought of God as the Father. As ground, God is not the same as the universe, but is the ultimate center of the power which the universe manifests. As Father, God is not identical with his sons, yet is in an intimately personal sense the source of their life.

We hear so much nowadays about the immanent God—the reality behind all appearances, the source of, and active principle in, if not identical with, all forms of energy, the all-pervading life of the universe in which all finite beings live and move and have their being, that it should not be a matter of great surprise to us when we discover in the reli-

gious conceptions of many of the ancient races of mankind a polytheistic nature worship—the personification or deification of the phenomena and forces of the natural world. The most refined form of this order of worship was represented in the Hellenic religion—the religion of ancient Greece—which reflected the richness of the imagination and the classical genius of that remarkable race.

Brahmanism is a form of pantheism in which the search for the infinite and the transcendental has obscured the vision of life and its moral claims. Pantheism has for this reason, been over one of the most dangerous pitfalls.



EDWARD INGHAM.

The pantheistic doctrine: "All is God," invariably involves the denial of all moral distinctions, since everything is consecrated by the presence of God. Consequently the Pantheistic creed has led to a social life in which the grossest sensual excesses are not only permitted but sanctioned; for in a religion which finds God in all things—not only in the noble, beautiful and pure, but also in the mean, debasing and vile—the indulgence of all natural appetites and desires is fostered.

Pantheism in another form looks upon life and all finite things as an illusion, and God as an abstraction without attributes lying behind all finite beings and objects. This conception led to asceticism, a life of abstraction from the world and all finite objects and interests, and the stifling of all natural desires and affections.

Thus we see that pantheism leads in two opposite directions, one of self-indulgence, the other to self-repression; and the latter no more than the former will ever bring man in touch with the infinite. The thing most necessary, therefore, is a proper adjustment; and among all the philosophies and ethical teachings that have flooded this world, the doctrine of Jesus preeminently and exclusively disclosed the true principle of that adjustment.

It is not a religion, such as Brahmanism and Buddhism, which overpowered and enslaved the soul, but one which strikes the shackles from the soul and bids it come forth and breathe the air of freedom where it can enjoy a free, simple and rational growth. For as in art and literature the utmost perfection may be combined with the utmost simplicity, so it is in religion. The gospel of Jesus is so simple, clear and plain, so marvelously adapted to the mind and heart of mankind, that the illiterate and degraded as well as the enlightened and noble of the earth can discern in it the true response to what their souls had been blindly searching for; whereas, these highly abstruse religions are only capable of being apprehended, if at all, by speculative intellects.

The study of other religions is interesting, mainly because it gives us an insight into the questions which the human soul has been putting to itself during all the ages of the past, and what the answers are that it has been giving to them; and this knowledge enables us to more fully appreciate and understand the supreme comprehensiveness and aptness of the response contained in the gospel of the Son of God. Of all religions, it alone satisfies the spiritual wants of humanity; and Christ therefore is truly the "desire of all nations."

Buddha, who boasted of having raised himself to Godhead by his own power and knowledge, came with the proclamation that there is no heavenly Father, and that all existence is evil and vanity. He was the great apostle of "nothingness."

Christ came to reveal the Father, to reconcile man with God, and to bring life and immortality to light through the gospel. He was the great apostle of "Reality."

In him all the perplexing problems of the human soul find their solution; in him all the longings of the human heart are satisfied. He stands forever as the supreme example of the perfect union of the human and the divine—the fullness of the Godhead revealed in perfect manhood; and through him alone is the way unto the Father made accessible to us. To use his own expression, "No man cometh unto the Father, but by me." This is enlarged upon by the Apostle Paul in the following language, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way,

which he hath consecrated for us, through the veil, that is to say, his flesh"; and he further supplements this statement with the following: "Let us draw near with a true heart in full assurance of faith," etc.

The new and living way that leads unto the Father, consecrated for us by Christ, is one which passes through trials and conflicts, sufferings and sorrows, wherein we may learn the great lesson of obedience which is a fundamental need of the spiritual life. Robertson made the very apt statement that "Obedience is the organ of spiritual knowledge"; a statement that fully harmonizes with the one made by the Master, "If any man will do his will, he shall know."

The whole purpose of Christ's life here upon earth was obedience to the will of God; for there could have been no adequate expression of the divine nature in him without it. The name "Immanuel" which was bestowed upon him would have been a misnomer had he in the least particular deviated from the course in which the will of God had determined that he should walk. And the implicit obedience that signalized his whole career was wrought out through suffering, according to the statement of divine writ: "Though he were a son, yet learned he obedience by the things which he suffered."

It might be noted that suffering does not always yield obedience, for frequently rebellion is its effect; but Christ understood the true method of adjustment in his contact with the world and its life. He did not, like the ascetic follower of oriental mysticism, isolate himself from his kind and seek in silent solitude to attain the Nirvanic goal; but on the contrary he mingled among men and among things, and faced difficulties and obstacles. He kept in the midst of life and tasted constantly of its bitter griefs and sorrows; for this pain and distress is part of the heritage of man, and all must suffer soon or late in one way or another. Indeed, without suffering there can be no strength of character or moral fiber, and no beauty of spiritual growth.

Mr. Dresser's comment on this subject is interesting; he says:

Whatever else the Spirit is, it is surely life, it is life-bringing, and only in terms of life can we even approximately describe its reality. It would seem delightful to enter such a state of bliss as the Hindoo Mystics tell about and to abide in such consciousness. But such is not the way of life. He who knows God only as the quiescent good does not yet know him. Our God is a God of struggle as well. He who has wrestled, who knows what sorrows and sufferings are, has a right to speak. When God is excluded from nothing he is truly God. My own life must know no exception if I am actually to realize the divine presence. I must discern to the foundation, philosophize to the utmost and fearlessly. Then shall the great conviction be born.

The remarkable question which the Master asked the sons of Zebedee very strongly implied this kind

of an experience as essential to spiritual elevation. He said to them: "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" Christ's religion is distinctively one of Spirit, and it is the quickening influence of the Spirit which seizes upon the soul and begins to fashion it according to God's good will and pleasure, in the same manner in which it operated upon Jesus and wrought in him the perfect man.

No more clear and concise statement can be added to the foregoing fragmentary thoughts than a portion of the closing paragraph of Mr. Dresser's masterpiece, "The Philosophy of the Spirit":

We declare (1st) that the Spirit is (appreciatively speaking) an awakening, progressively revealed life which pursues a certain course through the world and through men; (2d) that the Spirit is the basis of the natural as well as of the spiritual world, that the two worlds are in the most intimate relation, such that it is a question of order and degree from the lowest levels of nature up to the heights of beatific vision; (2d) that the Spirit is revealed through a gradation of realities, through a descent and an ascent, an involution and an evolution, hence everything is intelligible as real according to its place or level, not at random, as if all things were equally real; (4th) that the clew to goodness is found in this gradation of realities from lower to higher, not that all things are equally good; (5th) that the clew to truth is found in this same gradation, rendered intelligible through progressive dialectic from the lowest immediate to the absolute idea; (6th) that within man's consciousness this orderly life of the Spirit is reproduced in terms of relation such that knowledge of reality is possible; and (7th) that in relation to this progressively revealed life of the Spirit the human self is made known amidst an activity based on a natural flux, a natural response, and ideal interests culminating in a central purpose through which the will of God is achieved. The life activity or flux is thus everywhere the starting point, the initial clew, the general immediacy, out of which the various differentiations lead onward and upward to the beautiful, the true, and the good. The Spirit comes that we may have life and have it more abundantly, and that out of this life the fullness of the divine love and wisdom may be revealed.

The Hellenic religion developed the artistic temperament in man; in Brahmanism—the religion of priests—man began to seek for God in thought; in Buddhism—the religion of ascetics—God was discerned chiefly in conscience; but in the religion of Jesus, God is spiritually discerned. The gospel of the Son of God aims at the production of the perfect man. Notwithstanding his sinful nature, it discerns in him the latent possibilities of spiritual perfection and divine Sonship; and leads him on by a great hope unto a great inheritance.

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To make some nook of God's creation a little fruitfuller, better, more worthy of God; to make some human hearts a little wiser, manfuller, happier, more blessed, less accursed—it is a work for a god.—Thomas Carlyle.

A DAY WITH THE INDIANS

BY DANIEL B. SORDEN

Many readers of the HERALD have no opportunity to see anything of our Lamanite brethren. I thought, therefore, that perhaps I might write something which would be of interest to some readers, at least.

I have often accompanied Elders Clyde Smith, James E. Yates, Hubert Case, Frank Curtis, and the late Jerome Page, to the Indian camps when the elders were going to preach to them.

The Indian's nature and customs are very different

which the breeze could readily blow, was a huge wagon cover, which in turn was covered with bright-colored table cloths. It was a good dinner. There was a variety of fruits, canned goods, and meat.

The greater part of their food consists of meat, but we made most of our dinner of the canned goods and the fruit. Their bread was from the bakery, and we added that to our list of desirables.

The Indian shows his independence at the table as well as in other places. When he desires something from the other end of the table, instead of asking some one to pass it to him, he just rises from his sitting position on the ground, and tucking his



ELDER HUBERT CASE AND LAMANITE CONVERTS.

Left to right: Lulu Bear Shield, Chief Three Fingers, Hubert Case, Phillip Cook, and Lea Cook.

in many ways from ours. One of his rather disconcerting peculiarities is that one can seldom make an appointment for a certain day or hour with him, for if one did, he would probably be the only person there. The elders must always find out when the Indians are to have a gathering of their own; and then permission to talk to them after their meeting can usually be obtained.

A big day with them is their feast day, which comes quite frequently. Brethren Smith, Case, and I have often been invited to attend their big dinners, and have gone a couple of times. When the meal was prepared an old Indian stood beside the arbor and announced that the meal was ready. Immediately from each tent, from under the wagons, where they had been lying in the shade, and from the near-by creek, in groups of two or three, came the diners.

Spread on the ground under the arbor, through

blanket closely about him, gracefully steps over and between the dishes to the object of his desire. However, the dishes are sometimes passed from one to the other, each person eating from the dish what he desires, then passing it to the next one, who uses the same spoon and eats what he wants.

Our Lamanite brethren showed us another habit as thrifty as the one which saved individual dishes and spoons. They helped themselves liberally from those dishes containing food that might be carried away. A portion could then be wrapped up in a handkerchief, and saved until the next time of hunger. They believed, you see, in "preparedness." When the men left the table, the squaws, who had been mincing around down at one end of the spread, eagerly stationed themselves in more comfortable (?) positions and ate their share of what was left.

It was now that we went to a large tepee where we held preaching services. Seated or lying on blan-

kets spread about three fourths of the way around the tent, was the audience, about twenty-five or thirty aborigines. After singing a song or two, one of the elders talked through an interpreter, although most of the Indians could understand English perfectly. The elders often talk on the Book of Mormon, which seldom fails to appeal to them.

Only about one half of the audience pay attention. Some smoke cigarettes, while some sleep, usually snoring. Their sleepiness is to some extent due to an intemperance in eating, but more often the night before has been a sleepless one, due to an all-night peyote meeting of theirs.

Our work with the Indians takes considerable care in handling; they are peculiar people, to some degree, childish in nature. In the central western part of Oklahoma, Brother Case has worked among the Indians quite a little. But he is so busy he can give them only their share of his time. He is well liked by all of them. Brethren Taylor and Cook, our two Indian missionaries, never see me but they say, "Where is Brother Case now?" and, "When is he coming to Kingfisher?"

The summertime is practically the only time of year to work much with them, and they can be talked to only in small groups.

When once converted, the Indian is a firm believer, and has a reverence for the church books. One of the elders, just happening to attend an Indian meeting, when he was not expected, found one of our Indian missionaries praying, and in front of him was the Bible, Book of Mormon, and Doctrine and Covenants. The Indian also has that faith which we are continually told to cultivate.

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THE THEATER

BY ELDER RALPH W. FARRELL

"Do I believe in the theater?" Yes.
 "Do I believe in attending the theater?" No.
 "Well, what do you mean?"

If you will listen patiently for a few minutes, I will tell you what I mean.

In the modern playhouse (as well as in the ancient playhouse), a certain type of art is produced. We call it "acting." Some call it a wonderful God-given talent. Is the impersonation of characters a talent, and if so, did God give it? And for what purpose?

Sometime in the seventeenth century (more correctly, the sixteenth century) Shakespeare wrote his plays. After the passage of many years, man placed the name of this genius among the names of the world's greatest men. Why? Because no other person ever afforded us so great an insight into human life as he. No other profane writer ever grappled the thoughts of lovers of literature as he has done.

To comprehend the genius of Shakespeare you must see his characters on the stage through the skillful acting of such remarkable men and women as Soth-ern, Marlowe, Mantelle, Terry; and to go back, Booth, Irving, and others who have passed from the scene of action.

This principle of impersonation, I believe in; but under the present conditions of things, I believe it is absolutely impossible to witness such impersonations and not do harm. And for the following reasons—among many others:

The world has monopolized the theater. It has taken what in itself is innocent and placed it to an improper use. The modern play has been prostituted, as has the game of cards, the dance, and such like. Now, in order to get the diamond of elevation, intellectually and emotionally, one has to reach his hand into a pail of pitch. The plays of Shakespeare are diamonds, the theaters are the pails of pitch.

The moving picture has come (and it has come to stay), but notwithstanding its possibilities for good, men have so soon put it to an evil use—that of making money at the expense of morals. As the light passes through its films, we see our first air-ship; visit the foreign places, that otherwise we might never see; the wonderful demonstrations of science are laid before us, and so on, and so on. But intermixed is the carnal, the obscenely sug-gestive, and the time-wasting frivolous.

What are we to do about it?

"Let such things alone," says one.

So say I; but such answer does not explain why these remarkable things appeal to us.

Is it wrong to desire to see, and enjoy seeing, an elephant, a lion? and to hear the next to divine har-monies of a symphony orchestra? The country boy can see the first only in the circus; and the last we hear only in an opera house.

Now, notice: We stand on the street and see a circus procession go by, watching with eager eye the animals as they pass, and at this very time we may be rubbing elbows with the worst criminals in the world; this is pronounced "proper" by many who say it is un-Christian to attend the circus itself. We listen to Creatore or Sousa give their celebrated con-certs in the parks, but we must not go inside a build-ing to hear them. What is the difference? These questions are being asked, and unless we can fur-nish our young some explanation that will at least appeal to their common sense, we had better cease the everlasting nagging and criticizing of their do-ings.

Lest you forget my position, I want to restate it: I am emphatically opposed to theater going. But there is a reason.

There is a logical difference between the park con-cert and the sitting in the opera house—it is the dif-

ference of effect it has upon a Saint's spirituality. This may not seem logical. Wait. We have discovered this as a result of theater going: Our young (and old as well) who attend these places are not so spiritually-minded as those who do not. They skip more prayer meetings, their testimonies are not so humble and spiritual. (And in this comparison I will distinctly state that it is given to the elders of the church—elders who are living godly lives—to discern the nature of the fruit which Saints are bearing.)

When we discover a reconverted young man or woman, one who has indulged in these sapping pastimes, but has changed his or her mode of living, they testify, without exception, that theater going weakened them spiritually. Such testimony certainly cannot be prejudiced, hence it must have deep consideration.

They tell us that the effect of attending worldly places of amusement was like a stimulant,—they needed to increase the dose in order to satisfy their appetite. On the spot we condemn this. The next thing they observe is the weakening of prayer; there is a slipping of the cogs. Their conversation becomes lighter and their acts more careless. The will weakens, and when they try to break away (as many do) they are made to realize their weakness.

It is discovered necessary to invent excuses to satisfy the conscience; the mill gate is lifted and a flood of "reasons" rush over the mind. But they will not stand the light of truth. And when the theater goer thinks he is entrenched behind an impregnable wall, just one passage of scripture will shatter his barrackade into a thousand pieces: "If meat cause my brother to offend, I will eat no meat." This is Paul. He knew what he was talking about. We know what he meant, too. He meant that there were things which he could do and not be harmed, but the weaker Saints could not; so for this reason, he would forego the pleasure for the sake of not injuring one of the little ones for whom Christ died. That is the argument in a nutshell, and we can't get around it.

I can see Sothorn in "Hamlet," and so far as I know receive only a broader view of life, of art, of talent, of the greatest profane writer in the world, but perhaps the one who is now reading this statement cannot. Perhaps I cannot. Here is a doubt. In case of doubt, examine your chart. What does it say? "Avoid the very appearance of evil." For this reason I would not go into a saloon to get a drink of water. It is what might grow out of the act. Some one might see me there; my example might lead a brother to the bar of death.

Well, what are we going to do about it? Why, cease going. Forego what might be to you a certain benefit, for the sake of the brother whom it might injure. There seems no other way.

Now comes the important use of the interrogatory: "Did you ever attend the theater?"

"Yes," I answer.

"What did you go for?"

"Because I wanted to go."

"How often have you been?"

"I have been three times in many years."

"Did you think you were doing wrong when you went?"

"Yes."

"Well, then, what are you preaching to us for?"

"Because I know what I am talking about."

"Then you mean to say that you do things that you know are wrong?"

"I am sorry to say that I have; but I wish to make this statement: I hope to secure so perfect a control over my weaknesses that I shall refrain from the very appearance of all evils."

And now, mine accuser and questioner, I have a few questions for you: If meat causes a brother to offend, why do you indulge in certain things which cause your brother to offend?"

What do I mean?—this: That the man with his blood poisoned by tobacco, willfully transgressing, every day of his life, the word of God, and holding him up to open shame, will probe at my weakness, be it whatever it may, and hold up unholy hands in holy horror. The woman whose tongue has lashed to the bleeding point the bare conscience of a defenseless girl, will tell you it is "awfully sinful to go to the circus." In thousands of ways men and women are causing their brothers to offend, but they cannot feel the beam in their own eyes. For shame!

Let me repeat, at the risk of being tedious, I do not approve of theater going. I do not believe it is right to slander, to lie, to neglect prayers, to say ill-natured things, to peck and nag, to advertise our holiness (and especially when we have none).

I pray to God to hasten the day when the Saints will be free from all these offenses; but in view of the fact that that day has not yet come, why not let the already too bloody stone rest awhile? I regret that our young people like to go to the theater. I would to the Father in heaven that they did not want to attend these places. But I can sympathize with them. It has not been long since the poison left my veins.

I know that some branches are dying because of worldliness, and that in them the theater is the root of evil; but I can only plead, beg—yes, set the proper example.

May we come out from Babylon; leave the evils of the world; awake to righteousness and sin not. And while we are trying to do this, may God help us to be charitable and merciful, and not do as the Pharisee who could see no good in anyone but himself.—Reprinted from *Zion's Ensign*.

CARLYLE'S BEATITUDE

BY ELDER S. A. BURGESS

Blessed is the man who has found his work, let him ask no other blessedness.—Carlyle.

Plato in his "Republic" first laid down these principles of an ideal spirit, that it would be that in which the ablest men were given the utmost freedom toward service and development and were expected to work for the good of the whole community. It meant something of an oligarchy, yet of a most benevolent and altruistic turn. Each man should do that work for which he is best fitted.

To-day we find the idea repeated in various forms, and even one of the foremost Socialist writers expresses as the ideal socialistic state that in which each man has found his proper work and does it.

This means that education should not be cast in one ironclad model. Of course the first six or seven years of school work is not education; it is only preparation for education. We think that the statement over the door at Hampton Institute expresses well the modern thought, "The purpose of education is preparation for life, the test of life is capacity for service."

The purpose of education, then, is not so much the memorizing of set matters from textbooks, but should rather be the training and unfolding of the natural capacity of the individual. Study to show thyself approved unto God, a workman that need not be ashamed.

As talents and ability differ, so should preparation vary. The preparation for a blacksmith, for a machinist, or for an engineer, will not be the same as for a doctor, a lawyer, or a business man, though possessing points of similarity. And though also the man of general culture in addition to special training is the one who will go to the front, other things being equal, it is not necessary that all should have a college education, and certainly not a similarity of training. It is necessary that the opportunities should be open so that those who desire and who can profit by such academic training may do so, and this, not for the sake of the man, but for the sake of the body politic and society as a whole. That is the ideal state in which every man finds his work and does it, and in which every boy and girl shall find the best of opportunity for general preparation and for that special culture and special training which will the best fit him or her for service. Then it follows that such service should be rendered for the benefit of mankind.

We are all too prone to judge everything and everyone else from the standpoint of our own limited experience and limited ability. The Supreme One, seeing more clearly, far more clearly, has peopled the world with a variety of men and women of diverse

tastes and talents. There is even a tendency for the missionary to discredit more or less the auxiliary work as not needful, and treat pastoral or local work as a very secondary or of third-rate importance. This because he feels the vital necessity of the work which he is trying to do, to warn and redeem mankind. On the other hand, the pastor and local worker perceives that many a newborn babe is turned over to him unclaimed, and he feels so keenly the necessity of developing the material we already have and fitting it for proper service, that the pressing need of missionary work grows dim in comparison.

So the auxiliary workers, whether in the Sunday school, Religio, or Woman's Auxiliary, see the need, the grave need, of each of these organizations, and the splendid good which is being done. A return of the same ecstasy that was felt at conversion is not enough; there must be development and growth, though doubtless it is still true that many who should be ready for strong meat are crying for milk.

What we wish to emphasize is that all are necessary: the institutional work, the auxiliary work, the pastoral, and the missionary; and the talent which succeeds the best in one department would in many cases only do passing well in some other department of the work. Many a first-class business man has been spoiled in the making of a third-class preacher.

All are necessary; all are important; and if we find a man who is failing in his present place, it does not follow that he is good for nothing; it should be our duty and our privilege to help him to find that place where he can work with the greatest possible benefit, both for himself and humanity. A stone which the builder rejected became the head of the corner.

Judge not that ye be not judged; but judge righteous judgment, need not refer alone to wrongdoing, as almost as much if not more harm is done by wrong judgment of right doing, and a failure to appreciate another's work and preparation. Now, we may expect that each one must learn his letters and how to count, and something more, so in the church we should expect that each one will have his special spiritual experience, which will follow in part the common channel; but Paul says that there are diversities of gifts, and there are diversities of men, and diversity of service. The same preparation does not fit for every service.

All too often a man fails of his best service, sometimes from lack of proper preparation, many times through a failure of others to appreciate and support him in his preparation for his work; for so much more can be done when each is doing his full share than when part of the energy is used to retard or oppose some one else. There are men who have not given the best they could have given to the church or society, because they have not been permitted to do so; there are men who have not given

the best of which they were capable, because they were not prepared to do so; as well have there been men, and we fear there shall be again, who have not given the best they could because unwilling to do so.

Real success does not consist in property; a man's life consisteth not in the multitude of the things which he possesses. Culture, taste, judgment, knowledge, all have their place in rounding out and making the perfect whole. But after all, that man is at his highest point who, upon attaining the goal of his ambition, or not attaining it, perceiving all mundane things at their real worth, devotes himself to a life of service and sacrifice.

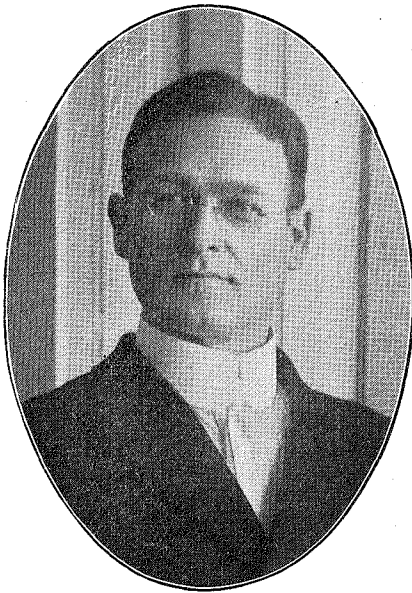
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INDUSTRIAL RELATIONS

BY ELDER J. A. KOEHLER

MATTERS FOR DIVINE DETERMINATION

Any mode of action to be good must tend to promote human well-being and happiness. "Thou shalt not steal"; "thou shalt not lie"; "remember the Sab-



ELDER J. AUGUST KOEHLER.

bath Day," etc., are all good because they are in accord with human nature: they promote the interests of human society. I repeat again, they are good rules simply because they coincide with human nature: they tend to promote life and happiness.

MAN'S NATURE

Man is first of all *an animal*. It is true that he is also a moral agent, and that ultimately his moral acts will determine his destiny; but we have still to admit that man is such a creature as must live before he can act. And we have also to admit that in order to live, man must have the *means* of life. Since the animal side of man's life must be ministered to before he can do any other sort of act, it follows that those

acts, or processes, or relations, which supply animal needs must take precedence over those secondary acts which we term spiritual. Cultural pursuits must be postponed to animal functions.

The question "Why are industrial relations matters for divine determination?" is already partly answered in the fact that man's life depends first upon food, clothing, protection, etc., which industrial processes supply. And I feel quite sure that God, who placed man here, can be no less interested in man understanding the relations and processes by which his needs are supplied than he was in furnishing the natural utilities toward which man must direct those processes.

In brief, the first reason is the urgency of primary needs: To live man must have the means of life.

SELFISHNESS

In promoting self-interests men prevent others from promoting their interests. The creations of God are for the use of all men; and the provisions for the race are so immeasurable and inexhaustable that there is no occasion for one crowding another out of his place.

That which cometh of the earth is ordained for the *use* of man for food and for raiment, and that he might have in abundance; but it is not given that one man should possess that which is above another; wherefore the world lieth in sin.—Doctrine and Covenants 49: 3.

This not only specifies that the earth is for the use of man, which includes every human being, but also specifies what kind of use is to be made of it: namely, to provide him with the necessaries of life; and this implies at once *productive* purposes. By implication it also prohibits "land grabbing."

But the purposes of God are either not understood generally, or else they are generally disregarded. This requires no proof. It is patent that in providing for themselves and their families, men so act as to hinder other men from providing for their families. This is pure selfishness. And it is short-sighted selfishness too, for it defeats its very purpose. It impoverishes both the individual and society.

When the colonists came to America they grabbed all the land they could, regardless of their needs and the needs of others. And from that day to this, in our own land, thousands are deprived from opportunities that, under God, they are entitled to. In monopolizing large areas of land, men hinder others from adding to the aggregate of the good things that are so necessary to life.

But this is only one of the methods by which, in providing for self, men deprive others of the same kind of opportunity.

This short-sightedness, or selfishness, or egoistic tendency, or whatever you choose to call it, is in it-

self a sufficient reason why industrial relations are matters for divine determination.

LAZINESS

Man seeks to provide his own wants with the least effort. My boy and girl do the same thing every day. Washing dishes is supplying a need. And yet every day I witness an effort to shift the burden and escape an obligation: that is, they want clean dishes with a maximum of effort, and if possible with no effort at all. This tendency is exhibited on a large scale in society everywhere.

Two Irishmen were employed as section hands. One was laboring industriously while the other was loafing. Finally the lazy one said to the other, "Pat, either you are a fool or I am one."

"How's that?"

"Well, you know that the day is long and the pay is small, and if you do anything at all you will earn it all."

And so it is: men who prefer to profit by the industry of others think they would be foolish to give themselves over to effective labor.

It makes no odds if gambling does not enrich society, it is an easy way to live, and therefore men prefer to gamble; not only in its obvious forms, but also in its hidden aspects.

It matters nothing if we do already have four times as many lawyers and politicians as we can have any possible use for,—there may be a chance for an easy living in those fields, and so many who think they can make it go without honest labor devote themselves to those vocations.

It matters little if it is a useless occupation to run around to see if one man can be persuaded to trade property with another man; it is by such methods that part of the value of the property passes into the hands of a third party, who is thus enabled to live without doing useful labor, therefore we have many in that business.

THIS IS NOT PERSONAL

I hope none will think that I am discussing individuals. I am not. I am thinking of relations; relations which some men sustain to others because they feel that in them they see their only opportunity to provide themselves with the necessities of life. I have good friends in each vocation referred to, and I love them; but I assure all that I have no love for the order of society that impels men to such vocations.

WASTED ENERGY

All activities cost energy. If the energy of the classes just referred to were properly directed it would wonderfully increase the quantity, quality, and variety of consumable goods, it would enrich society. But not only is this energy not utilized for

good ends, but the huge body of men thus uselessly engaged must live, and living demands the necessities of life. Now, since in society, as at present constituted, many do not provide themselves with food and clothing, etc. (I mean they take no helpful or necessary part in the creation of utilities), it follows that the burden of supplying them with the goods of life is transferred to others' shoulders.

How to overcome these situations is a matter that human ingenuity has never yet solved. Human ideas are for the most part superficial; especially in economics do the minds of the masses overlook basic principles. Perhaps this blindness is due in part to a secret hope that sometime, somehow, personal benefits will be derived from prevailing customs. We need no other argument than the long working hours and needless suffering that universal customs entail to prove that industrial relations are matters for divine determination.

INDUSTRY NOT AN END

That industry is almost universally regarded as an end is evident from the fact that the end it is intended to serve is almost never taken into account. The incentive to business effort is almost always to *get* the goods of life; whereas the immediate natural end of industry is to *supply* the goods of life. How many men go to their daily tasks with the thought that "to-day I am to help increase the supply of the good things of life"? Is not the thought rather that by this act I get so much money with which I expect to be able to *get* good things? Of course if a man is supplied he must "get," but men forget that the amount of utilities that may be gotten is determined by the amount that is *produced*; and the idea of production should take *precedence* over the idea of consumption. But does it?

True, some must be engaged in productive enterprises; but this initial activity is regarded by a large portion of society as little more than an opportunity for them to speculate in the products of industry. The fact that some are producing is a signal to many to "get theirs" by whatever methods the law will allow, and some that it does not allow.

Naturally a more remote end is not apprehended. If man were an animal only, present customs must still be regarded as foolish. But man is more than an animal. Man has cultural ends that need to be served. And instead of "business for business' sake," industry should serve to set men as free as possible to develop the moral side of his nature. But if man is so engrossed in business that the real goal of human effort is forgotten, the ultimate end that industry is intended to serve is defeated. Business for business' sake is poor business; it makes society as a whole poor, too. But that is the way man looks at things; and were it not for what God has said in the past,

and what he has inspired in the minds and hearts of man, I doubt not but man's ways would have multiplied even present sorrows. Man needs to take God into his councils.

ARE LATTER DAY SAINTS CONSISTENT?

Yes, in one respect at least. Being compelled by the testimony of human experience to admit that, "the way of man is not in himself," and that if it were we could not trust human judgment, because it seems that "the heart is deceitful above all things," Latter Day Saints have admitted the right of God to speak. We have even said he has spoken to us. We say that the message he has delivered is precious above all other things. But as to our confidence in its workability—well, that's another matter.

We admit that our salvation is in doing things God's way. We claim that the world needs the same message that has been given us. But the world is not going to accept our say-so about the workability of our scheme. And why should it? If it is good, we ought long ago to have demonstrated its utility. That is our mission: to *demonstrate* to the world the superiority of the divine over the human. In this we are not as faithful as we ought to be; and we lose as a consequence.

But, thank God, it seems that we are getting up "steam," and that the machinery of Zion will soon grind out the error that has been ground into the mind of man. I wonder, in this connection, if we can give up our individualistic traditions freely enough to follow leadership? and participate in a movement that promotes the interests of the individual through the activities of the group?

We have cheated ourselves long enough. We have gotten but a meager return for our worry and our effort. It is time now to come to our own. It is time to do things the right way. Who knows what the aftermath of this present war will be? Already the hearts of men are beginning to fear the consequences. And why? Why, with our endless resources? Simply because we sustain wrong relations; we engage in business of the wrong sort and from wrong motives.

Primary industries are sacrificed to secondary schemes. If we are wise we will speedily promote in our own group those industries which yield the goods of life. It will be time enough to think about grocery stores and clothing stores and coal yards, etc., when we have assured a supply of things which give rise to mercantile pursuits.

I call you to witness that in the revelations to the church much has been said on this very point. "Buy the land, buy the land" has been God's continuous appeal to us. "Put workmen on it to labor for the Saints of God."

Some one said to me not long ago that money

enough was being spent in the present war to relieve the suffering of the whole world. I reply that money never did nor never can relieve one moment of suffering. Money is but a medium of exchange. I give the products of to-day's toil for my wage, not for the money's sake, but because I can conveniently exchange the money for other things that I wish. If a community of people can produce all they need, it makes no odds whether the supply of money is great or small.

Suppose that the allies had been successful in isolating Germany; suppose, too, that Germany had within her own territory all the resources the present war demands; what difference would it make if she didn't have an ounce of gold in her treasury? or a cent of credit in the world? What good is money? Does it satisfy your hunger? Does it clothe your nakedness? Does it protect you from the inclemency of the weather? These ends are met with food and clothing, *not with money*. And back of the food and clothing are the *processes* by which they are produced. And back of the processes are not only human energy, but also those absolutely indispensable *natural utilities*—earth, water, etc.

These are the things that a people desirous of securing their own interests do well to take into account. These are the things that the only economic plan that makes a pretense of being divine advises. These are the things, which, when a people are occupied with, assure them an adequate supply of the goods which are all men desire.

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GRACELAND AS A JUNIOR COLLEGE

BY ELDER FLOYD M. McDOWELL

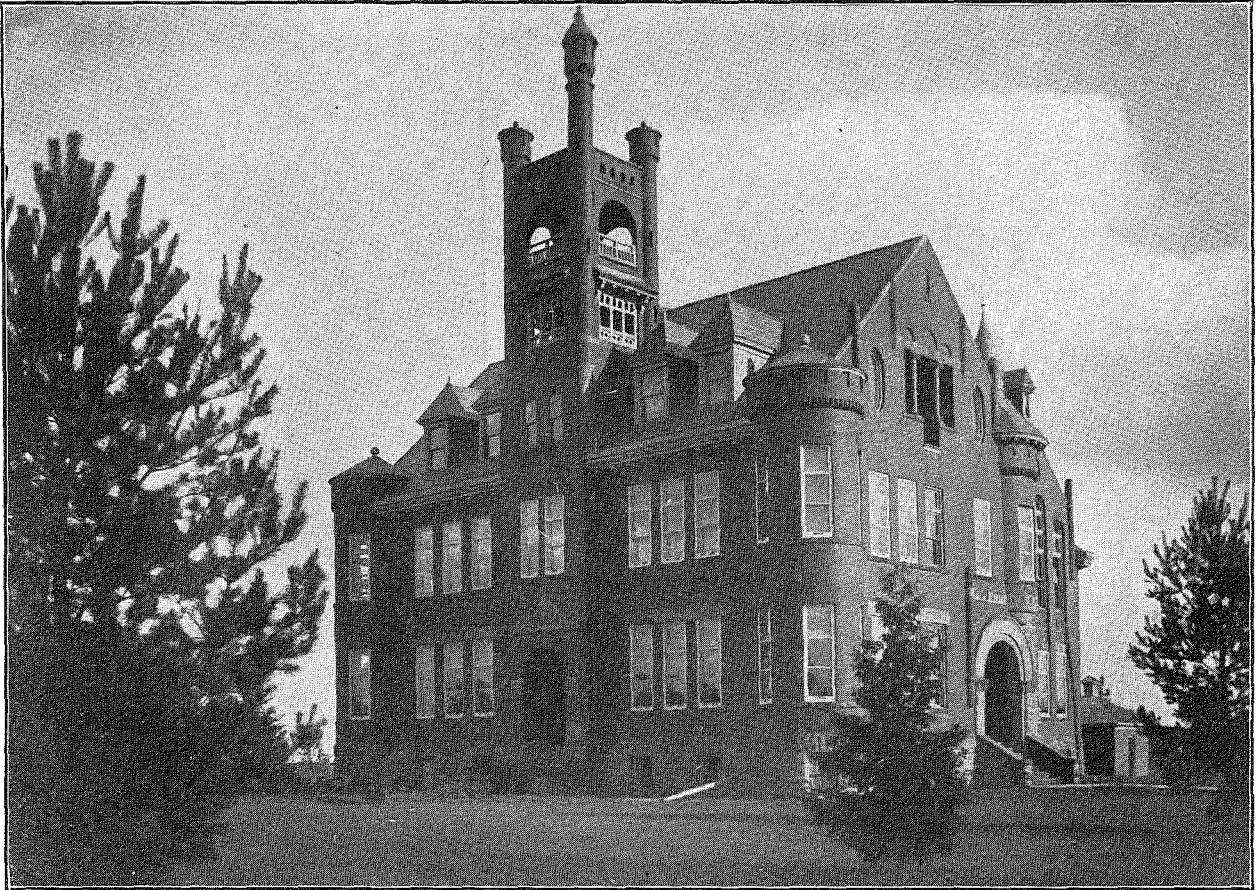
The school year 1915-16 has brought the first real test of Graceland as a junior college. The test has been passed successfully and the future is clear.

That this new venture in the educational field has been so soon marked with success may be due to several factors. Chief among these is the inauguration of Professor George N. Briggs as president of the college. Mr. Briggs came to us from the United States Bureau of Education where he had been employed for fifteen years. This experience had not only given him a most valuable experience in administrative work, but through his contact with the leaders of educational thought he had become keenly alive to the most vital problems of the day. The value of this personal contact was brought to us very forcibly when we learned that through him the cooperation of both Federal and State authorities had been secured. Mr. Briggs has been unceasing in his efforts to bring our work up to the standard, and we are glad to say that under his administration the prospects of Graceland seem to grow brighter every day.

Another reason for the success of Graceland as a junior college may be found in the loyal support of the people of the community, especially of the local high school graduates. The largest freshman class in the history of the institution enrolled last September. A large number of these came from the local high school. We are greatly indebted to them for this support, and recognize that only by providing standard work can we hope to receive such each succeeding year. There seems to be a much closer contact between the college and the community this year

1. Most of the smaller institutions are not equipped to carry on four years of work efficiently. Any college that limits its work to that which it can do well goes on record for honesty, a virtue much needed in our educational world.

2. Professional schools such as those of law and medicine are now requiring for admission at least two years of collegiate work. The junior college offers the student the opportunity to meet this requirement under desirable conditions at a minimum expense.



GRACELAND COLLEGE

than ever before. We believe this is as it should be.

But more fundamental than either of these reasons for our success is the fact that in becoming a junior college Graceland moved in accordance with the most recent thought in the field of higher education. The United States Commissioner of Education in his report for 1912 states that there are at least two hundred colleges that should make this move. The writer through a personal study of this problem and through correspondence with colleges in representative sections of the United States agrees with this position. Among the many things which favor this plan the following will suffice for the purposes of this paper:

3. The junior college furnishes a place of transition between the high school and the university. No one who has experience with the immature and undecided high school graduate will deny the value of keeping him under close personal and moral supervision for at least two years longer.

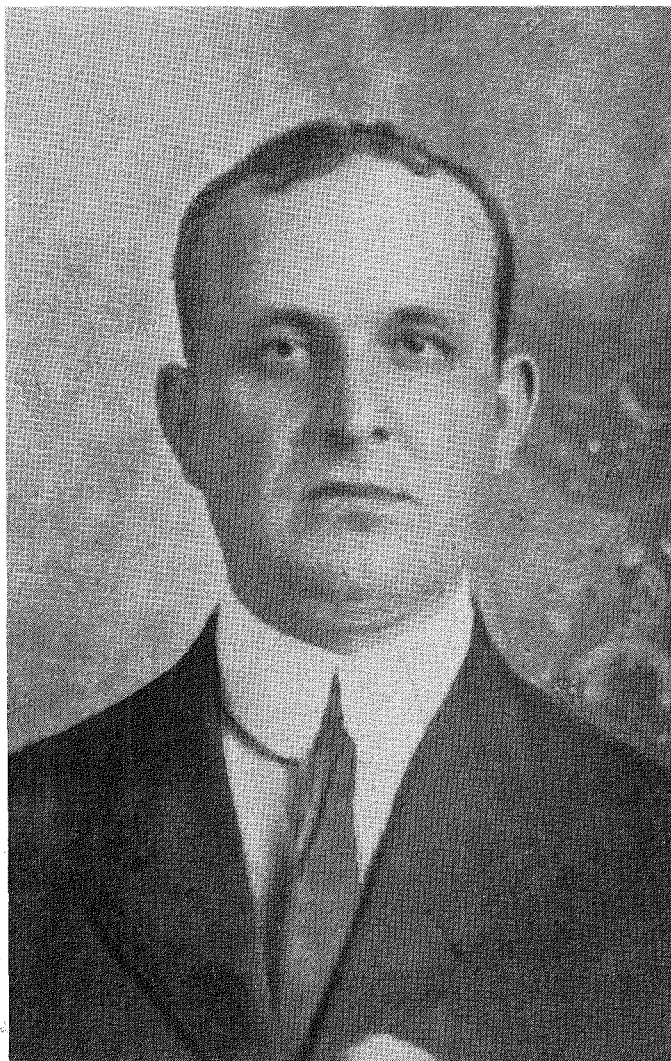
4. By centering all of its resources on the first two years of the college course, the junior college offers the advantages of a large institution coupled with the close contact and personal supervision which only a smaller institution can offer.

5. The advent of the junior college more clearly defines the relation of the higher institutions one to another. It will tend to eliminate the costly duplica-

tion so common in many of the States, and if the cooperation of the State university is secured, the smaller institutions will be better able to serve their constituency than ever before.

During the year we have been putting forth every effort to make the junior college standard in every respect. We have centralized our supervision, added to our equipment, lengthened the class hour, and have stood for good hard work first, last and all the time. We have secured the cooperation of the educational authorities of Iowa and Missouri in this work. Graceland is the first institution of this kind in this State, and consequently no official standards for a junior college have yet been adopted. We feel assured, however, that it will only be a matter of time until such are more clearly defined. Graceland may well be proud of the fact that she is a leader in this State in a movement that seeks a permanent improvement in the organization of the work of higher education.

Just a word in conclusion: No college can live without support. Nor do we refer to financial support alone. There are a number of young people in the community and throughout the church who could help Graceland in a very adequate way by attending there instead of going to other institutions. There is perhaps a larger number who are not attending any school, but are wasting their time day after day, year after year. For such we can only express pity and the hope that something may happen shortly to awaken them from the lethargy that seems to have enchained them, and bring them to a realization of the responsibilities and opportunities that are theirs.



PROFESSOR G. N. BRIGGS.
President of Graceland College.



ELDER FLOYD M. MCDOWELL.

Professor of psychology, history and education, and Dean of the Junior College.

The Christian economy provides no encouragement for the sluggard. Everywhere we are commanded to prepare, to seek wisdom, to study all good books, to go on unto perfection. God has given each a talent and will hold each responsible for the use of it. Wake up, young people! Set your ideals higher, broaden your ambitions, prepare and serve. Graceland is ready to serve you to this end if you will give her the opportunity to do so.

The beautiful law of Christian love, life, and truth, is that the more we give of our own capital, the more that capital increases. The widow's cruse of oil and barrel of meal increased as she distributed them; and a Christian's sunshine and happiness, faith and hope, will be invigorated and multiplied in proportion as he tries to make others hopeful, trustful and happy.—John Cumming.

Miscellaneous Department

Conference Minutes

SOUTHERN MISSOURI.—February 19, Thayer. Reports: Springfield 241; Beaver 113; Mills Springs 53; Grove Springs 55; Thayer 33; Ava 122; Macomb 42; Crooter 40; Nayler 26. Bishop's agent, G. A. Davis, petitioned conference to release him and recommend some one else. After due consideration Brother Davis was sustained, the conference deeming it unwise to make a change at this time. Bishop's agent reported: Receipts \$457.71; expenditures \$397.40. Treasurer reported: Receipts \$17.23; expenditures \$10.21. Officers elected: H. Sparling, president; J. F. Cunningham, vice president; Benjamin Pearson, secretary and treasurer. Preaching by the missionaries. Adjourned to meet with Ava Branch, June 10 and 11. Benjamin Pearson, secretary, Tigris, Missouri.

First Presidency

GENERAL CONFERENCE ANNOUNCEMENTS

District secretaries who have not forwarded credentials to the church secretary are urged to forward immediately on appointment of delegates. The credentials report must be printed before the opening session of conference.

The secretary in connection with the committee on credentials will furnish cards and badges to ex officio members and delegates. Such evidence of ex officio and delegate membership will be required to entitle to place on the main floor; therefore all ex officio members and delegates should report promptly on arrival to the committee on credentials, sign the register, and receive cards and badges.

The credentials committee consists of C. I. Carpenter, R. J. Lambert, and E. E. Long. The committee will be located in the Stone Church, Independence, Missouri.

ELBERT A. SMITH, *for the Presidency.*

The Bishopric

APPOINTMENT OF AGENT

Saints and friends of the Portland District, please take notice that upon the resignation of Brother P. G. Hager, bishop's agent in and for the district before-named, Elder C. E. Jones, Condon, Oregon, upon due recommendation has been appointed bishop's agent in and for said district and will enter upon the duties of the office at once.

The Bishopric extend special thanks to former agent, Brother P. G. Hager, for the faithful labor performed in the office the present year, and trust that peace and the blessing of the Lord may be with him in his work in the future. Elder C. E. Jones has been laboring the past year in the Portland, Oregon, District, and we trust that the Saints and friends of said district will become more fully acquainted with him and be interested in helping him along in his work as bishop's agent and in every other duty required of him as a representative of the Master's cause.

Bespeaking for him the ready help, assistance and consideration of the Saints and friends in the Portland District, and trusting that the Lord will especially bless and direct him in his labors, I am, in behalf of the Bishopric,

Very truly and respectfully,

E. L. KELLEY, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, March 10, 1916.

Church Secretary

RATES TO GENERAL CONFERENCE

Passenger associations will make no special rate because of the prevailing interstate rate of 2.4 per mile and the intrastate rate of two cents. Rates are made from eastern points by roads named, as follows:

Baltimore & Ohio, New York to Saint Louis, \$20.82; clergy, \$12.40; Saint Louis to Independence, \$6.53.

Delaware Lackawanna & Western and Wabash, New York to Saint Louis, \$21.75; clergy, \$12.40; Saint Louis to Independence, \$6.53.

New York to Kansas City via cut-off, \$27.35.

New York to Chicago, \$19.10; Chicago to Kansas City, \$10.90.

New York Central and Pennsylvania Lines, New York to Chicago, \$21.10; Chicago to Kansas City, \$10.90.

Baltimore & Ohio, Delaware Lackawanna & Western and Wabash, party of ten, New York to Saint Louis, \$20.55.

From Philadelphia: To Kansas City via Pittsburg and Chicago over Pennsylvania and Burlington routes, \$28.75 each way.

From Philadelphia via Washington and Saint Louis, Baltimore and Ohio and Chicago & Alton combination train direct to Independence, Mo., fare \$16.80 each way to Saint Louis; with clergy rate between Philadelphia and Saint Louis. Buy to Saint Louis clergy and rebuy Saint Louis to Independence. By buying from Burlington people at Saint Louis a sleeper will be set off at Independence from Saint Louis over the Chicago & Alton. Parties from Philadelphia and vicinity who wish to travel with party, consult W. W. Smith, 112 West Ontario Street, Philadelphia, who will give information on regular and clergy tickets, trains, etc.

In connection with Notice "Conference via Chicago" from Brother D. E. Dowker, in HERALD March 8: Tickets may be purchased Chicago to Independence via Chicago and Alton, party rate of ten or more, at \$10.49. Should parties wish to purchase a party ticket to Louisiana, Missouri, "for \$5.40 per capita and some one of the party get off the train at Louisiana, Missouri, and purchase the regular one-way ticket at \$4.08 each, the single-trip selling rate from Louisiana to Independence, making a total of \$9.48, they could enjoy the reduction of \$1.37 over the regular rate, or \$1.01 over the through combination rate." The plan is to leave Chicago April 1, 6.30 p. m., per Brother Dowker's notice. Another train for such a party will be arranged to leave at same time April 5 if sufficient number notify Brother Dowker. Trains will be equipped with reclining chair, regular and tourist sleeping cars, according to requirements as arranged through notifications to Brother Dowker.

Persons traveling from all points are informed: That while in the State of Missouri and in other states the state rate is two cents per mile, the Interstate Commerce Commission has granted a rate of 2.4 per mile on interstate travel. Many avail themselves of the state rate by buying to state line points and there repurchasing, thus making the journey at intrastate (state) rates. Thus persons from the west crossing the state of Kansas may buy to Kansas City, Kansas, and finish the journey to Missouri by electric or other line to Kansas City or Independence, Missouri. Some of the railroads claim that interstate travel should pay the 2.4 rate. The information is furnished, the traveler left to act upon his own initiative.

The Transcontinental Association announces the usual nine months tourist rates from California and North Pacific Coast Common Points to Kansas City and other Missouri River gateways and to eastern points at the rate of two cents per mile, equivalent to a fare and one third for the round trip. For particulars inquire of passenger agents.

R. S. SALYARDS, *Church Secretary.*

Quorum Notices

FIRST SEVENTY

First session of First Seventy will meet Independence, April 4, 8 a. m. The place of meeting has not yet been assigned. It is expected that the Presidency will secure places as they have heretofore. The prayers of the brethren are requested in behalf of the quorum president that he may be able to be present. At the present he is in poor health. Come to exercise the spirit of our high calling in Christ Jesus.

J. F. MINTUN, *Secretary First Seventy.*

PRESIDENTS OF SEVENTY

First meeting of Presidents of Seventy will be at the home of Sister P. Peterson, where we have previously met, Independence, Missouri, March 27, 7.30 p. m. Matters of quite importance are before us, and we desire that all of the council will be present. Our president needs your prayers, that he may be blessed physically that he may be with us.

J. F. MINTUN, *Secretary of the Council.*

Requests for Prayers

Sister M. A. Hughes, Clarinda, Iowa, requests the prayers of the Saints, that if it be God's will she may be healed of an affliction that has troubled her for a long time. This sister is isolated. She should have the prayers of all the Saints.

THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.
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If not changed within a month after payment is made notify us.

This paper will be promptly discontinued at date of expiration.

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

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

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

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

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Conference Daily

A daily *Ensign* will again be issued during the General Conventions and General Conference in April. The compliments on the make-up of the Daily *Ensign* published in April, 1914, encourages another venture this year. As our force is small it will help very materially if subscriptions are sent early. If our friends will begin now to send subscriptions it will be appreciated, but if all wait till the last moment more or less confusion may ensue and mistakes be more apt to happen. Help the office force by sending soon. Price 25 cents for the time of conventions and conference.

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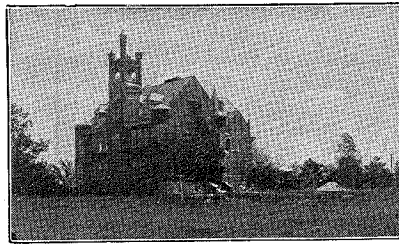
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Fred L. Mahannah, State Inspector of Schools.

Mabel Horner, County Superintendent of Schools.

Frederick M. Smith, President of Reorganized Church of Jesus Christ of Latter Day Saints.

H. H. Smith, Department of History, Seattle, Washington.

Ethel Banta, Director of Primary Training, State Normal School, Minnesota.

Other lectures will be added later. Demonstration classes, conferences, round tables, etc.

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THE SAINTS' HERALD

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

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

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



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

VOLUME 63

LAMONI, IOWA, MARCH 22, 1916

NUMBER 12

Editorial

TWO PHILOSOPHIES IN CONTRAST

(Sermon by Elbert A. Smith, at Lamoni, Iowa, Sunday morning, January 30, 1916.)

Seek ye first to build up the kingdom of God, and to establish his righteousness.—Matthew 6: 33, I. T.

Take thine ease, eat, drink, and be merry.—Luke 12: 19.

I wish to present in contrast this morning, two philosophies. They are stated briefly in two passages of scripture. The first of these is, "But seek ye first to build up the kingdom of God, and to establish his righteousness."—Matthew 6: 33, I. T.

The second is, "Take thine ease, eat, drink, and be merry."—Luke 12: 19. (Another text adds, "For to-morrow we die.")

The contrast between these two philosophies is very striking even before we begin to analyze them. You see that in these two passages of scripture we have philosophies in essence. They are concentrated into a single sentence in each case, and yet either of them is powerful enough to transform the world, and each of them has revolutionized individual lives and the lives and history of nations.

We give our attention first to this second rule of life: "Take thine ease, eat, drink, and be merry, for to-morrow we die."

This is a philosophy that is very old. We hear it said frequently, "One world at a time," "Live while you live, because you will be dead a long time," and expressions of that kind. It is essentially sensual and animal in its nature. It is a philosophy that appeals to many, for it takes absolutely no thought of the future.

THE SALOON

This morning we want to examine the nature of some of the avenues of expression of this philosophy, some of the institutions, if you please, that pander to the tastes of the disciples of this philosophy. In examining these institutions I do not wish to do so in a radical or extreme or harsh manner. I do not want to present anything that might be considered as having sprung from religious fanaticism, but only that which may be sustained by the cool and sober judgment of students of social conditions.

First of these institutions, and the most notorious, perhaps, is the saloon—notorious as it is for its pandering to drunkenness and gluttony. The ruin and wreck that it has brought humanity, the crime, suffering, and poverty that result from its activities can never be computed. It is not necessary for us to dwell long upon it this morning.

THE SOCIAL EVIL

The next institution that we might note is that of commercialized vice, the "social evil" as we term it; sexual debauchery in all of its various forms. Here too the misery that results from indulgence by devotees of this philosophy, "Eat, drink, and be merry," is beyond computation.

Vice commissions who have studied this matter tell us that from thirty-five to forty per cent of men, and from fifteen to twenty per cent of women the country over, bear in their own persons the evidences of God's disapproval of the sins that have been committed under the guise of this philosophy and along this line.

There is some ground for the statement in the Book of Covenants, that in the last days all flesh shall become corrupt.

The next institution that we might note is that of gambling in all its phases, that has taken such a hold in all the world in all ages upon the interests of humanity.

THE MODERN DANCE

And next we mention the modern dance. I know when we approach that subject that we may be met by diverse opinions. We will encounter those who tell us that to dance to strains of music in and of itself is harmless, and we are willing to concede that contention. We are well aware that it presents itself to us with an appeal that is alluring and that it comes to us under the guise of innocent pleasure and recreation.

And yet the spirit of the dance is the spirit of this philosophy, "Eat, drink and be merry," as it was at that memorable ball before the battle of Waterloo, when the cry was, "On with the dance, let joy be unconfined!" No regard is had for moral consequences.

Turning from many expressions of religious fanaticism against this institution, we find that those individuals whom we have referred to, careful students of social conditions, assure us that the modern dance in all circles of society is a feeder of prostitution, and that evil and designing men and women continually and everywhere take advantage of it for that purpose.

It has, if we stop to think about it, a sensual and sexual basis. A good brother in another branch not long ago wished to organize dancing classes, and in order to rob it of all danger, he proposed that the men should dance by themselves. If he tries that experiment he may be wiser than he is now. You could not get men to attend that kind of a dance if you were to pay them wages. It would be about as interesting as a convention of grave diggers or undertakers.

I want to read now in support of what I have stated, from a book that is written by a physician of national repute, Doctor James Foster Scott, a graduate of Yale University and Edinburgh University, and formerly vice president of the Medical Association of the District of Columbia. He says:

There is a habit of laughing at ministers of the gospel who thunder out denunciations against dancing, but from a purely medical standpoint the customs of the ballroom are perfectly indefensible. . . . In opposing such a popular institution we tread on delicate ground indeed, so that we may anticipate the strongest disapproval from many quarters unless the subject is attentively analyzed. But from the well-informed physician, the humanitarian, the student of the times, and from the experienced man of the world, we confidently expect a unanimous verdict of approval. This is no mere matter of opinion, but an incontrovertible fact; and those are blind indeed who cannot see that the modern ball, with every feature in it sensuous and seductive, is what we call a secondary sexual love feast, and that its present tendency is not in the direction of purity or a high civilization.

This comes from a physician of repute. Evidently the church was right when it adopted this resolution: "Resolved, That we consider the practice of dancing and card playing as unbecoming true Christians, and should be avoided by all Saints." (General Conference Resolution, number 377.)

"Well," some one says, "we will take this institution into our homes and make it respectable." You cannot change the nature of a tiger by putting him to bed in my lady's chamber. You cannot change his nature by calling him a tabby cat and putting a blue ribbon around his neck. It is a dangerous experiment, and it surely will have disastrous results wherever it is tried.

THE THEATER

The next institution that we note is that of the theater. Here too we enter upon ground that is debatable. I am aware that people say there are high grade shows, and theaters that are elevating in their

nature, that appeal to all that is best in humanity. I will concede that contention right on the start for all it is worth.

Personally I have attended a few of the higher grade productions when I thought that the circumstances justified so doing—possibly six in the past ten years. Some of them I found were elevating, and some I thought were not, but I feel inclined to draw the line even more rigorously in the future, for this reason: When one individual goes to a production of that kind, that is absolutely unquestionable, some one else, taking advantage of his example, will go to all kinds continuously, so perhaps it is better to refrain, under the example of the Apostle Paul, who said that if eating meat caused his brother to offend he would not eat any more meat.

Well, you concede, that will apply very well in my case—but is it any more binding on me than it is on you? While we might select some excellent productions that are educational it is quite evident that indiscriminate running to all kinds of shows, including the cheap and vulgar, is demoralizing—even if we lay aside every consideration of the enormous waste of time and money and nervous energy.

We know, if we stop to think about it, that the average strolling theatrical company that shows in the smaller and cheaper houses in the great cities and visits the smaller villages, is mediocre in ability (to say the very least) and by reputation most shady in morals. Such a company could not, if it would, interpret any great message for intelligent and refined people, and I fear that in most cases they would not if they could. The proverbially loose, immoral, and disorderly life that goes on behind the stage everywhere inevitably protrudes itself upon the stage, and will surely have its effect on the audience.

In support of this conclusion, I read again from this Doctor Scott:

The modern stage is an important factor in debasing public opinion and sexually overstimulating the passions of a large number of individuals. . . . But we cannot fail to notice that a large majority of the modern plays and operas have as essential elements of the plot, or of the costuming, something which is unmistakably immoral, salacious and erotic. In fact, there is a glorification of vice, and modesty and morality are put to shame. Lasciviousness and the waving of enchanting petticoats have largely replaced oratory and fine acting. . . . The modern stage is known to be the hotbed of impurity and divorce, and the actress of note who is not a divorcee or who has a clean reputation is the exception.

Evidently then the church was right in 1912 when it adopted this resolution: "Resolved, That the practice of theater going should be discouraged, and that members of the church should be urged to avoid the practice as detrimental to spirituality."

I am aware that there are many other details upon which I might dwell, but perhaps this is enough as illustrating the institutions that appeal to those who

choose to become disciples of this philosophy, "Eat, drink and be merry, for to-morrow we die."

Let us turn from that now to the other philosophy, vastly more pleasing in its nature—and I find that it is like turning from darkness to light,—the philosophy, "But seek ye first," (let others do as they please) but "seek ye first to build up the kingdom of God, and to establish his righteousness."

(To be continued.)

CURRENT EVENTS

IN EXPLANATION.—Conditions under which this column will be edited beginning with this issue and continuing until after the coming General Conventions and Conference will make it impracticable to present it as would otherwise be done.

ARMY INCREASE.—Following action in the House with only one dissenting vote, unanimous action in the Senate, and the signing of the joint bill by President Wilson, the United States army is being recruited to full war strength. The peace strength of the army is 85,000, the war strength 105,000.

WILSON ON RUN.—Some idea of "yellow journalism" as adapted to the Mexican situation may be formed from the following: It is announced from El Paso, Texas, that a newspaper printed in Spanish at Durango gave the "information" that Villa had taken New Mexico and Texas, and was pressing on north, while President Wilson and his family were fleeing to Canada.

TO OUST ZAPATA.—Report from Mexico City is that preparations are being made for a campaign against Zapata throughout Morelos and Guerrero. In the latter state, Zapata forces are said to have taken strong positions in the mountains, accessible only through passes, and defensible by small parties. General Obregon has been appointed minister of war in the Carranza cabinet, and is directing these preparations.

AFTER VILLA.—It was announced on the 15th that four thousand United States troops under command of General Pershing had on that day crossed the international border in pursuit of Villa and the men who raided Columbus, New Mexico, the 9th. Carranza forces are cooperating with the American expedition to take Villa, and Mexican authorities announce that the Carranza Government will cooperate with the United States to the fullest extent in his effort. The United States Government maintains a rigid censorship, and the movements of the troops and the plan of campaign are not known outside of official circles. Aeroplanes are being used for scouting purposes in connection with the American expedition.

EUROPEAN WAR.—The German advance on Verdun seems to have abated somewhat in fury. The week covered by this report has been marked only

by slight gains for the Germans, the French defense continuing firm and invincible. The Russians report advances in Persia. They have also taken additional territory from the Turks in Armenia, having carried their line to a point sixty miles west of Ezerum, the stronghold taken some weeks ago. Violent artillery firing has been engaged in on the north of the Russian line. The Italians have developed a strong artillery offensive against the Austrians on the Isonzo front. The Turks have taken an advanced position from the British on the Tigris. The sinking of two Dutch liners is under investigation by both the Dutch and German governments. Report from Berlin is that Chancellor von Bethmann-Hollweg, whose stand for the rights of neutrals has caused the resignation of General Admiral Tirpitz, has been given a vote of confidence by the Bavarian ministry. Persistent reports of peace talk in Turkey are given out from London, rumor being that the Turkish Government has considered a separate peace with the entente allies.

NOTES AND COMMENTS

ELDER W. P. BOOTMAN ILL.—The editors are in receipt of a letter from Mrs. J. J. Phay, dated March 14, and written from Altorado, Alberta, in which she states that Elder W. P. Bootman is at her home seriously ill. The prayers of the Saints are asked in his behalf.

A BIG LECTURE.—Reporting a lecture given by Elder S. W. L. Scott at Knox, Indiana, on the subject, "The eastern conflict as seen through the tubes of prophecy," the *Starke County Republican* says:

The speaker wove into his subject prophecy and history, ancient and modern, in such a fascinating manner as to leave the conviction in the mind that he is master of his subject. A big lecture is this, and should be heard everywhere in vindication of the Bible as the Christian revelation of God to man.

SEQUEL TO "JOE PINE."—A new story begins in the April number of *Autumn Leaves*. It is entitled "Called to be an apostle." This story is a sequel to "Joe Pine," the story by Elbert A. Smith that has been running in *Autumn Leaves* since November. It is an attempt to delineate the "ministry of material things." Joseph Prian Brady (Joe Pine) feels the call to be "an apostle after the new order." He conceives the idea that business and the accumulation of wealth may become a consecrated calling providing it is undertaken in harmony with the Book of Mormon ideal: "To do good, to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted." The author desires to arouse in the hearts of the young a longing to engage in such service. This story should be brought to the attention of every young Latter Day Saint. *Autumn Leaves* is published

monthly. It costs only one dollar per year,—less than the average novel, less than first-class theater tickets for two. You can afford to take it. You can't afford to not take it.

"METHODISM FORGETS ITSELF."—Under the foregoing title the Cleveland Saints have distributed an interesting folder. It is a reply to an attack made by one Mrs. Diefenderfer at the Glenville Methodist Episcopal Church in Cleveland. In the course of her lecture she is said to have made some very slanderous and extravagant statements, alleging that the church in Utah and the Reorganized are affiliated and believe and practice the same things; that members of the Reorganized Church go to Utah to take the endowment ceremony in the Mormon temple; that polygamy is practiced close to Independence, Missouri, by members of the Reorganized Church, and is winked at by the officials. The folder in question has the following introduction:

A Mrs. Diefenderfer appeared at the Glenville Methodist Episcopal Church, February 27, p. m. to lecture against "Mormonism." A committee from the Reorganized Church of Jesus Christ of Latter Day Saints of Wade Park Avenue and Seventy-first Street, sought to have the speaker make due distinction between that body and the dominant church of Utah founded by Brigham Young. Mrs. Diefenderfer preferred to give her hearers many moth-eaten fables and proven falsehoods, and deliberately garbled the whole matter into one nasty mess. Failing to get a hearing and an honest correction, we have recourse to the public print, and hereby present some of her misstatements side by side with records from more reliable authorities, and a reminder that in its early days "Methodism" was as ill-thought of as "Mormonism" once was, but having grown in opulence and power, it now stoops to sanction such injustices as once it also suffered at the hands of the ignorant or maliciously disposed.

The introduction is followed by three parallel columns. The first sets forth the charges made by Mrs. Diefenderfer. The second quotes from Senator Burrows, Chief Justice Armour, *The Kansas City Star and Times*, Bancroft's History, and other sources, setting forth the position of the Reorganized Church. The third gives an account of persecutions endured by John Wesley and his followers. The leaflet closes with the following statement:

We let you judge for yourself. We would have preferred a fair statement from the platform of the Glenville Methodist Episcopal Church, failing which it should in all honor now apply the Golden Rule and let "the accused" be heard in their own defense; it should at least honor our proofs as accepted by law rather than sensational charges that will not stand the test of public examination where both sides are fairly represented.

These leaflets have been distributed from house to house, and have been mailed to every Cleveland minister with a letter telling "how to avoid making such mistakes."

He who rises early will gather wisdom.—Proverb.

Hymns and Poems

(SELECTED AND ORIGINAL)

The New Motherhood

If she had lived a little while ago
She would be wearing tranquil caps of lace,
Withdrawing gently to her quiet place,
Sighing remotely at the world's drab woe.

To-day she fronts it squarely as her foe,
Not from the inglenook, but face to face,
Marching to meet it, stoutly keeping pace,
Armored in wisdom, strong to overthrow.

This is the work she always understood—
The world in terms of home. Set free to flower—
Unhindered now, her own brood long awing—
In broader, all-embracing motherhood,
Calm with the years and ardent with the hour,
Indian summer with the urge of spring.
—Ruth Comfort Mitchell, in *March Century*.

Leaves

One by one, like leaves from a tree,
All my faiths have forsaken me;
But the stars above my head
Burn in white and delicate red,
And beneath my feet the earth
Brings the sturdy grass to birth.
I who was content to be
But a siken-singing tree,
But a rustle of delight
In the wistful heart of night,
I have lost the leaves that knew
Touch of rain and weight of dew.
Blinded by a leafy crown
I look neither up nor down—
But the little leaves that die
Have left me room to see the sky;
Now for the first time I know
Stars above and earth below.

—Sara Teasdale.

Love Unfailing

Though all the world is full of strife,
And brother claims a brother's life,
Love never faileth.

Though winter's cold and famine gray
Like wolves ferocious bar the way,
Love never faileth.

Though many hearts are callous, cold,
And glory in the greed of gold,
Love never faileth.

Though earth and heaven pass away,
And angels cease to sing and pray,
Love never faileth.

For He that loves is from above;
He can not fail, for God is love.
Love never faileth.

—Arthur B. Rhinow.

Original Articles

OBTAINING SALVATION

(Sermon preached by Elder H. O. Smith, at Lamoni, Iowa, January 26, 1916. Reported by Winsome Smith.)

I have always endeavored to have two objects in view in appearing in the pulpit, and I believe that those two objects should be always in evidence whenever anyone undertakes to speak to the people. One of the objects of preaching is to convert sinners. The other object is to strengthen those who already believe; for it is quite obvious to every thinking individual that we are none of us too strong in the faith, and I presume that it would be practically impossible for us to become *too* strong in the faith. And hence any effort we may put forth, either to consummate the first object or the second, will not be in vain.

To-night I am going to take for my text the twenty-first verse of the first chapter of Matthew, or at least a portion of that verse, which reads: "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."

OBEY AND MOVE ON

I presume there is no more concise expression of the Master's mission than that which is contained in this simple statement. Yet I believe that in many instances, speaking from the standpoint of the Christian world, in most instances this simple statement has been misunderstood; that men have formed the conclusion that our salvation depends entirely upon Jesus Christ, and that through his blood we are cleansed from our sin without any special effort upon our own part.

For five years of my missionary life I made an especial effort to combat the thought that by one single act of our lives we might be assured of salvation. Those people who to some extent bear the same name that we do, and who have their home in the valleys of the mountains, maintain that by one single act wherein they pass through the endowment house rites they are sealed up unto eternal life, and no matter what sin they may commit from that time on, they are assured of eternal life, unless it is the shedding of innocent blood,—and they do not consider that there is very much innocent blood in this world outside of their own ranks.

We do not find them the only people who hold to this view, for there are people who claim that by a simple confession that Jesus is the Christ, they are assured of salvation, or to use the common term, they are saved.

I believe that this does not do justice to the statement made here in the record of the angel message that came to the earthly father of Christ, and which stated, "Thou shalt call his name Jesus: for he shall save his people from their sins"; for this would be

not a saving of the people from their sins, but saving them in their sins, if we accept the common acceptance of the statement made here.

One of our inspired poets, and I believe that there is much inspiration in the poetry of to-day, has made the declaration,

Salvation is not begged nor bought;
Too long this selfish hope sufficed;
Too long men reeked with lowless thoughts
And leaned upon a tortured Christ.

I believe it is time we understood the fact that obeying what may be termed the first principles of the gospel of Christ is not sufficient for us; that if we hope for eternal salvation we must avail ourselves of the privileges that Christ grants to us, and move on unto perfection.

DOCTRINAL PRINCIPLES

A number of years ago it chanced that I was in the city of Independence—it has been something of a chance for me to be there for quite a number of years—and I listened to a sermon by one of the brethren whose name I cannot recall just now. At the conclusion of the sermon I walked out of the building behind two old, gray-headed brethren. One of them turned to the other and made some comment upon the sermon, and the other answered with, "Yes, but we don't hear the good old-fashioned doctrinal sermons that we used to hear."

And it chanced that the president of the branch, or stake, called upon me the following Sunday to deliver the morning address. I took this incident for my text, and I asked the question, "What is doctrine? What is a doctrinal sermon? Does it mean that I must confine myself to the presentation of the principles of faith, repentance, baptism, laying on of hands, the resurrection of the dead, and eternal judgment? or are there other principles that have been taught by those whom we believe understood the gospel of Jesus Christ thoroughly, that are essential, that we not only teach but that we obey?"

I am not going to make the statement, however, that we do not need to preach that which we term the first principles of the gospel of Christ, or that we will ever outgrow them so far as our doctrine or practice is concerned; but I believe there are other doctrines or principles that are of more worth to you and me. As long as we have already obeyed these principles, there are others essential for us to obey in order that we may go on to perfection. If I need any justification in holding this view, I simply turn to the Master's statement—I cannot tell you now just where it is found—but you will readily recall it when I quote it. In speaking to the Pharisees and Sadducees he said to them, "Ye pay tithe of mint and anise and cummin, but ye have omitted the weightier

matters of the law: judgment, mercy, and faith. These ought ye to have done and not to have left the other undone."

I want to warn all Latter Day Saints wherever I go, and I believe I do, that simply living your life so that you may retain your name upon the records of the church is not sufficient. I do not believe that we should live a passive religion only. I believe our religion ought to be an active one, and that we should be anxiously engaged in a good cause. Anxiously engaged! That means that we leave no stone unturned, no obstacle unsurmounted, that may lie in our pathway in the accomplishment of the great work that God has intrusted to you and to me.

RESPONSIBILITY SHARED

I sometimes like to draw comparisons—though they tell me that comparisons are odious—between that which is expected of a missionary and that which is expected of any member.

Now if I should be chosen to represent this church as a missionary, and should in the least degree fail in placing myself in the proper condition to represent this church; if I should in the least degree fail to do all that lay in my power to perform my work or my mission; if I should allow any sacrifices to stand between me and the performance of my duty, or in any way disqualify myself to act as an efficient minister in the cause of Christ, I would meet with your disapproval, and you would clamor for my recall.

But in the Book of Doctrine and Covenants I read a statement that tells me that the burden rests not alone upon the shoulders of the ministry, but the burden rests as well upon every individual who may hold membership in the church.

The Lord said to us in section 119: 8, under date of April 11, 1887:

Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of men of business and of work labor together with God for the accomplishment of the work intrusted to all.

This does not except any. Each of us has our place to fill in this great work that God has intrusted to us all. This church can make progress only as its integral parts make progress. When an individual comes to me and asks me what progress the church is making, I say to him, "It is making just as much progress as you are making and no more, because you are an integral part of the church, and the church in a spiritual sense cannot outgrow the spirituality of its membership. Not at all." Each individual must find his place and fill it to the very best of his ability if he hopes that success will finally crown the efforts of the missionaries, and the efforts of the church in the world.

MAKING MISSIONS SACRED

I believe there is a mistaken idea connected with the work of God by a great many people who are wont to cast a halo in their imagination around the man who occupies behind the sacred desk. These imagine that his mission is just a little more sacred than the mission of other men and women in the church; but this is not true. Our mission becomes sacred as we make it sacred.

The housewife who attends strictly to her duties, and sees that the house is well kept, brings cheer into its rooms. Studying carefully to make herself efficient in the concoction of the food that she offers those who are dependent upon her, she makes herself efficient in caring for the loved ones. Though she may never, so far as her personal influence is concerned, go out from those walls, she is doing just as much, and just as sacred a duty, as the man who stands behind the sacred desk, or who may occupy in the highest position within the gift of God in this church. And she cannot fail to let her influence go outside the walls of her home, so far as that is concerned, perhaps not in her own person, but in the persons of those whom she serves. They will carry her influence out into the business marts of the world. The world will have been better because she has lived in it, and no greater eulogy can fall from the lips of the Master than that, so far as I am concerned.

The man who yields the blacksmith's hammer, or shakes the carpenter's saw, or stands between the handles of the plow, or teaches the young in the schools, or stands behind the counter and sells goods, can make his calling a sacred one if he will consecrate that labor to the advancement of the work that he claims to love. And if that individual will consecrate every dollars he earns, every dollar that comes into his coffers for the advancement of God's cause and the uplift of man, then his calling is just as sacred, and will be so considered by God himself, as any calling that he may choose in this world.

* Then why throw a halo about the head of the man who stands behind the sacred desk? and expect more sacrifice, more devotion, and more consecration from him than the individual who may lead a merchant's life, or fill any of the vocations or avocations of the day?

LOOKING AFTER THE HOME NEST

Three or four years ago I attended a conference here at Lamoni, and when I returned home I took up the *Ensign* and I read the items from a certain branch. The pastor had gone to General Conference, and in his absence he had designated two young men to take charge of the work of the branch. They did their work so well that the corerspondent from that particular branch commended them for it, in these

words: "They showed unexpected strength, and some day we have no doubt they will leave the home nest and go forth to carry the glad tidings to other honest hearts."

At once there came to my mind, Why should they leave the home nest in order to work for God? Why? Is there no other way in which a man may devote his life to the cause of Christ and the advancement of the church besides going out and leaving the home nest and carrying the glad tidings to other honest hearts?

I stated one time in discoursing upon this question in a certain branch not very far distant from this, one that is not very many hundred miles away, that it did not take very much of a man to be a missionary. And I understand that that remark was quoted in this building during a convention that was held here last spring in such a way that the wrong impression of my position went out in regard to this matter. But I am going to make the statement again, that it does not take very much of a man to be a missionary. Of course if you are very successful in your missionary work, extremely successful, it takes considerable of a man to be a missionary; but I have known men who were successful proselyters, capable of bringing men and women into the church, perhaps by the hundreds, that could not preside over a branch, could not remain in a branch very long without making trouble.

I have known men—one particular man whom you would remember distinctly were I to recall his name, one of the most successful and one of the most eloquent preachers that I ever listened to, but he never studied.

I was with him in my early missionary life, and I never knew him to study. He had a certain set number of sermons that he would preach in a locality, and then pass on to the next and preach them there almost word for word, and those who had never heard them before thought them splendid. They were worth listening to, and they converted hundreds of men and women I presume to the gospel of Jesus Christ. But he was not what I would call an efficient worker for Christ. The result was that he deteriorated instead of growing and becoming more and more powerful and efficient in the work of God.

While I recognize the fact that it takes something of a man to be a successful missionary in every sense of the word, yet I am ready to take off my hat to the man who can take charge of a branch of this church and develop it as that branch should be developed. I have tried both ways, and give me the firing line every time. Give me the firing line, as we call it. Let me go out upon the frontier. Let me meet with those who have never heard this glad message, and let me deliver that message to them. I have tried

both places, and I claim that if I want to do a good work, work that will be of lasting benefit to mankind, I can find ample opportunity to do that work right among the membership of this church.

And so I have often asked myself the question since I read that statement, Why leave the home nest and go out into this world to carry the glad tidings to other honest hearts? Why not seek for opportunities at home? Why not seek for opportunities to develop along the lines that God would have us develop, and so sustain the hands of those whose calling it is to go out into this world and preach the gospel to those who have never heard that gospel? Why not?

Perhaps if you have a real ambition to do for the Master's cause in the missionary field, if you are faithful in the little things, as you sometimes call them at home, and work for their development, God may see fit to intrust you with the other burden as well.

APPLYING THE GOSPEL

It does not take very much of a man to go out and hew down a tree and cut the logs. It doesn't take much of a man to delve into the bowels of the earth and bring forth the ore. It doesn't perhaps take much of a man, that is, I mean from the standpoint of skilled labor, to saw the logs into boards. Perhaps it doesn't take much of a man to attend the smelter that extracts the ore from the dross after it is found. But when that material has been brought into the proper condition to be molded and fashioned into machinery, into houses, into buildings, then it requires skilled workmen, men that have studied carefully laws and rules, and who have trained their hands and their brains to bring forth the finished product.

So I believe it is with this great work of God which is intrusted to us all. We go out in this world—and oh how often I have longed when I have been out preaching this gospel of Jesus Christ to be able to make the statement to those to whom I preached it—when I led them into the waters of baptism, and my hands were laid upon them for the reception of God's Holy Spirit, how often have I longed to be able to say to them, "Go into such and such a branch. There you will find the exemplification of this gospel that I have taught you. You will find at that place that every man and woman is putting into practical operation the great principles that I have taught you." But I could not do it, not fully as I would liked to have been able to do. I could to some extent, it is true. I am not going to be pessimistic in my views at all. To some extent I could say that this was true, but I could not say it to the fullest extent—not to the fullest extent.

I believe there is opportunity for us, as members of the church, to put into operation the gospel of

Jesus Christ in its fullness, not only by the principles that can be seen outwardly, or the performance of baptism and laying on of hands, but as the Master said, "Ye pay tithes of mint and anise and cummin, but ye have omitted the weightier matters of the law; judgment, mercy and faith. This ought ye to have done and not to have left the other undone."

I do not know of a place in the whole world where you could put these principles into operation better than you can right here in Lamoni, Iowa. You have the majority in population; you have the balance of power in your vote, and you can have things your own way much better than we can in Independence, and we have made ourselves felt there in a political way in every movement that has been brought up for the betterment of the city. Here in Lamoni I believe is the place where you can, to a greater extent than any other place in this world, and perhaps you think you do, I do not know, put into operation the gospel of Jesus Christ and make it powerful for good. But from my little observation here in this town I do not find it just exactly what I would like to have it, and what I believe it ought to be in a community of Saints, where they have the balance of power.

I find in the institutions that pay wages in this city, the minimum of wages, and in the city the maximum of house rent. Now I do not know why this is, but it is a fact. I have made the statement a number of times since I have been here that I cannot understand how any individual can afford to pay the rent for homes here upon the wages that he receives. I cannot understand it, and I believe it hinders the civic development of the city. It drives men out and keeps men out who might otherwise be conducive at least to the welfare of the city. This is simply one line. It is not the only way you can make this field a missionary field for Christ.

ESTABLISHING ZION

In the Book of Doctrine and Covenants I am given to understand that there are ways in which this gospel may be spread, and in which it is to be spread at sometime or other, but we are waiting all the time to do it in a collective sense, not in the individual sense. In the ninth paragraph of section 102, a revelation that is called the "Fishing River Revelation," I believe, we read:

But firstly, let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject unto her laws.

Now God wants Zion and her stakes to become fair as the sun, clear as the moon, and that her banners may be terrible unto all nations. I do not apprehend that her banners shall be terrible because of the size of her battleships, the caliber of her guns, or anything of that kind; I believe that there is another way in which one individual may become terrible to another, and that is by righteousness. That is, he will be terrible to the individual who does not desire righteousness, who hates righteousness, who despises the principles of righteousness, and that individual will get just as far away from him as he can.

God designs that Zion shall become so pure in heart and so efficient in the practice of the laws and principles that govern, not only in a religious way, I apprehend, but in a civic way as well, that the nations will be attracted to Zion, and they will say: Let us become subject unto her laws, because verily, in her is represented the principles of the gospel of Christ. Verily, Zion is the kingdom of our God and his Christ.

The world generally, the Christian world at least, has a conception of the mission of the Christ. They have a conception of the millennium! and millennial conditions have been pointed out frequently, and even men who make no profession whatever of religion and may not believe that Jesus is the Christ, have a conception of what you ought to be and what I ought to be as followers of the meek and lowly Man. I think that one of the strongest evidences I have ever had of the value of this gospel of Jesus Christ to me is the fact that just the moment an individual enters the church the world expects him to be a better man.

I had an amusing incident happen to me in North Dakota a few years ago. I was attending a reunion at the town of Dunseith, and a lady came to me and asked for baptism. Her husband was upon the grounds, and I said, "Does your husband know you wish to be baptized?"

She said, "No."

So I said, "I shall tell him." I went over to where he was and said, "Your wife has made application to me for baptism. Have you any objections?"

"Not at all," he said. "I have been hearing you people preach for a number of years, and so far as my conception of the gospel of Jesus Christ goes, you are teaching it, and I have no objections at all."

I said, "If that is the case, and you believe we are teaching the gospel, why not accompany your wife into the waters of baptism, and start this Christian life together?"

He said, "I am going to wait a while and see how it affects her before I join."

"Why," I said, "how do you expect it to affect her? What effect do you expect it to have upon her?"

He said, "I expect it to make her a better woman in every sense of the word."

Well, this is the general conception of this gospel

of Christ all over this world. Wherever an individual has studied the gospel at all he recognizes the fact that if it could control this world it would be an ideal place in which to live. They recognize that fact.

And so God says of Zion that he desires her to get into that condition that the nations of the world shall acknowledge, because of the example she sets, not only in spiritual rites, but in civic rites, and all that goes to make a good government and a good nation, that she represents the kingdom of our God and his Christ.

INDIVIDUAL ZION

Now that is collectively, but I believe every individual in this world can establish Zionistic conditions in himself or herself. I was preaching in the little town of Auburn, Iowa, quite a number of years ago. I noticed a couple enter the building one day at the Sunday morning service who were strangers to me. They had not been in my audience before. I went down to them at the close of the service and made myself acquainted so far as I could, inquiring of them where they lived, and they told me. It was a cold morning in the winter.

"Why," I said, "you have driven twenty miles this morning to hear me preach."

"Yes."

"Well," I said, "we will not permit you to return home without food for yourself and your team."

I went to the brother with whom I was staying and told him the circumstances, and told him to go and invite these people home with him for their noon-day meal. He did so.

While the good wife was preparing the meal, I said, "I have some curiosity. I want to know just what prompted you to drive so far to hear a stranger preach."

They said, We will tell you. We lived in Illinois before we came to this place. We lived by the side of two members of your church, a man and his wife. We never heard them preach their faith very much, that is with their lips. We did not see them or hear them boring their neighbors with their faith and their doctrine, but wherever there was distress these people were found; wherever there was death or sickness, or relief was necessary, these people were found, always.

The man said, "My wife and I watched them for a number of months, living side by side with them, and always that was the result of our watching. These people were the first to present themselves in every case of distress, sickness, death, or poverty, and we came to hear you preach this morning, because we wanted to hear that doctrine taught that could produce such Christians as that man and his wife."

That is exactly the condition that God desires that

we shall obtain collectively. This man wanted to hear the doctrine taught that would produce Christians like that man and his wife. The world will want to hear the doctrine taught that will produce not only spiritual growth in the individual, but civic righteousness and conditions surrounding that will conduce to the welfare of every individual in the neighborhood in every way, in the laws that are created and taught, in the method by which we carry out this great work that has been submitted to us.

PREACHING THE GOSPEL

When God made the statement to you and to me that I have read here, "Prosecute the missionary work in this land and abroad, so far and so widely as you may. All are called according to the gifts of God unto them and to the intent that all may labor together, let him that labors in the ministry and him that toileth in the affairs of men of business and of work labor together with God for the accomplishment of the work intrusted to all," he did not mean that you should only give of your substance for the spread of God's work. If you are engaged in business he meant that you should actively live your religion in actual business, in actual transactions, carrying out the gospel of Christ in your daily life, carrying your religion in your dealings with your fellow men, and making your life, and your work, and your business, conform to the principles of the gospel of Jesus Christ as laid down by him. That is what he meant. He did not mean that a man who labored in business should cheat his neighbor in order to get more money to pay into the church, or oppress his neighbor in order to pay more money into the church.

No, he meant that though you might never accumulate a surplus dollar, that in all of your dealings, they should be such as would be approved of the Master. And he would count this ten times more valuable for the advancement of the gospel of Jesus Christ, than you can do by giving of your substance if you have to spare or consecration of money or of means for the work of the gospel of Jesus Christ. Ten times more will the example that you set impress your fellow men than if you had endeavored, as the poet says, to "buy salvation by the giving of the means God may have blessed you with."

Salvation is not begged nor bought,

Too long this selfish thought sufficed:

Too long men reeked with lawless thought

And leaned upon a tortured Christ.

So I believe in the statement made here that we are to prosecute the missionary work in this land and abroad so far and widely as we may; that all are called according to the gifts of God unto them; that some are endowed with the power and faculty to obtain and accumulate the things of this life; and

I say accumulate all that you can honestly. God demands it of you. I believe that he demands that every man that has the power to accumulate the things of this life shall exercise this faculty, as much as I believe that I should exercise my faculty in preaching the gospel. I must exercise my faculties in preaching the gospel. You should exercise your energies to God's honor and glory, and the advancement of the cause of Christ.

Should your talents only reach so far as to accumulate those things that are necessary for the keeping of your loved ones that depend upon you, be an honorable man, and so sustain the gospel of Jesus Christ, and cause others to see your good works and glorify your Father which is in heaven.

So the preacher is not the only one who should work for the advancement of the gospel of Jesus Christ in this world. Everyone who comes into the kingdom and fold of God has his or her place to fill in the accomplishment of the work intrusted to all.

TO CONCLUDE

I do not know that I could conclude this sermon any better than by reading to you a little poem that I have here. It is called "The easiest way," written by J. W. Foley. I took it from the *Saturday Evening Post*:

If you, the grocer, readjust your scales
To give full sixteen ounces to the pound;
And you, the lawyer, scorn the fairy-tales
You tell to win the case you know unsound;
If you, the doctor, frown on quackeries
And strive your best to practice as you frown—
Then we shall need few far-sought remedies
To better the conditions here in town.

If you, the statesman, quit your noisy rant,
And be one half the man you claim to be;
And you, the preacher, cast away the cant
And empty creed, and need Christ's "Follow me";
If you, the loafer, will go back to work
And be a bee and not a useless drone;
And you, the laborer, will strive, not shirk—
I think we'll solve our troubles all alone.

If you, the orator, will give us deeds
To thicken up the gruel of your speech;
And you, the gardner, will pull the weeds
And cleanse your field as far as you can reach;
If you, the milkman, gives us honest milk
And leave the added water in the well;
And you, the agitator, and your ilk,
Will toil, not talk—we'll have few woes to tell.

If you, the voter, will be just as clean
As you think every government should be;
And you, the officeholder, make the scene
Of your activities a joy to see;
If you, the citizen, by every act
Will prove your loyalty to civic good—
Our ills will be in dreams much more that fact,
And our Country will be nearly what it should.

If you, the man, will strive to reach the plane
You claim you want the nation rested on;
And you, the dreamer, wake up now and gain
A place in the procession ere its gone;
If you, just you, remember, cast the beam
From out your eye—I pledge it, signed and sealed,
This life of ours would be one blessed dream,
And all the ills we suffer would be healed.



CONCERNING ZION--PART 5

BY J. E. VANDERWOOD

THE INHABITANTS OF ZION

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Revelation 22: 14.

In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in.—Isaiah 26: 1, 2.

It will be readily observed that the inhabitants of a city are its chief consideration; so when we think or speak of the city of Zion we must also think of the inhabitants of Zion. We have heretofore spoken of the city, and we now wish to consider for a few minutes the kind of people that shall occupy this pure city. The revelation of Saint John says they shall be those who do his commandments who shall enter through the gates and have access to the tree of life. Notice carefully: it is not those who profess, but those who do. Doing, then, is the word upon which we are to place special emphasis. In the past we have been content to observe the formal, conventional, or the ritualistic part of the law; but we have often woefully neglected the real spirit of it.

Our second text says it is a righteous nation that keepeth the truth, that is to be permitted to enter into that city. Men and women of truth then, are to inhabit Zion. There can be no mistake in this matter: the important thing is to keep the truth, and do the commandments.

As we dwell upon this thought, permit me to direct your attention to one other thought contained in our text, viz, "Salvation will God appoint for walls." The old Jerusalem was a walled city. The stone wall surrounding it was intended to be a protection to its inhabitants; but this new city, the city of holiness, is to have walls, not of stone, but of salvation. I desire to draw especial attention to this fact. It is salvation that will protect the inhabitants of Zion. Material walls amount to nothing.

Salvation means infinitely more than we are often aware of. It does not mean an asylum into which we may enter in order to find personal protection against outer conditions; but it does mean all the word implies in affecting an inner condition that will save us from ourselves, from our own littleness of soul, our narrowness of vision, our selfishness and

our animosity. It is those who are surrounded by a wall of this kind that will be permitted to dwell in Zion. It is the spirit of love and divine goodness that presents itself in a perfectly rounded and developed life that is the crown of being, and the chief end of wisdom and knowledge upon earth, and hence which fits men and women for Zion. The man or the woman who lives a life of truth is the one who has truly found shelter within the walls of salvation that are to surround the city of Zion. Remember, it is only the righteous nation who keep the truth that will be permitted to enter through the gates and pass within the walls of salvation that are to surround the true city.

So long as men commit sin they are servants of that sin, and if servants, then in bondage. The only wall that can protect the inhabitants of Zion is that which has power to lift men out of sin and thus save their lives for better and nobler purposes. It is the righteousness of the lives of the inhabitants of Zion that will protect them against all that is evil or destructive in its nature.

Reader, what is your conception of salvation? Does it mean to you the developing of a pure life and a noble character? that will admit of nothing but the purest in thought, word, action and habit? Or does it mean to you merely the observing of external rites, that cannot change the heart or bring the comer thereunto to perfection? The wall surrounding Zion is a salvation that saves men from wrong thoughts, lives and habits. James Allen asks:

You say that you have tasted of salvation in the love of Christ. Are you saved from your temper, your irritability, your vanity, your personal dislikes, your judgment and condemnation of others? If not, from what are you saved, and wherein have you realized the transforming love of Christ?

He who is not surrounded by this kind of salvation cannot have a part or place in the city of Zion. It requires a new heart and a new mind, and hence a renewed life, to fit men to become the inhabitants of the land of Zion. The life essential for the inhabitants of this city is described most beautifully in the following words of James Allen:

He who has realized the love that is divine has become a new man, and has ceased to be swayed and dominated by the old elements of self. He is known for his patience, his purity, and his unalterable sweetness.

The inhabitants, then, of this city must be, "a righteous nation that keeps the truth." Jesus says: "Ye shall know the truth, and the truth shall make you free." Therefore, before we can keep the truth we must know the truth; to know is to become conscious of, and to become conscious of, is a possibility of possession. If our lives therefore, are made up of truth and virtue, we will be competent to inhabit the pure city. What we profess counts but little; it is

the life we live, the character we manifest, that is of paramount importance.

James Allen describes it thus:

Men formulate perishable dogmas, and call them truth. Truth cannot be formulated; it is ineffable, and ever beyond the reach of intellect. It can only be experienced by practice; it can only be manifested as a stainless heart and a perfect life.

Who, then, in the midst of the ceaseless pandemonium of schools and creeds and parties, has the truth? He who lives it. He who practices it. He who, having risen above that pandemonium by overcoming himself, no longer engages in it, but sits apart, quiet, subdued, calm, and self possessed, freed from all strife, all bias, all condemnation, and bestows upon all the glad and unselfish love of the divine within him.

He who is patient, calm, gentle, and forgiving under all circumstances, manifests the truth. Truth will never be proved by wordy arguments and learned treatises, for if men do not perceive the truth in infinite patience, undying forgiveness, and all embracing compassion, no words can ever prove it to them.

It is the soul thus overcoming and thus growing a divine life and stainless character, that will be permitted to dwell in the city or land of Zion.

The inhabitants of Zion are to be a peaceful people. It has been declared by the voice of inspiration that they shall be the only people that will not take up the sword against their neighbor. This suggests more than peace keepers, it suggests peacemakers; and it is such that shall possess the kingdom of heaven.

The supreme reason why the people of Zion will not take up arms against others is because they have already taken up arms against self, and have completely conquered selfishness. Let men learn to love truth, and they will forsake error; let them love peace, and they will not stir up strife; let them love justice, and they will not practice oppression. Love is the law, "he who loveth is born of God"; and he who is God's son in the true sense will not injure his fellow men, for he shall be a brother unto all mankind.

We often sing: "O Zion, lovely Zion, thou city of the faithful," but we often fail to sense the real meaning of "faithful." It means the renewing of our lives, the forsaking of our perishable theories, and the accepting of the unadulterated truth.

Says James Allen:

Let men, therefore, cease from vain and passionate arguments about truth, and let them think and say and do those things which make for harmony, peace, love, and good will. Let them practice heart virtue, and search humbly and diligently for the truth which frees the soul from all error and sin, from all that blights the human heart, and that darkens, as with unending night, the pathway of the wandering souls of earth.

It is this inner truth and virtue that will enable us to be numbered with the righteous nation, that will be worthy to enter in through the gates into the heavenly city.

Take courage then, my brother, be strong for the right, and in the language of William Shakespeare, remember that

God's goodness hath been great unto thee; let never day or night unhallowed pass; but still remember what the Lord hath done.

My next will be, "The social condition of Zion."

Of General Interest

INFERIOR AND SUPERIOR RACES

There is only room for one race, one group, and finally one individual to be superior, if superiority consists in holding a place on top with everyone else somewhere between that place and the bottom. On the other hand, there is opportunity for almost everyone to be superior if superiority consists in performing some kind of useful service in an exceptional manner. Almost every race and almost every individual possesses some gifts that make it or him exceptional. There is almost certain to be some directions in which an individual or a race may be of greater service than in others. To seek and find that place is to be successful. To fill that place in an exceptional way is to be superior. . . .

What we should strive to do, to put it simply and squarely, is contribute our part toward bringing into existence a civilization in which superiority is based on service and not contribute more than we have to maintain a civilization in which superiority is based on force. We should look forward to a civilization based on racial peace rather than one based on racial war and racial subjugation. . . .

However, it will be a long time before the little brown people of the world will be in a position to enforce their claims in this way. The black people of Africa may never be in that position.

Meanwhile it is well to remember a very large part of the actual progress of the world in the past has been made by the farmer and the mechanic, those who reap and those who build, rather than by the soldier with his implements of destruction. Thrift, industry, and patience are still the staples of human progress, and the peculiarity about them is this, that, while they may belong separately to individuals or races, they are counted as part of the common capital because while they make no man's life poorer they make the whole world richer.—Booker T. Washington, in the April, 1915, number of *The North American Review*.

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IMMIGRATION AFTER THE WAR

[The following from the *Current Opinion* for December, 1915, is reproduced here as much for the information given with reference to the problems before European countries as suggesting the probable problem before America. Our people

are directed to obtain a knowledge of history, of countries, and of peoples, and the history of a people or country is at no time more interesting than in the making. Incidentally, it may be suggested that the shifting of social conditions and the many long years of economic burden facing nations now at war will in all probability be counted among the things making necessary a Zion, or a place of refuge, for the Saints who may have the inclination and for whom it may be possible to flee thereunto.—EDITORS.]

More people have left America in the last ten months than have entered it. The tide of immigration has turned. It has fallen to one sixth of the prevalent net rate of six to seven hundred thousand incoming foreigners yearly, mostly from Italy, Austria-Hungary, Russia and the Balkan States. But when the European war is over may we not be faced with the most serious immigration problem that has ever confronted us? This is the question raised by Frederick C. Howe, commissioner of immigration at the port of New York, in *Scribner's Magazine*. Think of the size and confusing elements in the problem:

A population four times that of the United States is in a state of industrial and social chaos. The old order can never be reestablished. Millions of men are in movement, and tens of millions more are destitute, disabled, and close to poverty. Millions will never take up their old life again. Millions more will be unable to do so. Women and children will be a burden, and taxation and public needs will tax the resources of the nation to the limit. National boundaries may change. Some countries may never emerge from the war. Great stretches may become barren waste.

Under such conditions as these all Europe may turn wistful glances to a country that is free from war and the hazards of war; to a land of political liberty and low taxation; and millions in Europe may clamor at the ports of embarkation in the hope of a new chance in a new world.

Against the physically unfit, criminals and those likely to become a public charge, Mr. Howe asserts that legislation appears to have been adequate. In 1914 16,588 persons, or 1.64 per cent, were denied admission. Decisions against those who come in hope of an asylum are likely to be greatly increased. But the test will come if Europe fails to find work for its people and its millions of returning soldiers after the war. And the pressure of sympathy and the profound desire on the part of foreign and racial stocks in this composite country to help in rehabilitation will complicate the problem.

Germany, the most socialized state in the modern world, may be counted upon to permit as few of her people to emigrate as possible. The war has also socialized Great Britain, so that she will not go back to the individualism of former days. Similar tendencies in France and other European countries are by-products of the war. The loss of six to ten million men in war will create a labor vacuum to be filled and doubtless raise wages possibly approaching the American level. But those so kept at home constitute desirable immigrant classes, from the United States' point of view.

It is in the other forces likely to drive people to this country that Commissioner Howe sees cause for anxiety. Six to ten million widows or dependent women, twice as many children bereft of providers and in many cases of homes, make up an immense burden not wanted by any of the contending nations during the period of reconstruction. Moreover, these women and children have friends and relatives in the United States to whom they will extend appealing arms. Russia, Austria-Hungary, Poland, Italy and the Balkans are not so efficiently organized as Germany, England and France, and in them the ravages of war have brought terrible desolation. Jewish immigration from the eastern war zone with its outrages will be stimulated more than ever before and will be assisted by the organized agencies in this country.

The immigration of women and children will also undoubtedly reach large proportions. This change is already manifest. They, too, will be assisted to come. Not by foreign government seeking to dump their undesirables, but by relatives in this country who send money, who write about conditions in America, who lure old neighbors by stories of high wages, improved social and political conditions, by tales of achievement on the part of their children, and who advance the cost of transportation and sufficient "show-money" to enable the alien to pass the immigration inspector. From seventy to eighty per cent of the immigration from the south of Europe is probably assisted in this way, and fully eighty per cent of the incoming immigrants are ticketed to some friend in this country, who "grub-stakes" them, finds employment, and cares for them until they secure a footing.

Among other factors in the situation Mr. Howe foresees in the fifteen to twenty million men taken from work to war an experience which will breed a restless, roving disinclination to return to the old humdrum life, a kind of freedom and resourcefulness, in fact a change of psychology in all Europe. Add to these the crippled, weakened and enfeebled men, many of whom have friends or relatives in America. Will conquering or defeated nations absorb men under a foreign flag or will they be thrown adrift? How powerful will be the expelling force developed by the added burden of war debt and taxation, which was at the limit of endurance in one half of Europe before the war? After exhaustion by military service, will exhaustion by tax service be insupportable? Indeed it would seem to be difficult to exaggerate the complications or importance of the immigration problem ahead of us.

What shall we do about it? asks Commissioner Howe: How shall we face this human appeal, the most pathetic that has ever confronted us; an appeal, too, that will be repeated from among the 13,000,000 foreign-born already in America and the 18,000,000 immediate descendants of those of foreign birth? Shall we tighten our laws and close our doors to those who, for three centuries, have found an asylum from religious and political oppression? or shall our traditional policy of an open door to the fit and able-bodied be maintained?

Beauty lives with kindness.—Shakespeare.

The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,
LAMONI, IOWA

The Children's Home

We have from time to time written and admitted to this column statements reflecting credit upon those who have had the care of this institution. We hope none will mistake the intended meaning of these statements. The compliments to one were not intended by comparison to reflect upon another. This has not been the intention in anything we have written, nor have we understood anything written by others to have that purpose. To contrast one *time* with a former time is not intended to reflect on anyone.

We are learning by experience, and we hope, improving. We think there has been a gradual development ever since the home was opened, and every day should be better than the last without reference to who has occupied. We heard one gentleman commenting with approbation upon the improved appearance of the barn, the silo, the stock, and the basement. We were encouraged to hear this but did not think it was a reflection on anyone.

The boys who were complimented for the neatness and thoroughness of their work did not learn this in a day or a week or a month, nor necessarily from one person alone. It may be the result of long training in which several persons had a part and in which all should rejoice.

The ability of the girls at the home to cook, sew, embroider and otherwise make themselves useful may be the result of long training, and the fact that their efficiency is coming more prominently into notice reflects credit upon all who have contributed to this end.

This is the principle running all through our gospel work. We all build upon the foundation laid by others and should profit by their examples. Many an elder has done hard, wise and earnest labor in a neighborhood without any visible results. He has perhaps gone away feeling discouraged, and fearing that his labor was lost. Another comes along and reaps the harvest by gathering souls into the fold. The last might have failed had it not been for the work of his predecessor. Should not both rejoice together, conscious of the truth of the principle expressed by Paul?

"I have planted, Apollos watered; but God gave the increase.

So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon."

Conditions, at least in some respects, are improving in the Children's Home. Shall we not all rejoice in this, and be permitted to express our thankfulness and also to bestow praise when and where we think praise is due without exciting jealousy, or being accused of reflecting upon others?

Surely our divine Master will approve of every humble effort and motive that has been exercised to bring about these happy results, already becoming apparent, whether in the sowing of the seed or the reaping of the harvest.

The trustees have doubtless erred and may err again and again. We are doing all we can to encourage and help those who are working with us. While we hold in grateful remembrance the good done by those who have before associated with us, we hope that our successors will see better conditions obtain than we have realized.

Should this be the happy result, we hope to be able to rejoice in their success and to be entitled to some reward for what we are trying to contribute; but should we live to see them fail, we would feel remorse to think that our work had not been of a character to insure their success.

Let us all "labor together with God," in this and every other good work intrusted to our care.

We have no fault to urge. Saints and friends have done nobly, and in the hands of such devoted and unselfish friends as have supported the Children's Home and with the approval and help of God, no cause can fail.

The Staff

EDITED BY AUDENTIA ANDERSON, OMAHA, NEBRASKA

Coming Event

"There is something marvelous in music. I might almost say it is, in itself, a marvel. Its position is somewhere between the region of thought and that of phenomena; a glimmering between mind and matter, related to both and yet differing from either. Spiritual, and yet requiring rhythm; material, and yet independent of space."—H. Heine.

It is with pleasure we present to our readers this month an issue devoted to announcements and articles from the pen of our church chorister, Brother Hoxie. His fine enthusiasm breathes in every word of his communications, and the singers and musicians of the church which shall assemble next month in Independence should respond to that enthusiasm in full measure. It is a joy to work under a leader whose interest is as unbounded as his capacity for labor, and such an one deserves the very best and most loyal support of those who will be under his direction.

Combining voices from everywhere, in a work as stupendous as the "Messiah" oratorio, with only the short and hurried snatches of rehearsal left in the busy conference season, is a task great enough to try the strength and courage of any but the most indomitable. However, with loyal, enthusiastic, faithful support from the singers who have been preparing for just this service, he can surely spell success. In this case, after a careful study of the great work to be presented, we should feel the inspiration of the message to be delivered, and should be thoroughly imbued with its spirituality and significance, and thus be able to the more fully and completely "sing with the understanding."

AUDENTIA ANDERSON.

OMAHA, NEBRASKA, 2009 Locust.

Annual Greeting

We can appropriately begin our annual greeting by saying that this message is virtually from the firing line. Almost every mail brings inquiries, while the reports of our district choristers and leading spirits show that the interest in the choir movement is keener by far than any year since its inauguration. And now we are upon the eve of another General Conference. How the weeks and months have flown! Of course if you have been waiting for conference the time has dragged heavily, but if you have been preparing for service in that wonderful gathering of singers then the time is going much too quickly. And by the way, have you looked over your anthem series to see if they are in good condition? We will probably need them all, from 1913 to our present issue. We had a good time learning them, and it will be a pleasure for us all to review the most interesting of the collection. Look them over before you come—and by the way, are you coming? Possibly you haven't made up your mind fully just yet, but remember that sometimes it only takes but one or

two to influence and enthuse many others. This year will bring from all parts of the country the largest aggregation of directors, singers and individuals that we have ever known, and no one can afford to miss these never-to-be-forgotten associations.

Much has been said about preparation. Do we need to linger here and insert our plea, or shall we be content with the big thought of our assistant director, Brother Bell, who in a recent letter spoke in glowing terms of the enthusiasm of the Independence Choir and singers in the vicinity, who have responded to the cause and are "working with a will, ready to do their individual best, right from the very opening tap of the baton"? We felt a warmth and a pride and an added sense of responsibility, too! Rest assured we are expecting much of our singers—more than ever. And you know that the success of our work this year will create a new vision of our greater possibilities.

Perhaps our greatest interest lies in the oratorio. We could not have selected a greater work—nor, we hope, a more opportune time to present it. Two of our Eastern renditions will be over by the time this goes to press and we hope to chronicle the results in a later issue, but will mention in passing, that in all my experience we have never seen greater enthusiasm in preparation for a work of this character. It has required the usual round of tedious, painstaking work, but the results more than justify the means. The same reports drift in from some parts of the West—with some yet to hear from, but the writer feels sure that by April 15—which is the tentative date for the first of the two or three performances at conference—we will feel that our great effort is not in vain. This is not all, however, for we are arranging an institute, or a series of topics, for discussion pertaining to our work. Bring your notebooks—and suggestions for our consideration. This work is one which we desire to inaugurate in every district, with an end in view of getting the Saints in touch with the work we are endeavoring to accomplish.

The orchestral feature, too, will come in for a share of the discussion. So the instrumental players will feel that we are at last turning our attention to their part in the work. It will be a busy time for us all, yet we hope to have the work so well organized that no confusion will occur.

The few announcements in the letter will help to avoid misunderstanding. Follow them carefully. It will be a wonderful privilege to be associated with you again, and we hope to be able to give you an idea of the progress of our work when we next meet. And by the way, lest we forget, a great big part of our preparation is *prayer*. Keep in touch with the Spirit of the living God, and the outcome of our work no one will have to fear.

Until I see you, God be with you,

Yours,

ALBERT N. HOXIE.

"The Messiah"

"The Messiah" represents the ripened product of Handel's genius, and reflects the noblest aspirations and most exalted devotion of mankind. Among all his oratorios it retains its original freshness, vigor, and beauty in the highest degree, in that it appeals to the loftiest sentiment and to universal religious devotion, and is based upon the most harmonious, symmetrical, and enduring forms of the art. It was begun on August 22, 1741, and finished September 14. It is an illustration of Handel's almost superhuman capacity for work, that at the age of 56 he should have written his masterpiece in twenty-three days. The text was taken from the literal words of Scripture, and the libretto arranged by Charles Jennens, who, singularly enough, was not satisfied

with the music which has satisfied the world. The first public performance took place April 12, 1742. "The Messiah" was performed thirty-four times during the life of the composer, but never upon a scale commensurate with its merits until the Handel commemoration at Westminster Abbey in 1784, when the largest choir and band that had ever assembled before, with the renowned Madam Mara at the head of the soloists, first gave the oratorio to the world in accordance with the grand ideal of the composer.

The oratorio is divided into three parts. The first illustrates the longing of the world for the Messiah, prophesies his coming, and announces his birth; the second part is devoted to the sufferings, death and exaltation of Christ, and develops the spread and ultimate triumph of the gospel; while the third part is occupied with the declaration of the highest truths of doctrine,—faith in the existence of God, the surety of immortal life, the resurrection, and the attainment of an eternity of happiness.

The first part opens with an overture, or rather orchestral prelude, of majestic chords, leading to a short fugue, developed with severe simplicity and preparing the way for the accompanied recitative ("Comfort ye my people"), and the aria for tenor ("Every valley shall be exalted"), which in turn leads to the full, strong chorus ("And the glory of the Lord shall be revealed"), the three numbers in reality forming one. The prophecy is announced, only to be followed by the human apprehension in the great aria for bass ("But who may abide the day of his coming?"), a fugued chorus closing in simple harmony. Once more the prophet announces "Behold, a virgin shall conceive," followed by the alto solo ("O thou that tellest") which preludes a chorus in the same tempo. The next aria ("The people that walked in darkness"), with its curious but characteristic modulations leads to one of the most graphic fugued choruses in the whole work ("For unto us a child is born,") elegantly interwoven with the violin parts, and emphasized with sublime announcements of the names of the Messiah in full and beautiful harmony and with the strongest choral power. The grand burst of sound dies away, there is a significant pause, and then follows a short but exquisite pastoral symphony for the strings, which with the four succeeding bits of recitative tells the message of the angels to the shepherds on the plains of Bethlehem. Suddenly follows the chorus of the heavenly hosts, "Glory to God," which is remarkably expressive, and affords sharp contrasts in the successive clear responses to the fugue. The difficult but very brilliant aria for soprano "Rejoice greatly," the lovely aria, "He shall feed his flock," originally written entire for soprano, in which Handel returns again to the pastoral style, and a short chorus "His yoke is easy," close the first part.

The second part is the most impressive portion of the work. It begins with a majestic and solemn chorus "Behold the Lamb of God," which is followed by the aria for alto "He was despised," one of the most pathetic and deeply expressive songs ever written, in which the very keynote of sorrow is struck. Two choruses, "Surely he hath borne our griefs," rather intricate in harmony, and "With his stripes we are healed," a fugued chorus written a *capella* upon an admirable subject, lead to the spirited and thoroughly interesting chorus, "All we like sheep have gone astray," closing with an adagio of great beauty, "And the Lord hath laid on him the inquiry of us all." This is followed by several short numbers, "He trusteth in God," the accompanied recitative, "Thy rebuke hath broken his heart," a short but very pathetic aria for tenor, "Behold and see if there be any sorrow," and an aria for soprano, "But thou didst not leave his soul in hell," all of which are remarkable instances of the musical expression of sorrow and pity.

These numbers lead to a triumphal in the chorus and semi-

choruses "Lift up your heards, O ye gates!" which reach a climax of magnificent power and strongly contrasted effects. After the chorus, "Let all the angels of God worship him," a fugue constructed upon two subjects, the aria, "Thou art gone up on high," and the chorus, "The Lord gave the word," we reach another pastoral aria of great beauty "How beautiful are the feet!" This is followed by a powerful descriptive chorus "Their sound is gone out into all lands," a massive aria for bass "Why do the nations," the chorus "Let us break their bonds asunder," and the aria "Thou shalt break them," leading directly to the great "Hallelujah chorus," which is the triumph of the work and its real climax. It opens with exultant shouts of "Hallelujah." Then ensue three simple phrases, the middle one in plain counterpoint, which form the groundwork for the "Hallelujah." These phrases, seemingly growing out of one another and reiterated with constantly increasing power, interweaving with and sustaining the "Hallelujah" with wonderful harmonic effects, make up a chorus that has never been excelled, not only in musical skill, but also in grandeur and sublimity. After listening to its performance, one can understand Handel's words: "I did think I did see all heaven before me, and the great God himself." This number closes the second part. It is worthy of note in this connection that when the oratorio was first performed at Convent Garden, London, in 1743, the whole audience, with the king at its head, arose during the singing of the "Hallelujah" and remained standing until it was finished,—a custom which is still observed, not only in England but also in the United States.

Had the oratorio closed at this point, the unities would have been preserved, but Handel carried it into a third part with undiminished interest, opening it with that sublime confession of faith "I know that my Redeemer liveth." It is followed by two quartets in plain counterpoint with the choral responses, "Since by man came death" and "For as in Adam all die," in which the effects of contrast are very forcibly brought out. The last important aria in the work "The trumpet shall sound," for bass with trumpet obligato, will always be admired for its beauty and stirring effect. The oratorio closes with three choruses, all in the same key and of the same general sentiment, "Worthy is the Lamb," a piece of smooth, flowing harmony; "Blessing and honor," a fugue by the sopranos and altos on the octave, closing with full harmony on the words "forever and ever" several times reiterated; and the final, "Amen" chorus, which is treated in the severest style, and in which the composer evidently gave free rein to his genius, not being hampered with the trammels of words.

Other oratorios may be compared one with another; "The Messiah" stands alone, a majestic monument to the memory of the immortal composer, an imperishable record of the noblest sentiments of human nature and the highest aspirations of man.

*Note. Owing to the length of the oratorio a number of the solos and choruses have been omitted to bring the rendition within a two-hour period. Selections to be used are noted by a star.

Programs for Music Institute Sessions

(Subject to change, and time and place to be announced later.)

FIRST SESSION

Theme: The choir; "As we see ourselves."

1. "From the director's stand; What should a leader expect from his choir?" Seven-minute papers by P. N. Craig, Omaha, and H. C. Burgess, Lamoni. Discussion led by E. C. Bell, Saint Louis.

2. "From the organ bench; how much responsibility rests upon the accompanist?" Seven-minute papers by R. G. Smith, Independence, and Mrs. Jeannette Craig, Omaha. Discussion led by Mrs. Belle James, Kansas City.

3. "From the choir loft; should the individual consecration of the choir member equal that of the director?" Seven-minute papers by M. H. Siegfried, Independence, and Mrs. Louise Robinson, Kansas City. Discussion led by Mrs. Anna DeJong Smith, Saint Louis.

SECOND SESSION

Theme. The choir, "As others see us!"

1. "From the pulpit; what place has the choir in church services?" Seven-minute papers by F. G. Pitt, San Francisco; S. W. L. Scott, Coldwater, Michigan; and W. W. Smith, Philadelphia.

2. "From the congregation; how does 'special' music impress the listener?" Seven-minute papers by A. E. McKim, Excelsior Springs, Missouri; Mrs. Miola Short, Independence; and Mrs. Florence McNichols, Kansas City.

3. "From the missionary standpoint; does music attract the nonmember?" Seven-minute papers by R. C. Evans, London, Ontario; J. A. Dowker, Lincoln, Nebraska; and H. E. Moler, Holden, Missouri.

THIRD SESSION

Theme: Our combined interests.

1. "The combined choir; is the district choir a practical and beneficial thing?" Seven-minute papers by W. L. Christy, Saint Louis; and Mrs. May Skinner, Lamoni. Discussion led by Mr. Bell.

2. "The combined orchestra movement; is the outlook for combined orchestras an encouraging one?" Seven-minute papers by A. H. Mills, Independence; and J. H. Anthony, Lamoni. Discussion led by Mr. Hoxie.

Should there be demand for further sessions provision will be made, at which times other phases of our music work may be taken up, such as the children's chorus work, the local orchestras and their difficulties, the subject of community music, which is becoming one of the powerful assets in welfare work, etc.

COMMITTEE.

Announcements

Help to properly organize our work for conference by cooperating with us. Upon your arrival, even if you are visiting for the day or week end only, take time to meet the general chorister and his assistants. We will find a place for you in the chorus provided you have made a study of the anthem work. We wish to meet you anyway, and put you in touch with the next year's work.

Yes, ladies, white dresses for special occasions; thank you! And, gentlemen, white ties, just for the sake of uniformity.

Remember our rehearsals on anthem work and "The Messiah" follows every service. Special rehearsals will be announced on the bulletin.

Anthem books, all series, 1913, 1914, 1915, 1916. We will require them all. Also the services of several willing, able-bodied, punctual men, who will assist the local librarian in collecting and distributing books, arranging seats, etc. We will, in fact, have several important positions to offer when we arrive. We cannot at the present time announce the time and place of the institute work, but this will be arranged for, and the program will be of unusual interest to music lovers and general choir movement enthusiasts.

And don't forget the choir slogan, "All in favor hurry up!"

ALBERT N. HOXIE.

"The Messiah" in Philadelphia

Sunday, March 5, was a climax day in the history of the Philadelphia choir. On that day they brought to a brilliant

culmination the result of many months work, when they sang "The Messiah." For a week the Saints and the choir were preparing for the event. Revival services opened on Sunday, February 27, with a house full of visitors, and a choir that sang beautifully. During the week in the absence of Brother Hoxie, the choir members sat in the audience and assisted the spirited congregational singing, under the leadership of Brother Hale W. Smith, pastor of the Second Philadelphia Church. The attendance increased each night. Many who are not of our faith were there. Some of our friends volunteered to sing solos for us, and we were glad to have them do so. On Friday night the church was practically full, the Saints were rejoicing and looking forward to the Sunday services.

On Saturday some of the Saints from Elk Mills, Maryland, came to town, and later in the day seventeen from Brooklyn, including Sister Ethel Kinnaman, of whose wonderful talent we are so justly proud. At six o'clock one hundred and ten choir members, and visiting guests sat down to a banquet together. The basement had been decorated for the occasion. A corps of sisters, under the direction of Brother and Sister Arthur Moulton had prepared and all was in readiness. The place cards bore a few measures of "March on," a hymn set to an adaptation of the "Pilgrim's chorus." This hymn was the first piece of music that Brother Hoxie gave the Philadelphia choir. "March on" has been the slogan of our choir, as they have sung triumphantly, from the simple hymn onward through anthems and cantatas to the glorious oratorio, "The Messiah."

At a suitable place in the banqueting, the choir stood and sang "March on." After that we had the pleasure of hearing an inspiring address by Mr. Percy Hemus, one of the country's foremost baritones, who has encouraged and sympathized with Brother Hoxie's efforts since the inception of the general choir movement. He spoke briefly of Handel's life, dwelling upon his determination to conquer. He praised Brother Hoxie's work unstintedly, and he commended him in these words, "I marvel at his unselfishness. He is the most sincere and unselfish man I have ever known." He ended by having the entire company give Brother Albert three cheers of "Success! Success! Success!" He did more than that—he reminded us that Sister Hoxie had been constantly his helper and inspiration, and we gave her three successes, which left her speechless, although she blushed as beautifully as she used to in her high school days, and bowed her thanks. Mr. Hemus was followed by Brother Walter W. Smith, our pastor, who spoke briefly of Handel's oratorio, and finished by a speech of presentation, the climax of which was a huge basket of flowers, carried forward by little Clara Feldmeth who said, "Mr. Hoxie, these flowers are from the members of the Philadelphia choir." Brother Albert admitted that he was completely "flabbergasted," and made a speech that was entirely too modest, sounded as if there were tears in his eyes.

The banquet ended with a practice. That sounds somewhat prosaic, but it was quite a necessary conclusion. Most of our visitors came to Sunday school at 9.30, and the church was full for the inspiring sacrament service that followed.

In the evening the doors were opened at 7 o'clock, and at 7.30 people were standing in the aisles and in the back of the church while many were turned away. Promptly at 7.45 the augmented choir and the soloists, Miss Adelaide Fischer, Miss Ethel Kinnaman, Mr. Gilbert Wilson, and Mr. John Price, all of New York City, took their places before us. "Yes we trust the day is breaking," was sung by the choir and congregation with much spirit. After the invocation Brother Walter Smith spoke briefly of the oratorio about to be sung. And then the tenor, Mr. Price sang in his sympathetic voice "Comfort ye my people." From the minute he began we were entranced. The choir seemed to gain inspiration by the

presence of such an eager, enthusiastic audience, and sang as they have never sung before, surely with the Spirit and the understanding. Some of us have attended their rehearsals and listened with great interest to the growing perfection of the choruses, but we scarcely dared dream of such a smooth, sympathetic and perfect rendition. We held our breath when they began the first chorus, and we could have wept for joy when they finished with such sweetness and symmetrical harmonious beauty.

The soloists were inspired too, not only by the audience, but by the splendid chorus. It is possible that they had not expected such work from a mere church choir. They arose to the occasion. Mr. Price's "Comfort ye," was soothing and sympathetic. Mr. Wilson of Century Opera Company fame, sang, "Why do the nations so furiously rage together?" with great dramatic power and sustained quality. Miss Fischer who was one of the soloists in the famous Mahler symphony which was rendered in Philadelphia March 2, 3, and 4, was unusually pleasing in her numbers. It is rare indeed to hear one sing so artistically as she did. She reached her climax in "I know that my Redeemer liveth," for the adaptation of this aria in our hymnals is one of the most loved hymns of the Philadelphia Saints, and they rejoiced in hearing the beautiful aria so wonderfully sung. Sister Ethel Kinnaman said, "Wasn't the chorus wonderful?" But her generous question did not make us forget her splendid part. Her popular solo, "He shall feed his flock like a shepherd" was beautifully sung and brought comfort to the hearts of her hearers; but when she sang "He was despised and rejected" the sympathetic sweetness of her voice, the touching words melted our hearts, and love for the lowly and loving Son of Man thrilled us.

After that exciting first chorus was safely over, we could listen in security. The choruses were each more wonderful and more beautiful than the one before. The great climax came when the choir began the Hallelujah chorus. At the words, "For the Lord God omnipotent reigneth," the whole audience (emulating that English king who could not sit when those words were sung) rose to their feet. Ian MacLaren makes one of his characters say that the word "grand" should be saved for the twenty-first chapter of Revelation, but I am sure if he had heard the hallelujah chorus, as sung by the combined choir and the soloists, he would have allowed us to use the word.

Thank you, Brother Hoxie, for your patience, your careful preparation, and your generous consecration of yourself in this way. Thank you, Sister Clara and Mr. Estelle, for your accurate, painstaking, inspiring accompaniments. Thank you, Sister Ethel and friend soloists, for giving of your greatness to us. Thank you, visiting singers, for coming to us at this time and mingling your voices with ours. Thank you, dear Philadelphia choir, for your many hours of faithful, self-sacrificing practice—you have given us one of the happiest memories of our lives. The sweetness, the joy, the gentle spirit of it all has been in our hearts throughout the week, and it will remain through the years to come. You who have labored and practiced so long to sing "The Messiah" that you can never again be satisfied with inferior music. Your tastes, your desires, your very lives will be changed by this glorious experience.

March on, oh Philadelphia choir, march on, oh General choir movement! until thousands of Saints shall sing daily about their work, in their hearts, the great music that has been inspired of God, and that adequately expresses our praise to him.

EUNICE WINN SMITH.

Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own.

—Lowell.

Letter Department

Concerning the Sabbath

We wish to express our appreciation to those who are responsible for the truth, knowledge, scope, and beauty of your pages, and to offer a thought for those who are interested in coping with the Seventh-day Advent question, and who desire to meet the error with added efficiency.

We would suggest that "Sunday the True Sabbath of God," by Samuel Walter Gamble (I think the price at the Herald Publishing House is one dollar), be obtained. The scriptural arguments are good, and he is the discoverer of the old Jewish calendar, showing that Sabbath, Seventh-day, and Saturday are not synonymous terms, but that the Jewish Sabbaths were fixed events, as immovable as our birthday, Christmas, or the Fourth of July.

His chart is patterned after the Egyptian calendar, and has thirty days to each month, adding three days to their sixth month and two to their twelfth month to complete three hundred and sixty-five days to their year. It is very comprehensive, in its weekly Sabbaths, illustrates annual Sabbaths, jubilees, and shows the remarkable relationship to each other, and that it is impossible that the Sabbath shall fall on Saturday two years in succession, but must fall on each day of the week as the years go around. Also about every twenty-eight years a week was added, which balanced up, the same as our leap year.

Now if you turn to Exodus 23 you will learn that the children of Israel came out of Egypt the 15th day of their month, Abib and after seven Sabbaths were complete, and also on the fiftieth day, "Ye shall offer a new meat offering" (Exodus 23: 5, 6, 15, 21). From verse three we learn that "six days work shall be done" between Sabbaths. The 10th, 14th, and 16th days were permanent labor days in the first month Abib, and could never be Sabbath Days. (Exodus 12: 3, 5, 6, 24, and Leviticus 23: 15).

You now follow the chart counting from Abib 15, the Passover, to Abib 22, 29, Iyar (second month) 6, 13, 20, 27, Sivan (third month) 4 and 5, which is Pentecost and includes two days, remembering "six days shalt thou labor," before another Sabbath arrives.

Now if the Passover, Abib 15, began on Saturday, it will be noticed that after Pentecost all the Sabbaths must fall on Sunday till the end of the year or Tamuz (4th month). Ab. Elul, Tisri, Bul, Chisleu, Tebeth, Shebat, till Adar 26. It was required that they work six days from that date, and to do so two days were added. The first of Abib (about April 5) "Shall be a Sabbath" (Exodus 40: 17, 23), which would occur on Sunday the second year, and continue on that day till Pentecost, when it would change to Monday.

Your brother,

J. W. LEA.

POTTER VALLEY, CALIFORNIA, Box 93, February 6, 1916.

BASEL, SWITZERLAND, October 12, 1915.

Editors Herald: I have just been studying with my husband, Elder Frederick Roos, Brother Columbus Scott's *The Christian Sabbath*, and corresponding articles in the *HERALD*. It awakens sad experiences with a goodly number of Seventh-day Adventists, who in former years promised to help me in my work among the poor, which while on the threshold of death I vowed to God I would perform. I engaged these in the sale of my *Confidential Communications Towards Preventing Sickness, Poverty, and Revolution*, which since 1897 has appeared in six languages.

None of these Adventists of different countries sent in the

least farthing of what they took in by the sale of this work. I was told that some of them were found spending the money intended for the poor in a profligate and sinful way. I had come to like very much some Adventists for their earnest searching into the Scriptures, and for the hearty piety they showed, but such sad experiences suffered from those engaged in distributing my work brought me to the conclusion that there must be much wanting in their teaching, else so many could not fail in the first temptation occurring to them. I concluded that there must be much of "money catching" among them, and little care for the truth.

It horrified me when, according to the Bible, I submitted the case to their leaders in several countries, every one of whom, as if they had concerned themselves about the matter, which was not the case, declared that they did not consider this an offense, or sin, and worse, publicly warned their members, as if we had committed the wrong their members had done, probably to prevent my communicating with their branches to tell them the truth.

I have often asked myself what my duty is towards the membership of the Adventist Church. I have thought it might be best for me to go to their meetings and take advantage of every opportunity to show them, by the experiences I have suffered, how much their teaching is lacking, and how far superior is that of the Reorganized Church, in leading its members higher and higher in self-annunciation, in the care of the poor, through the consecration of all for the poor brethren of the Lord, according to the provisions for the Order of Enoch, and so rid the church of all covetousness.

This I can best do on their Sabbath Day. On their last Sabbath I had an opportunity to show several families what a firm stand against covetousness are the consecrations as provided in the Reorganized Church, and how far from perfection is the Adventist teaching. I brought them to earnest thinking, and to inquiring as to whether there were books to be had, presenting the faith of our church. We felt thankful for even this little opportunity to do good among them, and entreat God to lead them higher and higher to the full light of truth.

As the Book of Mormon shows the zeal of repenting sons to bring to the Lamanites the tidings of great joy, so I was filled with a desire to find the children of Israel among us to a belief in Christ, which can best be done on their Sabbath Day, by going to the synagogues in this town. I did this, and after the services one day I began relating to a lady who sat next to me, the discoveries by Joseph Smith in America.

In another Jewish family I was enabled to help in my work among the poor by giving lessons to the children, going with them to the synagogue every Sabbath. I gained the sympathy of some of the rabbis who came to visit the family, especially. One old rabbi asked me to read for him the passages of the Bible announcing the coming of the Messiah. Another, a doctor of the law, explained, "Our people are ashamed before the Christian lady, who knows more of our prophets than do they." When he left the town he said to me, "I shall never in all my life forget what you have told me."

As the Reorganized Church is called to spread the fullness of the everlasting gospel throughout all the world, every member who has been baptized with water and the fire of the Holy Ghost ought to devote all of his time and strength, as well as his means, to that great duty, even if, like the Apostle Paul, he has to work for his daily bread with his hands while sowing the gospel seed, and in doing so sacrifice, if need be, also his rights.

Doing this, we find ourselves in the ranks of the priests and Levites, of whom the Lord said, They worked more on the Sabbath Day than on any other day, and were not judged guilty. We find ourselves in the ranks of those to whom one

day is like another. As Paul says, We find ourselves in the ranks of the sons of God. The morning stars, as the Lord said to Job, run their course day by day, glorifying the Lord by their tremendous work one day like unto another.

We find ourselves like Paul: The Holy Ghost commanding every thought, every look, every word, every deed, to partake of love and wisdom, preventing in us every thought which is not of God; every look which is not of love and wisdom; every word which is not of love and wisdom; and every deed not of love and wisdom, making us search our thoughts, looks, words, and deeds.

Thus is love fulfilling the law of Christ in us.

Your sister,

JULIA ROOS.

ASHLAND, WISCONSIN, January 11, 1916.

Editors Herald: The Ashland Saints cannot complain. We are more fortunate than many isolated Saints. We have a priest and his family with us, and are prepared to be organized into a branch at any time the authorities see fit to organize us.

We have among our membership five heads of families, all owning their own homes. Brother Dennis and I are always glad to entertain Saints who come our way. According to Brother Joseph's teachings, we are in "the regions round about," as we can leave here any evening except Sunday and reach Kansas City in less than twenty-four hours.

We have a beautiful location here, on a natural harbor, where we can see from our window four other towns or cities.

If any of the Saints have friends or relatives in this place or any of the surrounding places I would be glad to receive their address or addresses. Your influence by correspondence, and ours by calling, might be the means of bringing them into the kingdom. Many times in my travels I have to wait between trains, and would be very glad to know if there are any Saints at these places. If we could hear from the isolated Saints occasionally through the church papers, giving their addresses, we might tell them of some of our friends or relatives who live near them and who we would like to have them meet.

I have waited some time to get in touch with some of the Detroit Saints. At last I saw a letter with the name and address of the writer. Although they are not isolated, they may be just the ones to do what we want done for relatives and friends who live in that city.

I would like to know if there is anyone in Clare, Clare County, Michigan, who is interested in our church. I have an uncle in College View, Nebraska, and also one in Wallville or Everett, Washington, to whom I have sent the *Ensign* for a year, and who I would like to have meet some missionary-spirited Saints.

My father and mother are at the Wisconsin Veteran's Home, Waupaca, Wisconsin, and would be glad to meet any of the Saints. I would like to have some one meet them and talk with them concerning the gospel. They are not yet members of the church. While visiting there I found a Mrs. Emily C. Southerland, who said she was baptized by one of our elders at Cadott, Wisconsin, with others. I think she said the elder's name was Grant. This woman had never received a certificate of baptism. She said she was sure this was not a Utah elder, for he talked against polygamy. If anyone can tell me anything about this case I would be glad. This sister and her husband seem to be nice people. I did not have much time to visit with them and they have not answered my correspondence.

We hope some of the missionaries will come and bring some more of the Lord's sheep together in this place. We have a live Sunday school and Religio, but are working under dis-

advantage for want of a greater working membership.

We enjoyed the reports of Brother and Sister Pitt concerning the exposition at San Francisco.

Ever desiring to be of use in helping to establish righteousness on the earth, I am,
Your sister,
1711 Fifth Street East. MABEL M. DENNIS.

FULTON, IOWA, January 12, 1916.

Editors Herald: The Old Year has now gone into history. Are we as Saints any nearer the standard our dear Savior gave us? Has the last year made us stronger, so we can surmount difficulties easier? or have we lived an easy life, careless in regard to our duties as Saints? Those who have greater light given to them will have more required of them.

Let us resolve this coming year to be more faithful, study God's law more, and set aside those things that have a tendency to draw us away from that which is noble, elevating and holy to things false. I believe we as Saints are given too much to the pleasures and things of the world, and not enough for the furthering of God's work.

We are holding our own here, we think, keeping up our services regularly, but of late there has been so much sickness that our meetings have been reduced.

The missionaries of the Eastern Iowa District have all been here and preached for us in their turn, and we hope some good was done by them.

December 14 I was called to Viola to administer to Sister May Hart, an old Saint who had been thrown out of a buggy and had her hip dislocated. She had then been in bed five weeks, and other complications had set in. The doctor said he could do no more, and wanted them to get some one else. She was administered to, and I read some out of the Bible to those present with her. The Methodist minister was there when I anointed her, and as he left he said to me, "May God bless you in your labor."

Four weeks later I was called to Viola again to preach the funeral sermon of a brother. Sister Hart took dinner with us at the table. So you see the good Lord is still hearing and answering prayers.

It seems too bad to see Saints growing cold and careless; no one to feed them, no one to encourage, to build them up. Some who could do them good are not energetic themselves. Oh, for better shepherds; who are prayerful, living above reproach; shepherds who present God's work, not their own theories, trying to lift the Saints to a higher standard.

I wish to thank the Saints who at the close of the year so freely and faithfully helped financially with their tithes and offerings. I was short a good share of the year, but at the end of the year the Saints did nobly. May the kind Father bless all.
JOHN HEIDE.

MOUNT JULIAN, ONTARIO, January 14, 1916.

Editors Herald: I have been isolated for twelve years where there are no Saints or church privileges. I am lonesome, but though I am alone I have a good deal to be thankful for. The good Shepherd has not forsaken me. I can truthfully say he has stood beside me when the wild beast raged and the storms beat heavily. Suffice me to say that all my life belongs to him. I pray that his loving-kindness will always keep me near the cross, and that I may be numbered with the pure in heart of Zion, with all those who are near and dear to me.

I have had some severe trials in life, the greatest of which seemed the parting with my dear mother, who has been a faithful Saint, and who departed this life the last day of May, 1915. We miss her, oh, so much. Still God doeth all things well. Our loss is her gain, and we would not call her back into this cruel world. If only we can live to be as faith-

ful in the discharge of duty until we shall be called to resign our work here, we shall depart in peace, as did our dear mother, to enter the celestial glory, which is the glory of the sun.

May God hasten the time when Zion shall be redeemed, and those who mourn shall be comforted. I ask the prayers of the Saints that I may be faithful, and set an example before my children, and by the grace of God teach them to do good, and some day see them brought into the ark of safety.

I received a letter from dear Sister Leader, of Port Elgin, and also one from Sister Ida Jensen, Honey Creek, Iowa. I will write these sisters soon.

Ever praying for the welfare of Zion, I am,

Your sister,
MRS. JOSEPH HARTHEY.

News from Missions

Southern California

The recent Southern California district conference was the most important ever held in the district. The attendance was much larger than usual. Ministry well represented. The results of the conference will be far-reaching. Perfect harmony prevailed. A general "get-together" spirit was in evidence. Every important action was unanimous. Old lines of cleavage were wiped out. No evidence of factional feeling.

Every action taken was temperate and well considered. All important matters were referred to committee for consideration and report.

The preaching was of high order. Brother Rushton acquitted himself with dignity and grace. The ministry was a unit in declaring for constructive missionary service.

An aggressive tract distributing campaign was outlined by the district president and unanimously concurred in. It is also planned to provide a series of two-day meetings for various points in the district; the purpose being to rally the workers and concentrate on isolated and weak places. New openings will be effected wherever possible.

It was decided to hedge on expenses for the coming reunion, thus making it possible for all to attend.

The faith of the membership was strengthened, and the ministry were impressed with the necessity for close living and diligent service.

We believe that a brighter day is just ahead. The Spirit gave evidence of divine approval and satisfaction over the work accomplished.

Fraternally,
T. W. WILLIAMS.

Eastern Colorado

During the past year I have been laboring in the Eastern Colorado District, mainly in the Arkansas Valley in the vicinity of Wiley and Lamar.

We are rejoicing in the fact that the past year's endeavors to spread the angel message have not been in vain. Twenty-six have been added to the fold in the Arkansas Valley, and two branches have been organized, one at Wiley and the other at La Junta, and the gospel has been preached in a few new openings. Since the organization of the two branches the latter part of January, ten have been baptized.

The Saints at Wiley are building a chapel which should be a credit to the church when completed. Including choir loft and vestibule, it will be fifty-two feet long and thirty-two feet wide, with a nice large basement and baptismal font. When I left Wiley the Saints were busy as bees on the building, which will be under cover by this time. The Saints there hope to finish the church in less than two months.

Before leaving Wiley I was asked to deliver a farewell ser-

mon, but it proved to be a social gathering, and refreshments were served. The needs of the missionary were remembered. It was with feelings of reluctance that we parted with the people here. There are now about eighty Saints in that locality, and prospects are bright for future work.

After leaving Wiley I went to La Junta, where three more were baptized. Greater interest than ever manifested in the meetings. From there I wended my way to the Denver conference, stopping at Rocky Ford, Pueblo, and Colorado Springs, making short visits with the Saints at these places.

The conference at Denver was a success and all in attendance seemed to enjoy the meetings; the business sessions, the preaching and the prayer meeting. I left Denver, Sunday evening, and arrived here early Monday morning, where I am enjoying a short visit with Brother John E. Bozarth, son of one of the old Pioneers, Elder W. T. Bozarth. I found Elder Shower in the midst of a series of meetings, and am assisting him in the dispensing of the angel's message. Eight have already been baptized in this place, and last night others presented their names for baptism. A branch organization is badly needed here. There are now about thirty Saints here, and indications point to an increase in membership, providing present interest continues.

It has been something over four months since I left loved ones in Independence, whom I hope to meet in a few days.

Ever praying for the advancement of the cause of Christ,
J. CHARLES MAY.

REXFORD, KANSAS, March 8, 1916.

The Pacific Coast

The writer has just returned from a short sojourn in California. I went there in company with Sister Barmore who has recently gone to Australia. She left San Francisco, accompanied by Sister Ina Wright, February 8. She wrote from Honolulu under date of February 13. Up to that date she had been very seasick, which is unusual for her. Mal de mer, however, will, no doubt, soon pass away, for the roughest part of the trip is this side of Honolulu. Beyond there the warm weather is more in evidence and the sea, especially at this season of the year, is very smooth.

Sister Barmore has for some time been in very poor health, so we considered it wise for her to return to her own people. With them she will feel more at ease, in case of sickness, and I shall be more contented concerning her. I feared, at times, while she was here that her illness might terminate fatally.

I spent, altogether, nearly a month in San Francisco. It is needless to say I enjoyed my stay. I was a missionary in the State of California for three years, from 1897 to 1900, and am, therefore, acquainted with quite a number of the Saints, some of whom I brought into the church. Wife and I made our home with Brother and Sister Anthony, who did all they could to make our stay pleasant. While we were there Sister Anthony's son, Brother George Andrews, and his wife, paid a visit to the city. We were pleased to meet them too. Their presence also reminded me of "Auld Lang Syne."

I was permitted to speak several times both in San Francisco and Oakland and was also invited to participate in Sunday school and Religio work, all of which I very much enjoyed. The association with the young people was very agreeable. The older I get the younger I grow. Perhaps I am getting into my dotage, though that is not quite the thing for a man who has just passed forty. Of one thing I am sure, I enjoy the society of young people more than I ever did before. The principal reason for this is they are less Puritanical than those who are older, and are not so prone to attempt the regulation of other people's opinions.

In addition to the foregoing, wife and I did all the visit-

ing we could. We could not respond to all the invitations. Her health would not permit of it.

Since returning to Oregon, which was February 12, we have held our district conference, which convened February 26 and 27. It passed off pleasantly, for the most part, and the weather was delightful. One item caused some controversy and was finally referred to the minister in charge for his decision and action. We were very sorry Brother Rushton could not be with us. His absence marred the conference, in some measure, for he had written that he would be present. Later he felt obliged to cancel the appointment. Before conference I took up a series of meetings, which is still in progress at this place, where the conference was also held. This is the first of a series of protracted meetings which I am intending to hold in this district. I am remaining here at the request of Brother Rushton, instead of going to the General Conference.

I enjoy the good old HERALD as of yore. I have been reading it since I was a boy. Indeed, I have read old numbers as far back as its beginning. Some news it has brought me has been glad and some sad. I regret, for instance, to read of the death of so many of our stalwart workers. Have noted, especially, the death of several good men during the last year or so. Of these I mention Brother W. H. Kelley, T. W. Chatburn, and F. C. Keck.

The first always appealed to me as an especially broad-minded man although, at times, he appeared to be radical. His conversation was particularly agreeable to me because it was so easy to talk with him along liberal lines. I had several chats with him during his late illness. He seemed, as usual, opposed to everything narrow, and confidently expressed himself as believing that the church will ultimately incline, more and more, toward a liberal sympathetic policy. He was of the opinion that there is less bigotry among us than in other churches.

Brother Chatburn was one of my old missionary companions. We always disagreed, more or less, and yet we remained good friends. He considered me too easy and I thought him too hard. However, he was not vindictive or revengeful, hence, when the argument was over, he was still a true friend. That is not true of every man who has a reputation for wisdom and piety.

Brother Keck I met, near the last time, when we were in the Sanitarium together. His case was not as promising as mine. Mine was a simple one, while his was a complete breakdown. He partially recovered and entered into the work again, for a time. I met him subsequently at the General Conference, but it was apparent to me that his work on earth was done.

We have had some good weather of late, but it is stormy again now. This has been a hard winter everywhere on the Pacific Coast. Places not accustomed to it have had snow, and others, usually with little, comparatively, have had much rain. Through it all I have kept remarkably well. Have not even had a common cold.

With prayers for the success of the coming Conference, I am
Your brother in bonds,

ALMA C. BARMORE.

MYRTLE POINT, OREGON, March 4, 1916.

Southeastern Mission

To-day after ordaining Zenas B. Booker an elder, and Thomas F. Vickrey a teacher, I organized a branch at this place to be known as the Local Branch. Officers were elected for one year as follows: Z. B. Booker, presiding elder; T. W. Vickrey, presiding priest; T. F. Vickrey, presiding teacher; A. M. Vickrey, assistant; Laura M. Bass, secretary. The membership of this branch when all are enrolled will be about forty.

I feel sure this energetic little band of Saints, with their church building now paid for and in a good location, in connection with their Sunday school which is now thriving, will meet with much success in the Lord's work if they keep courageous and determined to go on as now manifested. Zenas B. Booker, the president of the branch, is the son of Elder W. J. Booker, lately deceased, commonly called Uncle Billy in this part of the South. He seemed to have great confidence while his boys were growing up that they would sometime be an honor to the work. Two of these sons are now elders, and both are presiding over branches; Jason presides over the branch at Bay Minette, Alabama, having the confidence of the Saints, and meeting with success.

February 14, Brother R. C. Russell and the writer organized a branch in Mobile, Alabama, with F. P. Scarcliff, president, T. W. Smith, presiding priest, David Tillman, presiding teacher, Irene Scarcliff, secretary. While they have no church in which to worship, and are required to have their Sunday school and other services in a private house, yet there is much success before each member in a spiritual way, by working in complete harmony with the law of Christ.

From there Brother Russell and the writer visited different parts of my field, looking after the needs of the work. I believe the labor performed has been fraught with good.

Yours sincerely,

F. M. SLOVER.

LOCAL, ALABAMA, March 8, 1916.

Miscellaneous Department

Conference Minutes

SOUTHERN CALIFORNIA.—San Bernardino, February 26 and 27. The weather was nice, and attendance the largest for several years. A good feeling and spirit prevailed throughout. Basket dinner was served on Sunday. An official welcome was tendered the conference by the mayor of the city, Brother George H. Wixom, responded to by Brother T. W. Williams. Reports were in hand from nearly everyone who was supposed to report. Action was taken to secure reports from those who habitually neglect this duty, and in case of persistent refusal to comply without good reason a forfeiture of license may ensue. Statistical reports showed a present number of 997, net gain of 6. Bishop's agent reported receipts \$9,048.36; disbursements \$8,816.41, on hand, \$231.95, consisting of real estate \$150. balance due from former agent \$76.11, cash \$5.84. District treasurer reported: receipts \$10.85; disbursements \$12.91. Reunion report showed \$561.56 received and \$555.04 paid out, with \$6.52 in bank, and a balance of \$130 due the Sisters Economic Catering Club of Santa Ana for cooking in the cafeteria last reunion. H. F. Backer, H. S. Pankey, W. E. Badham, N. Carmichael volunteered to sign a note to secure this money, as the sisters wanted it to apply on the church debt at Santa Ana. It was shown by the secretary that by doing our own work next reunion we could save that much and more and come out square on all accounts. T. W. Williams, W. E. Badham, H. F. Backer, N. Carmichael, G. H. Wixom were appointed a committee to assist in cooperating with Santa Ana Branch to liquidate balance of church debt, about \$750, and arrange for its dedication. Convention Park Company reported, receipts \$541.34, disbursements \$472.72. Delegates chosen to General Conference: J. W. Rushton, T. W. Williams, Nils Paulson, R. T. Cooper, W. E. Badham, Francis L. Keeler, G. H. Wixom, R. F. Slye, V. M. Goodrich. On recommendation of Sunday school and Religio a district reunion program committee was formed, consisting of minister in charge, district president, and secretary, district Sunday school superintendent, district president of Religio, one member chosen by each of these societies, and one by the church. The members chosen were Lola Mitchell, Frieda Klein, and Celia Wixom, respectively. An active campaign of tract work was advocated by the district president, and it was provided that the local good literature committees should cooperate under his direction in organizing for the purchase and distribution of tracts as extensively as possible. J. F. Lacey of Pomona was ordained an elder, and John Lorne Swain of Ontario a priest. The

special report of the minister in charge on the matter of the former bishop's agent, Brother Adam, occupied the Saturday evening session. The final report of the district auditing committee was also presented in detail, showing variations from the report as published by Bishop Kelley last year, as found by the auditors and Bishop Albert Carmichael, together with some special features which were referred to a committee of fifteen of the representative men of the district. This committee after weighing all the conditions and circumstances of the entire matter arrived at the conclusion that the ultimate good of the church would be enhanced and the confidence of the people reestablished and faith in the church strengthened by standing back of the church's duly accredited financial representatives to the extent of maintaining the integrity of their dealings with the members while occupying in their official capacity, even though a technical legal liability might not exist, believing that such a policy would be vastly better and would also result in the finances dependent upon the confidence of the people and voluntary response to the church financial laws being replenished much more than they might suffer by such action, and recommended that the church assume such responsibility, providing for its reference to the proper tribunals, and placing it in the hands of the minister in charge to secure such consideration. The men composing this committee were, H. F. Backer, F. B. Van Vleet, W. Schade, T. W. Williams, R. T. Cooper, Nathaniel Cooper, H. S. Pankey, Peter Kaufman, W. E. Badham, V. M. Goodrich, J. W. Rushton, R. F. Slye, F. W. Burton, W. J. Burton, and G. H. Wixom. The report together with all correspondence was presented. The people sustained the recommendation of the committee by unanimous vote and an exhibition of good feeling and desire for right that was quite refreshing. Brother Adam was present and his demeanor and frankness in all matters and questions of the people went a great ways towards composing the troubles of the district, which it is now confidently hoped will soon be accomplished, and that the good will and spirit developed may continue and grow. Brother G. H. Wixom is doing a splendid work in getting a correct knowledge of our church before the people of San Bernardino, and a marked improvement in the attitude of many towards the church is manifested. Brother Wixom was the speaker at the First Congregational Church, San Bernardino, by urgent invitation. The report in a recent communication from Los Angeles that Secretary R. T. Cooper had moved to Long Beach was an oversight; he still resides in Los Angeles, 289 Forty-eighth Street. R. T. Cooper, secretary.

WINNIPEG.—February 19 and 20, Winnipeg. A good spirit prevailed throughout. Motion prevailed providing a reunion to begin about July 1, 1916, exact time and place left to district presidency. Motion prevailed to hold district conference between Christmas and New Year's instead of in February. Officers elected: N. Wilson, president; W. I. Arnold, first vice president; O. L. D'Arcy, second vice president; Sister Pugsley, secretary; W. I. Arnold, treasurer; Ed MacGregor, member library board; Sister Wellington Wilson, member social purity board; W. I. Arnold, sustained bishop's agent. Adjourned to meet at call of presidency. Sister Pugsley, Estella Hayward.

NORTHWESTERN KANSAS.—Union Star Church, March 11 and 12. Twin Creek Branch reported. There being no report from bishop's agent or auditing committee, the committee was continued, and district president authorized to investigate. Scandia Branch having been previously disorganized, secretary was authorized to transfer names to Twin Creek. Rural Sale found disorganized, members were transferred to Twin Creek, on branch record but not on district record. District secretary was instructed to make necessary transfers. Mount Olive disorganized, and secretary instructed to get in touch with membership and transfer to nearest branch. Hill City Branch on motion was transferred to Rexford, Kansas. Treasurer's report approved. Delegates to General Conference: J. D. Shower, J. H. Jemison, Etta Sellers, Sister J. A. Bozarth, instructed to cast full vote, majority and minority, and to vote against change of General Conference date. By motion next conference was ordered to meet same time and place as reunion. Preaching by J. D. Shower and J. B. Ansley. This conference was one of blessing to all. J. B. Ansley, secretary, Osborne, Kansas.

INDEPENDENCE STAKE.—Knobnoster, Missouri, March 11 and 12. This was said by some to be the best conference held in some time. Secretary's report showed gain of 123. Ordination of J. A. Harrington, second counselor to president of Second Quorum of Elders, and ordination of Lester Brackebury to the office of elder, provided for. Delegates to General Conference and twenty alternates selected. Stake officers

sustained, subject to change by General Conference. James Bunt declining to continue as stake secretary, matter of a successor in this office was referred to the stake presidency and stake bishopric. J. W. Gunsolley selected member library board. Resolution was passed recommending to the various branches that they hold their "annual election of officers the first business meeting following adjournment of General Conference." The following was passed: "Resolved, We favor that the presidency of the stake place under silence all members of the priesthood who refuse to work in their office and calling, and request the surrender of that license, subject to appeal." Adjourned to meet September 9 and 10, with Second Independence Branch. James W. Stobaugh.

KENTUCKY AND TENNESSEE.—Foundry Hill Branch. Reports: Foundry Hill, Eagle Creek, Mays Hill. Tent committee was instructed to secure new tent. Delegates to General Conference: J. R. McClain, C. A. Nolan, Brother and Sister Sam Pinson, J. M. Nunley, authorized to cast majority and minority vote. Motion passed to strictly enforce rules relative to the use of tobacco among the priesthood, and to sustain none who continue using the same. The peaceful influence of the Spirit prevailed throughout. Adjourned to meet with Mays Hill Branch first Saturday before first Sunday in June. C. A. Nolan, secretary.

NODAWAY.—Guilford, Missouri, February 26. Reports: Guilford 104, gain 4; Ross Grove 71; Bedison 67, loss 2; Sweet Home 40. Bishop's agent, W. B. Torrance, reported: Receipts, \$757.25; expenditures, \$519.79. Appointment of W. T. Ross by A. N. Hoxie as district chorister concurred in by President Frederick M. Smith, confirmed. Ordination of H. P. Larson, Guilford Branch, to office of deacon provided for. Delegates to General Conference: J. W. Powell, R. K. Ross. Secretary authorized to have sufficient number of by-laws printed to distribute among membership. Treasurer, Alec Jensen, reported: Receipts, \$6.60. Ross Grove Branch selected as place for next conference in October. Auditing committee reported bishop's agent's accounts correct, last 3 vouchers to be accounted for. Preaching by Peter Anderson and James F. Kier. W. B. Torrance, secretary.

Convention Minutes

CLINTON.—Sunday school, Nevada, Missouri, February 25, 10 a. m. Officers elected: Superintendent, Lucy Silvers, 329 West Hickory Street, Nevada; assistant superintendent, Bertha Walters, Eldorado Springs, Missouri; secretary, Zora Lowe, Eldorado Springs, Missouri; treasurer, Mable Davidson, Horton, Missouri; member library board, Orral Andes, Eldorado Springs, Missouri, route 5; home department superintendent, Dollie Brunson, Eldorado Springs, Missouri, route 5. Delegates to General Convention: W. S. Macrae, Mattie Searfus, R. T. Walters, A. C. Silvers, Lucy Silvers, H. Ross Higdon, Bertha Walters, Irene Nafus, Sister A. C. Dempsey, Sister F. C. Keck, Carrie Nafus, R. W. Daugherty, Velma Duzan, Rolla Duzan, Adrian Lowe, Zora Lowe, Gertie Bailey, W. E. Reynolds, Jennie Reynolds, Mina Kearney, Ella Strader, J. W. Strader, Sister T. J. Jones, John Davis. Standard of excellence adopted. Adjourned to meet day previous and at same place of next conference. Zora Lowe, secretary.

CLINTON.—Religio, Nevada, Missouri, February 25, 2:30 p. m. Delegates to General Convention: A. C. Silvers, Lucy Silvers, R. T. Walters, Roy S. Budd, Sister A. C. Dempsey, W. S. Macrae, Carrie Nafus, Irene Nafus. Religio session at 7:30 p. m., followed by interesting program. T. L. McCormick, president, Walker, Missouri, route 2. Zora Lowe, secretary pro tem.

INDEPENDENCE STAKE.—Sunday school, Knobnoster, Missouri, March 10. Reports showed loss of 17 for last 6 months, leaving gain of 264 for the year. Executive council authorized to confer with the executive committee of stake Religio with a view to bringing the two conventions together at same time and place, the meeting place of next convention being left to executive council. Officers elected: Superintendent, E. E. Corthell, Independence; assistant superintendent, James W. Stobaugh, Mount Washington; secretary, Mrs. Arthur Allen, Independence; treasurer, Isaac Ross, Knobnoster; librarian, Alma Moler, Holden; home department superintendent, Mrs. J. C. Schwab, Independence; normal superintendent, Mrs. D. H. Blair, Kansas City; cradle roll superintendent, Mrs. H. B. Roberts, Independence.

NORTHEASTERN KANSAS.—Sunday school, Topeka, February 4. Officers selected: Superintendent, Mrs. E. S. McNichols; assistant, Roy L. Tilden; secretary, Mrs. F. G. Hedrick; home department superintendent, Mrs. Samuel Twombly; member library board, Mrs. A. E. Sprague. Delegates to General Convention: Frank G. Hedrick, Mrs. E. S. McNichols, Mrs. F. G.

Hedrick, Samuel Twombly, Mrs. Samuel Twombly, M. D. Robinson, Mrs. Robinson, J. W. A. Bailey, W. F. Bolinger, F. A. Cool, Ethel Dittmore, Mrs. Dittmore, A. C. Ingle, Beatrice Lungwich, J. C. Crabb, B. F. Backson, James Bailie, A. E. Sprague, R. L. Tilden, George Robinson. Adjourned to meet at Fanning, August 11. Mrs. F. G. Hedrick, secretary, Fanning, Kansas.

Requests for Prayers

Sister G. F. Snellen, of East Jordan, Michigan, requests prayers of the Saints that she may be healed of Bright's Disease.

A sister whose husband is not a member of the church, and who she represents is not doing right, asks prayers in his behalf. She also asks that she may be remembered. She desires to be strengthened that she may be a true and more dutiful Saint, and that she may be able to bring up her children in a way that will please the Lord.

Notice

Arrangements have been made with the Toledo, St. Louis & Western Railroad Co. for special rates from Toledo, Ohio, to Saint Louis, of \$10 the round trip, good from March 31 to April 25, if party of ten can be arranged, each to have individual ticket. Special chair car if party of 25 can be arranged. Notify me at 609 Chestnut Street, Toledo, Ohio, or Mr. C. E. Rose, assistant general passenger agent, Toledo, St. Louis & Western Railroad Co., Toledo, Ohio, as to how many will be in your party, not later than March 29. Matthew W. Liston.

Died

WILEY.—James Wiley, born June 9, 1833, at Tempo, Farmanagh, Ireland; died at his home London, Ontario, February 7, 1916. Baptized July 31, 1904, Silverwater, Manitoulin Island, by John Shields. Deceased was noted for his love for the gospel, and his cheerful and kindly disposition. His last testimony was that he would not take all this world for his hope of salvation. Leaves wife, 2 daughters, 3 grandchildren. Sermon at the home of John Shields, assisted by J. C. Mottashed and G. H. Henly.

SMITH.—Emma Elizabeth Wright Smith, born Lestershire, England, November 18, 1844; died February 9, 1916. Came with parents to America in 1848, to Iowa in 1860. Married Albert Benjamin Smith, April 9, 1862. To them were born 8 children, 1 having preceded her when 2 years old. Husband, 3 daughters, and 4 sons: Lottie Land, of Canada; Elizabeth Gittens, Clara Larson, G. R., B. J., of Boomer Township; D. D. and T. J., of Council Bluffs; 3 brothers, Fred, George, and William; other relatives and a host of friends are left to mourn the loss of a loving and true wife, mother and friend. With her husband she was a pioneer settler of Boomer Township, Pottawattamie County, Iowa, having resided here from before her marriage. It was here their children were born and grew to manhood and womanhood. When taken ill her earnest prayer was that she might live to see her children grow up. The desire was granted, and all her children have united with the church and are honored members. Baptized in 1862, and although having been confined to her bed for 35 years, she never lost faith in the precious promises of the gospel. She was always mindful of others, speaking words of comfort to those in affliction. In the language of the Apostle Paul, she fought a good fight and kept the faith. A loving husband at her side daily ministered to her wants, making life as pleasant as possible for the patient wife. Services at the Grange Church by D. R. Chambers, assisted by H. N. Hanson.

WILLIAMS.—H. B. Williams died at his home in West Virginia, February 12, 1916, aged 73 years, 6 months, 19 days. Married Lucinda Baker, November 17, 1867. To them were born 3 daughters, 5 sons; Mrs. Mark Smith, Parkersburg, West Virginia; J. B. and Mrs. Thomas Mills, Columbus, Ohio; W. H., West Union, West Virginia; C. F., Greenwood, West Virginia; H. C., Toll Gate, West Virginia; L. H., at home; Vivian R., deceased. Also survived by 2 sisters, Mrs. Mary A. Osborne, Grafton, West Virginia; Mrs. Eliza J. Leeson, Columbus, Ohio. Services at the home by A. V. Closson.

HOSTERMAN.—Pearl Mathewson, born at Pelican Lake, Minnesota, June 28, 1887; died February 20, 1916. Married Henry Hosterman, January 2, 1907. To them were born 3 sons, 1 daughter. Besides husband and children, there remain father, 4 brothers, 1 sister, large number of other relatives to mourn the untimely passing of a sweet spirit. Services attended by a large number of relatives and friends, evidencing the esteem in which the departed was held, P. W. Martin officiating.

THE SAINTS' HERALD

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Book Reviews

SOCRATES MASTER OF LIFE.—By William Ellery Leonard. Open Court Publishing Company, Chicago. Price \$1. The author of this work states that Socrates divides Greek history into two parts. He did this by sheer weight of mentality. He was not born of aristocratic parentage, being the son of an artisan stonecutter. He was never wealthy, being entirely satisfied with a mere competency. He was ungainly in person and far from handsome in feature. Yet he propounded a system of philosophy, and by his mental vigor as well as his moral courage and personal dignity so impressed himself upon Greek history and the history of the world, that it can now be said of him that he divided Greek history into two parts. Not having been born of aristocratic parentage, and leaving no great posterity, it may be said of him that he was like a mountain peak springing out of the plain. Some have even ventured to compare him with Christ. The poet Shelly says: "Socrates, the Jesus Christ of Greece." Socrates himself, if now living, would repudiate the comparison. He was a very humble man, and stated that the only way in which he excelled others was that he knew that he knew nothing. This little book of one hundred and eighteen pages makes a very interesting study, and cannot fail to profit those who read it.

WHO IS JESUS.—By W. B. Murray. The Nuncet Licet Press, Minneapolis, Minnesota. Pilate asked the people of his time, "What shall I do with Jesus?" The answer that the people gave was, "Let him be crucified." But the answer did not satisfy the world, and the question has been propounded again and again, "What shall I do with Jesus?" Many answers have been given. The author of this work approaches the subject by way of another question, "Who is Jesus?" feeling that the answer to the first question will depend upon the answer to this. "Is he God? Or God in man? Or man only?" are questions appearing upon the title-page. The author approaches his subject with these words: "I have a very definite message to present to the world, one that cannot fail to be supremely interesting to multitudes, for it is about Jesus, and beyond all controversy Jesus of Nazareth, whom all good men admire, and some men worship as the Savior of the world, is the most fascinating figure of history."

ECONOMIC ASPECTS OF THE WAR.—By Edwin J. Clapp, professor of economics, New York University. Yale University Press, New Haven, Massachusetts. Price \$1.50. This book, which the author says contains the story of international lawlessness during the first year of the great war, is the outgrowth of a public lecture given at the New York University in March, 1915. It is written, the author states, because he has become convinced that Americans are paying too much attention to the affairs of belligerents and too little to their own. He feels that we are to be touched by the war, that it imperils not only our present military interests, but also the neutral rights upon which the material interests of all peaceful nations in the future depend. He holds that the neutral world is waiting for America to realize and assert their rights and her own. Hence his attempt to define those rights and to record that which seems to have threatened them. Chapters are devoted to The rights of neutrals under international law; Great Britain's orders in council and their effect on the export of foodstuffs; Foodstuffs under international law; The blockade; The effects of the blockade; and many other subjects of kindred nature. A valuable work for those who wish to understand the situation and its effect upon neutral nations.

Conference Daily

A daily *Ensign* will again be issued during the General Conventions and General Conference in April. The compliments on the make-up of the Daily *Ensign* published in April, 1914, encourages another venture this year. As our force is small it will help very materially if subscriptions are sent early. If our friends will begin now to send subscriptions it will be appreciated, but if all wait till the last moment more or less confusion may ensue and mistakes be more apt to happen. Help the office force by sending soon. Price 25 cents for the time of conventions and conference.

ENSIGN PUBLISHING HOUSE,
INDEPENDENCE, MISSOURI.

HAWS.—Mariah Jane, wife of Elder Albert Haws, for many years a prominent missionary, born June 4, 1834, at Sparta, New York; died at San Francisco, California, February 19, 1916. Baptized by Orrin Smith, Carson City, Nevada, June 9, 1867. Deceased endured much to assist in spreading the truth, and died in the faith. Services by M. A. McConley. Interment in Mount Olivet Cemetery, San Francisco.

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



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

VOLUME 63

LAMONI, IOWA, MARCH 29, 1916

NUMBER 13

Editorial

TWO PHILOSOPHIES IN CONTRAST

(Sermon by Elbert A. Smith, at Lamoni, Iowa, Sunday morning, January 30, 1916.)

(Continued from last week.)

Seek ye first to build up the kingdom of God, and to establish his righteousness.—Matthew 6: 33, I. T.

Take thine ease, eat, drink, and be merry.—Luke 12: 19.

Who is the author of this commandment to build up the kingdom of God and to establish his righteousness? The greatest philosopher that ever lived. I have been reading a little book entitled, Socrates, Master of Life. In this book the author says that Socrates naturally divides Greek history into two parts, the period before Socrates, and the period after Socrates. This is more remarkable when we pause to consider that Socrates was born of common parentage. His father was an artisan stone cutter. Here was one of these mountain peak men who spring from the level plain, in the sense that he had no great ancestors and no great posterity. Socrates himself was poor. He never accepted any of the high political positions, (excepting one term in the Senate) and yet he achieved such an eminence that he is said to divide Greek history into two parts; the period before Socrates, and the period after Socrates.

But this sinks into insignificance when we remember that a Jew, the son of a common carpenter, another mountain peak man, divides the history of the world into two parts, and that chronologically every event of history in all civilized nations is recounted as having happened before or since his birth. And it was this eminently great teacher, whom you recognize as Jesus Christ, who propounded this philosophy, "Seek ye first to build up the kingdom of God, and to establish his righteousness."

A PHILOSOPHY OF FAITH

This philosophy is a philosophy of faith. It is an eternal philosophy. It is a philosophy of high ideals. It is constructive, "Seek to build up the kingdom of God;" it is active, "Establish his righteousness," as opposed to the other, "Take thine ease, gratify every

passion. Eat, drink and be merry, for to-morrow it will all end."

The one may be the philosophy of pleasure; but the other is certainly the philosophy of joy and happiness.

There is a difference between the two. The condemned murderer eating his last breakfast before he goes to the scaffold may have pleasure. He enjoys the fried chicken and strawberries. They tickle his palate, but he certainly cannot have joy and happiness, because joy and happiness are based on a sense of well-being, and the knowledge of future safety and salvation.

How shall we obey this divine injunction to build up the kingdom of God? We have noted some of the activities that draw along the other line, and so we will note the activities that appeal to us along this line.

DEVOTION AND WORSHIP

First of all is the devotional feature. The feature of worship. We are told to neglect not the assembling of ourselves together for prayer. We should pray in public and in secret. Jesus taught his disciples to pray, and the first petition in that prayer was, "Thy kingdom come." We may help to build up the kingdom by prayer, if nothing more than by getting ourselves into that condition by which we are ready to receive and welcome the kingdom of God. "Thy kingdom come." In fact a pledge: "Lord, we will do all that we can to be ready for it and hasten its coming."

SELF-CULTURE

The second method which we note is that of self-culture. This is a form of selfishness that is perfectly justified. For a man to conserve and develop himself in the interests of others and to serve God and man is a sublime form of selfishness, and the Lord admonishes us that we shall so qualify ourselves. This will include anything that helps a man physically, mentally, or spiritually, not excluding athletics or any wholesome recreation.

But I wish to consider first of all the development of one's self along mental and spiritual lines, and of course we have already remarked that prayer will do that.

We are commanded that we should seek knowledge by faith and by study, and the extent of that research, its breadth and depth, is indicated in the Doctrine and Covenants, section 85, paragraph 21, where it is stated:

I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

SEVEN HUNDRED BOOKS

There certainly is a commission for the widest kind of study and research. I heard a story about Theodore Roosevelt to the effect that a friend of his requested that he send him the books that he had been reading on the subject of woman suffrage. The next day to his surprise, he received in a dray, seven hundred books and pamphlets that Roosevelt had read on that subject. I do not know how true this may have been. Possibly it may have been exaggerated.

How many of us ever read seven hundred good solid books on any one subject in all our lives? How many of us have read seven hundred books altogether on all subjects in all our lives? How many of us read one good book every month? How many read one good book every six months? And yet it is a commandment that we shall study all good books.

Whenever you find a man who is growing after he has reached the age of thirty-five years, I mean one who is growing mentally, you will find a man who is studying, a man who is reading good books. Every good book that you read stimulates you to individual and personal thought.

Whenever you find a man approaching the age of sixty years, we will say, who is progressing, and alert, you will find a man who is obeying this injunction to read good books. Whenever you find a man who is not growing after the age of thirty-five years, who stagnates, who never has a new thought, who always preaches the same old sermons, you will find a man who doesn't read, you will find a man who doesn't study.

A GENTLE USURER

Possibly right now I might acknowledge a debt that I owe to Sister Marietta Walker. When I first came to Lamoni as a boy, for some reason she thought she saw something in me that was worthy of

development. I do not know why. I must have been as awkward and bashful and green an individual as ever came out of the corn field, but for some reason she thought she saw some promise, and she took an interest in me, and thus took out a mortgage on me. For I felt that I must live up to her expectations. God only knows how many mortgages on young people that woman has taken out in years gone by, and she has foreclosed on those mortgages during all these years and turned all the proceeds over to the service of God. I wish we had more women of the same high character to serve God in this church.

Her advice to me was, "Now don't spend all your time in amusements and social pleasures, but study." I endeavored to follow her counsel. It cost me something, of course, in a social way. I had to miss a great deal. I was working ten hours a day in the Herald Office bindery. I had not enjoyed the privilege of high school or college; and I had to pay the price, if I were to get the mental education I felt I needed. Later the fruits of my labors came back to me as a result of following her advice.

This is simply in line with the admonition that God has given us in his revelation. I am glad personally that I did have that experience, because now when people say, "I have to work ten hours a day and do other work at home, so I do not have time to read," I know they are mistaken, because I have demonstrated to the contrary. I know that as a rule men can find time to study if they want to. (Of course there are exceptions to all rules.)

I heard about one young man who worked out here on a farm near Lamoni, who got up at four o'clock every morning in order that he might read and study an hour or two before he went out to his work.

That is the kind of spirit that we need in this community. We want to develop a people who are studious and are qualifying themselves for the service of God; a people who are in earnest, and a people who are divorced from that pernicious philosophy, "Take thine ease, eat, drink, and be merry." A people who sense something of the meaning of the commandment, "Seek ye first to build up the kingdom of God, and to establish his righteousness."

SERVICE

Another way in which we can build up the kingdom is by service to humanity—individual service if you please. The Master says even if we give but a cup of cold water it shall not be forgotten. Also by organized service. Organized service, such as we are rendering in the Sanitarium, in the College, Saints' Homes, and other places. Organized service will develop when we can give employment and stewardships and help people to help themselves, not simply come to their rescue in times of distress and poverty.

And right here it occurs to me that I will mention the philosophy of money making, that is set forth in the Book of Mormon.

When I was in Independence last I talked with two bright young men who are in business. They went there from Lamoni. One of them said to me, "A certain brother in Lamoni told us that it was wrong to try to get money." I picked up the Book of Mormon which lay on the stand and read to him this injunction from Jacob 2: 22, 23:

Before ye seek for riches, seek for the kingdom of God. And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good, to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick, and the afflicted.

I said to these young men: "If you have that ambition, if you have that incentive, go out into the world then and corner every dollar that you can get your hands on honestly. Get hold of all the money you can."

I wish we could get at the hearts of our young men and fire them with the incentive to go out and earn money in harmony with that statement, and with that purpose in mind.

PREACHING THE GOSPEL

We can serve humanity best of all perhaps, by preaching the gospel. That was the primary commandment given to us, "Go ye into all the world and preach the gospel." We serve humanity when we do that. But some may say, that is the work of the preacher.

I want to read again a statement from the book of Doctrine and Covenants 119: 8:

Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.

The time that is given to us to complete our work is short. We do not know how soon the Master may come. We have a great deal of work to do, and the events that are going on in the world to-day are enough to make us sober; enough to make us think, "Is there not something more that we can do to advance this work?" for the statement is made that the responsibility of preaching the gospel rests on *all* the people. The burden is diffused. With the Saints everywhere you must bear your portion of it just as the preacher bears his.

And in conclusion, in order that we might sense something of the meaning of that statement, I wish that we might be permitted to take a sort of spiritual vision of the situation as it presents itself to us, in harmony with that statement.

A VISION OF THE WORLD

Imagine if you will, that we are permitted like Enoch of old, to stand on an eminence where we can look out over all the world, everywhere. We see scattered here and there the wide world over, groups of Saints, and individual Saints. Here is a farmer plowing and sowing. Here is another reaping. Here is a man in the factory; and another down in the mines. Here a man in the bank; here a lawyer; and there a merchant. The statement is made that all these men are called according to the gifts of God unto them, and the responsibility of prosecuting this gospel work rests on all of them.

Suppose with telescopic vision we are able to look over the broad oceans and the continents, and into the city of Jerusalem. We see the narrow streets and the old ruined walls. We see a group of Jews and a man who is talking to them. We recognize him as one of our own men. We will say for instance, that it is Apostle Griffiths. He is preaching the old Jerusalem gospel to the Jews in the old city of Jerusalem, and we say, "What a high privilege. What a consecrated calling to go and preach to the Jews in the city of Jerusalem."

But the scene changes, and right down here at our feet we see an Iowa corn field, and an Iowa farmer picking his corn. We hear him whistle at his work, and we hear the ears of corn as they strike in the wagon box. That man pays his tithing annually into the church. He gives his consecration of surplus from time to time. That man is helping to support the family of Apostle Griffiths as he goes and preaches to the Jews in Jerusalem.

Cannot you see that his is a high and sacred calling? He is working with the apostle to preach to the Jews in Jerusalem. Is there any difference? What a sacred mission to go into an Iowa cornfield with such a purpose in mind.

And so as we look here and there, we might look into the Sanitarium, and see the nurses going about their work, also the physician in charge, or we glance toward Hiteman and at the mouth of the pit we see our brethren going down into the darkness of the coal mine singing gospel songs as they go. We see our sisters working with the children in the primary classes at Sunday school. We see men and women working everywhere, and we realize that God has said that the responsibility of this work rests on all.

Speed the day when all realize it, and when from these farms, and these factories, and these banks, and these stores, from everywhere there shall come the sound of voices of all the Saints singing:

Send the sound, the earth around,
From the rising to the setting of the sun;
'Till each gathering crowd
Shall proclaim aloud,
The glorious work is done.

CURRENT EVENTS

SECULAR AND RELIGIOUS

CHINA REPUBLIC AGAIN.—The press reports that a Chinese state department mandate issued the 22d, announced the abandonment of the monarchy and the resumption of the republic, which in effect would end the Chinese rebellion.

ROOSEVELT RETURNS.—Theodore Roosevelt on the 24th returned to New York from his trip to the West Indies. Suggestion continues to associate the name of Mr. Roosevelt with the Republican nomination for president, it being intimated that certain Republican leaders would favor it should such sentiment develop in the coming convention.

DON'T WANT "MORMONS."—Press report states that admission by Utah Church elders that they hoped to establish a "Mormon" congregation at Watertown, New York, was followed by police action refusing the elders permission to conduct services on the public square at that place.

BACK FROM ANTARCTIC.—Sir Ernest H. Shackleton has returned to the Ross Sea base from his Antarctic expedition. The purposes of this expedition were: To open navigation across the Antarctic on a meridian; and to conduct scientific work. Statement of the developments of the explorations is withheld for the present.

WOULD CUT PRICE.—Following the passing in the Senate on the 21st of a bill to provide a Government armor plate plant, the House naval committee, on receiving the bill, received also a proposal from the Bethlehem Steel Company to cut the price of armor plate from \$425 to \$395 a ton, an offer which had been ignored by the Senate committee.

GIRARD STAYS.—It is announced from Berlin that on account of probable important developments, United States Ambassador Girard has cancelled arrangements for a vacation, and will not return to America the coming summer. President Wilson has authorized a statement denying that the purpose of the ambassador was to remain at Berlin awaiting peace proposals from Germany.

WIND AND FIRES DESTROY.—Fanned by high winds, on the 21st fires at Paris, Texas, East Nashville, Tennessee, Spray and Greensboro, North Carolina, in the Cushing, Oklahoma, oil fields, and on western Kansas prairie lands, resulted in property losses amounting into the millions, and in loss of life. A hurricane in Indiana on the 22d caused heavy property damage, at least three deaths, and many injuries. On the night of the 22d a fire at Augusta, Georgia, destroyed property valued at five million dollars.

ARMY INCREASE.—An amendment to the Hay Army Reorganization Bill to raise the regular army

to two hundred and twenty thousand men, an increase of eighty thousand over the provisions of the Hay Bill, was defeated in the House on the 20th by a vote of 183 to 103; on the 23d the same amendment was defeated by a vote of 213 to 191. On the 21st the House passed an amendment to this bill giving the President power without action by Congress to increase the army to full war strength, or from one hundred and forty thousand to one hundred and seventy-five thousand, and to call out the sixty thousand reserves the bill would provide in four years; a second amendment would reduce the time a soldier must serve before being furloughed to the reserves. The amended bill passed the House on the 23d by a vote of 402 to 2.

UNITED STATES AND MEXICO.—General Carranza on the 20th replied to the request of the American Government for use of Mexican railroads for the movement of supplies to support the American army, by requesting more complete information covering what the War Department wanted. Pending final word from Carranza, motor trucks are being used. General Funston has asked for additional troops to protect the line of communications in Mexico. Washington authorities have assented to Carranza's suggestion that the hunt for Villa be carried on under a formal written agreement. The arrival at Casas Grandes of United States troops has relieved the Mormon colony at that place, threatened by Villa bandits. The rigid censorship covering all movements across the Mexican border continues, nothing definite being generally known as to the whereabouts of troops, or the prospects of taking Villa. High winds have made aeroplane scouting hazardous. One American aviator has been slightly injured; another has been reported missing. The "Carranza dollar" has fallen in valuation at San Antonio, Texas, to two cents in American money, the lowest price quoted since the money was recognized by local banks. The highest quotation was ten cents, immediately after the Carranza Government was recognized by the United States.

EUROPEAN WAR.—Violent German attacks on French position in the vicinity of Verdun have been followed by short periods of inaction. The Germans report minor gains. General successes attend the Russian arms on all fronts. They have continued their aggression against the Germans on the north of their line, where heavy artillery fire has been followed by infantry attacks and the taking of short lines of German trenches. General Kuropatkin of Russo-Japanese war fame, is directing the campaign in this territory. The Russians also report gains over the Austrians in Bukowina. They are said to be concentrating a large number of troops in Poland.

(Continued to page 317.)

Original Articles

CONCERNING ZION--PART 6

BY J. E. VANDERWOOD

THE SOCIAL CONDITION OF ZION

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.—John 13: 34.

When we speak of social conditions, we mean the conditions of society, the laws and principles governing or affecting the every day life of men. We do not live for ourselves alone; we cannot separate ourselves from others and reach the highest and best in life. We therefore draw attention to a few thoughts touching the social side of life that must exist in the city or land of Zion.

As we have observed, the city of Zion is to be occupied by real, living people. We have already learned that right laws are to prevail there; but let us reason further upon this point.

There are two kinds of law; an inner law, and an outer law. So also there are two kinds of social life; the inner and the outer life. The legislative law affects the outer social condition of men only; it is this outer social life that obtains in the world at large. But since it is impossible to legislate righteousness into men, or even bind the consciences of men, it will be quite obvious that an outer, restrictive legislation cannot bring men to the highest state of efficiency in the social realm. It is for this reason that we desire to make clear the thought that the social condition of Zion must be built upon a law that has greater potency than the mere legislative and restrictive code.

Moses long ago produced a law of this kind, but it failed to bring the Hebrew nation unto perfection, because it dealt only with outward conditions. Its weakness consisted in this; that technically speaking, men could keep the letter of this outer law, and yet, at the same time, transgress the very spirit and purpose of the law. It lacked the potentiality of the law that converts men. Jesus says: "That which from without, entering into a man defileth not the man, but that which cometh out, that defileth the man." So also that which is exterior in its restrictive power cannot regenerate the life of man; but the law that proceeds from the heart, and grows outward—that, and that alone, can regenerate the life of men; and hence, regenerate society and effect the proper social conditions.

In his last hours with his disciples, Jesus said: "A new commandment I give unto you." Think of it! They had for years understood the letter of the law which said, "Thou shalt have no gods before me"; and again, "Thou shalt not covet." No doubt

they had committed to memory the entire decalogue, but the Christ now tells them that he gives them a new commandment.

Christ's commandment is *law*; therefore, Jesus is virtually saying to them, I give unto you a new law. Was not the other law good? Yes, most certainly; but it was weak, unprofitable, unable to accomplish its purpose, seeing it dealt with outer actions, and not with inner thoughts.

What was this new commandment he gave to his disciples? Did you ever give it real serious thought? Let us now consider it; at least hear his kind and gracious words: "That ye love one another, as I have loved you." This deals with social conditions. The old law was a law of compulsion, of restriction, of penalty; but the new law is to be the law of *love*, a very potential law indeed.

The social condition of Zion, then, is to be governed by the law of love, filial and brotherly love. Good will between man and man must prevail there. Think of a social circle, a community, where pure love, the love of Christ is the ruling power! This law precludes all selfishness, all malice, all envy, all hatred, all jealousy, and in fact all evil. The facts are that no place can rightly be called Zion where this pure social condition does not exist.

The social condition of Zion can admit of no jar-rings, no contentions, no prejudices, no superstitions, no injustices. If I love my brother, I will not do him harm; if I injure him I do not love him as Jesus loves humanity. When the law of love proceeds from the hearts of men, it will lift them above hatred, vengeance, retaliation and the like; and it will bring about a spirit of sympathy, a bond of love, and an earnest desire for the weal of society.

We attract to ourselves the things that correspond with ourselves. The things we send out return to us with an increase. If we think evil, evil will be returned to us; but if we continually send out thoughts of peace, and good will, we shall forever dwell in peace, and receive the good will of all men. Jesus says: "Give and it shall be given unto you, pressed down, well shaken together, and running over." This at least suggests the thought that the reason there is so much war in the world is because the new commandment, the new law which Christ gives has never been realized or known.

Any place where social purity does not exist is not Zion. Zion at least suggests pure affiliation among men. The law of love will accomplish this, but all else must fail. Jesus' love brought him in such close union with God that he could say, "I and the Father are one."

I therefore insist that at-one-ment with God, and hence the highest social condition, can only be reached and realized when the law of love has been fully accepted by us. Jesus prayed that we might be

one as he and the Father were one. The word of inspiration to us is: "Be one; for if you are not one, ye are not mine." Can we be one, think you, unless our social structure is the outgrowth of the law of divine love? If we are in possession of the love of Christ, we will be pure within, individually pure. This inward purity will make collective and social purity a possibility. Ralph Waldo Trine in speaking of this, says:

I and the Father are one, said the Master. In this we see how he recognized his oneness with the Father's life. Again he said, The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works. In this we see how clearly he recognized the fact that he himself could do nothing, only as he worked in conjunction with the Father. Again, My Father works and I work. In other words, my Father sends the power, I open myself to it, and work in conjunction with it.

The thought is this, We must be pure ourselves before our social condition can be purified; and it is only as Christ dwells in our lives that we will be able to bring to light the social purity of Zion. Says Henry Churchill King:

Jesus clearly believes that such purity in heart can belong only to those who have a deep reverence for the sacredness of the person—who are reverent throughout and under the severest temptation. And social purity is one of the chief forms of such purity in heart. No love is a pure love that lacks some real reverence, to which the one loved is not really sacred. And a pure love becomes, for this very reason, the strongest of all human motives to self-control. The pure in heart recognize the child of God in every soul, and treat him, accordingly, not as a thing but a holy person.

So it is also, that the social condition of Zion is the consistent and legitimate outgrowth of the law of divine love, which has power to regenerate the hearts and lives of men.

There can be no schism, and no class distinction in the social structure of Zion; each one should consider himself his brother's keeper. Our main effort should be to labor for the best good of all, for love can do nothing short of this. Men and women whose lives are clean, and whose hearts are pure, can mingle together in purity; and their social relations will be peaceful and blissful. To be socially pure is to be morally strong, and Zion is to be a city possessing these virtues.

Are we ready to build Zion, think you? If not, what preparation are you making for the effecting of the Zion conditions among men? Zion can never be established without people; therefore, it is quite necessary that we give the Zion question a little serious thought. We need men and women of sterling character, who will give the best there is in them for the establishing and maintaining of this condition. And so with the poet we say:

Give us men, strong and stalwart ones,
Men who highest hope inspires,
Men who noble action fires;
Men who trample self beneath them,

Men who make their country wreath them
As her noble sons, worthy of their sires.
Men who never shame their mothers,
Men who never fail their brothers,
True, however false are others,
Give us men, I say again,
Give us men.

May the church give us such men.

My next chapter will be, The economic condition of Zion.

(To be concluded.)

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SATAN'S FINAL DEFEAT

Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.—Jesus.

Billions of souls to save, and a few hundred thousand saved! Billions for God or the Devil, and the Devil gets the bulk! Is this all for the glory of God? If God is so marvelously glorified by saving a fragmentary minority of all his creatures, it is to be suspected that Satan will claim some little glory for conducting his generalship so successfully as to capture and damn the mighty majority.

I wonder if it is not just barely possible that there is some mistake about interpreting scripture so as to have it seem to mean that the Devil is to conduct so much more of a successful campaign than the Lord. Wonder if it is not possible that accepted theology overworks the text quoted above, and its scriptural parallels, when such texts are made to apply to conditions further than this present world.

Possibly these texts are merely to be applied to show the temporary success of evil in this present world. If so, a serious dilemma is averted, and Christ's ultimate victory appears. If the accepted theology of "Once in hell, always in hell" is correct, all honor to the Devil! for he is king of conquerors. If the success of the personal ministry of Christ upon earth were measured by the number of souls who followed him, as compared with the number who rejected him, his mission to earth was a most stupendous failure.

INCORRECT RULE OF MEASUREMENT

If the success of Christianity is to be measured by the number of all the souls who have professed conversion to Christ, as compared to the vastness of the number who have been openly rebellious, or indifferent, then Christianity can be only such a limited success that failure is by great odds the predominating feature.

Subtract the hypocrites and the wolves in sheep's clothing from professed Christians, and the failure grows. Subtract again, those who run well for a season and are then overcome by the cares of the world or some of Satan's snares, and we see the com-

parative littleness of Christian success in regenerating souls shrink to microscopic proportions, while the increasing majority who walk the broad way multiplies Christianity's failure to a frightful magnitude.

Is the Devil thus to outgeneral the Lord by such an avalanche of victory and sweeping show of superior power? No. This rule of measurement (though by far the most popular notion as to the final results of the work of Christ) is not the correct standard by which to measure the mighty work of the Lord. Such a false standard permits of no escape from a sickening view of Time's climax, featuring a magnificently successful Devil, and a defeated, diminutive Christ.

REVERSING THE SCENE

What church in modern times reverses that awful scene and presents the light which shows a diminutive Devil and a glorified Christ? The Reorganized Church of Jesus Christ of Latter Day Saints.

In what way does the doctrine of the Latter Day Saints reverse the horrible view of billions totally damned, and a pious handful saved? By simply teaching the plain scriptural truth: That truth which shows the Devil's large victories in this present world to be only temporary; that truth which shows that none will be completely and wholly lost except the comparatively few who commit the unpardonable sin—the sin for which there is no forgiveness in this world, nor in the world to come—the willful denial, and sin against the Holy Ghost after having been once enlightened.

Satan is wroth against the cause of the Lord, but God will make even wrath to praise the Holy One and "the remainder of wrath shall be restrained" (see Psalm 76: 10).

THE SCOPE OF CHRIST'S MISSION

Look at the scope and boundless success of Christ's mission as announced by himself: "And I, if I be lifted up from the earth, will draw all men unto me" (John 12: 32).

He draws all unto himself! Some few depart into the second death with the defeated Devil and his wicked but vanquished angels, while the greatness of the kingdom of the glorified Christ increases. "Of the increase of his government and peace there shall be no end" (Isaiah 9: 7).

The gospel of Jesus Christ even now is a blessing to millions who having heard it still neglect to obey its requirements. It is impossible for one who directly or indirectly imbibes even a small part of truth contained in the gospel to be touched or exercised in the least by that truth without being blessed thereby. By reason of the love of God toward his creatures, and his tender mercies in their behalf, even the

wicked who spurn the Lord and his cause abound in blessings which could not have reached them but for the operation among men of the very gospel which they spurn.

In view of these facts the splendid success of the cause of Christ among men begins to appear. It is true that in the world now there is much evil unsubdued, but it is not unrestrained; and but for the work of a Redeemer, which continues active in all the world as good leaven working to leaven the whole lump, the earth would be a veritable hell, lost, undone, and without one ray of light or hope.

Who then, under the sun, is not made by hope a positive beneficiary of the gospel of our Lord? We are also assured that the mission of Christ was to "destroy the works of the Devil." In this also victory and not defeat appears. The gloom of even temporary reverses is to flee before Christ the mighty conqueror, when clay theologies are shattered, the lost are redeemed, and truth arises to claim and possess her own.

THE LATTER-DAY CHURCH

As the church in the early age gathered in the few, blessed the many by diffusing truth in such measures as the people were able to grasp, so the latter-day church gathers in the few, blesses the millions who are touched by the smallest degree of its sanctifying power, and qualifies her elect for yet larger service in ages unborn.

Billions are blessed through the lightening power of the latter-day evangel, who least suspect the source of their illumination. Measure not the work of the Lord by the number of the few who embrace the message of the church.

Many hear the message, love its cadence, partake measurably of its spiritual soundness, give its cause their moral support, and are blessed therein, who never unite with the church in this life. They might receive a more abundant blessing by being more valiant; but all are not under unforgivable damnation who have heard the gospel, appreciated its worth, and failed to obey. It is the direct rebellion and active enmity against the truth which brings the just condemnation of God upon the wicked. And some who are not members of any church have a far better chance for heavenly felicity in the sweet by and by, than some hypocritical professors who are so filled with venom that they are most ready to crucify any who would dare dispute the correctness of their theology.

AN ILLUSTRATION

The following incident illustrates the two characters. The one is a mean, narrow-minded persecuting spirit, the other broad enough to appreciate truth even though not of its own cult or clique.

It was in the month of December, of the year 1909,

that the writer and Elder Hubert Case were conducting missionary services in the town of Arapaho, Oklahoma. Much ill-tempered talk was going the rounds among certain groups of church folk about the awful menace of the "Mormon" religion. Sinner tales of the danger of young girls being kidnaped and the like were indulged in, and the people warned to stay away from the meetings. This was by the narrow-minded, or malicious class, from which no community is entirely free.

There was an old man living there, a familiar person about town, of rather eccentric independence, having a manner peculiarly all his own, who was known as "Old Bob." He was skeptical upon religion, spoke his infidelity freely, and was so well acquainted with the knotty theological points of the Scriptures, and with the contradictory creeds of the churches, that he grew to be a formidable opponent to the preachers. It was said of him that he would attend the various revival meetings and ask the preachers in public such pointed and seemingly unanswerable questions that he would spoil the effect of the sermon, etc., and that thus he would delight to confuse the religious people whose teachings he considered as mere prattle.

As a sort of a champion against what this old man considered to be religious trashy inconsistencies, he of course had quite a following all his own. We were informed that his theological questions propounded in various meetings, revivals, etc., grew to make him an unwelcome personage in a revival service. And so "Old Bob" was a thorn in the flesh to several preachers, and welcome to stay away.

Some who seemed to think that the "Mormon" meetings should be interfered with in some way, by fair means or foul, remembering that "Old Bob" had been a sort of a disturbing element in several other meetings about town, conceived the idea that he was just the right man to question the "Mormon" religion in public, and put the missionaries to route. Accordingly Colonel Robert was urged to go up and hear the two new preachers, and on Tuesday night, December 7, 1909, Bob was there.

Seemingly imbued with the spirit of adventure, others who knew that Bob could be depended upon under such circumstances were there to see the fun. The meetings were in the opera house. Elder Case delivered the sermon that night, and took for his subject the matter touched upon in the foregoing part of this writing: The ultimate success of the work of Christ, the defeat of the Devil, the degrees of rewards and punishments, and the redemption of the race of mankind.

This subject being presented from a Latter Day Saint standpoint came with greater light and more power than some had ever heard it. At the close of the sermon the usual opportunity for questions or

remarks from the audience was given. All eyes turned toward the champion of infidelity to see what would be the line of his attack. Expectancy pervaded the moment.

The invitation for questions was given the second time, and then an uneasy rustle ran through the audience as the colonel arose in response. The champion free thinker of the place who never failed to point out the weak spots in accepted theology when opportunity presented was coming into the arena against these "Mormon" intruders.

"Ladies and gentlemen," said the colonel, "it seems that 'Old Bob' is expected to say something just here, so I arise to have my say. I do not care to ask the speaker of the evening any questions, but I would like to make a few remarks."

He then proceeded with his remarks and summed them up as follows: "I will just say that I am now — years of age, and that discourse we have listened to to-night is the first gospel sermon I ever heard in my life." And the colonel resumed his seat. From that hour the gospel messengers had that broad-minded colonel's moral support and good will.

And now I ask: Are such men who make no profession of Christianity, yet who live honorable lives, worse than religionists who dispute each other's creeds and secretly hate their successful opponents? Surely not; for virtue, is virtue, whether found on Christian or on heathen ground; and true worth, as measured by God's own scale of value, will be the exact standard of judgment.

JAMES E. YATES.

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BREASTING OPPOSITION

(Synopsis of a sermon delivered by Elder O. R. Miller, at Hibbard, Indiana, amid a flood of opposition.)

The first sermon I delivered here, in the Evangelical Church building, proved to me that the people of this community were famishing for the genuine gospel message. However, it was soon apparent that those who had a monopoly on religion here would seriously object. You are all aware that some ministers at a recent quarterly meeting got their heads together and soon the building was ordered closed against us. We repaired to the school building, and now I hear that a movement is on to close that against us also.

In the face of it all, let me say that this people are hungering for truth, and shall be fed. They may close the school building, thinking that such a move will forever banish us from this part; but I want it understood, here and now, that the closing of every building in the town and community will only advertise our work, and if necessary, I shall go to the street and under heaven's blue dome these people shall hear that which priestcraft has feared, hated,

and tried to destroy since its restoration, almost a century ago.

We fearlessly proclaim that the beautiful church which Jesus established when here in person, soon began to drift into apostasy, and ultimately produced, by wickedness, the darkest age that man has ever known—the midnight of the world! Finally a number of brave men began, one by one, to fearlessly denounce ruling priestcraft. A reformation was dreamed of! But not one of these reformers even claimed that he was directed by a revelation from heaven. They did their work nobly as far as human wisdom was concerned. They no doubt thought they were doing the best ever. We do not for a moment question their sincerity; but we remember that the wise man declared: "There is a way that seemeth right unto a man; but the end thereof are the ways of death" (Proverbs 16: 25). The way that *seemeth* right to each one differs from the plan of the other, and thus each leader goes his way with his little following, and the result is, "the ways of death." The tallow-dip answered its purpose in its time, but those who cling to such crude inventions in this age of enlightenment are a century behind the times—dead! and on their road to decay.

OLD WAY RESTORED

The gospel we teach is not a new gospel, but the old way restored. Electric achievements are not new in the true sense, but as ancient as time. Paul declared things that caused priestcraft to roar with indignation.

Then certain of the philosophers of the Epicureans, and of the Stoics encountered him. And some said, What will this babbling say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?—Acts 17: 18, 19.

Yes, it was new and strange to them because they were ignorant of truth. Your reverends as well as some others among you have heard us quote plenty of scripture to vindicate our theory, and at once the declaration has gone forth that we are using a "Mormon" Bible, when the fact is, I have used no other version than the one owned by your dear, dead mother. I have been using the Bible that many of you love (?) so much that you have thought it too sacred to open and read. The reason my quotations sound new and strange is because you are not acquainted with the contents of your book. So, while some of you have been free to charge me with dishonesty, I shall plainly state that the trouble has been caused by your lack of knowledge. You have allowed priestcraft to fog the film. It is a case of the blind leading the blind, and the destiny is the ditch.

I find that our opponents are good soldiers when

it comes to "submarine warfare" or the use of the "dum-dums!"

A HALF-BAKED CAKE

Now, in order to be "up-to-date" I presume I had better take a text. It is simply a traditional habit, but here is my text—"Ephraim is a cake not turned" (Hosea 7: 8).

A newly married bride attempted to bake cakes for breakfast, and of course the smiling husband had to brag on them, whether they were good or not. The husband lived over it and went to work. The young wife went across the street to see her mother. The kind mother anxiously inquired as to how she got along with her first breakfast. She replied, "All right, excepting the cakes. They were not the best, for somehow they would not brown on top." She had failed to know the art of turning cakes. They were extremely brown on the bottom, but dough on top. They were like some folks—half baked!

All that I blame some of you for, is that you have allowed the reverends to do your thinking. Their authority is of men. They are sent by the vote of men, and are therefore teaching the traditions of men. You are not to blame altogether for being "half baked." They have failed to turn you over. In fact, they could not if they wanted to, for they have not been authorized.

Some of you hesitate about uniting with the church of Jesus Christ because you say you have been taken into the evangelical association or church. That is—you have been taken into the church, but not baptized yet. That within itself is one indication that the minister who took you in is not sent of God. If he were he would teach the things of God. He has failed to learn from his mother's "dear old Bible" that baptism is a door of entrance into the church. He no doubt has taken you into his society or church, but not the church of Jesus Christ.

STANDING FOR THE TRUTH

I have come here to tell you that as the sun of the restoration rises, all fragmentary Christianity will be melted from the deceptive clutch of priestcraft.

The Pharisees became offended because Jesus told them the truth, and the disciples seemed to think that he had possibly been a little harsh, but Jesus said: "Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matthew 15: 13). Paul said: "Woe is unto me if I preach not the gospel,"—he did not seek to please men!

I know I shall never grow rich by preaching the truth, and popularity is out of the question. But I am a Latter Day Saint because I like the sound of truth better than the glitter of gold; and I prize eternal life above worldly popularity. I have been sent of God to declare this message, and it is to him

that I must answer. I have been misrepresented and lied about, while in this vicinity, right from the start, but I am not above my Master.

He was slandered and shamefully abused, and finally murdered by a cruel mob. He labored in the heat of the day with the sinners, and the Pharisees called him a wine bibber and a gluttonous man. Yes, his tired and blistered feet were pinioned to the tree; those hands that fed the hungry, blessed the babes, healed the sick, and raised the dead, were nailed to the cross; that brow that deserved a crown of glory at the hands of those he came to save was crowned with thorns; and that great and noble heart that "so loved the world" was pierced with the cruel spear! In the face of his noble example, I beg of you, men and women, to take up your cross and follow him.

RENOUNCING DOGMATISM

The poet has well said:

Though the world despise and leave me;
They have left my Savior too.
Human hearts and looks deceive me;
Thou art not like them untrue.

Go then earthly fame and treasure;
Come disaster, scorn and pain.
In thy service pain is pleasure;
In thy favor loss is gain.

That is what it means to renounce religious dogmatism and "half-baked," fragmentary Christianity. You may be pushed from the plush pew, but so was Jesus cast from the synagogues! Friends, and even relatives, may disown you for a time, but by your devotion to truth you may some day win them over.

A society miss once accepted Jesus as her Savior. Her father demanded that she should give up her "fanatical" belief or leave home immediately. The second time he came with his demand. She concluded to go, but she said: "Papa, before I go please come and listen to this hymn."

She played the piano and sang from the heart the above-quoted verses. As she finished, she expected to turn and look upon the stern countenance of her father, but instead, she saw a face wet with tears. And he said: "Mina, my child, if your religion means that much to you, stay at home and keep your religion."

She was willing to give up society, riches, and home, for the sweetest influence the world has ever known; and by her true devotion and steadfast faith, she led the family out from vain society to Christianity.

It is easy to drift with the world. Lifeless objects can go with the current, but it takes courageous strength to stem the tide, or row to the harbor above.

STEP OUT FEARLESSLY

People have said that we teach much scripture, but we are "Mormons." They tell you we are good preachers, but we are "Mormons"! They refuse to meet us in public discussion because they know we will turn the search light on their man-made creeds, but we are "Mormons"! Jesus said, "By their fruits ye shall know them," and we are ready for that test any time.

Some of you have told me that you had pictured in your minds Latter Day Saintism (nicknamed, "Mormonism") as a hideous monster. Since hearing the truth of the matter you have changed your minds.

I remember reading in one of my early school books a story about Harry and the guidepost. Harry came to the crossroads at night. He had often seen the old guidepost, but he had been listening to ghost stories, and that night the guidepost was transformed into a fearful giant. He could see the outstretched hands to take him by the hair! "Poor Harry felt his blood run cold at what before him stood." But upon gaining presence of mind he discovered it was only the old guidepost quietly pointing him homeward.

And so it goes, my friends, that which often seems our worst enemy proves to be our salvation.

Let the enemy howl and fill the air with dust, I am here to tell you that the gospel as taught by Latter Day Saints, if complied with, will conduct you safely to heaven's celestial glory. Are you willing to pay the price? May God help you to step out fearlessly for Christ and his saving grace.

COMPROMISING WITH THE WORLD

Ephraim mixed himself with idolatrous nations in order to gain strength, but failed to discern that therein was his weakness. Many people want to compromise with the world and religious error, and in doing so they partake of worldly things. They become, as the prophet said: "half baked" . . . "and as a silly dove."

We see some half-witted flip that likes to attract attention by flirtation or gaudy dress, and as she passes, some one remarks, "Ain't she (or he) a bird!" Some folks would rather "be a bird" with fine feathers than a human being with Christian graces. They imagine that everyone who looks at them is admiring them, when possibly the gazer is thinking, "What a fool!" Some fear persecution, when in fact our persecutors are to be pitied. You remember we once baptized some from another church and the critics said, "That's just like the 'Mormons'! They do not try to save the sinner, but are eternally proselyting from other churches." (I must confess that some of the chief sinners are in some church.)

ANSWERING CRITICS

Again we baptized and some of the candidates confessed to a wicked life, and the same critics said, "Just look at the class they are getting into their church!" Our critics seem to be troubled with the "foot and mouth disease,"—every time one opens his mouth he gets his foot in it! They think they see a "mote" in some one's eye, but fail to discover the beam in their own eye.

Some will go from here declaring that I am too harsh, but I am convinced that this is no time for soft-pedal work. If my language seems rigid to you an explanation might help: I was born in Egypt (Southern Illinois) and raised on corn-bread, biscuits, beans, "speckled sop," and greens. People down there are big-hearted, and friendly, but plain. They call a spade by its name and not—"a flat, sharp-pointed instrument, used for excavating"; therefore, my phrases may not be as flowery as you have heard drop from the lips of some of your "surgeons of divinity." But I am happy in the thought that you folks all know what I am talking about.

Some folks say I am insulting because I tell them that they have not fully come out from Babylon. They say that such talk proves that I am none of Christ's. Well, the Pharisees were full of religion, and bubbling over continually with self praise, and yet "dear kind Jesus" said, You Pharisees,—hypocrites! you strain at a gnat and swallow a camel. . . . You are whited sepulchers, filled with dead men's bones.

Some may say they are satisfied where they are and with the religion they have. Many spirits are abroad, and Paul says, "Try the spirits." God, through Isaiah, says, "To the law and to the testimony." If our consciences have been traditioned, they are not a true guide. That which brings a false contentment impedes progress, and discourages investigation—I do not hesitate to brand as traits in Protestantism inherited from mother Rome. The council you have received, asking you to stay away from our meetings, is akin to the thumb-screw, the rack, and the fagot of the Dark Ages. Some do not like me because of what I say. Jesus said to ancient faultfinders, You hate me because I tell you the truth.

PERFORM THE PART UNDONE

The young man went away sorrowing because Jesus told him wherein he lacked. He had done some mighty good things, but he was yet "lop-sided," and "half-baked"! Many of you people have lived noble lives, but have not yet become members of the church of Jesus Christ—that much you lack. Some have believed Jesus to be the Son of God, and that is more than the jailer had done. When he cried out in agony, "What shall I do to be saved?" Paul told him

to believe. He had not yet complied with that principle, but had locked Paul and Silas up for even teaching it!

You are simply asked to do what you have not done. If you want a good rounded-out character—one that will stand the test of eternity—you must come into the church of Jesus Christ by complying with the plain and simple ordinances taught in his word. Then you are adopted children—in the brotherhood with the Christ, and by the help of his great church you go on to celestial glory. "Not everyone that sayeth Lord, Lord," not even everyone who becomes a member of the church, "but he that doeth the will of the Father" shall inherit celestial bliss.

May God help you to accept his word in spite of opposition and the scorn of those who know him not. Let him who will, come and partake of the water of life freely.

I thank you for your attention.

Of General Interest

WHICH CHURCHES ARE GROWING FASTEST?

The churches of the United States did not, after all, gain so many new members during the year 1915 as during the year previous. In that year—1914—they gained 782,000. In 1915 they gained only 653,000. These figures are compiled from the best available sources by the Federal Council of Churches of Christ in America.

They seem disappointing, but they furnish no real cause for anxiety on the part of church leaders. This fact will appear when we look at the figures of church membership for 1915 compared with the figures of 1890. From 1890 to 1915, during the space of a quarter century, the total membership of all churches in the United States increased at a rate of 91 per cent. It is a larger rate than is shown by the increase of the whole population of the country—very considerably larger. The number of church members has increased in the United States much faster than the number of inhabitants.

During that quarter century there were seven great religious organizations which increased at a rate greater than the average.

The Roman Catholic membership increased 125 per cent. The Lutheran Synodical Conference membership increased 130 per cent. The Lutheran General Synod membership increased 116 per cent. In these three cases it may be assumed that large numbers of members were added by immigration.

In the remaining four cases it does not seem that immigration needs to be considered. The Southern Presbyterian membership (white) increased 116 per cent. The Southern Baptist membership (white) increased 111 per cent. The Disciples of Christ mem-

bership increased 113 per cent. And the Episcopalian membership increased 96 per cent.

The increases in all the other really important organizations were less than the average—that is, less than 91 per cent; but in all cases they were more than thirty-seven per cent, and in most cases they were more than fifty.

One observes with special interest that the Latter-day Saints of Utah do not seem to be disappearing very fast. Their rate of increase from 1890 to 1915 was 77 per cent.

In the year 1915 there were just seven great churches which had reached a membership of more than 1,000,000. As follows:

Roman Catholic	14,079,000
Methodists (16 bodies put together)	7,472,000
Baptists (15 bodies)	6,307,000
Lutherans (21 bodies)	2,434,000
Presbyterians (12 bodies)	2,104,000
Disciples of Christ (2 bodies)	1,522,000
Episcopalians	1,051,000

The numerousness of the Disciples of Christ is astonishing. If a European should read American books and American newspapers he would most certainly conclude that there were ten times as many Episcopalians as Disciples among us. Yet the Disciples outnumber the Episcopalians by almost fifty per cent. The Episcopalians take a great deal more of the limelight than they numerically deserve.

There is a similar, but ever more astonishing disparity between prominence and numerousness in the cases of certain other religious groups.

The Quakers are known to every man and woman and child. Yet they number only 120,000.

The Christian Scientists get enormous attention from the whole world in print and in conversation. Yet their last statement of membership was only 85,000.

The Unitarians are an intellectual avalanche which Billy Sunday is holding back with his own shoulders from falling upon and shattering the Christian community. Yet, in the whole United States, the total number of Unitarians seems to be 70,542.

As usual, we are pleased to notice that there continue to be, apart from all other Christians, some 1,043 "Schwenkfelders." Schwenkfeld was a German Protestant preacher who lived at the time of Luther and who was more Protestant than Luther himself. He has no followers in his own land any more. He continues to have 1,043 in the United States.

Religion is broadening, and the mental interests of ministers are broadening with it. A few years

ago music was hardly a popular pursuit among theological students. Now—to give just one instance of the change—the lectures of Mr. Clarence Dickinson at Union Theological Seminary on the history of music are packed—although attendance is voluntary.—*Everybody's Magazine, March, 1916.*

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GOING HOME

There is no picture which touches the hearts of men more closely or tenderly than the figure of the tired man or woman going home at the end of the day. The fierce heat of the sun has passed, the intense high light of midday has softened into a restful glow, the strain of effort is over, and the passion of work has given place to the peace of deserted fields and streets. It was a normal instinct which sent the worker forth, eager and alert, in the morning; it is the response to a deep craving which sends him home at nightfall. The reward of labor is the rest which it achieves, and the joy of rest is the sense that it has been earned.

The alternation of day and night is a symbol of the order of life in which work and rest succeed one another in a beautiful and health-giving rhythm. The worker goes out of himself when he takes up his tools; he returns to himself when he lays them down at the end of the day. He pours out his vitality as the water pours out of a hidden spring; if he is a real worker and not a mere drudge, he gives himself in the toil of his hand and his brain, and when night falls his weariness is not mere fatigue of body, it is depletion of vitality. Before he can give himself again he must find himself; and when one goes home he finds himself.

To a vast multitude of men the thought of going home makes the heaviest burdens bearable, the most crushing responsibilities a spur to effort, the most complete surrender of ease and pleasure, not a sacrifice, but a price gladly paid for a happiness which is beyond price. The strain of the day is forgotten at the door which opens into the peace of perfect understanding, the pressure of hours and tasks is relaxed by the sound of a voice which is musical with love and faith and peace. In such a homecoming there is not only the supreme reward for the work of the day that is ended; there is also the renewal of strength and courage for the day that is to bring new strife and toil.

The joy of going home is not in the ease and comfort that are waiting there; it is in the peace that flows from love, the stillness that follows the tumult of storm, the clear atmosphere in which the dust of the highway is laid and the worker sees again the ends for which he is striving; in the quietness of such a home the toil of life is not only sweetened but its spiritual meaning shines clear again after

the confusion of details has vanished. Under the heat and burden of the day the strongest man sometimes wonders if life means anything but prolonged strain of muscle and brain; in the stillness of home its blurred ends, its ultimate achievements, shine like the stars above the highway when the dust has been laid.

The home is not primarily a place for work, but for life; work lies below and beyond it, but the companionship which transforms a house into a home is a sharing of the rewards of work: freedom, repose, refreshment, vision. There are houses full of conveniences and luxuries in which no one is at home; the men and women who live in them are homeless. To such men and women, as to the men and women to whom marriage is a mere social contract and the family a mere social arrangement, there is no going home, no refuge for the spirit, no place of understanding and vision. There are no more pathetic figures in the world of to-day than these homeless men and women; restless, discontented, and unhappy, and utterly blind to the tragedy of a life in which there is no going home.—*The Outlook, July 21, 1915.*

Men deny the doctrine of trust, and feel less the duty of service in respect of money than of all other things. And if Christ could return and sit in judgment upon us, and show us the way of duty, the consecration of money would be the great thing, I believe, which he would strive to impress upon us; and if he could call us all before him with our coins, one of his most serious questions would be: "Whose image and superscription is this?" And as he saw them so generally stamped with the figures of pleasure and mammon, he would ask, in a tone that would search the secret places of our souls: "Where are those that have been rendered unto God by the good that they have done in the world?"—Starr King.

Sunday School Department

EDITED BY GOMER R. WELLS, LAMONI, IOWA

Program of General Convention at Independence, Missouri

TUESDAY AFTERNOON, APRIL 4

- 2.00 Opening exercises.
- Report of credentials committee.
- Organization, appointment of committees, etc.
- Report of officers:
 - Superintendent.
 - Assistant superintendents.
 - Secretary.
 - Home department superintendent.
 - Treasurer and auditing committee.
 - Library Commission.
 - Normal superintendent.
 - Social Purity Board.

- Report of executive council.
- Report of lessons committee.
- Report of revising committee.
- Secretary's roll call.

- 4.00 Conference on story-telling, Mrs. Walter W. Smith and L. F. P. Curry in charge. Subject: "Choosing and telling the proper stories." To be followed by stories told by various ones to show that material must be suitable to age of the child.
 1. Cradle roll story, told with pictures.
 2. Beginners' story.
 3. Primaries' story.
 4. Juniors' story.
 5. Stories for older children.
 6. The elaborated story.
 7. The adapted story.

EVENING

- 7.00 Concert by Juvenile Chorus, interspersed with readings by juveniles.
- 7.30 Address, "Unsuspected resources of music in auxiliary work," by Mrs. E. S. McNichols.
- 7.45 Report of credentials committee.
- Report of resolutions committee.
- Report of special committees.
- Proposed amendments to constitution.
- Closing exercises.

WEDNESDAY FORENOON, APRIL 5

- 8.00 Joint executives' conference, general officers in charge. Administration problems. "How to go after reports," by E. D. Moore. Discussion. Divide into Religio and Sunday school sections for one hour.
- 9.45 Opening exercises.
- Report of credentials committee.
- Report of resolutions committee.
- Report of appropriations committee.
- Unfinished business.
- New business.
- Closing exercises.

AFTERNOON

- 2.00 Opening exercises.
- 2.15 Time limit for new business.
- Reports of committees.
- Unfinished business.
- Election of officers.
- 4.00 Song: "Call me forth to active service," Zion's Praises, number 166.
- "If you want anything done, give it to a busy man."
- Discussion on the limitations of service, led by E. E. Corthell and others.

EVENING

- 7.00 "Prospects for Sunday schools among the Lamanites and best methods of teaching them," Elders Hubert Case and J. E. Yates.
- 7.30 Opening exercises.
- Address to normal graduates, by L. F. P. Curry.
- Final report of committees.
- Unfinished business.
- Adjournment.

STORY-TELLERS' INSTITUTE

As a continuation of the work begun in the conferences of Monday and Tuesday there will be held two other similar meetings, following the convention, time to be announced before the close. This subject is of vital importance to all

parents and ministers as well as teachers. All are invited to attend. The following is a tentative outline of the program to be followed at the two meetings.

FIRST MEETING

Subject: "The Bible the great source book for stories," with references also to Book of Mormon and Church History.

1. Building stories, "Solomon's temple."
2. Sacrificial stories, "Jephtha's daughter."
3. Mother stories, "The story of Samuel."
4. Deliverance stories, "Daniel."
5. Stories of love: "Judah's plea for his brother"; "Ruth and Naomi."

SECOND MEETING

Subject: "The Bible literature."

1. Narratives of the Bible, "David and Goliath."
2. Fables of the Bible, "Fable of the trees."
3. Allegory of the Bible, "Eightieth Psalm."
4. Poetry of the Bible, "David's lament."
5. Folk story, "Cain and Abel."
6. Parables, "The ewe lamb" and "The prodigal son."
7. Philosophical treatise on "Love." 1 Corinthians 13.

Superintendent's Report to Convention

Thirty-five per cent, a little over one third of the baptisms recorded during the past year were under the age of fifteen. This shows the fine opportunity lying at the door of the Sunday schools of the church—not the opportunity to do all the work of securing to the church its own natural increase, but the privilege of being a help to church and to parents upon whom the Lord has placed the major responsibility. Nor does the responsibility cease there. It has two phases: First, to prepare them for baptism; second, to *hold* them. We are more successful in the first than in the second.

The closest cooperation must exist between the home, branch and school if we are to accomplish this mission. The sentiment upon this is in evidence but the practical operation is only partially so. The fullest possible coordination in this respect has yet to be realized. This is one of the greatest needs of our work in behalf of the youth of the church.

The secretary's report will show that we are growing. There is an increased interest and activity over the whole association which is very gratifying.

During the early part of the year we devised a set of blanks for report of local to district superintendents and from district to general. These have been gratefully received and used by the majority, as many letters testify, while about ten per cent of district superintendents have not given the support they should. A still larger percentage of local superintendents failed to respond to the call of their district heads who have labored nobly. The information in these new reports reveals conditions not known before and will enable superintendents, district and general to plan more effectively for greater efficiency in every department.

CHRISTMAS OFFERING

Ten years ago when the association numbered 20,459 we made a "jubilee offering" of \$5,742.06, or an average of 28 cents a member. Since then we have nearly doubled our number and also in exact ratio we have doubled our annual offering. The *Blue Stepping Stones* will show the last offering was \$10,904.24 for a membership of 38,938, showing the very same average of 28 cents a member. We are pleased with the effort and it is a welcome gift to the church at a time when much needed. Yet there is a mathematical uniformity about it that we should not tolerate. We would like

to see the association excel itself next Christmas and break the monotony by making it at least fifteen thousand. We can do it if we begin now to talk and plan for it in every school. Too many leave it till the last moment, and the offering does not represent as many as it should. "Gather up the fragments that remain, that nothing be lost." Above all, keep before the children the right motive when talking about the offering.

LESSONS

All lessons are written up to October, 1916. Our editors are laboring faithfully. We are not supplying the helps for teachers and side lights for pupils that are needed. And it will be impossible to furnish them until our lesson matter is made sufficiently permanent in text, and edited far enough ahead to permit of helps being prepared in time to be published. For this we must have manuscript in hand at least a year ahead. Then we could get persons of experience whose valuable service is not to be had at a few weeks' notice to prepare blackboard outlines, maps, pictures, notes on prophecy, archæology and pedagogy. We started behind schedule and have not yet caught up. The above only emphasizes the need of a definite course of study upon which to build permanent lesson material. That should be the settled policy of the association. Such is the present aim in writing a series of graded lessons.

The first three *Quarterlies* are edited to be taught in story form; and yet the association does practically nothing to teach or train teachers in the art of story-telling, the oldest of all methods of teaching. This must be said no longer. Having seen the light we must follow on. We plan to have more institute work on this important subject in the future. A course in this study will hereafter be offered through the normal department.

THE BUSINESS SIDE OF IT

So many of our schools are pursuing the hand-to-mouth policy of ordering lessons only by the quarter (one issue at a time), that we are unable to estimate accurately the number of *Quarterlies* to print, resulting either in running short or having too many on hand. The first is an annoyance to our patrons who accuse us of bad management, while the second is a loss to the association.

We are urging all schools to subscribe by the year, which is cheaper for them and it would enable us to estimate quite closely enough the size of each issue. In this effort, we crave the cooperation of every missionary as well as district and local officers in our effort to get the schools on to a better basis. Surely, where schools haven't funds ahead anyone would favor them with the loan of the amount necessary to pay for a year's supply.

During the year we have published as usual the five grades of *Gospel Quarterly*. The issue for April-June, 1916, we ordered as follows: Senior, 17,650; Intermediate, 7,100; Junior, 5,500; Primary, 5,800; Beginner, 5,650; total, 41,900. We have more than doubled the issue of *Quarterlies* in the last ten years. The increase has averaged 2,250 a year.

On March 18, after the second mailing of April-June issue, there remained of Senior, 3,620; Intermediate, 2,400; Junior, 950; Primary, 2,500; Beginner, 2,250. Our Junior list has grown in three years from nothing to over five thousand, which meant a readjustment of Intermediate list, and they have not yet settled down to normal. Far too many schools rush their orders in at the last moment, which is unfair to teachers, pupils, and publishers.

In this connection we wish to remind our patrons of a rule passed by the General Association that *Quarterlies* are payable in advance. The other method entails employment of

bookkeepers, which would increase the cost of *Quarterlies*.

The revenue from these publications furnishes the sole support of the association. We do not need to appeal to the church for help nor make a levy on districts or schools. Our treasurer reports a fair balance notwithstanding administration expenses have been heavier than ever before.

During the year there have been a few requests from missionaries and home department superintendents to be supplied with *Quarterlies* devoid of references to Inspired Translation, Book of Mormon, and Doctrine and Covenants. They say they find it difficult to interest strangers to our faith in the lessons. To all such we have replied that much as we would like to do such missionary work through our *Quarterlies*, we feel we are obliged to stick to our own line of work. Our lessons are written primarily for our own people and their children. We must teach out of the three standard books. Until we have supplied all helps mentioned above we think the association would be inconsistent in launching a missionary *Quarterly*. We have advised in every case the use of the new series of "Angel Message Tracts," instead of the *Quarterlies*, until sufficient understanding has been instilled to create appreciation of our standard books.

DEPARTMENTS

The home department continues to be an important arm of service to the shut-ins, the Sunday laborer, the restoring of indifferent ones, and a large body of isolated Saints. Only the Master knows the full measure of service being done for the church through this department. It is worth the time and talent of any consecrated Latter Day Saint. If not consecrated, it will help to make them so.

We regret to say that library boards, district and local are reported from sixty per cent of districts as inactive. We have been hampered during the year by the want of leaflets of instruction. In some districts the conception of library work is a bookcase with books in it and some one to hold the key. Others are content on having appointed a member of the board.

Very little social purity work has been attempted under Sunday school auspices this year. We are advising caution in public efforts, as this work should be done by competent, trained persons.

Our normal superintendent has been doing good work. There is some difficulty in conducting the work through state superintendents, because the plan does not coincide with our district organization. A number of districts have appointed superintendents to boost the work, without any responsibility as to conducting examinations. The course of study has been revised, making a great improvement.

TRAINING WORKERS

Last July, the Northern Wisconsin district association appointed the superintendent and Elder J. W. McKnight, a committee to see what can be done toward establishing a summer training school for auxiliary workers at Lake Chetek, where the church has permanent buildings on one of the finest locations for summer meetings in the United States—fully as good as the site of the summer training school on Lake Geneva, established at great expense by the International Sunday School Association. When a body of workers ask for a training school, it is a sign that we cannot afford to ignore, since the need of training is one of the foremost we have to-day. Not training of teachers only; for teachers must have trained officers to lead them before our training plan is complete. We are constantly corresponding with officers who come to their work without previous experience. Of the two million Sunday school officers in America, very few have had any training. This applies also to more than six thousand officers in our own association.

While preparing to report on the above, we are impressed to urge upon your notice the need of something larger, and more general, and continuous in its scope than a local summer training school. We want and must have something centrally located that will give the whole church a constant supply of trained auxiliary workers.

OFFICE WORK

Our correspondence the past year has trebled that of the year previous, due in part to getting in touch with more workers, the activity of our secretary and the increased demand for information created by the new report blanks.

Cradle roll work has been growing faster than we could take care of it. To systematize that work we have devised temporary blanks which have brought us reports showing a field of work which can be made worth while to any Latter Day Saint. Sixty districts have reported cradle roll work in 262 schools, with more to hear from. Twenty out of the sixty districts have elected cradle roll superintendents who have been asking for instructions. This work needs a general officer to supervise it. We ask that amendments on this subject laid on the table two years ago be taken up and considered.

We have been seriously hampered at times when work was pressing by failure to secure stenographic help. Our office work does not require that help constantly but we find it hard to pick up help at the moment needed. If our association could make arrangements for part time service of help with some other department or auxiliary similarly situated, it would assist in prosecuting the work with greater efficiency and less worry and nerve waste. The correspondence is sure to increase.

As the magnitude of the work looms up full of problems we feel our limitations most keenly. Nevertheless, we have been blessed in our planning and have felt the leading of the good Spirit in much of our work, quite a lot of which was out among the following districts: Reunion work in Northern Wisconsin and North Dakota. Convention and all-week institute work in Chatham, London and Toronto districts of Canada; Eastern and Northern districts of Michigan; Chicago, Illinois, and Burlington, Iowa. It was while thus out that our correspondence ran almost hopelessly behind, and we did not secure the necessary help until lately.

We have much sympathy with the workers in war-stricken countries, where the ablest of their older scholars and officers have been taken from the churches and Sunday schools of all denominations. But the spirit of sacrifice and service is inspiring those who are left. Sunday schools were never more needed in those countries. We have heard nothing from the German schools. The workers in England partially organized an association intended to cover the whole of the British Isles Mission, where twenty-four branches support schools. We were asked to go over during the year and complete the organization and otherwise assist the workers, but our advisers thought it best not to go this year. We have done all we could in furnishing them supplies free and also *Quarterlies* to schools and home department members, unable to pay for them.

GOMER R. WELLS.

The moving finger writes; and having writ
Moves on; nor all your piety nor wit
Shall lure it back to cancel half a line,
Nor all your tears wash out a word of it.

—Omar Khayyam.

Letter Department

Advantages of Education

Having had for many years an interest in the education of both old and young, and especially the latter, I thought it might be profitable to HERALD readers to learn some of the facts that it has been my opportunity to obtain from authentic sources.

AFFECTING CRIME

I had heard it said that a large percentage of the prisoners in our various State prisons were college graduates, and I thought it best to get my information from those in connection with those institutions, so wrote to the wardens of the Fort Madison and Anamosa institutions, and from both received very courteous replies. I will quote from the one from Fort Madison:

"Could you see the men's faces as they march in or out of the chapel, you would see ignorance stamped upon the majority of them. A great many learn to read and write in our prison school. Some of the men realize the lack of education and are striving to make up all they can in our school and in correspondence schools. Our last biennial gives twelve per cent illiterate. (That means those who cannot read or write). Only about six per cent ever attended public school above the eighth grade; many only the sixth and seventh grades. Not over two per cent are college men, and some of these attended college only one or two years, some attended business college."

From Anamosa I learned that the warden had commenced his career of prison work when a boy of sixteen. He was an assistant teacher in the prison at Joliet, Illinois. He says:

"Since my own graduation from college I have been more or less burdened with the care and education of prisoners, especially during the past twenty-five years. I have found very few college graduates among the fifty-seven thousand prisoners I have handled. I think it would be entirely safe to say that not one per cent of the men who get into the penitentiary have ever attended college, and that a much less number have graduated."

From *La Follett's*, a magazine published in Wisconsin, I get what follows from the statement of Doctor Sleyster, the prison physician. In sixty-five years, three hundred and eleven prisoners received life sentences. Of that number two hundred and ninety-seven had committed murder.

"About a third of these men have never been to school; a half have reached the fourth grade; and but three per cent have finished high school. Nearly a quarter of those who attended school gave a record of truancy. Before the age of twelve was reached fifty-five and seven tenths per cent were at work—before fifteen years ninety and nine tenths per cent. A half have never learned a trade or become skilled in any line of work."

In 1915 in several Chicago daily papers appeared sensational articles in reference to immorality among Chicago high-school girls. Because of such serious charges an investigation was ordered, and the information gained was from the courts, the special function of which it is to deal with juvenile delinquency. Observations were made from the *Chicago Tribune* of the first week in December, 1915.

Judge Yhler of the morals court said no high-school girls had been in his court during 1915. The Beulah Home had fifteen high-school girls in twenty years. Miss Mary Bartelma of the juvenile court said of six hundred cases only six had ever been in a high school in Chicago. Doctor Clar P. Serppel of the juvenile court had examined one thousand, one hundred and thirteen girls for 1912-13-14; only ten had ever been in a high school. The Salvation Maternity

Hospital had one hundred and eighty-five inmates; seventy of them became mothers, and only one had ever attended a Chicago high school.

It is only fair to assume that other high schools would make as good showing as the Chicago schools, and with the best of reasons that some might be better.

AFFECTING EARNING CAPACITY

In one of our daily papers last year appeared a report from an expert in his special line of work in which he said that the earning capacity of a man in forty years, who had been educated in a high school, was forty thousand dollars, while that of a common laborer who had not been to such a school was about eighteen thousand dollars in the same length of time.

What here follows is from a public document, and is well worth the consideration of every young man and woman and their parents.

"THE EDUCATION OF 10,000 SUCCESSFUL MEN"

("By William W. Smith, Chancellor of the Randolph-Macon System.")

"The editors of *Who's Who in America*, have rendered the country a service by inducing more than ten thousand of the men now living in the United States who are 'most notable in all departments of usefulness and reputable endeavor' to report their education. These men have won enviable distinction, and the facts they give will help answer the questions, 'Does education help one to success?' and 'What amount of school training helps most?'"

"According to the last census there are in the United States 14,794,403 males over thirty years old. The United States Bureau of Education estimates that these are divided educationally as follows:

"Class 1. Without education	1,757,023
"Class 2. With only common-school training or trained outside of organized schools	12,054,335
"Class 3. With regular high school training added	657,432
"Class 4. With college or higher education added	325,613

"Omitting the few persons under thirty years old, the report from 10,704 notables shows: Without education, none; self-taught, 24; home-taught, 278; with common-school training only, 1,066; with high-school training, 1,627; with college training, 7,709, of whom 6,129 were college graduates. This is:

"From the 1,757,023 of class 1 no notable reported. From the 12,054,335 of class 2 came 1,368, one for every 8,812, (24 of these report themselves as self-taught; 278 as privately taught). From the 657,432 of class 3 came 1,627, one for every 404. From the 325,613 of class 4 came 7,709, one for every 42. It thus appears:

"1. That from 1800 to 1870 the uneducated boy in the United States failed entirely to become so notable in any department of usefulness and reputable endeavor as to attract the attention of the *Who's Who* editors, and that only 24 self-taught men succeeded.

"2. That a boy with only a common-school education had, in round numbers, one chance in 9,000.

"3. That a high-school training increased this chance nearly twenty-two times.

"4. That college education added gave the young man about ten times the chance of a high-school boy and two hundred times the chance of the boy whose training stopped with the common school.

"5. That the A. B. graduate was preeminently successful, and that the self-educated man was inconspicuous.

"From the nature of the case it cannot be claimed that these classifications are exact, but they are based upon the fullest statistics ever obtained, and the necessary estimates have been made by Government experts. It is also doubtless true that other circumstances contributed to the success of these trained men; but after all reasonable allowances are made, the figures force the conclusion that the more school-training the American boy of that period had, the greater were his chances of distinction. How will it be in this century?

"It is unnecessary to extend this inquiry to woman. Education is practically her only door to eminence.

"DEPARTMENT OF THE INTERIOR, BUREAU OF EDUCATION,
"WASHINGTON, DISTRICT OF COLUMBIA, March 22, 1904.

"The above estimates have been verified carefully in this office and are believed to be substantially correct.

"W. T. HARRIS, *Commissioner.*"
EDWARD RANNIE.

MERRITT, BRITISH COLUMBIA, January 14, 1916.

Editors Herald: We are all enjoying good health. Though being located on a preemption in British Columbia, I find we can still be of benefit to our fellow men, and sow the good seed, which perchance may take root and bear fruit. Although isolated from the Saints and church privileges, we have the consolation of the Scriptures, if the requirements are complied with.

In a way it is a good place to rear a family in the ways of righteousness, as the contending power is not so great as in city or town. But we do not expect to stay here very long, as the winters are too long and cold, beginning about the first of November and lasting until April and even later, with the thermometer running from zero to forty below during January and February.

We are expecting the way to be opened for us to gather to Zion ere long. We find that through all our trials and tribulations the dark clouds have a silvery lining, in the hope of the gospel. This helps to strengthen our faith in Him who is all-wise and merciful to his erring children.

I sincerely hope that my future mission may be more important than the past, for the advancement of the Master's work. Realizing that the harvest is ripe and the laborers few, I ask an interest in the prayers of the Saints that the Lord will hasten the time when I can lift my voice in defense of this work, to the convincing of many of their error.

We would be very glad to hear from any of the Saints. We know of no Saints near Merritt, or Aspen Grove. Should any read this letter, we would be glad to hear from them.

In gospel bonds,
WILLIAM FOSTER.

WINDSOR, ONTARIO, January 16, 1916.

Editors Herald: I wish to say that the HERALD has been a great teacher for me. Many interesting letters are found in its pages.

We have been organized as a branch for two years, and the greater part of the Saints are alive. The good work is progressing in this territory. Elder Leslie Brown is our presiding elder. He is young in this ministry, yet is a willing worker. He has many times been blessed with the Master's Spirit. As a band of Saints, we are trying to let our light shine.

Our Sunday school and Religio are both live departments. All members are trying to do their work. Sister Nellie Hunter is a live secretary. I have endeavored to fill the

place of superintendent of the Sunday school for the past year. I find much to do in trying to please all. I have always tried to be a helper. God has no use for a leaner. He wants those who are willing to make sacrifice. While I may not have made many, our heavenly Father knows our hearts. Holding the office of priest, and acting as presiding priest of the branch, I feel one cannot be too humble.

We meet with discouragements at times, yet I do not feel like turning back. Our heavenly Father has promised that he will not leave us alone if we put our trust in him. I can testify to the truthfulness of the latter-day gospel. I have received many evidences from time to time. Nine years ago I was sorely afflicted, and suffered much with rheumatism. Through prayer and the applying of olive oil, the Lord removed this affliction, and it has not returned, for which I feel very thankful.

I ever pray for God's people. I feel that I need the prayers of the Saints, that I may be able to fill the place our heavenly Father has given me to occupy in.

In faith,
A. H. BENNETT.

NORTHWOOD, IOWA, January 17, 1916.

Editors Herald: I have been in the church for eleven years. I have never regretted the step I took when I came into the true fold of Christ. I know this work is of God. I hope to hold out faithful to the end.

We are isolated from all church privileges. We are lonesome with no church to go to. We once lived at Wilburton, Oklahoma, where there was a branch.

I am glad that we live in an age when the true gospel can be preached again. My husband and I were members of the Baptist Church when we heard Brother Peter Adamson preach the truth. He baptized us. We have had our trials and troubles since we came into the church. We have had to give up three dear children. We are trying to live so we can meet them again, for we know that if we hold out faithful we shall see them.

We ask the prayers of the Saints that we may always be found doing what we can for this work. This is the only way to be saved, and it is my desire to live the gospel. If there are any Saints in Webb City, Missouri, and they read this letter, will they call and see my sister, Mrs. Jess Perry, 417 West John Street. My sister is not a member of the church.

Ever praying for God's people, I am,
Your sister,

LAURA PLUM.

LOGAN, IOWA, January 19, 1916.

Editors Herald: I enjoy reading the HERALD, especially the testimonies of our dear brothers and sisters, which are very strengthening to me.

I have been in this beautiful work two years last November, and can truthfully say these have been the happiest years I have ever spent.

Before I was baptized I had suffered for years with gallstones. I had not received much help from medical attendance. As I was going to the creek to be baptized, something seemed to say to me that if I would ask God to heal me I would receive a blessing. I asked for this blessing, and can say that I have had no trouble since.

I know our heavenly Father is ready to direct and bless us if we will only do our part. We have received help when we have called on the elders. I thank God for this gospel, and pray that I may ever be found faithful.

Your sister,
MRS. J. J. KILLPACK.

LOS ANGELES, CALIFORNIA.

Editors Herald: Little do any of us who feel our weakness in any endeavor to speak of God's goodness know what we have done to further his cause until it comes to light in the great beyond where the books are opened. We long to praise him oftentimes in words we are unable to utter, then the blessed Spirit comes and gives us the language of expression. Let us not forget that Christ has said, If ye abide in me I will abide in you.

My thoughts go daily to the beautiful words of the Savior when he bade us follow him. He also said, "I am the way of truth and life." What more can we ask than the privilege of following our blessed Redeemer? We should never lose sight of the fact that he suffered for us that we might have life, and have it more abundantly. He said, Ye are my witnesses of these things. Behold, I send a promise of my Father unto you, but tarry ye until ye be endowed with power from on high. We are not our own, but have been bought with a price, therefore our whole ambition is to please our new Master.

Christ said we were his friends when we did whatever he said. It is a privilege to be his friend, for we are laborers together with God if we are interested and helping him in the things in which he is interested, and to carry out the plan of salvation.

Peter says we are a chosen generation, a royal priesthood, a holy nation, a peculiar people, the people of God. If we separate ourselves from the evils of the world, God will be a Father unto us, and we shall be his sons and daughters. If we suffer with Christ we shall also partake of his reward in heaven. Eternal life is ours if we will accept it. Let no one lose the pearl of great price in grasping for a handful of pretty pebbles.

There is a gospel highway leading forward to the goal,
There is a path that leads us onward to the home land of
the soul.

Every hour we must be nearing, not a moment to delay,
We must find our home in Zion, in the good old-fashioned way.

In the paths of sinful pleasure we must never, never, stray,
And though the way be narrow, it is wide enough to-day.
It was wide enough for Moses and others in their day,
And we should be glad to follow, in the good old-fashioned
way.

There is an old path that is brighter than any new can be,
So ask for the old path ever, and never from it stray.
God's glory shines about it, yes, all—all the day,
And will never be deserted if we will follow in his way.

Your sister,
MINNIE ROCKHOLD.

LITTLE WOODY, SASKATCHEWAN, January 24, 1916.

Editors Herald: I enjoy reading the letters in the HERALD. We often read letters from Saints whom we have known, and which call us back to former days, when we resolved to serve God and keep his commandments, and since when we may have allowed ourselves to drift and fall away from God.

I was baptized in September, 1901. I believe this to be the true church. In 1911 I moved to my homestead where I was located twenty-six miles from any of the Saints. For a long time I did not know there were any Saints even that near me. In 1912 I persuaded a family to move near me. There were three in this family. In June, 1912, I married a sister in the church. She had nine children, five of whom were Saints. After this I made a request in the HERALD for an elder to come, and Brother T. J. Jordan, of Viceroy, came to

see us. Arrangements were made for meetings. An audience of sixteen to thirty-six attended.

E. R. Davis was sent to hold meetings. Five were baptized by Brother Jordan, two by Brother Darby. In 1915 seven more were baptized by Brother J. L. Mortimore. Brother S. M. Tomlinson, of Niagara Falls, was with us at a later time, for three weeks. Since he left we have had Religion home study.

The Saints have nearly all left now for the winter, but we hope spring will find them together with us again. We hope also that an elder will move here soon. I desire to learn more about the good work. In reading the letter in the HERALD from Brother E. R. Davis, I am reminded of the good work for each of us to do. I am a man of little learning. I ask the Saints to pray for me that I may be given wisdom.

Yours in bonds,
J. A. LOUCKS.

LOWER LAKE, CALIFORNIA, January 28, 1916.

Editors Herald: We sit by the cheerful fire in the old brick fireplace, looking out of the window at the flakes of snow as they sail majestically downward to earth, already covered with a mantle of whiteness to the depth of about ten inches. This reminds me of Iowa, my native State, where cold and snow are common in winter. The little birds are perching on the window sill for the crumbs placed there for their benefit.

On account of the inclemency of the weather I have been confined to the house. We seat ourselves around the fireside and listen with rapt attention to the book, Beatrice Witherpoon. So interested are we in the ups and down of the heroine that we are loath to close the volume when the old clock strikes ten, and we must prepare to retire.

Some days ago during January one of our friends had occasion to remain over night with us, owing to the inclemency of the weather. He was a poor wayfarer, looking for employment. We gave him bed, supper and breakfast. In the course of the conversation he mentioned that he had been in Utah. I informed him of the difference between the two churches. He had not heard of any other people called Saints than those in Utah. He had been a Catholic, coming from the Emerald Isle. He listened attentively to the plan of salvation as taught by the Reorganization. He said he heard more Bible doctrine in our two hours' talk than he had heard in all his life before, and that he intended to investigate and would like to read our literature, some of which we promised to send him when he should be located.

A few nights ago, a neighbor, a fine young man, came to spend the night with us. He had not been a member of any church, and felt that he could not unite with any of which he knew. He asked about our church, etc. I explained our doctrine. He was so eager to learn more that we sat up until twelve o'clock, and when we were about to retire he said he could listen till morning. He will read our literature, and said he would become one with us ere long. His wife was a Catholic, but has left that church. He said he intended to bring her to see us, and desired me to explain the restored gospel to her as it was explained to him. He remarked that he had heard more Bible than he had heard in all his life before.

We have just received the *Autumn Leaves* and have read the last installment of "Joe Pine." We are anxiously awaiting to hear the outcome. Elder Yates' experience as a missionary is well worth the price of the *Autumn Leaves*.

We are doing what we can to advance the cause, but accomplish very little, as the minds of the people run in a different channel. We will talk about Nebuchadnezzar's image next Sunday.

Yours in bonds,
E. F. ADAMSON.

News from Missions

Spokane District

It is now March 6, and I have finished the year's work. Wife, babe and myself are in the depot at Newport, Washington waiting for the Oriental Limited, which is about ten hours late because of the big storm in the Cascade Mountains.

This has been a very pleasant year in the field. Peace has prevailed throughout the district. Two branches have been organized, four new openings effected, and nearly one hundred added to the church by baptism.

I spent nearly six weeks on our homestead in Montana last fall taking care of the crop, after which I brought my family out to this district with me for the winter. We located at Valley, Idaho, a beautiful little valley in the mountains. The Saints there were always mindful of our needs and supplied us with everything we needed to be comfortable, in the way of furniture, fuel and eatables. When the time came for us to break up housekeeping we had to tell the Saints several days before to stop bringing in things for us to eat, as we had more than we would be able to use. The Saints all rejoiced in caring for us, and we know that they were and will be rewarded for their kindness.

Early last spring Brother S. Andes, of Montana, spoke to me by the Spirit of prophecy, and I was told to go at once to the place that I had been planning on going to. Brother Andes knew nothing of the thoughts of my mind, only as the Spirit spoke to him. He told me to go at once, that I would be received with open arms, and that there would be a great work done there. He was at that time president of the Culbertson Branch in eastern Montana.

I had labored in the valley before. It seemed that it was most impossible to do anything there because of the spirit of indifference; but now that I had been spoken to I obeyed the call, and am glad to say that yesterday, the last day in the district this conference year, we organized a branch at that place, Valley, Idaho. Brother Omans, the district president, was with us and organized the branch. I have labored more at that one place than any other place in the district this year, and, as I was promised, the Saints received me with open arms, and the people were ready to hear the gospel.

The Baptist minister put out seven of Charles A. Shook's books, *The True Origin of Mormon Polygamy*. He did not have courage enough about him to meet the issue face to face before the people, and his unmanly attacks only helped to advertise our meetings until the house would fill for us. For himself, he killed his influence even with his own people.

As I wrote him: "This book of Shook's is similar to a book I have of Robert Ingersoll's, both attacking the prophets of God, using the same method, the principal difference being, Ingersoll attacks the prophets of several hundred years ago while Shook attacks the prophets of to-day. They have the same spirit and will have effect only on one class of people."

I had baptized twenty-eight there since spring, three have been ordained, and, as I before stated, a branch was organized there yesterday with about thirty-five charter members. How good it is, that God directs to-day in his work as he did in former days!

In answer to an earnest request, I visited Brother and Sister S. P. Harper, at Silcott, Washington, where we made a new opening and baptized three fine people, thanks to Brother and Sister Harper for their good, faithful lives.

I have made two trips to the Gifford Branch, baptized three there at one time and five another; also ordained Brother Peter Klaus to the office of priest, and Brother Dan Kent to the office of teacher. Brother Johnston, holding the office of elder, has moved there, which will prove a help for the branch, as Brother Johnston is a good humble man, and one

who understands the work. Brother Aldrich has been faithful in service there, and though he is well advanced in years and has not had the advantages that many others have had, he has proven to be a man of God, and God has used him to his honor and glory. The Gifford Branch is in splendid condition in every way, and the Saints there are rejoicing in the work.

I made a new opening in Culatesac, Idaho, where I baptized two fine young men, and where many more are interested, including the mayor and his wife, the high-school professor and his wife, and several of the teachers. As several stated, "the brains of the town were in attendance."

The Methodist people were holding a series or revival at the same time, but only a few of their own people attended their meetings in preference to ours. A "Methodist 'Mormon' eater" was sent for, and on his appearance at the hall I read before him propositions for debate in which each of us was to affirm for six nights that the church he represented was in harmony with the New Testament church in organization, doctrine, gifts and blessings. He had not expected this, but signed the propositions with me before the people. The debate is to start the first Sunday night in June, next, and will continue for twelve nights.

I wish to mention in this connection our Brother and Sister Miller at Culatesac, who are trying to do what they can, and have done a great deal in talking the gospel. Sister Miller keeps the post office, and she never lets a chance go by to get in a word. She is very well posted and seems to be gifted in explaining the gospel.

We held a series at Couer d' Alene, Idaho, where we had a splendid interest but no baptisms, the only place in the district that we have not had baptisms this year where we have preached. Some could have been preached into the water by using "the personal persuasion" method, but we do not believe in this. Unless a person is ready of his own free will to ask for baptism, he ought not to be baptized. I have known some of our people to coax people into the church. Some of these who have been coaxed into the church have to be coaxed about every so often to keep them in the church.

Brother and Sister Hower and Brother Wing are working faithfully at Couer d' Alene, and have done good there by keeping the campfire blazing. Brother S. N. Gray has done some very good work there.

Brother and Sister L. E. Holmes, at Mansfield, Washington, are doing a good work, and have made it possible for us to hold a series there this winter. At the close of the meeting there we baptized three adults. A new opening.

We held forth at Spokane for two weeks with good interest, in spite of the bitter cold weather. Two were baptized. I might also state that a few days ago while passing through Spokane, I stopped over night, and while at the home of Mr. and Mrs. Alvie Nice they asked me to baptize them. Of course this was happy news to me. We had been expecting for a long time to see them come in the church, but prior to that night they had never said a word to anyone about being ready. Others there are ready for baptism.

I am sorry that it becomes necessary for me to have to be out of the field at all, but I must be with my family a little while on the homestead; I will spend perhaps a month with them this spring and a month or six weeks next fall, but this is the last year on the homestead, and then I can have them with me in the district.

Saints, do not forget the big reunion to be held at or near Valley, Idaho, next June; start to plan on it now! Don't wait until the last minute. Begin to get ready now, and when the time comes you will be prepared. We expect a big time. Friends are coming from all directions; many are planning on driving autos. Letters even from the East say that some are planning on coming from there. Saints are coming

from Idaho, Montana, Washington, Iowa, Missouri, Nevada and other places. This is our first reunion and we should have a patriarch, an apostle, a Sunday school and Religio field worker (if we can get them, and where there is a will there is a way, and we have the will) and other good speakers. There will be notices published later. Anyone who cares for advice about the reunion at any time may write to Brother A. G. Crum, Palouse, Washington, as he is the chairman of the reunion committee. He is a live wire in gospel lines and will be glad to serve you.

If the appointing powers see well to send me back to this district, I assure you I will be pleased, and we can look forward to the coming year with pleasure, knowing that there is to be a great work done. You will be pleased to know that we hold the banner for the Rocky Mountain Mission again this year, and that we are far ahead of last year.

Ever praying God to bless his great church, I am,

Your servant in service,

J. A. BRONSON.

Lamoni Stake

Since writing last I spent over two weeks at Hiteman. Conditions were adverse to the services, there being many sick, and the roads and walks being extremely icy, but judging from what I felt and heard I believe much good was done. Would have continued had the conditions been favorable in a material way, and feel that the invitations to return when conditions are more favorable should be complied with. I was generously remembered by the Saints, the greatest kindness was shown, and several marked evidences of God's power were experienced.

Here as at many other places there is the tendency to not want that said that corrects conditions socially. It is, as written by Brother Clyde F. Ellis of conditions in the island mission, the Saints "do not need so much emphasis of first principles, as teaching along social lines. That is the thing they do not desire." This is not true of the majority at Hiteman, for they seemed to desire the instruction necessary to help them to be on the way toward perfection.

From there I went to Avery, and found a welcome by the few Saints there, resting under the hospitable roof of Brother Angell, who is trying to keep the Saints looking towards better things, although greatly handicapped. He is spoken of favorably by all. Found our new brother of Frederick, Brother Reeves, rejoicing in the power of the gospel and the fact that he has received strength to keep himself free from the filthy habit of tobacco that enslaved him for so many years. He is zealous for the work, and is arranging for a series of meetings in the near future.

From there I went to Lamoni to attend the conference, and to look after business pertaining to the work of the seventy. I was present at the Wednesday evening prayer meeting, and found to my enjoyment that an improved condition spiritually appeared to be enjoyed, and this conclusion was affirmed during the late stake conference. I think I never saw a more devoted spirit to let God have his way, and to eliminate self. I know that I never saw this condition so fully prevailing at Lamoni, and this is the third year that I have been closely in touch with conditions there. God is surely prevailing with many, while a few are losing out by reason of trying to bring the world into the church, or into their church life. God wants full consecration to him and his law that leads to life.

I spent the 3d, 4th, and 5th inst., at Kent, occupying in the Christian church. Never have I been more generously treated by the members of that church both by their attendance, and their manifest interest in what was spoken. I was greatly blessed. The elders and trustees of the church there spoke very highly of the enjoyment they had received in listening

to the preached word. By the consistent life of Brother James Kent, his wife and sisters, the only Saints there, there seemed to be but little prejudice. I was cared for by Mr. John Bowman and sister, and more could not have been done to make my stay and ministrations pleasant.

I thought to remain a few days at Creston, but revivals were being held in nearly every church, and it was thought inadvisable to make any effort for the present. Previous to going to Kent I preached two nights at a private house here, the home of Bro. John Baker, who with his wife are enjoying gospel life in their old age. The few Saints here are faithfully keeping up their Sunday school and Religio, and Brother George B. Hall has preached to their edification a few times. All the Saints speak well of his efforts.

On arriving home I found reports and correspondence piled high enough that it has taken me this week and will take a part of next to do what is required with it all. Never have I more fully enjoyed the guidance of the Spirit in the subject matter to be presented and in the presenting of it as during the last few weeks. My joy in service is increasing.

I am inclined to believe that Reverend Frank Crane of Chicago is right when he says being neither a pessimist nor an optimist is recommended as the best condition to be in to promote right doing and active service. He suggests that a "meliorist" is not paralyzed by either of the extremes, but is "one who believes that the important thing for him to believe is not some view about the purpose of destiny, but the truth about his own attitude towards things." Hence he believes that bad things can be bettered, and that he ought to help along. We are living in the times spoken of by the Savior, as recorded in Matthew 24, when iniquity shall abound, and the love of many shall wax cold. Also the times in which we live are portrayed by Paul, in 2 Timothy 3: 1-7, in which is found, "This know also, that in the last days perilous times shall come."

Everything is not getting better, not even in the church, yet those who are maintaining their devotion and holding on to the "rod of iron," the word of God, and delighting in its security and safety, are growing in grace and in the knowledge of the truth, and the things that are befalling others who are falling or failing do not ill effect them; but they look with sadness upon such, and the Spirit of the Christ to try to lead from the error of their ways is becoming a greater joy to them, and greater consideration is being shown. Dominating and radical measures are being laid aside for the purpose of following the Master's instruction to his ministry to be ye, therefore, wise servants, and as harmless as doves. This is the spirit that God's children should cultivate and permit to abound in not only their ministrations to the world, but in their deliberations in conferences and business meetings, and in our homes—everywhere.

I see what to me purports to be too great an estimate put upon history of the reformers when they were in the spirit of persecuting those with whom they differed. There is enough written in the histories of the reformers as contrasted with the history written by those whom they thought to reform to guide us to conclusions that will be more in harmony with the prophetic utterances, and we as a people believe that that which is written by those who think to correct us and to bring about a reformation should not be taken without considering what we have to say about it. This is following the golden rule. From some utterances I have heard I fear that some have been inconsiderate of the writings of those who have written as conscientiously as did the reformers. By considering both we come more nearly to the truth. To love our enemies will not permit us to accept as truth everything that is said about them that is bad, and to accept nothing that is said about them that is good. This principle

is what causes conditions that result in strife and contentions, and finally war.

There is seemingly of late a more prayerful consideration of the importance of the work done by our General Conferences on the part of the Saints. When it is known that what is done effects *the whole world*, greater consideration should be had, and our moderation should be known in all things said and done. Every Saint should feel the responsibility of supporting the servants of God in their quorum deliberations and council work, and both the servants and handmaidens in the work of the general sessions of the conference.

I feel very hopeful of the work of the coming conference. Day by day I am assured that God is qualifying those who are presiding over his church on earth for their great responsibilities.

In the one faith,

J. F. MINTUN.

DES MOINES, IOWA, 1205 Filmore Street, March 11, 1916.

CURRENT EVENTS

(Continued from page 300.)

They report further important gains in Armenia. They are bombarding the Turkish Black Sea port Trebizond, strongly defended. Russian forces have also entered Ispahan, the old capital of Persia. The British steamship *Sea Serpent*, and the Norwegian *Kammish*, have been sunk. On the 19th German seaplanes raided British coast towns, killing eleven and injuring about thirty. What is described as the greatest aerial battle of the war occurred recently when twenty-three allied aeroplanes raiding Mulhausen, Upper Alsace, were opposed by about the same number of German aircraft. It is announced that one fifth of the five million Serbs have met death during the war by sword, starvation and typhus.

Miscellaneous Department

Conference Minutes

NORTHERN CALIFORNIA.—Met at Oakland February 19, 10 a. m. Reports: Oakland, San Francisco, Sacramento, San Jose, Santa Rosa, Tulare, Chico, Stockton, Fresno, Ukiah, Ceres. Bishop's agent, C. A. Parkin, reported: Receipts, \$3,600.36; expenditures, \$4,029.43; balance due church, \$1,027.59. District treasurer reported: Receipts, \$94.16; expenditures, \$32.81. Lower Lake Branch disorganized by vote of conference. Officers elected: President, C. W. Hawkins; vice presidents, H. A. Hintz and H. C. Snively; secretary, J. A. Lawn; chorister, Hattie R. Burgess; member library board, Ruth Griswold; member auditing committee, A. C. Hawley. Delegates to General Conference: A. J. Damron, Brother and Sister F. G. Pitt, Brother and Sister M. A. McConley, J. W. Rushton, Sister D. C. Montgomery, W. A. Brooner, Julia A. Crocker, J. B. Carmichael, Albert Carmichael, Ida Dawson, Brother and Sister F. M. Sheehy, Brother and Sister F. B. Farr, to cast majority and minority vote. Time and place of next conference left to presidency and minister in charge. J. A. Lawn, secretary.

SOUTHEASTERN ILLINOIS.—Springerton, Illinois, December 4 and 5. Reports: Skillet Fork, Bellair, Brush Creek, Bungalow, Poplar Creek, Parrish, Springerton, Dry Fork and Tunnel Hill not reporting. Bishop's agent's and treasurer's reports read and referred to the following committee for auditing: Sam Hoover, P. G. McMahan, and Ethel Morris. Committee reported same to be correct. Name of Daniel Halleck Milner recommended for elder by the Skillet Fork Branch, same being referred to district presidency to provide for ordination. Officers elected: President, R. H. Henson; first assistant, S. D. Goostree; second assistant, F. M. Davis; sec-

retary, W. E. Presnell; treasurer, Sam Hoover, F. M. Davis sustained as bishop's agent. Delegates to General Conference: R. H. Henson, S. H. Fields, P. G. McMahan, Thomas Newton, W. W. Brown, W. E. Presnell, S. D. Goostree, G. E. Ellis, Jef Henson, F. M. Davis. Preaching by P. G. McMahan, I. A. Morris. Brush Creek Branch chosen as place for next conference. W. E. Presnell, secretary.

CLINTON.—Nevada, Missouri, February 26, 10 a. m. Statistical reports from branches and bishop's agent. Delegates to General Conference: F. M. Sheehy, W. S. Macrae, Roy S. Budd, A. C. Silvers, R. T. Walters, James Marstellar, Lucy Silvers, Irene Nafus, Carrie Nafus, T. L. McCormick, Missouri Chatman. Preaching by John Davis. Zora Lowe, secretary pro tem.

FAR WEST.—Met with First Saint Joseph Branch, March 11 and 12. Reports: DeKalb 52, loss 1; Edgerton Junction 47; First Saint Joseph 557; Second Saint Joseph 192, gain 11; Third Saint Joseph 134, loss 3; Stewartville 232, loss 7; German Stewartville 97, gain 7; Delano 72; Trenton 27, gain 4; Cameron 159, gain 3; Alma 70, gain 2; Kingston 95, gain 5; Pleasant Grove 78, gain 2; Oak Dale 72, gain 1; Far West 49, gain 6. Bishop's agent's, Charles P. Faul, accounts read, and examined by auditing committee consisting of J. L. Bear, W. W. Scott, and Brother Tilden. Committee reported accounts to be correct, and report was adopted. The following were recommended for ordination: J. S. Andes, by the Far West Branch, elder, Alma Constance, priest, and George Peterson, deacon; Roy Weamer, by First Saint Joseph Branch, deacon; J. W. Blackman, teacher; Claud Beal, priest. Recommendations were adopted. Officers elected: President, J. T. Ford; vice presidents, D. E. Powell and B. J. Scott; secretary, Charles P. Faul; treasurer, D. C. Walk; recorder, Sherman Sloan; chorister, Elias Hinderks. Delegates to General Conference: William Constance, Sister A. E. McCord, A. W. Head, Ruby Jackson, J. E. Powell, W. P. Pickering, Charles P. Faul, Sister E. E. McCormick, Sister G. W. Best, Sister Ruhman, Anna Brooks, Sister John Davis, Sister W. P. Pickering, Ruth Lewis, Madge Head, D. H. Schmidt, Sister M. H. Hinderks, Sister B. J. Scott, W. W. Scott; alternates, John Davis, J. L. Bear, J. T. Ford, T. A. Ivie, E. E. McCormick, T. J. Sloan, Sister H. M. Cochran, P. I. Rodgers. Preaching at the several branches and missions in the city by F. M. Sheehy, S. H. Simmons, J. T. Ford, John Davis, T. T. Hinderks, S. J. Hines, A. E. McCord, B. J. Scott, T. A. Ivie, John Ely, J. Johnson, W. P. Pickering, G. W. Mauzey, Ely Hinderks. Adjourned to meet with Alma Branch.

Quorum Notices

FIRST SEVENTY

I have received reports from all except the following: Arthur M. Baker, Richard Baldwin, Alma Booker, Normal L. Booker, William P. Bootman, Fred B. Farr, Samuel O. Foss, John Harp, H. Arthur Koehler, Richard M. Maloney, Washington S. Macrae, Warren E. Peak, George W. Robley, Walter M. Self, Thomas J. Sheppard, William R. Smith, Francis C. Smith, R. D. Weaver. These may have been sent, but if so they have not been received. Send items at once to me at 1205 Filmore Street, Des Moines, Iowa.

J. F. MINTUN, *Secretary First Seventy.*

Convention Minutes

NORTHEASTERN KANSAS.—Religio, February 4, in joint session with Sunday school. Delegates to General Convention: Sister E. S. McNichols, W. F. Bolinger, F. G. Hedrick, Emma Hedrick, R. L. Tilden, Sister R. L. Tilden, Samuel Twombly, J. W. A. Bailey, F. A. Cool, James Baillie, M. D. Robison, Sister M. D. Robison, George Robison, Ethel Dittmore. Adjourned to meet August 11, at Fanning, Kansas. Mrs. Mamie Lukens, secretary, 913 North Fourth Street, Atchison, Kansas.

NODAWAY.—Sunday school, met with Sweet Home Branch, March 18, 2 p. m. Three schools were represented. Officers elected: Superintendent, Ed. Jensen; assistant superintendent, Alec Jensen; secretary, Salena Torrance; treasurer, Lee Powell; member library board, W. B. Torrance; home department superintendent, Fay Gates. Delegates to General Convention: Ed. Jensen, Alec Jensen, O. W. Okerlind, E. S. Fannon, W. T. Nelson, Martha Nelson, J. W. Powell, Vina Powell. Program at 8 p. m. Preaching by O. W. Okerlind. Adjourned to meet with Bedison Branch, July 8 and 9. Salena Torrance, secretary.

WISCONSIN.—Sunday school, February 11, at Porcupine.

Total membership 367, loss 36. One first grade school. Ten dollars appropriated for library work. Institute session February 12. Chart work and discussion by Leroy Colbert. Excellent program Friday evening. Delegates to General Convention: L. W. Fike, A. L. Whiteaker, L. Houghton, S. E. Livingston, William Dennis, Mabel Dennis, W. A. McDowell, F. Curtis, D. R. Holly, A. J. Fisher, authorized to cast majority and minority vote in cease of division. Officers were all sustained. Leroy Colbert, superintendent, Ivy Fisher, secretary.

Addresses

Elder J. F. Mintun's address till April will be 332 South Grand Avenue, Independence, Missouri.

Requests for Prayers

Prayers are requested for Sister Charlotte Crow, of Rockford, Illinois, who is afflicted with a tumor on her hip, and a sore resembling a cancer on the other limb. She is a very earnest Saint and a good worker, and should be remembered.

Died

MOTZ.—William C. Motz, born near Modale, Iowa, December 22, 1862; died at home of his brother, Jacob L. Motz, March 14, 1916. Baptized October 15, 1901. He was a faithful member of the church, and looked forward with a bright hope of a glorious resurrection. Survived by 2 brothers, George W., and Jacob L., 1 sister, Mrs. Mary E. Pratt, other relatives and a host of friends; father, mother, 2 brothers, 5 sisters having preceded him. Sermon by R. C. Chambers, interment in Calhoun Cemetery.

SACKFIELD.—Hannah J. Givens, born January 17, 1840, Sugar Creek, Pennsylvania; died March 5, 1916, Matherville, Illinois. Married John Sackfield, September 20, 1862, at Minersville, Illinois. To them were born 4 sons, 3 daughters. Baptized February 2, 1908, by Amos Berve, confirmed by J. S. Patterson and John Chisnall. She continued firm in the faith to the end. Survived by husband, 3 sons, George, Albert, and Edward, all of Matherville, Illinois, 1 daughter, Mrs. William Zarring, Albia, Iowa. Funeral by C. E. Willey, Saints' Hall, Matherville. Interment in near-by cemetery to await the resurrection of the just.

GIVENS.—John H. Givens, born September 1, 1825, Barnwell County, South Carolina; died March 10, 1916, at the home of his daughter at Fort Bayou, Mississippi. Came to Skipperville, Alabama, when 18 years of age. Married Martha J. Barfield, in 1845. To them were born 10 children. Baptized May 8, 1869, Santa Rosa County, Florida, by Isaac M. Beebe. Ordained an elder March 15, 1870, by C. G. Lamphear and Alex Kennedy. He was faithful, and gave his testimony at death. Leaves 4 children, many relatives and friends to mourn their loss. Funeral by A. G. Miller, interment in Fort Bayou Cemetery.

EWING.—Norman G. Ewing, born March 31, 1883, Eagleville, Missouri; crushed to death by the Lake Shore Railroad while on duty as switchman, March 15, 1916. Baptized July 18, 1915, by J. D. Stead, at Lansing, Michigan. Leaves wife, 2 children, father, 5 brothers, 3 sisters. Funeral at home of his father at Lansing, Michigan, by Elder Doty. Interment at Muir, Michigan. He was a devoted father, and a good man.

KIDWELL.—George Kidwell, born February 11, 1859, near Wetherford, Texas; died February 7, 1916, leaving wife, 1 son, 2 daughters. Though not a member of the church, he was a firm believer in the faith. Services from Methodist church by B. F. Pollard. Interment in English Cemetery.

BOTKINS.—W. J. Botkins, pioneer farmer of Harwood, North Dakota, died at his home February 20, 1916, aged 62 years. Services from the farm home by Reverend O. E. McCracken, of Fargo. Interment in Harwood Cemetery. The funeral was well attended by loyal friends. Though in ill health since last fall, the death of Brother Botkins came as the result of a paralytic stroke. About six weeks before his death, Brother Botkin's life was saddened by the death of his wife. Brother and Sister Botkins united with the church about 15 years ago, and were faithful to the end.

JECKLING.—Mary Ann Jeckling, born December 7, 1826, East Zora, Ontario; died February 1, 1916. Baptized July

26, 1886, Saint Marys, Ontario, by Samuel Brown. Had no relatives in the church. Lived with her daughter for many years prior to her death, her husband having preceded her. Although isolated from the church, she remained firm in the gospel covenant to the end. A few hours before her death she requested her daughter to have G. C. Tomlinson preach the funeral sermon at the home of the daughter. Interment at Saint Marys.

KNIGHT.—Jane Knight, born at King, Canada, August 6, 1835; died at Elmhurst, California, February 20, 1916. Baptized March 22, 1875, by D. S. Mills, Los Angeles, California, confirmed by Andrew Ames. Husband preceded her some years. Deceased leaves 4 sons, Ether, Charles, William, George, 5 daughters, Mrs. Hortense Brown, Mrs. Ella Randolph, Mrs. Henrietta Hoffman, Mrs. Phoebe Teale, Mrs. Cattie Thompson. Services from Oakland Church, attended by numerous friends, who expressed their sympathy by beautiful floral offerings. Sermon by C. A. Parkin, interment in Evergreen Cemetery, Oakland.

LILLEY.—Mary Helen Lilley, born March 2, 1857, Wethersfield, Ohio; died Des Moines, Iowa, February 23, 1916, after about 9 weeks of severe suffering, which she endured patiently. With parents moved to Braidwood, Illinois, in 1868. Married Joseph Lilley, February 17, 1869. To them were born 7 children. There survive, husband, sons, Charles, Joseph, E. B., daughter, Emma Sachrider, all of Des Moines; two brothers, Frank James, Colfax, Iowa, John James, Scranton, Iowa; 2 sisters, Mrs. Elizabeth Britton, of Illinois, Mrs. C. R. Johnson, Des Moines, other relatives and host of friends. Baptized April 29, 1880, Braidwood, Illinois, by J. S. Keir. Confirmed by Peter Dewlin and J. S. Keir. Was member Des Moines Branch about 25 years, taking an active part in church work. Was valiant in testimony. Was ready to go only for leaving her husband, saying that if it was God's will, for his sake she would like to remain. Was charter member of Des Moines Ladies' Aid, and when health permitted was present at their meetings. This society herewith submits words of condolence: "In the providence of God our beloved and esteemed coworker, Sister Ellen Lilley, has been removed from our midst. Sister Lilley was a faithful member of the Ladies' Aid of the Des Moines Branch of the Latter Day Saint Church for more than twenty-five years, and by her departure we lose a tireless and energetic worker. We, the members of the Ladies' Aid, hereby extend to the bereaved family our sincere sympathy, feeling assured that our sister has entered into that rest prepared by the Savior, having earned a just reward in the kingdom of our heavenly Father. Committee." Services February 27, Saints' church, Des Moines, about 400 being present. Sermon by J. M. Baker, assisted by E. E. Long.

MCMILLEN.—Annetta Elizabeth, infant daughter of Brother and Sister Harry McMillen, died at New Philadelphia, Ohio, February 12, 1916, aged 8 months. Sermon by L. W. Powell.

STILLMAN.—Asa Spaulding Stillman, born in Westerly, Rhode Island; died at his home, Seattle, Washington, February 26, 1916, aged 81 years, 19 days. From Rhode Island he went to Washington in 1909. Leaves wife, 5 children, 13 grandchildren. Baptized in 1885. Services from undertaking parlors, Seattle, Seattle choir rendering beautiful music, and the pastor, J. M. Terry, preaching the sermon, from Job 5: 26 and Malachi 3: 17.

SHAW.—Laura Shaw, born March 12, 1886; died at her home near Minden City, Michigan, December 15, 1915. Baptized December 18, 1904, by William Davis. Married Richard Shaw, December 27, 1910. Leaves husband, 2 sons, large number of relatives and friends. Services by A. Leverton.

THOMPSON.—Ellis Thompson, born in Delaware Township, Sanilac County, Michigan, August 12, 1886; died at his home, Minden City, January 28, 1916. Married Amanda Bender, April 8, 1908. Baptized by A. Leverton, February 23, 1915. Leaves wife, 1 daughter, host of relatives and friends. Services by A. Leverton.

CAKLER.—Catherine Lorene, daughter of Jacob C. and Catherine A. Cackler, born April 30, 1915, near Norwood, Iowa; died of pneumonia meningitis, same place, March 1, 1916. There survive father, mother, 2 brothers, 2 sisters, other relatives and friends. Services at Graceland Church, near Norwood, by C. Scott, before a large audience. Interment in Graceland Cemetery.

REEVES.—Mary Reeves died at Leota, Michigan, aged 74 years, 4 months, 15 days. Baptized June 26, 1898, at Surry, Michigan, by Levi Phelps. Sermon by Levi Phelps, assisted by Harvey Degeer. Interment in Saints' Cemetery, Lincoln, Michigan.

POWERS.—John M. Powers, born Little Deer Isle, Maine, April 29, 1842; died at his home North Deer Isle, February

28, 1916, leaving wife, 3 children, 8 grandchildren, 3 brothers, 2 sisters. Baptized March 24, 1910, continuing faithful to the end. Services at the home by J. J. Billings, assisted by George Smith, before a large company.

Book Reviews

WAYS TO LASTING PEACE.—By David Starr Jordan. The Bobbs Merrill Company, Indianapolis, Indiana. Price \$1. The world longs for an end to war in lasting peace. Doctor David Starr Jordan, perhaps the most distinguished American pacifist, here analyzes and compares the noteworthy theories so far advanced to attain this much-desired end. Ways to Lasting Peace is a clear, compact, digested summary of the thought of the nations on this all-important subject. To this comparative study Doctor Jordan adds his own views. He defines peace as of three kinds: The peace of contentment, of which the dove is the symbol; the armed peace, which is a condition of balanced hatred—the watchful hyena; and the permanence of law—the guardian Saint Bernard. And to this last his hopes are bent.

MARXIAN SOCIALISM AND RELIGION.—By John Spargo. B. W. Huebsch, publisher, 225 Fifth Avenue, New York City. Price \$1. In this work the eminent and popular exponent of Socialism, Mr. John Spargo, enters into a discussion of Marxian Socialism and its relationship to religion. A work that cannot fail to interest and benefit those who are interested in Socialism, whether as advocates or opponents, or merely as students. The author says: "After a careful analysis of religion, ending with a definition of religion which is entirely candid and free from the charge of evasiveness, I have carefully outlined the Marxian synthesis, with special emphasis upon the one doctrine in it which has been held by most Anti-Socialist writers, and some Socialist writers, to be incompatible with religious belief. I have tried to show that there is nothing in the Marxian theories, or in any of their necessary implications, which the essential principles of religion either explicitly or implicitly oppose or deny."

PHILOSOPHY OF MASONRY.—By Roscoe Pound, LL. D., professor of Jurisprudence in Harvard University, and deputy grand master of Masons in Massachusetts. The National Masonic Research Society, Anamosa, Iowa. Price 75 cents. This work is reprinted in book form from the columns of *The Builder*, there having been added an introduction and dedication by the author. Of the work the publishers say: "Clearly and concisely written, by an American scholar who is thoroughly familiar with his subject, this book deserves the title 'A Masonic classic.' The bibliography alone is worth the price of the book, and should be in the library of every Masonic student." This is the first book to be published by the National Masonic Research Society, located at Anamosa, Iowa. The objects of this society as outlined in its by-laws are: "(1) the collection, preservation and indexing of all materials of value in Masonic study; (2) the compilation of lists of names of Masons interested in distinct lines of Masonic study or activity, for the stimulation and guidance of Masonic intercourse; (3) the promotion and supervision of meetings of Masons for Masonic study and discussion, and the foundation and maintenance of a bureau of Masonic lectures; (4) the collection and circulation of data bearing upon distinct Masonic activities, such as plans and specifications for different kinds of Masonic buildings; systems for the financing of Masonic projects; the results of practical experience upon different phases of Masonic charity, and the like; (5) the foundation and management of funds for the financial aid of Masonic students and Masonic research; (6) the production and publication of courses of Masonic study; (7) the publication of books and pamphlets on Masonic subjects, and (8) the publication of a magazine devoted to the study and interpretation of the history, philosophy and purpose of the various rites, orders and degrees of Freemasonry."

THE FOUNDATION OF THE OTTOMAN EMPIRE.—By Herbert Adams Gibbons. The Century Company, 353 Fourth Avenue, New York City. Price, \$3 net. An authoritative, and in many respects a new, view of the origins of the Turkish Empire. Covering the period 1300-1403, it deals with the four great rulers under whom Turkish rule was gradually consolidated: Osman, with whom a new race appeared in history; Orkhan, under whom the race became a nation and came into contact with the Western World; Murad, who laid the foundations of the Empire in Europe; and Bayezid, whose reign witnessed the passage of the Byzantine Empire into Turkish hands. It is the view of Mr. Gibbons that the Turks, far from being barbaric Asiatic invaders of Europe, ruthlessly destroying an effete Christian civilization, were, at the moment of their emergence, a new race formed by the fusion of elements already existing at the place of birth. The appearance

of Islam was, in fact, greater than that of Christianity, and pagan and Christian alike, in their conversion to a new, fresh faith, joined in the formation of a new race and the establishment of one of the greatest empires the world has known.

THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor. Published every Wednesday. Subscription price \$1.50 per year in advance.

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Conference Daily

A daily *Ensign* will again be issued during the General Conventions and General Conference in April. The compliments on the make-up of the *Daily Ensign* published in April, 1914, encourages another venture this year. As our force is small it will help very materially if subscriptions are sent early. If our friends will begin now to send subscriptions it will be appreciated, but if all wait till the last moment more or less confusion may ensue and mistakes be more apt to happen. Help the office force by sending soon. Price 25 cents for the time of conventions and conference.

ENSIGN PUBLISHING HOUSE,
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on one thing, if on no other. They all prohibit the sale of alum baking powders.

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62 1-2 acres close to Leon and Grand River, Iowa. Large barn, small house. There have been 20 acres broken. Quite rough. Will sell cheap for cash. R. F. Henderson, Pipestone, Minnesota. 12-2tp

Lamoni Home for Sale

Because I am leaving Lamoni, I offer my home for sale. Two acres of land and four-room house, with basement and cellar. Electric lights. Barn, chicken house and shed. A number of bearing fruit trees, besides young orchard, very large strawberry patch, raspberries and other small fruit. Cistern and two wells on place. Four blocks from town, three blocks from brick church and two blocks from high school. Address, M. T. Williams, Lamoni, Iowa. 12-2t

For Sale or Rent

Modern five-room bungalow in Lamoni, one block from Graceland College. Steam heat, an abundance of tree and small fruit. Good outbuildings.

Price and terms reasonable.

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



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

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Editorial

THE PHILOSOPHY OF THE STRAIGHT AND NARROW PATH

(Sermon by Elbert A. Smith, at Lamoni, Iowa.)

Scripture reading: 1 Nephi 2: 48-63.

I wish to talk this morning on the philosophy of the straight and narrow path. My texts will be as follows:

Straight is the gate, and narrow is the way, which leadeth unto life.—Matthew 7: 23, I. T.

And I also beheld a straight and narrow path, which came along by the rod of iron, even to the tree by which I stood.—1 Nephi 2: 63.

The common expression that we use, the "straight and narrow path," probably is derived from this statement by the Master: "Straight is the gate, and narrow is the way, which leadeth unto life." It appears also in the text that I have read from the Book of Mormon.

The *straight* and *narrow* path. There is to me a deep significance in the terms as they are here used. Of course we understand that they are figurative. We could not *literally* apply the rules of geometry to moral questions, but the *figurative* application is very striking and harmonious.

STRAIGHT MEN AND CROOKED MEN

We habitually speak about anything that is honest, virtuous, and moral as being straight; and we speak about the individual who is honest and moral and virtuous as being a straight man. Sometimes we fall into the vernacular and say that he is a "mighty straight man." We vary it perhaps by saying that he is "square," or that he is "on the level."

On the other hand we habitually speak about things that are dishonest, ignoble, and evil as being crooked, and we say that such a man is "a crook." We speak about an aggregation of individuals of that character as a "bunch of crooks."

These expressions have divine sanction. I do not mean the slang expressions, but the figure or simile is sanctioned in the word of God. For instance, speaking about God in the Book of Covenants, it is

said: "For God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight."—Doctrine and Covenants 2: 1.

A GODLY MAN

God is the preeminent type of straightforward rectitude. Not for any consideration does he deviate morally, either to the right hand or to the left. He is the same yesterday, to-day, and forever.

A Godlike man is one who, like his Creator, pursues a straightforward walk; who on moral questions does not change to the right nor to the left. He is not tossed to and fro by every wind of doctrine and swayed by every breeze of circumstance.

When we wish to pay a high compliment to some one, we say, "I like that man because he is always the same. You can always tell where to find him."

We do not mean that he never changes his mind. If he changes it, however, it is to abandon error and take up truth, which leads him in a straightforward course; and he takes his stand on the principle of truth and does not change from day to day. Like God, to the extent of his ability, he moves forward, and we can depend on him.

But unfortunately men of the reverse type are not so inclined. Hence we read: "The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths; whosoever goeth therein shall not know peace."—Isaiah 59: 8.

"A PATH NOT KNOWN TO ANY FOWL."

The path of the righteous man is of a different character:

"The path of the just is as a shining light, that shineth more and more unto the perfect day."—Proverbs 4: 18.

Heavy the shadows stray
Along the narrow way;
But, like a ray of light,
The path itself is bright
And leads to day.

The Psalmist says, in the 23d Psalm: "He leadeth me in paths of righteousness for his name's sake."

The poet Bryant, one evening watching the flight of a wild fowl across the sky, was moved to write his wonderful poem, "A hymn to a waterfowl." He begins it like this:

Whither, midst falling dew,
While glow the heavens with the last steps of day,
Far, through their rosy depths, dost thou pursue
Thy solitary way?

And he concludes it with this verse:

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone
Will lead my steps aright.

Another poet and philosopher who lived in centuries gone by also must have watched the flight of the waterfowls in the evening sky. He has recorded in one of his verses:

"There is a path that no fowl knoweth: and which the vulture's eye hath not seen: the lion's whelps have not trodden it."—Job 28: 7, 8.

He realized, like Bryant, that though God shall guide the flight of the waterfowl in unseen paths from zone to zone, there is a higher path that is not known by beast or bird, the path of rectitude and righteousness; and God guides the feet of his Saints along that path—the straight and narrow way. "He leadeth me in paths of righteousness for his name's sake."

THE SHORTEST DISTANCE

Do you know the scientific definition of a straight line? The shortest distance between two given points. If you draw a line on the map from New York City to San Francisco so that it will cover the shortest possible distance, it will be absolutely straight.

The straight and narrow path is the shortest possible distance between man and God; between imperfection and perfection; between the sinner and redemption; between the place where we now stand and celestial glory in everlasting kingdom of God.

That is why it is called the straight and narrow path. But paradoxical as it may seem, the crooked path leads straight to hell. And so we say that when a man is traversing the crooked road morally, that he is "going straight to hell." For such men "the longest way around is the nearest way home."

Now I must confess that I like the straight course in all things. If a man has anything to say to me I like to have him say it. If he has a sermon to preach I like to have him go right to the subject and say what he has to say and then quit. And if he is going

to try to live the life of a Latter Day Saint I like to see him go ahead and live it and not spend half his time flirting with the world and so have to stand up in prayer meeting every week and say, "I have made many crooked paths."

WHY CALLED NARROW

I wonder what there is in the expression "the narrow way." What is the philosophy of that thought? Does it mean that the path of righteousness is narrow, pharisaical, creedbound? I do not believe it.

It includes all truth. It includes all legitimate pleasure. The Book of Mormon tells us that man is that he might have joy. It includes all profitable learning. We are told that we should study all good books. But is a narrow path in the sense that it excludes a great deal that the world accepts. It does not embrace anything that is wrong; it shuts out evil of every nature.

You know there are a great many liberal-minded, advanced thinkers, so-called, in the world, and the essence of their philosophy is simply this: "Whatever I want to do is right."

We read in the Book of Covenants where it is said that a certain class will not abide the law, but choose to become a law unto themselves; and so we find all kinds of evil in the world countenanced by individuals who feel that because they have an impulse to do a certain thing, that impulse must be natural and right and ought to be gratified.

A little while ago in Chicago a young girl not yet twenty years of age and a married man about forty years old, with a family, became infatuated. They sanctioned and cultivated that infatuation, and the result was that the man killed himself and his wife and two relatives. The poor girl, imprisoned, disgraced, in tears, was asked how she justified her criminal intercourse with this married man. Her only answer was, "We loved each other so much. It could not have been wrong. If he had only lived we would have been so happy."

She did not realize that a crooked path never leads to happiness. He followed the path to its legitimate conclusion.

The straight and narrow path is narrow in the sense that the wandering feet of those who are a law to themselves can never follow it. That is the only sense that I see in which it is narrow.

The Apostle Paul says that we are not our own. We have been bought with a price. We cannot do as the world does. We must follow a more straight and narrow path, to celestial glory.

RANDOM PATHS ALWAYS CROOKED

I wonder how it *happened*—no it did not *happen*—I wonder why it is that this is a *straight* path.

Did you ever see a path that was struck out by man or beast at random that was straight? I never did. Men and animals always strike out a crooked path when they go at random.

As a boy I lived on the unbroken prairies. I never saw a stage line or a trail made by any man or animal that was straight. I have been in the forest primeval where we saw the tracks of the mountain lion and the deer, and I never saw there a straight trail.

If you ever saw a straight road, an absolutely straight path, or street, you may know that it has been struck out with care and with thought, and with the aid of instruments of precision, towards a pre-determined goal. That is true about roads, either ancient or modern. The most celebrated road of all history, the Appian Way, leading south from Rome, built three hundred years before Christ, for many miles pursues on almost straight courses over mountains and through swamps. That ancient road did not just happen to be straight. The Romans built it with care.

The Lincoln Highway across the United States, wherever it follows a straight course, does so because some surveyor with care and with instruments of precision marked out the way over which that trail was to follow.

Paths laid out at random are always crooked. Last year after we had completed the high school building here in Lamoni, and leveled up the campus, the first man across that campus had a smooth, unobstructed course, but he went across it making a trail as crooked as a serpent; others followed him, and in a week's time there was a crooked path that probably would be there yet if we had not leveled up the campus again.

The path laid out at random is always crooked. The life lived at random is always a crooked life.

The straight and narrow path is straight because God laid it down with care. It is in harmony with divine wisdom; and the principles of the gospel cannot be changed or removed except at the expense of a crooked trail.

And so with those who try to walk the straight and narrow path. It requires thought. It requires courage and conviction to pursue its course. We cannot go dodging around every little obstacle. We cannot go wandering to and fro.

The individual who lives a straight life does not alter and from day to day determine his course by circumstances that arise. He lives in harmony with divine principles that are eternal. His course is pre-determined and every day he follows it in harmony with the divine plan. That is the philosophy of the straight and narrow path.

OUR GUIDES

We must have certain guides, and those guides must not be changeable. It is said that the main street of one of our eastern cities was laid out along an old cow trail. Hence its main street to-day is crooked. A poet, presuming that this trail was first struck out by a wandering calf, has written a poem about it, and he says that "men for two centuries and a half, followed the footsteps of that calf." This was not a "calf," but an old-fashioned Yankee "caff"—it had to be to rhyme with "two centuries and a half."

Human beings are prone to follow a crooked trail when they have a wandering guide or follow their own erring heart, or the course struck out by some other erring heart. We need divine, unchangeable guides.

The most important of these guides perhaps is that which Nephi mentions in his vision. He says he saw right along the side of this straight and narrow path a rod of iron that led to the tree of life whose fruit was whiter and sweeter than any other fruit. And he tells us that rod of iron was the word of God. Those who clung to it came at last to the tree of life, but those who loosened their hold, wandered off into many crooked paths, and some of those who looked up and saw the world scoffing at them, became ashamed and turned aside.

The word of God should be our guide, our instrument of precision, our surveyor's compass, helping us to lay out a straight course along the journey of life.

A LANTERN IN MY HAND

The Spirit of God also is a guide, a most essential guide, because it is to guide us into all truth..

The way may be long, it may seem perilous, and hard to follow, but it is the only path of peace and of joy, and it is the only path that does not lead into darkness, sorrow, and death.

I will conclude with a verse from one of our modern poets, Joyce Kilmer, who says:

Because the road was steep and long
And through a dark and lonely land,
God set upon my lips a song
And put a lantern in my hand.

JAMES MOLER PASSES

We are made sad in chronicling the demise of Elder James Moler, which occurred at Creola, Ohio, March 23. The absence from the office of both the Editor and Assistant Editor on other church work

accounts for failure to note in the HERALD of last week, the passing of our friend and brother.

Brother Moler died of cerebral hemorrhage, following a second stroke of paralysis. The funeral services and interment were at Creola, the 26th, the sermon being preached by Elder A. B. Kirkendall, a long-time friend of the deceased.

Elder James Moler was a clean man, and one diligent in service. He represented the church for many years as a traveling missionary, in a manner to bring honor to his memory and to the cause he so dearly loved. Full of years and laden with many sheaves, he passed to the rest and reward of the faithful.

The HERALD joins the many friends of the family in extending sympathy in the hour of sadness incident to the separation, and expresses with all the encouragement that it is only for a season.

J. F. GARVER.

NOTES AND COMMENTS

IS THIS THE LIMIT?—In the *Apostolic Review* for January 25, Elder Daniel Sommer, of the no-organ Christian Church, complains of the influence of certain Southern ministers of that faith, who seem to have gone West to grow up with the country. He says:

Some of the hobbyists there have gone as far as to contend for communing only at night, and that a woman should pray only when she can place an artificial covering on her head. With this view some of them propped up a woman, supposed to be dying, and forced a bonnet on her head in order that she might have the privilege of praying before her death. This may seem to be the limit, but we are liable to be surprised by other technical notions advocated by such men.

This might indeed, be reasonably considered as the limit for even these men, misled as they are. But, while it might shock Mr. Sommer, we would not be surprised at most anything from them—considering the start they have had.

Hymns and Poems

(SELECTED AND ORIGINAL)

Faith, Hope, and Charity

There are three lessons I would write;
Three words as with a burning pen,
In tracing of eternal light
Upon the hearts of men:

Have hope. Though clouds environ now,
And gladness hides her face in scorn,
Put thou the shadow from thy brow,
No night but hath its morn.

Have faith. Where'er thy bark is driven,
The calm's disport, the tempest's mirth
Knows this—God rules the hosts of heaven,
The inhabitants of earth.

Have love. Not love alone for one,
But men, as men, thy brothers call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul—
Hope, faith, and love—and thou shall find
Strength when life's surges rudest roll,
Light when thou else were blind.

—From the German of Schiller.

Meeting of the Waters

There is not in the wide world a valley so sweet
As that vale, in whose bosom the bright waters meet;
Oh, the last rays of feeling and life must depart
Ere the bloom of that valley shall fade from my heart!

Yet it was not that Nature had shed o'er the scene
Her purest of crystal and brightest of green;
'Twas not the soft magic of streamlet or hill—
Oh, no, it was something more exquisite still.

'Twas that friends, the beloved of my bosom, were near,
Who made every dear scene of enchantment more dear,
And who felt how the best charms of Nature improve
When we see them reflected from books we love.

Sweet Vale of Avoca! how calm could I rest
In the bosom of shade, with the friends I love best;
Where the storms that we feel in this cold world should
cease,
And our hearts, like thy waters, be mingled in peace.
—Thomas Moore.

The Savior's Love

There is no love like the Savior's love
As he tenderly watches his own,
And those who have tasted its sweetness know
They tread not their pathway alone.
But all through the storms and the darkest nights
Of the weary and troublesome way,
His rod and his staff they are comforting still
To all who will trust and obey.

There is no love like the Savior's love,
As he blesses his children dear;
No doubts beset them, no fears annoy,
When they to his voice give ear.
E'en though through the vale of the shadow of death,
In the distance they hear its call,
They may safely follow its leading there,
No evil shall ever befall.

There is no love like the Savior's love,
As he gently leads the way
To the pastures green and the waters clear
Where the soul may rest each day;
And happy are they who have walked along
In the paths that his feet have trod.
Sure goodness and mercy shall follow them on,
They shall dwell in the house of God.

There is no love like the Savior's love,
As he filleth their cup of bliss,
With joy and gladness their hearts o'erflow,
What marvelous bounty this!
Though foes pursue, their souls are fed
From the storehouse of his love,
And choicest blessings crown each head
Anointed from above.

GERTRUDE WALKER.

Original Articles

THE SALVATION OF ZION

BY MEN AND EDUCATION

What I say unto one I say unto all: Pray always, lest that wicked one have power in you, and remove you out of your place. . . . And verily I say unto you, that it is my will that you should hasten . . . to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion. Amen.—Doctrine and Covenants 90: 8-12.

Probably there is nowhere to be found in the written word a statement bearing stronger relation to the present needs of the church than this text. It was directed to the ministry in particular, and to the church in general, over eighty-two years ago: To those who wanted to know how to accomplish "the salvation of Zion." Here was the answer, and it is still applicable: "It is my will that you should hasten . . . to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man."

When we look at the signs of the times, at the carnage in the most highly civilized portions of earth, and think of the purpose Zion is to serve, have we longer time to wait?

Should we not hail with joy the Graceland Extension Institute, calculated in its nature to help us obtain this knowledge? This is said to be "the hastening time," and the Lord tells us it is his will that we *should* hasten.

We are pleased to read so much in the HERALD recently in favor of a better educated ministry, and highly pleased that the time has come that the appointing powers have better educated men to select our missionaries from.

A KNOWLEDGE OF LAWS

It is possible that it would hasten the salvation of Zion if we first obtain a knowledge of ancient countries and kingdoms; but all nature protests that development begins at home, commences within and grows outward; first, set our own house in order, as commanded in a former part of this revelation, and this will require a knowledge of the laws by which we are at present governed.

Therefore the quickest way, in fact the only way we can bring the salvation of Zion, is to hasten and obtain a knowledge of our own country, and the laws by which we are governed, diligently comparing them with the laws of God, and acting according to our knowledge.

A knowledge of our country, our schools, our language, our grammar, our most wonderful resources, will fill us with gratitude to God "for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put

forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and the fullness thereof and for the good will of Him that dwelt in the bush."

Moses' description of Joseph's land, includes God's loving watchcare over us; oil, gas, coal, wood, air, and electricity for fuel, and light and power; all kinds of fruits, vegetables, cereals, flocks and herds, cotton and silk for raiment and food; all kinds of minerals, our mighty forests, and quarries for building, for the development of our homes, and art and science. Our astonishing inventive genius and our tremendous exports all conspire to awaken our gratitude that we have plenty for all, and an abundance to spare.

And then a knowledge of the laws of man by which we are at present governed will acquaint us with the exact cause of the squalor of poverty, and of actual starvation in this overflowing land of plenty. We will know why so many millions of our able-bodied working men, anxious to earn honorable livings, are idle; why nearly two millions of our children are crowded into our mines, mills and factories, being denied the benefits of our free schools; and why over five millions of our people over ten years old are without a knowledge of letters, over one million of these being native born whites.

What percentage of graduates from our colleges become acquainted with the laws that make this possible? Will it not be necessary for these colleges to add another course to their numerous studies ere their graduates can be made familiar with modern methods of business? [Every good college now has courses in economics, sociology, banking, etc.—EDITORS.]

I wonder what percentage of them can explain how it is that according to the reports of the controller of currency, and the sworn statements of the bankers in the United States, they have on deposit many times the total amount of money in existence in our country? And then how they manage to collect interest on fourteen times the total amount of money actually in their banks?

Ere we become acquainted with all these laws, we will have traced the payment of this monstrous sum of usury direct to the consumers, and the rapidly increasing cost of living will no longer be a mystery to us. And not until we become acquainted with them can we compare and contrast them with the laws of God, the blessed gospel of love and cooperation, which when adopted will bring a sure remedy—a permanent relief, the salvation of Zion.

I know how unpopular and how unbecoming it sounds to a nonthinking patriotic people, when we talk of an education that will place us in opposition to the moneyed interests. But a tithe has not been

told about the frightful conditions that actually exist, and are rapidly growing worse. Year by year the percentage of owners of homes decreases; the number of men who cannot find work, and the number of children in the cotton and beet fields and in the mines increase. These conditions are made possible by the laws of man, and God commands us to hasten and obtain a knowledge of these laws. What are we going to do about it?

MEN

It has been well said that the crying need of the church is men who think more of truth and of humanity than of money; whose honor cannot be bought with gold, or anything that glitters. Men good and great and strong enough to say "Get thee behind me Satan."

Now I do not believe one dissenting voice can be found in this church to this known truth. It is this kind of men that the church needs, and the writer fully believes that taking our ministry as a whole, we have just this kind of men at heart. He believes that God made no mistake in his choice of men with which to "thrash the nations;" and that whatever lack of qualification there may be in these men at present, it will be made up just as soon as they learn how far and how rapidly the laws of our nation are drifting from the spirit and letter of our grand old constitution.

It is natural that a variety of opinions should develop relative to the course our great men should follow.

AGITATION

As intimated above, some of us may not like agitation; but stagnant water breeds filth, miasma, infection and death, while violent agitation soon purifies it. Stop the agitation of our atmosphere, and animal life would soon become extinct. Stay the agitation of our blood and instant death ensues.

Emanuel Julius has said, "Agitation is life itself."

When societies or churches or nations throttle agitation, they commit suicide.

God sent prophets to ancient Israel who stirred things to their depth, and thus prolonged the life of that stubborn nation many years; but when Israel stopped agitation by destroying the prophets, their national life suddenly ceased.

Jesus upset the tables of the greedy money changers, and scored national corruption to its tender core.

The restoration of the gospel in latter days not only agitated the religious world, but social and political waves were tossed mountain high and lashed into angry spray.

EFFECT OF KNOWLEDGE

What effect will it have on our lives when we comply with this urgent command, and obtain the

knowledge required? What effect will it have on the salvation of Zion? We will have learned that we cannot anoint ourselves with the unction of the world, smoothly glide along in neutral ways, and follow the pattern of the Man of Galilee, who aligned himself with the interests of the working class.

When we really look into the class legislation that is pauperizing the nation, our righteous indignation will burn the silence out of our souls until we will find ourselves crying out again at it from the rooftops. We will no longer be able to hold our peace and persuade ourselves that we are stepping in the footprints of him who preached the sermon on the mount. The education that God commands us to hasten and obtain will find out for us our place in the greatest class struggle this nation has ever seen.

We will be made to realize as never before that "the love of money is the root of all evil"; and seeing the enormity of the ways of the world, we will be prepared to lay our hands to the task of redeeming Zion.

If I succor and abet these crimes by refusing to cry out against them, am I not accessory to them?

When calling upon these guilty ones to repent, it may not be necessary for us to say to them, "Ye serpents, ye generation of vipers: How can ye escape the damnation of hell?" It may not be needful for us to follow the example of the immaculate One in his sermon on the mount, at all times, or even a majority of the time; but a minister whose education is deficient along these lines, who studiously avoids referring to these high crimes, or who does not feel led to speak in defense of the oppressed, gives much greater cause for offense than one whose pronunciation is not always exact.

TO ILLUSTRATE

Let us suppose the following to have been true:

A missionary without a knowledge of grammar chanced upon a certain place. The Holy Spirit fired him to commence preaching to whomever would listen, at any time, or in any place, and he was soon preaching to goodly crowds in a well-furnished hall, and made warm friends to the cause. We think he could have done more good with a "finished education." It so happened that such an one followed him, and was greeted with a full house the first night, and in his effort to get next to the workers he exhorted them to be manly enough to avoid strikes, and to arbitrate their differences, etc.

Suppose the following report was handed into the next labor union meeting: "The new minister is genteelly educated; he is a polished orator, a clever reasoner, but wickedly ignorant of the decision of the supreme court of his own district as touching arbitration." And presto! the good brother was left

with mostly empty seats to talk to, and no one took the pains to tell him why.

Suppose another minister, thought to be as nearly faultless in diction and grammar as careful training could make him, delivered a Fourth of July oration in a new place, using Lincoln as his hero. He was drawn out in open conversation on the subject of money. We next listen to the running conversation of a bunch of coal miners, standing in the genial evening sun, returning from their work.

"What's your opinion boys, about the new preacher?"

Answer, number one, "Slick as a greased eel."

Number two, "I never listened to a better speaker," etc.

"Jack! tell us about it. Jack? Jacky, me boy, come Jack," came the solicitous calls from half a dozen mouths.

"My opinion of the gentleman," said Jack, "is that he is either ignorant or vicious. And it is not for me to say which. He used Lincoln as his hero, and he either does not know a thing about the greatest exemplary lesson that martyr ever gave to his country about legal money, or he was too viciously mean to tell us about it. In either event he is born of Babylon the great, his naval string not separated from the gilded institutions of the day," etc.

As the sun kissed the snow-capped crest, and the men moved toward their bath, one said, "We will go a long way before we find a better educated man than our speaker Jack."

In this day of great organizations, with their numerous committees, and the class line at a terrible tension, it is not strange that a slight discordant note, a slight remark, or an apparent lack of education along the lines of the class struggle may give offense to whole communities. The quicker we recognize these existing conditions and school ourselves for the emergency, the sooner will Zion arise and shine.

A TWO-EDGED SWORD

Under proper circumstances, when conditions demand it, and we feel that infinite urge impelling us to deal with our national crimes without gloves, we should be sure to stay within proper bounds, and deal strictly with principles, not with individuals. And then if we are severely rebuked for having "confessed other people's sins," if we are called "muck-rakers," "calamity howlers," "faultfinders," "treasonable," etc., we will find ample support by knowing that these pet terms are more applicable to Jesus and his sermon on the mount than to us. We will find strength in the calm assurance of the Holy Spirit, and modern revelation will be our bulwark and our rampart.

There comes a time in the life of every missionary

(if properly educated) when meek, silent submission to great wrongs heaped upon the masses ceases to be a virtue, for God has said:

For verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated; and the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the house-tops; and their secret acts shall be revealed; and the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them.—From the Lord's preface to Doctrine and Covenants.

Go ye forth . . . reproving the world, in righteousness, of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days; for with you, saith the Lord Almighty, I will rend their kingdom.—Doctrine and Covenants 83:24.

Open ye your ears and hearken to the voice of the Lord your God, whose word is quick and powerful, sharper than a two-edged sword, to the dividing asunder of the joints and marrow, soul and spirit, and is a discerner of the thoughts and intents of the heart.—Ibid. 32:1.

Why should a sword have two edges if it is not to cut both ways? And how is the word of God "sharper than a two-edged sword," if it is not to divide asunder the joints and marrow of the monstrous institutions of wicked men and devils?

How is God to accomplish his work if his servants refuse to rebuke what he condemns?

We are exhorted to arise and use our influence and our franchise against the curse of intoxicating drinks. The writer shouts, Amen! But since the eighteenth annual report of the commissioners of Labor shows that drunkenness was the cause of but twenty-six one hundredths of one per cent of idleness, and the report of the New York Association for Improving the Conditions of the Poor (1911) shows that intemperance caused a trifle less than two per cent of poverty, what shall be our attitude toward the real cause of so many workless workers?

Shall we agitate, and organize, and legislate against minor evils, and wink at that which makes life a bitter struggle for untold millions?

Will not the hunger that gnaws at their shivering souls move us to action? Does not the spirit of the times warn us to action?

Does not a humane feeling, and duty, and justice, and mercy, and love, each add to the infinite urge to action? Yes, and the Spirit of the living God sternly commands action. For society cannot be aroused and adequate sentiment created against social sins without agitation and education.

But agitation alone cannot clear our souls from the blood of this generation. The laws that we must obtain a knowledge of, that are lavishing the wealth of the world upon a few greedy souls, and robbing the masses of homes, and education, have been enacted by class legislation. And spurn the fact as we

may, righteous legislation is the only means of setting things right. God himself can do it in no other way.

ORGANIZATION

If any think organization is not needed, they should at once explain how the workers in many places can hold to themselves one single constitutional right only through their organized unions? How can farmers, or stock raisers, or fruit growers, or Saints, cooperate without organization? How can branches, or districts or stakes, or schools be organized without organization? God commanded a long while ago that the school of the prophets be organized, for the education of the ministry, that we may prepare the way for the Lord, and make straight the way for his advent.

D. R. BALDWIN.

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CONCERNING ZION--PART 7

BY J. E. VANDERWOOD

THE ECONOMIC CONDITION OF ZION

All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.—Matthew 7:12.

And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?—Genesis 4:9.

It is not my purpose in this paper to consider all the intricacies of the economic side of life; neither time nor space would permit. I shall be satisfied to suggest a few fundamental thoughts underlying the principle or science of economics.

Economics is defined as "The science of the application of wealth;" and it is this definition, or the application of wealth in Zion, that we are particularly and profoundly interested in. Whether or not we shall be able to cause others to see our position, or point of view, remains yet to be seen, but I think we are safe in one position; that is that "a just weight, and a just measure" will be the first and the last requirement. The Golden Rule upon which Jesus says all the law and all the prophets are dependent, is to serve as a basic principle in this matter.

Zion is to be a place in which equal rights for all and special privileges to none shall be observed. This at least suggests the thought that I have no moral right to claim for myself any privilege that does not rightly and equally belong to my brother. In a word, it suggests equality. Equality has far greater significance attached to it than we are often willing to concede; it works both ways.

Too generally we think of equal rights and privileges in connection with receiving and getting, but we often fail to think or understand that we should also be equal in doing and giving. I trust we will be

able to see that equal privileges are to be the first consideration in connection with the economic side of Zion. The science of the application of wealth can only be properly applied to a people when all have been given the privilege and opportunity to become helpers; to contribute their quota according to their ability and substance for the collective good of humanity.

God asked of Cain, "Where is thy brother?" and his answer was, "I know not." Did it ever occur to your mind that God is asking that same question of you and me? Ask yourself the question, "Where is my brother?" Will the question be answered, "I know not?"

Do you know where your brother is economically and socially? If you do not, he is dead to you, just as Abel was dead to Cain. Might it also be that we are responsible for his death in this direction? For the sake of getting gain, pecuniary gain, Cain took the life of his brother. Did it ever occur to you that often for the sake of pecuniary gain we take the life of our brother, economically speaking? I am asking these questions for the purpose of creating and stimulating thought along this line.

"Am I my brother's keeper?" If I am not my brother's keeper in the sense that I give him an equal opportunity with me, to help himself, I am no better than Cain was. I must not only learn to live and let live, but I must learn to live and help live, i. e., I must help my neighbor to become able to help himself. A Zion condition does not suggest pauperism, but quite the opposite; it suggests industry, thrift, wealth. It also suggests the applying of that wealth for the common good of all, and not for the enriching of a select few. No man who has the proper exercise of his faculties wishes to be a dependant, and object of charity; he desires to be able to help himself, and also contribute to the good of others. If therefore, I would advance the economic cause of Zion, I must see to it that my brother has an equal privilege with me.

Joshua divided the land of Canaan between eleven tribes. The twelfth tribe, the Levites, received no inheritance. They were given cities in which to live, cities among each of the other tribes; and they were to be supported by the tithing of those who had possessions. The Levites contributed their quota to the common wealth of Israel by serving their brethren as moral and spiritual teachers, while the rest of the tribes contributed according to their increase, a tithe of all, for the support of the Levites. The Levites became the keeper of their brethren in the moral and spiritual sense, while the other tribes became the keepers of the Levites in a temporal sense. Their united effort in this direction developed into a cooperative commonwealth.

This suggests to us the proper application of the

economic side of Zion. For not only did the law of Moses provide that each should contribute his quota, but it also made provision for the unfortunate ones among them, that they too might be made free to help themselves. The Apostle Paul says Moses' law was a shadow of good things to come, so while it only suggests to us the real type of Zion, of which the law is but a faint shadow, it gives us a rule by which economic equality may be reached and realized.

So Zion must have a bread-and-butter side, as well as a go-to-church side. The development of either at the expense of the other would be an abnormal growth, and thus prove an injury in place of a blessing to men. I often hear people asking, When will Zion be redeemed? and my answer is, Whenever you are ready and willing to do your part necessary for its redemption. If I waste or squander on myself the means that might otherwise be used for the building of Zion, the economic Zion, I am totally unfit to have any part in that city. When I cease to exact of my brethren that which I am not willing to do myself, I will be able to assist in the redemption of the city Zion.

Can I advance the cause of Zion economically, think you, if I am all the time reaching out for the benefits accruing from it, and at the same time fail or refuse to contribute my quota towards its development and success? Or in other words, do you think there is any place in Zion for a lazy or selfish person? Selfishness will preclude every possibility of Zion ever becoming a reality. The Golden Rule is the only basis upon which an economic Zion can ever be built.

"Where is thy brother?" Cain didn't know where his brother was—he only knew he was dead, had perished as a result of his own selfish act. He didn't seem to care very much, either, where he was.

Do you know where your brother is? Do you care anything about his condition? Does it concern you that your brother is oppressed, so long as you have an abundance? Or does it only concern you that you are oppressed while your brother has an abundance? Economically speaking, are you the keeper of your brother? Do you look for the Order of Enoch to help in the redemption of Zion, and you at the same time fail or refuse to help the Order of Enoch? If we help the order, the order can help us, but if we fail or refuse to help the order, it becomes helpless, and thus it is of no effect.

Therefore, economically speaking, Zion can only become a reality when we have all become equal as helpers. Now when I say equal, I wish to make clear the fact that I mean that every one shall contribute according to his means and ability. The poor widow who only cast two mites into the temple treasury the good Lord declares had done more than all the rich who had cast in abundantly. She had given her all,

while they had only given a small gift. Equality, therefore, means that we impart according to our means and ability, and that we receive according to our just needs. And when I say receive, I don't mean charitable gifts, but I mean economic advantages or privileges, such as shall give men a just and equal opportunity to help themselves.

Zion, then, suggests the idea of brotherhood. In the language of Shailer Mathews, "If men are God's sons, then must they be each other's brothers." If we are not the brothers of men we cannot rightly or justly claim to be God's sons. The entire law of God teaches this, all the prophets have taught this, and Christ himself not only taught it, but he lived it.

Where is my brother? Has he an equal privilege with me? If not, what is required of me? If I am not willing to economically liberate my brother, it argues strongly that I have but little interest in his spiritual welfare. No one who is at all himself expects to get something for nothing, and no one should be supported in idleness, for it is written: "The idler shall not eat the bread of the laborer."

When we learn to be our brother's keeper, morally, spiritually, socially, and economically, Zion will be a reality. Christlike-ness must be acquired by us before we can assist in this work successfully. In the language of Shailer Mathews, "Christian ideals must be incarnate in Christian men before social forces will be Christianized." Before Zion can arise and shine, our economic laws and ideals must be incarnate in the children of Zion, the church—and then the vision of the prophets will become a reality.

(Concluded.)

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THE PERSONALITY OF GOD

Is God a personal being? Some of the most popular creeds deny the existence of a personal God. For instance, the Church of England Book of Common Prayer says:

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom and goodness; the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power and eternity; the Father, the Son, and the Holy Ghost.—Article 1.

In harmony with the above, the Presbyterian and Baptist confessions of faith affirm that God has neither body, parts, or passions. The Methodist creed is the same as the above, except that they have eliminated the word *passions*. Notice that while they say God has neither body, parts, nor passions, the next sentence declares that the Godhead is composed of "three persons of one substance."

Article 4 reads as follows:

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature; wherewith he ascended into

heaven; and there sitteth, until he return to judge all men at the last day.

If it is true that the Godhead has "three persons of one substance," and if Jesus, as the second person of the same "substance," has a "body" of "flesh and bones," does it not follow that God, too, has a "body"? The wonder is that such a glaring inconsistency could stand the test of modern criticism and remain a cardinal principle of faith for enlightened men and women.

Life itself suggests the personality of God. The higher we ascend the scale of animal life the more perfect becomes the form, and greater the intelligence manifested, until the climax is reached in the "human form divine."

It is beyond the bounds of reason to assume that man is the result of evolution, because it is a universal law of nature that like begets like. The law of propagation is the same now as it was at the dawn of history, and tradition. There is nothing in all the realm of the law of nature that even hints at any other method of procreation. It is true that the tadpole loses its tail and becomes a frog. It is just as true that the frog's egg hatches a tadpole. The frog has never been known to evolve any higher in the scale of animal life. The same may be said of the caterpillar and butterfly.

Everything in nature suggests a beginning, and since like begets like, it is reasonable to assume that the beginning was not with the protoplasm, but precisely as we see it at the present time; and since it is impossible for man, the highest type of animal life, to create any form of life by any other means than by the law of procreation it follows logically that the creative genius was greater in power and intelligence than any type of creation; and since the highest type of creation is a personal being endowed with intelligence, we must assume that the creator is a personal being of greater intelligence, wisdom and power.

Scientists have written volumes in the attempt to disprove the Bible story of creation, while at the same time they record the discovery of fossil remains of unknown antiquity supporting the claim of inspiration that "that which hath been is now" (Ecclesiastes 3:14). About the only tangible demonstration of scientific research is the fact that man by his wisdom does not know God, neither indeed can he find him out. So that, after all, for what little knowledge we have of God and his creative work we are indebted to revelation. To that revelation, then, we must go to ascertain whether or not God is a personal being.

The very first announcement concerning the matter is as follows:

And I, God, said unto mine only begotten, which was with me from the beginning, Let us make man in our image, after

our likeness; and it was so. . . . And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them.—Genesis 1:27-29, I. T.

The pronouns, *us* and *our*, indicate at least two persons in the work of creation. It was proposed to make man in "*our* image," and "after *our* likeness." Thus it is expressly stated that man is in the "image" and "likeness" of both the Father and Son.

When Jesus was baptized of John a voice was heard from heaven saying: "This is my beloved Son." The testimony of Jesus was: "I and my Father are one" (John 10:30). "He that hath seen me hath seen the Father" (John 14:9). On the eve of his crucifixion he prayed: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). After his resurrection he appeared to his disciples in his glorified state, to whom he said:

Behold my hands and my feet, that it is I, myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. . . . And they gave him a piece of a broiled fish, and of a honeycomb. And he took it and did eat before them.—Luke 24:39-42.

Peter says that he with others "did eat and drink with him after he rose from the dead" (Acts 10:4).

Jesus prayed to the Father that he might have the same glory that he had before the world was; and we see that he had a body of flesh and bones," identical in form with his earthly body, and that he partook of food. The Apostle Paul says he was in the "express image" of his Father's "person" (Hebrews 1:3), and, further, that he is the "image of the invisible God," (Colossians 1:15), and that he was "in the form of God" (Philippians 2:6).

Since after he had received the "glory" that he had with the Father before the world was, he was still a personal being and had a body of "flesh and bones"; since he was the "image of the invisible God"; since he was the "express image of his person;" and since he was in the "form of God," does it not follow that God is a personal being? Else what could he mean when he said, "He that hath seen me hath seen the father." John says he was "in the beginning with God," and that he was "made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14). So that if man was made in "our image," and after "our likeness," and if Jesus had the same glory after his resurrection—a body of flesh and bones, identical in form with his earthly body—does it not follow that God, too, has a body? Surely such a "cloud of witnesses" cannot be set aside by the creeds of men. Moreover, Paul says:

God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—1 Timothy 3:16.

Christ in the material world was the manifestation of God in the spiritual world. God, through Jesus Christ, was revealed to man. Therefore God is a personal being, with body, parts and passions. Jesus represented the Father both as to his attributes and personality; the parallel was complete.

That God is a personal being is further attested by the fact that Moses, Aaron, Nadab, Abihu, and seventy of the elders of Israel, saw him in Mount Sinai (Exodus 24: 9-12). He appeared to Abraham and conversed with him (Genesis 17: 1-22). Jacob saw him face to face (Genesis 32: 30). Stephen said, "I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7: 56).

It is seen, therefore, that the sectarian God who has neither body, parts nor passions is incapable of any creative power; is destitute of intelligence, and on a par with the idol gods of the heathen, to be neither feared nor adored. To honor one is to despise the other.

E. E. LONG.

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IS BAPTISM FOR THE REMISSION OF SINS?

Baptism is undoubtedly for the remission of sins. But a statement of the face of these words is misleading.

I call to mind when I was growing up in the church, at home, in the Sunday school, in the pulpit, when reference was made to being "saved by faith," parties were always careful to explain, "Not by faith alone." I believe an examination of the Scriptures on baptism will warrant the same explanation, "Not by baptism alone."

Let us examine Mark 1: 4. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." While the text may to some read baptism for the remission of sins, others contend as earnestly that to them it reads repentance for the remission of sins.

Now repentance and baptism are connected in the clause; and in Acts 2: 38, the same two principles, repentance and baptism, are used with the conjunction and: "repent, and be baptized . . . for the remission of sins." Doctrine and Covenants 32:2 reads "Repent, and be baptized . . . for the remission of sins."

In each of these passages it is expressed that we must both repent and be baptized—do both—in order to receive a remission of sins. In 2 Nephi 13: 24 we read, "For the gate by which ye should enter is *repentance and baptism* by water and then cometh a remission of your sins." Remission comes after we have done both. This harmonizes nicely with Doctrine and Covenants 17: 7, "Those who . . . desire to be baptized" are to "witness before the church that they have truly repented of all their sins," before they "shall be received by baptism into the church."

We get a better understanding of how we are separated from our sins by referring to the following:

Arise, and be baptized, and wash away thy sins.—Acts 22: 16.

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed.—Romans 6: 6.

Now the terms "body of sin being destroyed" and the sin (which is the old man) being washed away, are similar expositions used to describe the culminating or final event in the remission of sins, which started when the seed was sown in the heart, which sowing was vividly described by the Lord in the parable of the sower, Luke 8. In verse 11 the Lord says: "The seed is the word of God"; in verse 12, the seed falls in the heart. The Book of Mormon, Alma 16: 26, says: "And now my brethren, I desire that ye should plant this word in your hearts, and as it becometh to swell, even so nourish it by your faith."

In John 3: 5 Jesus says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom"; and as quoted from 2 Nephi 13: 24 the gate into the kingdom is "repentance and baptism."

We see from these scriptures that seed falling in the heart, faith, repentance, and baptism, are all a part of the process of being born again, or of becoming a new creature, as Paul puts it in 2 Corinthians 5: 17, "If any man be in Christ, he is a new creature."

Added light is thrown upon the necessity of the seed in the heart of the old man, the man of sin, by James 1: 18: "Of his own will begat he us with the word of truth"; and 1 Peter 1: 23, "Being born again, not of corruptible seed, but incorruptible, by the word of God."

By all the foregoing Scriptures we are convinced that being born again is a real birth, by which we become a new creature, in fact, and which process of birth first starts when the seed falls in the heart "on good ground." The seed is "nourished by faith;" then follow repentance and baptism, and when we "arise to walk in newness of life," we are in fact "a new creature," the old man, the man of sin having been destroyed, washed away, in birth.

The new creature, the one just born of the "incorruptible seed and the word of God," is a new man who has not sinned since his birth of the "incorruptible seed." The old man of sin has been buried. This new child must then receive the "breath of life" of the new and heavenly kingdom, which is the Holy Spirit, by the laying on of hands. Then his name can be written in heaven: "Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Luke 10: 20).

From the above-mentioned Scripture we are led to believe that remission of sins or our separation from our sins comes not by baptism alone, but by the processes of being begotten again of the incorruptible

seed; the development of the new creature up to birth; then the birth; the separation, where the old man is buried, the body of sin destroyed, washed away, the new man arising to walk in newness of life.

His name is no longer retained on the book of life to be judged at the great day of judgment (Revelation 20:12). His name is written in heaven, as we read in Hebrews 12:22, 23:

But ye are come unto Mount Sion unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are *written in heaven*.

Psalm 69:28 says, "Let them be blotted out of the book of the living, and not be written with the righteous." The new man just born, has his name written in heaven: "Whose names are not written in the book of life of the Lamb slain from the foundation of the world." (Revelation 13:8). There is nothing on this book against this newborn child of God.

How thankful the sinner should be and is when he sees that he can become a new man, having his name written on a new clean page in the book of life of the Lamb, the former things all buried, washed away, blotted out forever, if he continues faithful to the end, which the loving Father will help him to do.

Again, we say, undoubtedly baptism is for the remission of sins, but not baptism alone.

EARL D. BAILEY.

Bishop's Summary Report

OF RECEIPTS AND EXPENDITURES OF THE REORGANIZED CHURCH
OF JESUS CHRIST OF LATTER DAY SAINTS, FROM JANUARY
10, 1915, TO JANUARY 10, 1916

RECEIPTS BY PRESIDING BISHOP

Balance on hand January 10, 1915	\$ 1,003.75
Aid returned	203.66
Bishop's office expenses returned	.80
Local bishops and agents	42,219.49
Bonheim Place	2,375.20
Book of Mormon Translation fund	167.00
Children's Home	997.02
Christmas Offering	9,012.30
College running expense account	2,375.82
Consecration	4,460.57
Elders' expense returned	229.56
Elders' family allowance returned	339.00
Presidency's office expense returned	16.58
General expense, refund	5.85
German Mission	9.00
Insurance refund	15.00
Interest received	997.08
Kensington Home, Independence	941.50
Kirtland Home, Ohio	1,238.35
"Law of Christ and Its Fulfillment," sold	4.52
Loss and gain	222.68
Memorial fund	11.50
Merchandise	40.00
Petty cash	25.00
Postage	.25
Publicity Bureau	14.82
Real Estate	16,956.10
Real estate contracts	5,379.30
Real estate expense, returned	19.45

Rent	1,917.21
<i>Sandhedens Banner</i>	.75
Saints' and Liberty Homes	5,166.66
Sanitarium, offerings and collections	197.20
Scandinavian Mission	5.00
Secretary's office expense returned	3.83
President Joseph Smith, special offering for needy	2.55
President Joseph Smith bust fund	4.50
Special debt fund	1,433.61
Surplus	1,734.00
Swedish Mission	3.00
Taxes returned	63.25
Multigraph	6.73
Temple consecration fund	5.00
Tithes and offerings	45,160.25
Bills receivable	5,692.79
Bills payable	154,607.52
Accounts	34,457.54
Total	\$330,742.54

EXPENDITURES

Aid, poor, sick and needy, dispensed directly	\$ 15,755.01
Archæological committee	10.00
Auditing expense	114.50
Bishop's office expense, rent, postage, light, telephone, wages of help, express, freight	4,373.05
Local bishops and agents supplied	7,025.58
Bonheim Place	2,232.89
Children's Home	7.38
Christmas Offering	35.40
Choir movement	1.00
Church buildings	3,426.23
College running expense	5,618.99
Consecration, returned and charge back	1,334.92
Church museum	25.00
Elders' expenses	15,735.09
Elders' families	24,700.43
Exchange	15.71
First Presidency's office expense	1,604.83
Furniture and fixtures	146.79
General expenses	1,825.39
German Mission (from special offerings)	7.00
Historian's office expense	798.01
Inheritance	530.00
Insurance	295.35
Interest paid	12,660.12
Kensington Home, Independence	1,171.38
Kirtland Home, Ohio	2,314.20
Bishop's library	72.39
Presidency's library	90.58
Public library	11.63
Loss and gain items	875.49
Merchandise	25.00
Monument committee	3.25
Panama-Pacific Exposition expenses	448.34
Patriarch's office expenses	298.16
Postage	22.01
Publicity Bureau	1.40
Quorum of Twelve expense	20.20
Real estate	27,741.66
Real estate contracts	10,847.89
Real estate expenses and repairs	2,012.32
Recorder's office expense	1,051.90
Real estate improvement	767.78
Revenue stamps	36.32
Saints' and Liberty Homes	3,457.73
Scandinavian Mission	37.50
Independence Sanitarium	420.36
Secretary's office expenses	152.38
Society Islands Mission	100.00
Special debt fund	119.00
Supply Store	1,000.00
Swedish Mission, from special offerings received	2.00
Taxes	1,032.97
Multigraph	36.53
Tithes and offerings, refund	126.71
Tracts	160.97
Accounts	51,126.14
Bills payable	113,841.86
Bills receivable	18,034.86
Total	\$335,741.58
Balance on hand January 10, 1916	\$ 4,000.96

REPORT OF E. A. BLAKESLEE, COUNSELOR

Receipts

Last report due church	\$ 131.67
Tithes and offerings	250.00
Total	\$ 381.67

Expenditures

Paid elders' expenses	\$ 167.42
Balance due church	\$ 214.25

ACCOUNTS WITH AGENTS

Balance due church last report \$31,762.50 less differences in balances \$4,473.51	\$ 27,225.04
Received from Bishop	5,641.84
Received from other districts and agents	10,034.55
Received from tithes, offerings, consecrations and surplus	159,404.12
Received miscellaneous	12,770.55
Due local bishops and agents	582.81
Total	\$215,658.91

Expenditures

Due agents last report	\$ 1,442.34
Paid Bishop	40,435.26
Paid elders' expenses	9,062.77
Paid elders' families	92,319.23
Paid aid, poor and needy	9,934.22
Paid other districts and agents	10,034.55
Paid miscellaneous	17,330.39
In hands of local bishops and agents	35,100.15
Total	\$215,658.91

STATEMENT AVAILABLE ASSETS
January 10, 1916

Accounts receivable	\$ 92,134.63
Bills receivable	37,762.22
Cash and notes in hands of local bishops and agents	34,517.34
Cash in hands of E. A. Blakeslee, bishop	214.25
Bonheim inventory	1,885.56
Cash in hand	4,000.96
Children's Home	16,889.03
Graceland College	8,176.18
Church Museum	25.00
Danish Book of Mormon	301.56
Derrick account	275.00
Furniture and fixture account	2,541.70
Home dam account	2,859.51
Independence Stake assets	494.50
Kensington Home, inventory	234.90
Kirtland Home, inventory	2,159.10
Kirtland Hotel, inventory	752.68
Lamoni Stake assets	3,955.00
"Law of Christ and Its Fulfillment"	145.42
Bishop's library	1,628.72
Church library	1,388.40
Historian's library	48.83
Presidency's library	806.36
Merchandise	25.00
Pittsburgh, Kirtland and Ohio districts assets	145.00
Publicity Bureau	31.56
Real estate	214,913.79
Real estate contract	10,039.55
Real estate improvements	1,300.84
Saints' and Liberty Homes	48,363.33
Scandinavian Mission	32.50
Independence Sanitarium, present worth	53,675.25
Independence Sanitarium, account due church	13,956.71
President J. Smith bust account	17.00
Society Islands Mission	100.00
Supply Store	16,539.27
Multigraph	1,013.27
Woodland Avenue paving accounts	205.80
Total	\$573,555.72

STATEMENT LIABILITIES

Accounts payable	\$ 16,710.84
Bills payable	206,198.12
Book of Mormon Translation fund	208.55
German Mission	2.00
Memorial Fund	332.12

Children's Home	1,505.64
Sandhedens Banner	6.00
Swedish Mission, account	6.00
Temple consecration fund	2,029.32
Total	\$226,998.59

Net assets	\$346,556.93
Total	\$573,555.52

Net assets January 10, 1915	\$331,595.79
Net assets January 10, 1916	346,556.93
Increase in assets	\$ 14,961.14

SAINTS AND LIBERTY HOMES

Receipts

Offerings	\$ 567.91
From general church for care and board of inmates	4,598.75
Total	\$ 5,166.66

Expenditures

Insurance	\$ 14.00
Labor	25.00
Fuel	606.01
France Lumber Company	1,233.66
Lamoni Electric Light Plant	178.06
Expense	1.00
Supply Store	1,200.00
R. J. Lambert, secretary committee	200.00
General fund	1,708.93
Total	\$ 5,166.66

RECEIPTS AND EXPENDITURES BY HOME COMMITTEE

Receipts

Balance on hand last report	\$ 102.34
For board and keep	1,997.30
From Presiding Bishop	700.00
From offerings	209.50
From loans	4,019.13
From sale of produce and live stock	1,965.73
From Lamoni Stake Bishopric	290.31
For funeral expenses	146.42
For labor	23.77
For sundry items	65.81
Total	\$ 9,520.31

Expenditures

For labor	\$ 2,874.75
For live stock	2,036.65
For groceries and provisions	932.44
For loans returned	610.00
For freight	441.92
For improvements	385.35
For funeral expenses	168.35
For hardware and implements	175.59
For medicine	139.24
For medical service	106.55
For traveling expense	94.46
For repairs	74.10
For interest	30.00
For sundry items	49.34
Error in freight	3.77
Balance on hand	1,397.80
Total	\$ 9,520.31
Accounts due and unpaid	\$ 3,153.97
Balance on loans	3,409.13
Total	\$ 6,563.10
Less cash on hand	1,397.80

Total indebtedness	\$ 5,165.30
Total indebtedness January 10, 1915	2,000.00
Increase inventory	\$ 3,165.30
Total	\$ 1,437.85
Total	\$ 1,727.45

KIRTLAND HOME

Receipts

Offering	\$ 2.00
From general church for care and board of inmates	1,236.35
General fund	1,075.85
Total	\$ 2,314.20

Expenditures

On washing machine	\$ 10.00
E. L. Kelley, Bishop	2,304.20
Total	\$ 2,314.20

KIRTLAND HOME

RECEIPTS AND EXPENDITURES BY J. A. BECKER, BISHOP

Receipts

Offerings	\$ 2.00
For care and board	322.90
Sale of milk	508.83
Sale of cattle	124.00
Sale of feed	6.10
From teaming and labor	185.47
Deficit	72.91
General fund	2,846.23
Total	\$ 4,068.44

Expenditures

Deficit	\$ 699.99
Salaries	690.39
Labor	339.49
Implement supplies and repairs	53.10
Carpenter work	128.31
Lumber	130.66
Hardware and plumbing	50.06
Feed and grain seeds	368.88
Hay	60.00
Land roller	16.86
Groceries and meat	625.83
Sundries	9.19
Baling hay	49.75
Incidentals	14.36
Coal	61.21
Medical services	9.25
Balance on furnace	237.20
Horse	175.00
Rent	90.00
Supplies and repairs, etc.	171.21
Taxes	26.45
Chickens	8.00
Wagon bed and repairs	53.25
Total	\$ 4,068.44

CHILDREN'S HOME

Receipts

Balance due Home January 1, 1915	\$ 135.24
Offerings for expenses	2,537.87
Offerings for debt	1,184.35
For board and keep	224.04
Loans	488.25
Sale of live stock	50.19
Sale of merchandise	15.64
Total	\$ 4,635.58

Expenditures

Labor	\$ 1,786.24
Loans	1,225.51
Provisions	719.04
Traveling expense	53.13
Postage	4.50
Freight and express	51.90
Taxes	11.81
Miscellaneous	108.50
Balance due Home December 31, 1915	674.95
Total	\$ 4,635.58

Assets

Receipts in Presiding Bishop's office as per report	\$ 1,496.54
Real estate	15,500.00
Live stock	654.00
Furniture	709.00
Bedding	310.75
Groceries	85.85
Fruit	80.70
Farm machinery	50.75
Table linens	29.14
Kitchen ware	48.25
Cash	674.95
Total	\$ 19,639.93

Liabilities

Accounts	\$ 341.61
Notes	2,409.29
Net assets December 31, 1915	16,889.03
Total	\$ 19,639.93

KIRTLAND TEMPLE ACCOUNT

Receipts

Offerings	\$ 168.56
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Expenditures

Oiling street	\$ 10.00
Souvenirs	15.45
Incidentals and repairs	9.51
Attendant	72.00
Total	\$ 106.96
On hand	\$ 61.60

KENSINGTON HOME

Receipts

Live stock sold	\$ 32.00
Offerings for care and board	162.00
From general church for care and board of inmates	747.50
From general fund	229.88
Total	\$ 1,171.38

Expenditures

Groceries	\$ 437.62
Furnishings and supplies	83.88
Mrs. F. G. Steele, matron	95.00
Coal and gas	173.78
Electric lights	37.27
Telephone	16.30
Feed and grain	147.83
Miscellaneous	8.24
Water	24.54
Ice	14.00
Labor	59.92
Live stock	65.00
Repairs	8.00
Total	\$ 1,171.38

KENSINGTON HOME

RECEIPTS AND EXPENDITURES BY MATRON

Receipts

From general fund	\$ 97.00
From care and board	37.85
From sale of milk	53.83
Sale of groceries	2.45
Total	\$ 191.13

General fund	\$ 7.57
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Total	\$ 198.70
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Expenditures

Paid for groceries	\$ 29.85
Furniture	20.00
Supplies	19.70
Labor	8.65
Miscellaneous	22.68
Drugs	2.50
Mrs. F. G. Steel, matron	95.32
Total	\$ 198.70

BONHEIM PLACE
Receipts

Offering for care and board	\$ 2,007.20
From General Church for care and board of inmates	368.00
	\$ 2,375.20

Expenditures

Groceries and provisions	\$ 888.38
Laundry	40.17
Water	50.93
Labor	538.50
Coal	300.07
Light and gas	79.19
Repairs	109.16
Live stock	70.00
Incidentals	39.61
Telephone	32.01
Furnishings and supplies	84.87
General fund	142.31

Total \$ 2,375.20

BONHEIM PLACE
RECEIPTS AND EXPENDITURES BY MATRON

Receipts

Balance on hand Jan. 10, 1916	\$ 8.62
Received for care and board	171.20
Miscellaneous40
Total	\$ 180.22

Expenditures

Supplies	\$ 24.90
Groceries	63.18
Laundry	34.70
Drugs	9.55
Furnishings	4.65
General fund	13.11
Miscellaneous expense	5.22
Labor	17.45

Balance on hand 7.46

Total \$ 180.22

INDEPENDENCE SANITARIUM

Assets

Office supplies	\$ 99.70
Bills receivable	687.03
Feed, cows and chickens	16.25
Medical and surgical supplies	896.06
Buildings	45,445.35
Cash	336.55
Furniture and fixtures and furnishings	7,455.70
Improvements	2,587.27
Live stock	238.50
Real estate	7,599.72
Stewards' department groceries	274.10
Coal	15.00
Accounts receivable	6,308.20

Total \$ 71,959.43

Less depreciation on furniture 1,129.60

\$ 70,829.83

LIABILITIES

Accounts payable	\$ 629.65
Bills payable	2,750.00
Due general church	13,774.93
Present worth December 31, 1914	52,572.58

Net gain \$ 69,727.16

Total \$ 70,829.83

Present worth December 31, 1915 53,675.25

Present worth December 31, 1914 52,572.58

Net gain \$ 1,102.67

LOSS AND GAIN ACCOUNT
Receipts

Wards	\$ 6,149.58
Hot air bath room	38.00
Special nursing	477.94
Private rooms	10,179.19
Operating room	2,345.00
Interest	9.52
Discounts	48.61
Donations	663.98
Drugs and dressings	896.69
Administration sundries	73.24
Garden	26.29
Miscellaneous, patients' accts. change	2.91
Chickens	40.51
Cows	216.15
Cows	45.68
Steward's department, board and meals	891.73

Total \$22,105.02

Expenditures

Admin. sundries, light, gas, laundry, etc	\$ 1,846.28
Care of patients, nurses' salaries	1,558.51
Discounts to doctors, etc.	503.86
Equipment of nurses	28.60
Interest	186.66
Linen room supplies	25.13
Lawyer's fees	6.25
Repairs	204.97
Stewards' department, labor	1,458.96
Stewards' department, meat	811.75
Stewards' department, butter and eggs	847.28
Stewards' department, dairy products, milk	696.68
Special rates to church	2,695.36
Water	483.19
Patients' sundries	5.17
Salaries	2,954.97
Patients accounts uncollectable	360.54
Office expenses	91.03
Medical and surgical supplies	2,160.22
Coal	540.08
Live stock	18.80
Groceries	2,336.90
Public health nurse department	51.56
Depreciation fifteen per cent on furniture	1,129.60

Total \$ 21,002.35

Net gain \$ 1,102.67

\$ 22,105.02

Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS, LAMONI, IOWA

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Home and Child Welfare Department

MAY READING—ADOLESCENCE

A LESSON FROM STATISTICS

"Each year in our country seven hundred and seventy thousand boys enter their sixteenth year and so may be said to cross the border line from boyhood into manhood.

"But alas! we learn that four hundred and fifty thousand—almost two thirds of this great army are doomed to become the victims of two of the most terrible diseases known to the human race, and ninety thousand of these, be it understood will become thus infected before they are twenty-one years of age—in other words, before they have reached years of judgment and discretion. . . .

"Eighty per cent of the inflammatory diseases which are classified as peculiar to women have come to them as a direct result of the existence of those diseases which are the penalty paid for the transgression of moral law. Seventy-five per cent of the special operations performed upon women and sixty per cent of the work of specialists are directly traceable to the same cause. Thousands of women are rendered invalids for life because their husbands sowed a few wild oats in their thoughtless, ignorant youth. . . .

"Here, too, we find something of an explanation of that condition of affairs which has been termed race suicide. The existence of these two diseases is more responsible than any other one cause for the large number of involuntary miscarriages, and fifty per cent of the sterility of men and women must also be laid at their door.

"It is not alone the wives who must pay the penalty, but helpless, innocent children are deprived of their rightful inheritance because in early youth their possible parents were left through ignorance, to fall victims to habits of thought or of act which led them straight on to moral transgression.

"We are told by those whose word we cannot well dispute, that one fifth of all the blindness in the world is directly traceable to the results of immorality in parents. Children born of infected parents can hardly themselves escape infection, and sixty to eighty per cent of all infected children die, or are born dead, diseased, or doomed to early death. Those who survive will in all probability suffer from blindness, deaf-mutism, idiocy, insanity, paralysis, or locomotor ataxia, and their descendants will, in turn, suffer from organic defects and degenerative changes.

IGNORANCE THE GREAT FACTOR

"Ignorance of the facts of life has more to do with this sad condition of affairs than any other one factor. Thousands of young men are led into wrongdoing because they have never been taught any better; and the same thing may be said of young women. In a great many instances the evil was begun in the early years of childhood. Physical habits were taught them, it may be, which rendered it almost impossible for them to resist temptation later in life. They were given a misconception of the most sacred facts of being and wrong ideals of life were imparted to them.

PROTECT BY WISE TEACHING

"It is to make impossible the continuance of this sad state of affairs that mothers to-day are being urged to give their children the protection of a wise teaching of the beautiful facts of life.

"But still mothers hesitate, and they ask, 'Aren't you afraid if you talk to your little children about these things it will arouse their curiosity and make them think about it more than they would do otherwise?'"

"If by maintaining absolute silence we could be sure of keeping our little ones from wondering about these mysteries of life it might be well for us to follow that plan. But the events of daily life will force the question upon every child of average intelligence before he is six years old. . . .

"We must remember that curiosity is only aroused by the unknown—the mysterious. Therefore the surest way to prevent his being curious for any length of time about the my-

stery of life's beginnings is to tell him about it in such a way that he feels he understands it. It then drops into the background of his mind, with the other facts he has acquired, while his attention is focused on some other fascinating problem. Thus wise instruction saves him from giving undue attention to these questions. . . .

"If the question were, 'Shall I tell my child or shall I leave my child in ignorance?' the answer might be very different. But the experience of thousands of mothers has proven that the question of to-day in reality is: 'Shall I tell my child the truth in a wise and beautiful way, or shall I leave my child to be told by some one else, no one knows what and no one knows how?' As soon as the little one leaves his mother's side he runs the risk of coming into contact with some one, whether child or adult, who will proffer him tainted information. . . .

KEEP YOUR CHILD'S CONFIDENCE

"If you answer your child's questions with falsehoods or with half-truths, he will in time discover your subterfuge, and will suffer that heart-breaking tragedy of childhood, the loss of confidence in his mother. Or, if you refuse to answer his questions, he discovers there are others who will give him the information he desires, and so he begins to live a thought-life apart from you.

"But if you answer his serious questions truthfully he will continue to feel that complete confidence in you which is the birthright of every child and you in your turn will be able to keep track of all the influences that are being brought to bear upon his character from the various sources with which he comes in contact."—Mrs. Woodallen Chapman in *How Shall I Tell My Child?*

Where this bond is lacking it will be as Miss Fish says, "Only the little children who will ask questions; the adolescents are generally too shy, unless unusual confidence exists between father and son, mother and daughter. The aim should certainly be to so win the confidence of the children when they are little that all troublesome questions at adolescence will be referred directly to the parent instead of being turned over and over in the young mind or incorrectly satisfied from questionable sources."

WITHHOLD THE TRUTH OR GIVE PLAIN INFORMATION

Doctor Hall tells us: Specific studies of the minds of childhood and youth show that they contain weltering masses of falsehoods, half truths and errors, some of which are quite prone to bring moral and physical disaster, and that the budget of information that they actually possess contains deficiencies unsuspected by parents or teachers. . . . More than this, the errors due to withholding truth cause incalculable waste of mental and nervous energy, bring distrust of the veracity of parents, false theories, worries and uncertainties galore, and arrest the very intellect, muddle conscience, and mislead the will, disorient the feelings and lay the foundation for many a neurosis and psychosis [nervous and mental disturbance] later, when plain information would disentangle anxious perplexities, remove deep and often unconscious worries and tensions, bring a great peace and normalization of soul and enable youth to face the world with new courage, and hope, and resolution, to say nothing of causing marked reinforcement of health. . . . Like fire, sex is a wonderfully effective servant but the most disastrous of all agents if it becomes master. . . .

"Children's minds are very fertile as well as active here and they very often develop ideas which later cause great trouble. Often strong natures come into more or less open rebellion against parents' authority on other matters on ac-

count of concealment or deception here. Some torture themselves in secret and devise the most grotesque and absurd explanations, which they whisper to each other with some sense of shame and guilt and this lays the foundations for regarding these matters as repulsive and perhaps nauseating later. . . . Nearly all lose their way for a time at least and wander, often with great risk and waste of energy before they learn the simple right way of nature. . . . They will reach the goal in the end; but how vastly much might have been saved them by a little plain, sane teaching betimes! . . . Whether they are saved to virtue or lost to vice often depends upon their getting or failing to get the knowledge their whole souls are consciously or unconsciously seeking. . . ."

THE PROBLEM OF THE ORIGIN OF CHILDREN

Docor Hall here quotes an authority who "urges that children strongly and early come to feel that something is being concealed from them and therefore their curiosity is kept at unwholesomely high pitch. . . . Parents he says, live in a fool's paradise. The zest of the child for the riddles of this aspect of life is awakened very early. They should not be repressed abruptly by being called dirty or guilty. . . ."

"In no field is ignorance so dense and false explanations that have to be tediously rectified or painfully moulted, so many. The stork legend and a score of foolish nursery inventions on this plane are at first accepted as an answer to the most vital and first of all the great questions which the child puts its parents with a faith so implicit that when these silly answers begin to be doubted, a deep distrust of father and mother is implanted. They have given a false answer to the most serious of all the questions children ask them."—G. Stanley Hall.

Professor T. W. Shannon in *How to Tell the Story of Life* says: "An angel could not be more sincere or ask a purer question. This is no evidence of the child's depravity, but an evidence of the child's mental awakening and demand for knowledge that it is prepared to receive. . . ."

"The most natural and satisfactory way of telling the story of life to a child is to approach the question gradually by telling first how God or nature brings every sprig of grass, plant, vegetable and tree into the world. Here you can go into every interesting detail that the child can comprehend. It will save going into the details when you come to the higher animals and man. The child's mind comprehends a great deal more than most parents know. If the details are brought out clearly among the plants and lower forms of animal life, the child's fancy will fill out to his own satisfaction the details among the higher animals and man."

DO YOU KNOW HOW TO GIVE THIS TEACHING?

Many parents are convinced of the necessity of giving such enlightenment to the child but they feel unqualified to give it. In recent years a number of very helpful books on these subjects have been published, some of them of small size and low price which make the information easily accessible both for money cost and time to read. The Edward Bok Books of Self Knowledge (Fleming H. Revell Company, New York and Chicago) are twenty-five cents each. These little books are most excellent, each in its place: For parents, *How Shall I Tell My Child*; for young children, *The Spark of Life*; for girls, *The Changing Girl*; for boys, *When a Boy Becomes a Man*; for young men, *Instead of Wild Oats*. The Shannon books may be had at the Herald Publishing House. *How to Tell the Story of Life* (price 20 cents) contains very attractive, plain and helpful instruction. *Plant and Animal Children*; *How They Grow*, by Helen Torelle is highly recommended.

In all the books for children here mentioned the teaching follows the plan outlined by Professor Shannon. Doctor For-

bush believes this method of teaching is needlessly tedious and that we prefer it because we are shy rather than because the method is helpful. Other eminent writers believe that sex teaching should not be given by itself. With it there should be intellectual, moral and religious interest, lifting the thought to these higher planes. If the subject is isolated there is danger of stimulating the sex instinct. Even with older children it "should be briefly taught in connection with the sense of honor and responsibility. It is thought better to give this instruction in conversation with one child alone, or if necessary, to read to the child rather than to place the book in his hands to read for himself. At all times the subject should be dealt with "simply, sincerely, respectfully, as befits the primal instinct of life."

It is important that the right teaching should be given at the right age and at the opportune time. With younger children interest, and curiosity will usually open the way for it and, if given then, it simplifies the problem later on. Doctor Hall says that sex teaching with slightly premature delicate girls is often a very grave problem, quite distinct from that for healthy ones. . . . Young girls and women shrink from all discussion of such matters and as a result their ignorance and credulity make them easy victims. They little suspect the risk to which they commit themselves. Young working women are generally strong enough to face the truth, and if so it should be taught without bated breath, biologically and as one of the most interesting, beautiful and sacred of things. The bare facts are never enough. . . .

"Women's clubs should study this problem. Nowhere is greater tact and caution necessary." Educators are telling us that because of neglect in the home, the schools must prepare to give this teaching.

THE HOME ATMOSPHERE

"In how many homes are the precious moments together with the children frittered away upon silly gossip and coarse jests. How ready are the elders to pass back and forth comments upon the unlovely side of life, and by their laughter over situations which the children cannot and should not understand, awaken in them a curiosity, which just because it cannot be satisfied is almost sure to work harm in the child's inner life.

"In fine, this much we may say with entire assurance: In the intimate conversation in the home the real life is laid bare, whether it be noble or coarse and low. The things which really interest the parents, they will usually talk about, and what the child sees the parents truly care for, he is apt to care for himself. His sense of life's values is thus largely formed and it will be very difficult for any other power to make him have a high regard for what he hears slightly referred to by his parents."—Irving King, Ph. D., in *Parents and Their Problems*.

"Lives grounded in moral idealism withstand temptation far better than lives which have been taught only a prudential chastity. Though parents have the tongues of physicians and though children know all sex mysteries and have not cleanness of mind it profiteth nothing. And cleanness of mind is caught rather than taught."—Matthews.

"If we will turn our attention away from man's misuse of his marvelous, God-given powers which were in the mind of the Creator when he thus shared with man his most distinctive attribute, we shall receive such a revelation of divine beauty as shall forever after render all of life sacred and holy to us. After this revelation has been made to our souls we shall be ready to undertake the sacred task of initiating our little ones into life's mysteries."

CALLIE B. STEBBINS.

The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,
LAMONI, IOWA

Points of Difference--Number 2

If our Children's Home, toward which we are paying the sums we think we can spare to care for the neglected children, should be conducted merely to supply the physical wants of those who are there placed, would the people of the church be satisfied to continue the support of the home?

It has seemed to the Board of Trustees that with each child who has been placed there by Latter Day Saints whether those placing them are the parents or only those in temporary charge of the subjects, these guardians have one predominating idea in placing them at this particular place, and accordingly the following action was taken at a meeting of the trustees on September 8, 1915:

"Whereas it is the understanding, expressed or implied, of the parents or guardians of children placed in the Saints' Children's Home at Lamoni, that the children will be reared under the influence and taught the doctrines of the Reorganized Church of Jesus Christ of Latter Day Saints;

"Therefore, be it resolved, That while we believe there are many homes among other people that are as elevated and pure, in their moral atmosphere, as are the homes within the church, the board is not at liberty to place children in permanent homes where the prevailing influence is not in harmony with the expectations of those from whom the children are received."

It often occurs that the authorities receive application from parties outside the church for the custody of a child, and sometimes it would seem that the child could not be cared for any better than he could and would at the home of the applicant, and still we refuse to let loose our hold because of what we sense as a moral obligation.

The mode of operation of other homes with which we are acquainted has no such impediment, and hence other homes are able to make a showing of having done more to help in this great work than have the Latter Day Saints. Colonies of children are taken from these homes and into communities where they have reason to think they may be placed in private homes, and anyone showing financial and moral ability to care for a child can obtain one.

At least four cases of this nature have arisen within the year just passed, and if the bars were thrown down, it is reasonable to suppose many more would apply. When funds run low, and help is scarce, here is one way in which we could ease up on the tension, but you do not want us to do so, neither do we care to, and for the very special reason that a child so situated would in all probability be lost to the church. It therefore takes more money to support our home than it otherwise would.

The question may now arise in the mind of the reader, Does the instruction at the Children's Home in Lamoni have any particular religious character?

We think that not only does the instruction at the home have a distinctive religious flavor, but the influence of the community bears in this direction.

Our information leads us to think that from the very opening of the home until the present time there has been in vogue a system of scripture and religious study suitable to the different children. This system has at many different times shown its fruit, more especially at such times as when the children have asked for the ordinance of baptism, and when there has been sickness and the children have shown their faith by offering of prayer for those in distress and affliction.

Those who have been fortunate enough to be in Lamoni at

such times as when Children's Day has been celebrated, and have witnessed the touching scenes of orphaned children in charge of our home performing their parts under the tuition of our own people in charge of the home, can never forget the occasions. Do you think the children who participated could ever forget such times? We feel that we have these children practically saved to the church, if reasonable care is used to guard them until they reach the age of their majority.

Now, there are still many improvements to be made, and this is not intended to reflect discredit upon those now in active charge, nor upon those who have been in charge of the children. If we have occupied along lines which have been profitable to the church, and it has cost you a little more per capita than it would have done if the home had been conducted upon the ordinary methods of conducting such places by other corporations, are you not glad the extra amounts have been used? Would you not, then, be glad and rejoice if we were able to institute a system whereby boys could have all the advantages of an industrial education of the highest class, and the girls likewise be fitted and prepared for the ordinary and the extraordinary duties and responsibilities placed upon those who go out into the world prepared to occupy such positions? The writer has in mind a time in the future when all the necessary tools and equipment for the training of the children according to the latest and most approved methods will have been secured by the authorities.

It will be no hardship to provide these conditions. It can be done at such a small additional expense as would seem trivial to those who are now supporting the home. This small addition per capita would seem shortsighted indeed, if denied by a father to his children in the private home. Are not the children of the parents who are overtaken in misfortune or sin just as precious to the church as the children of the happy and fortunate parents living in the stakes and branches of the church?

Last of all, remember that this is not a complaint at the way in which the institution has been supported by the membership of the church. We have nothing but gratitude to express for the way in which the institution has been remembered by the good people of the church, and we still further believe in your confidence and good will for the children placed there, to the extent that you will increase your support that we may provide more and better care in the future.

RIJOLA.

Shared

I said it in the meadow path,
I say it on the mountain stairs,
The best things any mortal hath
Are those which every mortal shares.

The air we breathe, the sky, the breeze,
The light without us and within,
Life, with its unlocked treasuries,
God's riches are for all to win.

The grass is softer to my tread,
For rest it yields unnumbered feet;
Sweeter to me the wild-rose red
Because she makes the whole world sweet.

Into your heavenly loneliness
Ye welcome me, O solemn peaks!
And me in every guest you bless
Who reverently your mystery seeks.

And up the radiant peopled way
That opens into worlds unknown,
It will be life's delight to say,
"Heaven is not heaven for me alone."

Rich by my brethren's poverty!
Such wealth were hideous! I am blest
Only in what they share with me,
In what I share with all the rest.
—Lucy Larcom.

Letter Department

Lord Bless the Conference!

There will no doubt be a harmonious response or unity in offering this prayer. As members of the one fold of Christ we are always anxious that in attending a General Conference we shall receive divine aid, added light, and understanding of the work in general, and of our own duty in particular. I am keenly anxious that the next General Conference shall be a glorious success for our cause, and a great spiritual benefit individually, not only to myself, but to all the Saints. The last three conferences I have missed. I expect to attend the coming conference.

How can this prayer be answered? In the word of God I read: "He that turneth away his ear from the hearing of the law, his prayer shall be an abomination to God." Suppose we were not willing to *hear* the law on all points. Could we reasonably expect our prayer to be answered?

From my earliest recollection I have been taught that "where there is unity there is strength." This is accepted as an axiom. The opposite also is just as true: Where there is division there is weakness.

In the general condition of things I have long since believed in the existence of two spiritual powers—two invisible forces, which operate and influence the human mind. And it should not be amiss here to use the language of the inspired Paul: "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" We are also admonished by the same writer that we should put on the whole armor of God, that we may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood—one man contending against another in religious controversy and arguments—but against powers, against the rulers of the darkness of this world. "God is light, and in him is no darkness at all." The enemy of God is the Devil, Satan, the prince of darkness, the author of sin, confusion, envy and strife.

Some years ago one of God's faithful servants saw a vision, wherein he beheld "Satan in council"; he also heard some of the words of counsel. Satan said to his emissaries: "We have labored to overthrow and destroy the latter-day work by attacking it from the outside; by mobs, violence, etc., but that is a failure; we must enter into the ranks of the church, get among the ministry, cause division, strife, envy, jealousy and heresy, and thus destroy the work of God." I wonder if that time has come.

In our anxiety for knowledge it is natural and becoming to ask of one of our esteemed brethren. The minister being held in high regard, etc., his advice, counsel, and interpretation is taken for full value. And thus the "living oracle" is sometimes accepted as a safe guide, while the Word of God remains on the dusty shelf. "The law and the testimony," as referred to by the prophet, can refer to nothing else than

the written word. That is what we elders always make it mean when we try to thrash the world with this text.

For three years I have been out of the mission field. I have been trying to work at my trade as a bricklayer. The building business has been worse than dull. I have not succeeded well financially, but have trusted in divine providence that all would end well, and so it has—at least it seems so now. I have sold my farm in Dewey County, Oklahoma, which permits me to pay all personal accounts, debts, etc., and resume my labors in the gospel ministry. Therefore, I expect to attend the coming General Conference.

The pure unchangeable gospel of Jesus Christ admits of no conflicts in doctrinal teachings. Our claim and position before the world for divine revelation and direct inspiration from God demands that we "all speak the same thing," to be of the "same mind." Coming to General Conference heavily laden with the desire and determination to foster and maintain our own pet ideas, etc., might have a bad effect, and hinder the answering of our prayer, "Lord bless the conference." The great exponent of the Christian faith once wrote: I determined to know nothing but Jesus Christ and him crucified. Paul was willing to "become a fool" that he might be made wise.

Three years of labor and association with wicked, worldly men has made me feel at times like a prodigal son; but the love and interest in my Father's work and house has never left me; and the prospect of again mingling with the church, quorum meetings, etc., brings life, joy and gladness. Whatever I may contribute to the conference, I shall most earnestly pray that it shall be in sweet harmony with the faith of the church and the gospel of Jesus Christ. I have no personal ends to gain, no side issues to foster, no hobby horses to ride, or saddle for others to ride.

The General Conference will be composed of the delegates from the districts. Those districts carry the same material, physical and spiritual, which comprise the branches; the branches are constructed of the same material that constitutes the homes: Lord bless our homes! that our homes may bless the conference.

Those who join in this prayer will need to dismiss heresy from their teaching, unkindness toward brethren, pride from their hearts, and self-will from their minds, and in love, humility, and obedience, be willing to be influenced by divine providence and the spirit of peace. Our prayer then shall be answered: Lord bless the conference!

R. M. MALONEY.

OKLAHOMA CITY, OKLAHOMA, Route 9, February 13, 1916.

Conference Prayer Meetings

The writer is somewhat surprised that some one of the leading ministers of the church has not offered suggestions or criticisms upon the manner in which some of our prayer meetings are being conducted during our General Conferences. Be it said to the credit of many of our brethren, they show good judgment in conducting these prayer and testimony meetings; yet there is a tendency to pattern after those who are impatient and urgent in their demands upon those who participate in the exercises of the hour.

The service should be opened by the singing of appropriate hymns, such as invoke the presence of the Holy Spirit. The prayer should be directed to the spirit of the occasion and the great need of divine aid and the solemnity of the hour, rather than to generalities, with the object of the meeting mentioned incidentally only.

If those in charge of the meeting occupy from ten to nineteen minutes in talking to the Saints at the opening of the meeting, and then urge the great need of brevity in testimonies, calling attention to the fact that there are a great

many present, and that as many as possible should take part, a kind of paradox is developed to start with.

The natural trend of the worshipers will be to sing considerably more at the fore part of the meeting than later, and this is psychologically correct. The spirit of song unifies, blends, transforms and causes refractory elements to coordinate. Sometimes the presiding officer when a hymn is being sung shouts, "Now just one verse," irrespective of the sense or connection. This rigid enforcement of the "one-verse" rule in the beginning of the exercises after the meeting is given over to the Saints for prayer and testimony, is a suppression of an internal and natural desire to give expression in song. As early as July, 1830, the Lord speaks in Doctrine and Covenants 24:3: "My soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me. And it shall be answered with a blessing upon their heads. (See also Doctrine and Covenants 119:6.)"

Now if the song sung is a prayer and the Lord promises to answer it with a blessing, why should the rights of the congregation be invaded to the extent of "Now just one verse only"? Why not be patient and let the whole assembly worship in unison? and why not have an intelligently uttered prayer? It may be argued that the congregation will sing too much. That may be so. But even if it is so, why not wait until we have reason to know that they are doing so? If the presiding officer loves music and song there will be far greater liberty exercised towards those who may commence a hymn than by those who like Cassius of old, of whom Julius Cæsar said, "He hears no music."

Moderation is the golden mean, the fulcrum for two extremes. The one verse proposition often does great injustice to the meeting in the beginning of the prayer and testimony service.

Again, some brother or sister begins telling of his or her experience when opposed to the work, of strong prejudices against the church, and of how the Lord gave unmistakable evidence of its truthfulness. Here comes the cry again, "Be brief, be brief," anticipating, I presume, that the brother or sister is going to talk at length. Is it not just possible that the spiritual experience about to be related may be of more real value to the auditors than three or four testimonies without a reason for conviction or conversion? Then, too, since there are so many that say simply a few words when they get up to speak, why be so formal with men or women who have had large experience in church affairs? Of course, during the long prayers offered by some, the presiding officer is handicapped.

Sometimes we hear the one in charge tell the congregation, "Now we have just eight minutes, (or some other number) before we close. Let us see if we can get eight one-minute testimonies." At the preaching service to follow, just one speaker will discourse to the assembly for possibly one hour. Why these extremes? Why not give opportunity for men and women to give an intelligent statement of their testimony?

There is one other matter to which we ought to call attention. That is that at almost every conference there are those who persist in testifying in every meeting, repeating almost verbatim the same incidents; and as a rule this class of witnesses have an intensified zeal and feel that should they fail to take part in the meeting they will incur the Lord's displeasure and grieve the Holy Spirit. As it is the intention to give opportunity to as many as possible to express their feelings and experience, we should avoid repeating our testimony until others get a chance, largely upon the principle that during a business session we are not allowed a second speech until after all have spoken who desire to do so.

The above is written suggestively only, for an arbitrary

rule may prove both obstructive and in some instances destructive of the object sought. EVAN B. MORGAN.

LUCAS, IOWA, March 22, 1916.

News from Branches

London, England

For the past week we have been having real American weather, with a considerable fall of snow which ended in a blizzard. Snow is very rare in London. When it first came gently falling it reminded us of the expression made by our Brother Metuaore, of Tahiti, deceased, who said it reminded him of what he had read concerning the manna falling from heaven. Though the weather is cold we are trying to keep the camp fires blazing as best we can, and although we have not succeeded in illuminating the great city with gospel light, yet we do not feel altogether discouraged as there are a few honest hearts seeking for light. Until spring weather begins, little preaching can be done in the parks.

We had a very enjoyable visit from the editor of the *Ensign*, Brother Charles Fry, and the week he spent with us was surely a treat to us. How we wished we could keep him as a missionary, but, alas, we had to part with him. We hope he has arrived safely at Independence by this time.

We were again made sad to have to say good-by to our beloved Sister Clark and family, who is leaving us for America to join her husband, Brother Charles Clark, of the Ringling Circus. She expects to locate at or near Chicago. We shall miss her much, but we hope it may be a happy change, and that there may be no dreaded watching for German Zeppelins over there in the land of peace and plenty.

Brother Worth's oldest son, John, has been to the battle front in France and has had some exciting experiences. He was wounded and brought to a hospital near London. He has since recovered and is practicing to serve as a signalman.

Our young Brother William Goullee is also serving in the navy as musician, and in other important work, which has been a pleasure so far, he not having been called out for a sea battle as yet. Saints, think of these dear brethren, that they with many others who have been called into the war service may have the protection of God over them, that they may return safely to their homes and loved ones, and yet do service for the King of peace and righteousness and lead souls into the light of his kingdom.

Brother May is making arrangements, and expects to start on March 11 to cross the ocean to meet with the brethren at General Conference. It will be a treat for him after so long an absence. We are praying that the spirit of union and peace may prevail at the conference, and that all that is done may be to the glory of God and the building up of his kingdom. That all Saints may be encouraged to press onward is the prayer of

Your sister,

MRS. RODERICK MAY.

LONDON, ENGLAND, Upper Clapton, N. E., 58 Ickburgh Road, February 28, 1916.

Toledo, Ohio

We are alive and strong in the faith. I believe we have a very poor excuse for being otherwise, as we have the true gospel with the strongest friend at the head of it—Jesus Christ.

We have recently organized a Religio and are encouraged very much, as we have a good attendance; also have an orchestra, and they are doing fine, considering the length of time they have been organized. The music is entertaining and helps to attract the attention of outsiders.

District conference convened here on March 4 and 5, under the supervision of G. T. Griffiths and Jesse Hardin. It was well attended, and God's Holy Spirit was manifested. The testimonies and experiences of our brethren were strengthening. They left many good thoughts and hopes. This is the first conference we have had, as we have just recently been set apart from Kirtland District. We hope to increase and do the Lord's work here to the best of our ability.

The branch is surely doing fine. We are blessed spiritually. There has been a great deal of sickness here, and I believe our fasting and praying for the sick keeps us close to the Lord, and is one reason we are so spiritual.

Our desire is to continue in this way, so we shall be worthy of God's many blessings. We desire to be a shining light here. We realize this district is ripe, and we have a great work to do. We ask an interest in the prayers of the Saints, and our prayers are for all of God's people.

Your sister in Christ,

March 14, 1916.

MRS. DAVID C. MORGAN.

Saint Louis, Missouri

At our district conference, which convened March 11 and 12, we were reported as being in a good spiritual condition. While we have not been free from trial, and the temptations of the Adversary of souls, God has been with us and abundantly blessed us.

Another conference year has closed, and we feel thankful for the blessings that have come, not only to Saint Louis, but to God's work everywhere. We trust, however, that even more will be accomplished during the coming year, and that each year will find us in advance of the previous one.

There was a very large attendance at our district conference. Brother Ward L. Christy was the speaker in the morning, and Bother Russell Archibald in the evening, both sermons being full of instruction.

The elders' quorum met at 1 p. m., and a profitable prayer and testimony meeting was enjoyed from 2.30 to nearly 5 p. m., after which Brother E. C. Bell called a meeting of the district choir and all interested in music.

At the afternoon service Brethren J. M. Hampson and George Reeves were ordained to the Melchisedec priesthood. The Spirit was present during these ordinations. Both of the brethren earnestly expressed a desire to fulfill to the best of their abilities what God requires of them.

Two were referred to the Saint Louis Branch for ordination to the office of deacon. These brethren, Stanley Parrish and Hermon Gilesby, were ordained at the prayer service Sunday the 19th.

The June conference will be held at Lansdowne, Illinois.

Your sister in Christ,

2739 Greer Avenue.

E. M. PATTERSON.

Miscellaneous Department

Conference Minutes

UTAH.—Ogden, February 12 and 13. Reports: Malad, Ogden, Salt Lake City, Union Fort, Provo. Bishop's agents reports audited and found correct. Officers elected: G. J. S. Ables, president; C. A. Smurthwaite, vice-president; Pearl Wardle, secretary. Delegates to General conference: Sister John Vanderwood, William H. Kelley, Sister William H. Kelley, B. L. McKim, N. L. Booker; alternates: Peter Anderson, C. A. Smurthwaite, G. J. S. Ables, John Vanderwood, H. R. Evans. Committee elected to arrange for reunion for 1916 as follows: G. J. S. Ables, C. A. Smurthwaite, Pearl Wardle, Florence Richards, J. H. Hodson. Adjourned to

meet at call of presidency. Pearl Wardle, Secretary, Sandy, Utah.

Convention Minutes

UTAH.—Sunday school, February 11. Reports show gain of 20 for past year. Officers elected: Mrs. B. L. McKim, superintendent; Lavina Thomas, assistant; Pearl Wardle, secretary and treasurer; Francis Booker, home class superintendent. Adjourned to meet same place day previous next conference. Pearl Wardle, secretary.

Addresses

Address of J. F. Mintun at Independence appearing in last HERALD should have been 1100 West Electric Street, instead of 332 South Grand Avenue as published, Brother Mintun finding it necessary to make change after reaching Independence.

Requests for Prayers

To The Sisters' Prayer Union; Dear Sisters: There is a young man here afflicted with consumption and other troubles. He has never heard much of this gospel, but has seen the power of God manifested on his sister. And he has great faith in it, and makes this request. Brother H. A. Doly was out here two weeks ago and administered to him and he told my husband with tears he could not tell how much God had helped him. He wants to hear more and obey as soon as there is a chance. Pray for him.

Your sister in the faith,

MRS. D. E. DUNSHEE.

THOMPSONVILLE, MICHIGAN.

Died

MANUEL.—At Canton, Illinois, March 19, 1916, aged 87 years, 8 days, Elizabeth Manuel, born Murthishville, Glenmorganshire, Wales. Married Thomas Manuel in England. Came with companion to Saint David, Illinois, in 1852, and to Oren Township where she was baptized by M. T. Short. Her husband died 3 years ago. Leaves one adopted child, W. C. Manuel of Galesburg, Illinois. Funeral at the home in charge of D. S. Holmes.

SACKFIELD.—Mrs. Hannah J. Jones-Sackfield was born January 17, 1840, at Sugar Creek, Pennsylvania, died March 5, 1916, at Matherville, Illinois, at the age of 76 years, 1 month, 17 days. She was united in marriage to John Sackfield, September 20, 1862, at Minersville, Illinois. To this union was born seven children, four sons and three daughters. One son, William, and two daughters, Emma and Hattie, preceeding her to the spirit world. Those surviving her are George, Albert and Edward, of Matherville, Illinois, and Mrs. William Zarring of Albia, Iowa. These children, with the aged husband, remain, sorrowing, not as those that have no hope, but looking forward to the happy reuniting in the resurrection of the just. She united with the church February 2, 1808, baptized by Amos Berve, confirmed by J. S. Patterson and John Chisnal, continuing firm in the faith to the end. Service in charge of D. E. Sade, sermon by C. E. Willey, at the Saints Hall in Matherville, Illinois, after which remains were laid to rest in nearby cemetery, awaiting the resurrection of the just.

WILEY.—Notice of death of James Wiley, previously published in the HERALD, instead of reading "sermon by John Shields, assisted by J. C. Mottashead and G. H. Henly" should have read "sermon at the home by John Shields," etc.

CHRISTIE.—Martha E. (Bacon) Christie, at her daughter's, Sister Laura Fry, on Enoch Hill, Independence, Missouri, March 25, 1916. Born February 13, 1858, at Philadelphia, Pa. Baptized by John Stone in the spring of 1872. Married Ogden T. Christie July 20, 1877. To them were born 1 son, 2 daughters, 1 died some years ago. Deceased was a faithful Saint, known for her hospitality. Her mother lived in Nauvoo in the days of Joseph the seer and lived for many years isolated from church privileges till the work was opened up in Philadelphia about 1866. Sister Christie came to Independence to visit her daughter about eight months ago, and was taken sick for which there seemed to be no help. She left to mourn their loss a faithful husband, daughter and her family, a son whose whereabouts is not known, three brothers in the East, many friends here and at her home in Philadelphia. Service at Enoch Hill Church, in charge of George

Jinkin, sermon by A. H. Parsons, with fitting remarks by U. W. Greene. Interment in the Mound Grove Cemetery.

WILLIAMS.—Ellen Williams, born June 22, 1854, at Peoria, Illinois, died at Albia, Iowa, March 16, 1916 of asthma. Mar-

ried Thomas R. Williams, December 1872, at Knightsville, Indiana. To this union 9 children were born, husband and 3 children having passed before into the Spirit Land. Of those remaining to mourn are Lizzie Pecke, Thomas David James, adopted son, of Chariton; and Maggie, Daniel; and Ethel Williams of Albia. Services from the Saints' Church, Lucas Iowa, by Parley Batten, assisted by John R. Evans and E. B. Morgan.

THE SAINTS' HERALD

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Conference Daily

A daily *Ensign* will again be issued during the General Conventions and General Conference in April. The compliments on the make-up of the *Daily Ensign* published in April, 1914, encourages another venture this year. As our force is small it will help very materially if subscriptions are sent early. If our friends will begin now to send subscriptions it will be appreciated, but if all wait till the last moment more or less confusion may ensue and mistakes be more apt to happen. Help the office force by sending soon. Price 25 cents for the time of conventions and conference.

ENSIGN PUBLISHING HOUSE,
INDEPENDENCE, MISSOURI.

CHRISTENSEN.—Christen Christensen, born near Alborg, Denmark, February 22, 1833; died at his home, Independence, Missouri, February 28, 1916. Came to America in 1855. Married Anna Marie Andreason in 1859. Baptized November 9, 1865, at Goshen, Utah, by Christian Andreason. Ordained an elder November 12, 1865. Moved to Independence, Missouri, in 1906. There survive wife, 6 children, 9 grandchildren, 1 sister. Sermon by W. E. Peak.

HAYS.—Emma Pugh, born Williamsport, Indiana, January 1, 1856; died Taberville, Missouri, February 23, 1916. Married John Hays, June 2, 1875. Leaves son, George, daughter, Mrs. Rose Roberts, 6 grandchildren, 1 brother, 3 sisters, husband and 2 daughters having preceded her. Baptized May 14, 1911, by A. I. Roberts. Service in Methodist church, by A. C. Silvers, interment in Taberville Cemetery. Sister Hays died in the hope of a glorious resurrection.

HOLLOWAY.—Jasper M. Holloway, born Harrison County, Missouri, March 3, 1853; died of paralysis in Harrison County, March 6, 1916. Married Nancy J. Bowen, January 18, 1876. To them were born 6 sons, 2 daughters. There survive, his companion, 6 sons, L. G., O. H., A. W., N. L., U. S., J. A., daughter, Martha J. Omstead, all of Harrison County except L. G., who lives at Lamoni, Iowa. Baptized April 21, 1883, by C. H. Jones, confirmed by O. B. Thomas and C. Sheen. Deceased was a man of clean life, who dealt justly and righteously with all. Services at Lone Rock Church in charge of John Smith, sermon by J. F. Garver, interment in Lone Rock Cemetery.

Book Reviews

MILITARY OBLIGATION OF CITIZENSHIP.—By Leonard Wood, major general of the United States Army. Princeton University Press, Princeton, New Jersey. Price 75 cents. This work contains three chapters: First, the policy of the United States in raising and maintaining armies; second, the military obligation of citizenship; third, civil obligation of the army. These chapters were first delivered in the form of lectures, the first of these being an address in Princeton, April 15, 1915, the second an address delivered at Lake Mohonk Conference, May 20, 1915, and the third an address delivered at Saint Paul's School, June 15, 1915. Coming as this work does from a recognized authority in the United States army, it cannot fail to interest those who are studying and investigating the present campaign for preparedness.

THE MIS-TRIALS OF JESUS.—By Charles Edmund DeLand. Richard G. Badger, Publisher, Boston, Massachusetts. Price \$1.25. This book presents in forceful and graphic form an exposition of the so-called trials of Jesus, a subject which is more and more engrossing the attention of Christendom, as a closer knowledge of the ethics of his daily life are seen to be necessary in awakening the private and public conscience of the present day. Both the Hebrew and the Roman criminal laws and procedure in force at the dawn of the Christian era are early and exhaustively presented by the author, together with a copious citation of authorities supporting the text. The book is not, however, merely a law-book. It is intended to serve the purpose of the general public, while being of special interest to the bar and bench of the country.

The glance that doth thy neighbor doubt,
Turn thou, O man, within,
And see if it will not bring out
Some unsuspected sin.
To hide from shame the branded brow,
Make broad thy charity,
And judge no man except as thou
Wouldst have him judge of thee.

—Alice Cary.

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CARDS. If you have not seen the new card form of attendance record for Sunday schools and Religios, send for a sample, so you will be ready to start out right with the first of the year. Save all bookkeeping for the teacher and makes little extra for the secretary. An incentive to better attendance. Per 100 75c

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SUNSHINE PARTIES

are every day affairs in the South in the Winter time---for when blizzards, slush and snow are quite the fashion in the North, balmy breezes, sunny skies, moonlit bays and tropical flowers are the fashion in the South. And those who pack their grips and go South at this time, reap rich rewards in health dividends and delightful recreation and return, realizing more than ever before, the real value of a winter vacation in that romantic, historic and beautiful land south of the Mason and Dixon Line.

The cost is low---perhaps not as much as you thought it would be. Come in and let's talk it over.



L. F. Siltz, Ticket Agent

THE SAINTS' HERALD

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

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

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



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

VOLUME 63

LAMONI, IOWA, APRIL 12, 1916

NUMBER 15

Joint Convention

SUNDAY, APRIL 2.

7.45 A. M.

The twenty-second annual convention of Zion's Religio-Literary Society convened in the lower auditorium of the Stone Church, Independence, Missouri, in a joint prayer service with the General Sunday School Association, G. R. Wells and J. A. Gunsolley in charge. A good meeting was enjoyed. The remaining convention meetings of the day were also held conjointly.

9.15 A. M.

The Independence Sunday school met in regular session, with the local officers in charge. At this session 1,016 were present, including 150 visitors. The collection was \$20.11.

10.45 A. M.

The conventions reassembled in the upper auditorium, where the remaining services of the day were held, J. A. Gunsolley being in charge.

The Independence Juvenile chorus, of 250 voices, directed by Sister E. C. McNichols, and assisted by a juvenile quartette from Atchison, Kansas, furnished excellent music at this meeting.

J. W. Rushton addressed the assembly on the subject, "Legitimate amusements for the young."

2.30 P. M.

This session was in charge of Daniel Macgregor. A juvenile quartette and trio pleased the attendants.

F. F. Wipper discoursed on "Bridging the chasm," and L. F. P. Curry on "The teacher's magnet."

4 P. M.

Workers conferences were held as follows, and in charge of the parties named: Home department, F. F. Wipper; librarians, E. H. Fisher; teacher training, L. F. P. Curry; organized classes, W. O. Hands, Sister D. H. Blair; social work, Sister M. A. Etzenhouser; gospel literature, Harvy Sandy.

7.30 P. M.

T. J. Elliot was in charge of this session. The Euturpean chorus, directed by Nellie Brocaw, furnished music.

G. N. Briggs gave an address on "The present tendency in religious education."

L. F. P. Curry, who was to appear Monday evening on the subject "Course of study for presiding officers," having been summoned to return to his secular work, was given place at this session on this subject, addresses by T. J. Elliott and E. D. Moore being held over until Monday evening.

MONDAY, APRIL 3

8. A. M.

At this hour a joint conference of teachers was held, on the art of story-telling, in charge of Sister W. W. Smith. The story, its value and use by educators, illustrated by stories told, was the ground covered, followed by round table.

Religio Convention

9.30 A. M.

With J. A. Gunsolley in charge, number 37 in Zion's Praises was sung. Prayer was offered by J. A. Gunsolley, followed by singing number 42.

The report of the credentials committee was approved, subject to correction.

The convention was organized by the selection of J. A. Gunsolley, president, to preside, assisted by Sister M. A. Etzenhouser, vice president; A. E. McKim, secretary, as secretary, and who chose Sister Donnie Lehman as assistant; the presiding officers being authorized to appoint, subject to ratification, committees and officers necessary to complete the organization.

The following appointments by the officers were approved: To have charge of the music and chose assistants, A. H. Mills, P. N. Craig, Nellie Brocaw; local and visiting deacons to usher; A. E. McKim, Charles Fry, J. F. Garver, press committee; Granville Trowbridge, B. J. Scott, G. N. Briggs, resolu-

tions committee; J. A. Becker, M. C. Fisher, J. R. Grice, appropriations committee; W. W. Smith, C. E. Blair, ratifications committee.

President J. A. Gunsolley reported:

REMINISCENT

To the Convention of 1916: Twenty-three years ago the young people of the church said through their representatives that they desired to unite in an effort to secure better development and training for usefulness, and service in the church. Zion's Religio-Literary Society came into being as a result of the combined wisdom of those who participated in the movement, impelled by a sense of their duty in sharing the responsibility of giving direction to youthful activities. Comparing now with then, who shall say that Divinity was not back of the desire, and that there was not an overruling Providence in the deliberations of that convention of 1893?

The secretary one year ago reported 13,737 as compared to the membership reported to the convention of 1894 of 1,000, an average increase of over 600 a year, which is indeed a very commendable showing. Not only has there been this satisfactory growth in membership, but equal advancement in methods and scope of work has also been made. We advanced from a little four-page "Program," each page about four by six inches, to our Religio's Arena and two grades of *Quarterlies* in our publications. A definite and consecutive course of study has succeeded the four departments, and classes for study purposes have taken the place of the whole society studying and reciting together. The assessment plan for gathering funds has been rendered unnecessary by the revenue derived from publishing the *Quarterlies*. In many other respects, which cannot be referred to in a brief report, improvement of marked character has been made.

DEPARTMENTAL WORK

The last convention adopted the departmental idea, thereby specializing more definitely the work to be done by various executive officers, with the hope of inspiring greater activity. The objects sought have been realized to some extent; just to what extent, the report of each officer will show. So far as the work particularly outlined for the president is concerned, matters arose after the adjournment of convention, which have made it impossible to carry out more than a small part of the special work indicated. The cause that interfered was that the executive committee secured his services for writing the Senior *Quarterly*, which with his engagement with Graceland College has made the work along the specialty line quite limited. There would seem to be no question but that the action in specializing more fully the departmental duties was in the right direction, and that as time passes more and more will be done.

FIELD WORK

In harmony with counsel given by the leading missionary quorum of the church, field work has been left largely for local authorities, or other Religio workers, so that the general officers did less than in former years. The president attended reunions at Lamoni, Iowa, and Stewartville, Missouri. The vice president attended the reunion at Joplin, Missouri. The treasurer attended the reunion at Kirtland, Ohio. The home department superintendent attended reunions at Plano, Illinois, and Madison, Wisconsin. The superintendent of normal department attended the reunion at Kirtland, Ohio. The superintendent of the General Sunday School Association very kindly put Z. R.-L. S. on his program and ably presented our society work in a number of localities. . . .

PUBLICATIONS

By joint action the Executive committees of the Religio and Sunday school authorized a committee to arrange with the Board of Publication to enlarge the *Autumn Leaves* with a view to making it more distinctively an auxiliary periodical. A definite proposition has been made by the board but final action by the committee has not been taken, though favorable action seems likely.

The Junior *Quarterly* has been continued under the same editorship. An additional feature has been added in the matter of helps for teachers of the classes of young children.

The Senior *Quarterly* since the first of the year has been upon the Book of Mormon, in harmony with the order of last convention. The executive committee secured the services of your president to write these lessons, and two quarters are now before the membership. The demand for these *Quarterlies* has steadily increased, so much so that the supply has been entirely exhausted for both quarters this year and many orders could not be filled. An effectual remedy for such an unfortunate condition would be that all order by the year who could possibly do so, and see to it that subscriptions be kept paid in advance. The publishing house is under orders not to send *Quarterlies* beyond date of expiration, and when orders are made by the quarter instead of by the year, it is a very difficult matter to estimate two or three months in advance just how many will be needed. The estimates evidently have been rather too conservative, but an excess in the supply is a dead loss, so that in an effort to economize upon the part of the society, some of the members have been inconvenienced and hindered. The moral is plain. Order by the year, and far enough in advance that the printers may know more definitely how many to print.

LIBRARY

Brother S. A. Burgess, having decided to spend a year in Clark University, voluntarily retired from the office of librarian and the executive committee appointed Sister Louise Sheldon to fill out the term. Attention should be given to library interests that greater activity may result, and greater efficiency be shown. Our library theory looks well on paper but that it is a good workable system has not been fully and satisfactorily demonstrated. It seems that districts have not felt the support coming from the Library Commission that they should have felt was due, and advice has been received to the effect that considerable difficulty has at times been experienced in getting replies to inquiries. This is not offered as a criticism against persons, but to call attention to facts with the thought that the situation might be remedied.

TEACHER TRAINING

The superintendent of this department has suggested, and recently advised that the handling of this department in some way be under the auspices of Graceland College. It seemed that the conditions up to now would not have justified doing this; but now the situation may be somewhat different. Graceland Extension Institute is becoming quite well established, and courses in correspondence are offered allowing credit in the institution. Then, too, there is a proposition under contemplation looking towards making Graceland of much more direct service to the church by enlarging this field of extension work. Should such a thing materialize, it is possible that a solution to the teacher-training question may be found.

OUR MOTIVE

This report will not attempt to deal with items that properly belong to other departments, as it will be brief. As a whole the work of the society has gone forward during the year.

There is danger, however, that the leading motive for which the society was established may be crowded to a second place. The history of the first thirteen years of our life as a society clearly sets out the idea that the development for service in the church was the dominating principle. This training was to be given in two ways, study and practice. The study was to be directed mainly to the standard books of the church and incidentally to all good books. The practice was to be along lines tending to train by doing for the things needed to be done. Skill in writing in order that the printed word might be more widely disseminated; ability to speak in public, in order that the work in the pulpit might be made more efficient; and cultivating the gift of music and of song in order that public worship might be made more acceptable. These were the leading reasons for our efforts as understood then. They are still the leading reasons. Of course there are others; for instance training for presiding, visiting, looking after the needy, and doing clerical work, all are important. Not so much was thought about amusement and entertaining. That is a later idea, and is important. But there is a difference between being amused and entertained. We amuse the baby with a rattle box; we entertain the individual of more mature years with music, literary productions, lectures, good books, and so on. Let us not drift too much to amusement, but seek wholesome entertainment. Then, too, the individual who is employed, especially if pleasantly occupied, needs no entertainment; he is entertained.

Recreation may be different from either. The word means the act of creating anew, or again. Recreation is demanded only by those who are run down, weary or worn. We are recreated when we sleep, or sit down to rest. A change of activity is likewise a recreation, sometimes. Strenuous physical exertion could hardly be called bodily recreation. Mental recreation is not found amidst scenes that call for strenuous mental activity.

So we should not be deceived. The child that is amused too much acquires a morbid desire to be amused, and soon the rattle becomes too tame; he must have a squawker. The youth or adult that is entertained too much develops a distaste for any activity that is not pleasing for the time. Many people think they must take a vacation each year and spend the time at a resort imagining that a change is rest, but return home and to work, more tired than when they left.

But how about the social side of life? Yes, how about it? It does need attention and cultivation. But most that is needed will come incidentally, if careful attention is given to the other ideas already presented. To be sure the mingling in a social way should not be confined to our regular meetings, but occasions should be provided where greater freedom is enjoyed and attention given to the courtesies that make for good manners and good feeling one towards the other. A wise and harmonious blending of all these objects is a consummation devoutly to be wished.

The vice president, Sister M. A. Etzenhouser reported as follows:

As vice president I have counseled with the president whenever called upon, helping him as best I could. Have acted on executive and lessons committees, attending all the meetings called by the president.

Have especially pushed the phases of the work in the suggested outline that was passed at our last General Convention, under duties of vice presidents.

Have written leaflet, "Recreation and Socials," which gives suggestive outline of work for local social committees, and outlined report blank for district vice presidents and local vice presidents with their social committees. Both leaflet and report blank were approved by our general president and printed at the Herald Publishing House. Letters were writ-

ten to the district vice presidents and a sample copy of leaflet and report blanks sent them. They were asked to order leaflets and send sample to each local chairman of the social work, and suggestion was made that locals provide leaflets for each member of social committees, both of the local and organized classes.

Solicited article from Apostle J. W. Rushton on "The church as a social center" and one from High Priest Joseph Tanner on "The boy and girl as the pastor's helpers." These articles were published in the HERALD and letters written to each district vice president calling their attention to them, and suggesting that they adopt such parts of them as suited their conditions.

The general officers received a very urgent invitation to occupy the columns of *Autumn Leaves* (Arena) and the *Glad Tidings*, so contributed two articles to *Autumn Leaves* and three to *Glad Tidings*. Have written about a dozen papers to be read before various district conventions. Some of these were solicited and others were sent to try to awaken the district conventions to the need of supervised social work, and clean athletics and games for the development of the youth of the church, keeping them from amusements that were questionable.

Each district has received three letters outside of correspondence that has been promptly answered, where suggestions were asked for, etc.

Attended the reunion of Spring River District as field worker and held daily sessions with good interest and attendance, though some thought that if the young needed exercise "let him plow corn." Have done a little work throughout the Independence Stake. Have felt that I could not accomplish much in a general way unless I kept vitally in touch with local work, so have taught a class of young people. The class is an organized one, with a membership of about forty, and our attendance has been from twenty-five to forty-two. Organized classes have done good work in Independence; three of them assisted the deacons, collecting funds for branch expenses and were successful to the extent of \$275.60.

In reference to summer camps, we tried to establish one at Bean Lake for the young people of Independence Stake, but were only successful in interesting local Religians. Brother Etzenhouser and myself chaperoned the camp for two weeks and had a very enjoyable time, as did all those who attended.

If I were to count the success of the social features of the year by the reports received, I might feel very much disappointed, but it has been a year of sowing the seed, and perhaps others will have the pleasure of reaping the harvest. We have received all kinds of letters, some have said they were enthused, and the social work had "put a little ginger in the local." Others have said "they wondered what we would do next to keep the young people away from prayer meeting." Our largest local reports "over 250 games, 9 basket ball games, 1 automobile ride, 2 weenie roasts, 3 marshmallow roasts, 3 hikes, 3 camping trips, 2 picnics, 11 parties, 1 social without charge, 2 sleighing parties. There have been ice skating, coasting, bicycling by small parties. One line party to prayer meeting. Perhaps I might explain what is meant by this. Every member of a large organized class promised to attend prayer meeting and sit together and come with enough of the Spirit that it would flow from one to the other "as oil from vessel to vessel."

From reading the above list of legitimate pleasures the youth have indulged in in this local one might say, they must have done nothing else, so a word of explanation may be necessary. Most of the work was done by social committees of organized classes, and having several of these classes, each of which try to give some pleasurable affair once a month it does not take long to count up. The young people made two

tennis courts, doing all of the work themselves, and one other court was offered to a class, and so tennis games were very popular and to the most of the youth of this locality who sit at desks all day long it proves a very enjoyable recreation. Other places write us they are getting the work under way, and will have favorable report to make next year.

We were especially pleased to receive a report from Brother Greenwood of England. They have had 3 outings, 1 excursion and 7 socials. They have been doing work along educational lines as fostered by the president; he reports history classes, etc. Considering the conditions I think this a very excellent report.

The following are statistics from various districts: Australia, N. S. W.: 4 outings, 4 excursions, 10 socials. Australia, Queensland: 1 outdoor game. California, Northern: 2 sportings, 3 outings, 1 toast and roast, 6 socials. Dakota, North: Nothing done. Conditions unfavorable. England: 3 outings, 1 excursion, 7 socials. Indiana, Southern: Nothing done. Conditions unfavorable. Massachusetts: 5 socials. Michigan, Central: 1 outdoor game, 1 outdoor recreation. Michigan, Western: 1 excursion, 9 socials. Independence Stake: 260 outdoor games, 25 outdoor recreations, 2 sportings, 9 outings, 5 toasts and roasts, 2 excursions, 3 receptions, 5 socials, 11 parties. Missouri, Spring River: 1 outdoor game, 1 outdoor recreation, 1 sporting, 1 outing, 2 toasts and roasts, 1 excursion, 1 reception. Oregon, Portland: 1 outdoor game, 1 reception, 1 social. Ohio, Kirtland: Planning next year's work. Total: 264 outdoor games, 27 outdoor excursions, 5 sportings, 20 outings, 8 toasts and roasts, 9 excursions, 5 receptions, 43 socials, 11 parties.

I have felt that I could not push the matter of vice presidents reporting their social work too vigorously, as constitution does not call for such report. Hope this feature will be corrected by suitable amendment.

A. E. McKim, secretary, reported:

To the Zion's Religio-Literary Society: As secretary my report is largely one of statistics and that will appear separately, in full. Some few items may be mentioned particularly, however.

During the year five new districts were reported as having been organized. South Queensland, Australia, Montana, Spokane, Pittsburgh, and Youngstown-Sharon. The last was taken from the Kirtland District. Utah was the only district disorganized.

There is a fine increase for the year as you will note by the printed report. Forty-eight new locals were chartered, and a membership of 921 added direct in that way. We have a net gain for the year of 29 locals, 1,261 members, and 1,035 gain in average attendance. This gain is made, and there are five districts not included. I was unable to get reports from New South Wales, Eastern Oklahoma or Southeastern Illinois. Montana and Spokane are new districts and have not yet got their work in shape to report.

By convention action last year, a standard of excellence was adopted for districts. I have tried to get this before the district secretaries as best I could, and have reports on it from a large majority of them. It is new however, and I did not expect to get returns from everyone. I did not have new blanks printed but typed a form for use this year, as an experiment. Another year a blank should be made up, on which the district secretary could make both his statistical report and the standard of excellence report. It can be made standard size then, too.

A new, standard size blank was made up for the district secretary to report on. Some changes have been suggested in it, and it may be well to revise one or two features of it when the present supply runs out. An effort is being made to standardize all books and reports throughout the Religio.

As a new officer I have found many things to learn, and have found everyone willing to help me. I have always felt the Religio had a distinct mission to fill, and I believe that she is coming into her own.

Hoping for a successful year for the Religio.

The report of the treasurer, J. A. Becker, showed a cash balance last year of \$2,919.86; cash receipts \$578.42; expenditures \$1,021.46; balance on hand March 1, 1916, \$2,477.83, with a credit balance with the Herald Publishing House of \$662.39.

Louise Palfrey Sheldon reported as a member of the library commission:

To the General Convention of the Religio Society: I do not feel that I have much to report, and the reason is partly because I have not had time and strength to do more, and because of impracticabilities about our commission organization that hinder rather than facilitate the doing of things.

I completed the book catalogue and turned the manuscript over last spring. It only made its appearance in print a short time ago.

I investigated, and found that the Old Folk's Homes in Independence and the Orphan's Home at Lamoni, have no libraries. The old people would like a small library, consisting chiefly of church books. Reading would be a comfort to them, and help to pass the time away. We all feel the importance of supplying the children in our own homes with suitable literature, and provision should be made for our unfortunate little ones. I was promised that these matters would be taken up with the other members of the commission; I know of nothing further.

I have corresponded with a number of districts and locals, and given information whenever requested to do so.

I appreciate the confidence that was expressed in asking me to serve on the commission, but must decline to act another year.

The report of F. F. Wipper, home department superintendent, included the following:

NEW SUPPLIES

Immediately after the last General Convention, auxiliary workers and missionaries were interviewed, and the benefit of their experience was obtained to increase the efficiency of our department. We are indebted to these workers for many good suggestions which we were able to adopt.

The following new supplies were provided for this period: A general home department booklet of fourteen pages, a convenient pocket "Visitor's record," a "Local home department yearly record," two new report blanks for local and district workers, standard size.

Towards the end of the period, a "Workers' handbook" was prepared and published. This is a complete book of instructions for all Religio home department workers. . . .

EXTENSION CIRCLE

To assist those already engaged in the work of this department, and to reach a greater number of isolated Saints, a correspondence system was devised, which has thus far proved its worth, and which is certain to remain as a permanent appendage to the work of this department.

Thus far one hundred twelve correspondents have enrolled, each taking care of from one to six isolated Saints. These correspondents range in age from seven to seventy-five. Some are crippled or otherwise prevented from doing the active work others are permitted to do. Hundreds of letters have thus far been written to isolated Saints. Some of our cor-

respondents supply their own names, but the most of them are supplied with names which were originally furnished to this office by the missionaries.

DISTRIBUTION OF PRINTED MATTER

About 8,000 home department booklets were distributed among missionaries, district and local workers, and isolated Saints.

Several thousand circular letters were sent to different workers and isolated Saints.

Sample sets of new supplies, instruction matter, etc., were sent to each district home department worker.

Each superintendent appointed in places outside of organized locals or districts was supplied with the necessary matter to do work with, including lesson *Quarterlies*.

Whenever possible, reunions and conventions were provided with the necessary matter to advertise this department.

CORRESPONDENCE

As near as can be estimated, about one thousand, five hundred personal letters were written by this office to missionaries, workers and isolated Saints. Many of these were written in longhand, while the writer was on the road on missionary work.

COOPERATION

The missionary arm of the church was appealed to to assist in reaching the isolated Saints, and quite a number responded. A number of good workers were located through their splendid efforts, and territory opened up that would otherwise have remained barren of any fruit.

District Religio presidents have been recently appealed to for cooperation, and some have responded favorably. We look for better results later. . . .

ORGANIZED TERRITORY

At the present time there are forty-nine district superintendents at work in organized territory. Six of these are located in Canada; the balance in this country. A number of these are splendid workers indeed, whom we are proud of and glad to be associated with. Our district officers have been urged to turn over all work that can and should be done by local workers, to the local superintendents. Many have responded to our suggestions, with a consequent corresponding increase in the efficiency of their efforts. The point of contact between district and local workers is not as free as we would like to have it be, but as our new suggestions are more generally adopted, we look for better results. Our district workers have been also urged not to confine their efforts among organized locals only. . . .

UNORGANIZED TERRITORY

There are at present nineteen district superintendents in unorganized territory. The most of these are new appointments. Splendid results are being accomplished by some of these workers.

Unless certain handicaps are removed, which will be handled later on, much of the good that can be accomplished through this means will be smothered.

FOREIGN FIELD

The work in Canada continues to grow. Conditions here as elsewhere would be much better but for the effects of the war.

Regarding the British Isles, from correspondence received from Brother Greenwood, the prospects for establishing the

home department work there appeared quite bright at one time this period, but nothing has been received from that field by us since that time.

Australia responded favorably to our appeal through Brother C. A. Butterworth, and we are now awaiting the action of their convention, regarding the appointment of a division superintendent.

The islands are still interested in the work of this department, and we are awaiting their report. . . .

ISOLATED SAINTS

The right to assume to undertake the stupendous task of reaching thousands of isolated Saints may be questioned by some, but it should be understood that we assume to do no more than which we humanly consider it a duty to do; and if our effort is limited, it will be limited only by ingredients of selfishness, which will undoubtedly warp and shrink our capacity to encompass or mother that which should be done. We aim to extend to all isolated Saints terms of genuine Zionism fellowship. We aim to increase the efficiency and power of each isolated Saint to witness to the world the fact that he is a Saint indeed.

LESSON "QUARTERLIES"

We must mention the fact that our *Quarterlies* are quite well adapted for use of the home student. The material for these lessons is surely quite well prepared. We hope that it will ever be borne in mind that the home student is not usually in possession of facilities and advantages within reach of others more favorably situated.

It is unfortunate that our *Quarterlies* are depended upon as a principal source of revenue for the general society. Under this system the *Quarterlies* are not permitted to circulate as freely as they should.

We urgently recommend a plan that will liberate the *Quarterlies* from this restriction, and permit them to circulate more freely as a medium of spreading light, and as a stimulus to a greater home department, and to a larger Religio Society.

FINANCES

Nearly all of our district workers report that owing to a lack of funds the work of the department is being hindered. Many of our workers are obliged to do without equipment very necessary to their work.

We have been urging our district officers not to confine their efforts among organized locals only in trying to extend the work. If we ever expect to make a proper growth it must be through this channel.

Workers appointed in places outside of organized locals depend upon the district officer for necessary supplies and equipment until the work in that place becomes self-sustaining. It takes some money to do this. But there is none to be had because most of the district treasuries are empty. The result is that the worker appointed in any certain place cannot supply the demand and the effort dies. In some places we have been fortunate enough to secure a worker who was able to advance the funds from his own pocket.

We believe that Religio workers are not any poorer than other workers. The fault evidently lies in the Religio financial system.

Money spent by this department is not an out and out expenditure without any returns. It is virtually an investment because a properly directed effort will result in an increase in enrollment, with a consequent increase in contributions. The home student makes a voluntary contribution. Why not adopt this same system in all of the societies?

We believe that the present financial system is deficient,

and urgently recommend the adoption of the amendments covering this point.

GOOD LITERATURE

The advantage of our workers cooperating with the different local, district or stake library boards and good literature committees, to supply the isolated Saints with good reading matter, was clearly seen early in the work. This plan was therefore suggested to our workers in our book of instructions.

An effort has been made to interest one of the executives of these departments, but we hope that something more definite can be accomplished in the near future.

COMBINING FORCES

The methods employed by the Sunday School Association identify it as a specialist among the auxiliaries. This is equally true of the Religio Society.

Yet upon close examination we discover that there are certain lines of work in which the methods employed are common to both organizations. This appears to be especially true of the work of the home departments.

This suggests several questions. How far can the home department of both organizations work along common lines and where is the point of separation? Are the methods which may be adopted by both organizations in the work of this department, of such magnitude and importance, that it would warrant combining the work of these departments?

The superintendent of the temperance department, James Bunt, reported:

In some of the districts excellent and progressive work has been done, many lectures having been provided for and a host of literature distributed, a great amount dealing with the liquor traffic. Our people have been very active both in this country and in Canada in the promotion of prohibition, the results from such activity on all occasions having proven favorable.

With further reference to district representation, it need hardly be said that the accomplishment has not been without a great deal of correspondence being necessary in order to point out the necessity of the cause being taken on in all organized districts and locals not coming under such jurisdiction. Letters received have not all been encouraging, for it has taken much of my time in writing to some of our members as to why we should have direct representation, for the position has been taken that when our society invested this department it was a superfluous move. Even now, there are some disposed this way, they believing that in the teaching and preaching of the gospel, the principle of temperance is involved. While this is true, it also bears relationship to all departments of our society, and the same argument, (if it can be called such), must be aimed at our society as a whole. Then again, some of the districts are so small, and crowded out so much with other work, that it has been thought inadvisable to engage in temperance work for fear of other departments being neglected. I believe this is a wise course, as one thing done well is far and above the attempting of doing many things and losing out in the long run.

From the foregoing, I verily believe we can say that the temperance department has accomplished satisfactory results for the past twelve months, seeing that it has a representation of thirty-two districts out of a total of fifty-four.

Am pleased to state further of a growing interest in the fighting of the tobacco evil, and the general superintendent for the ensuing year should make a special feature of this work, for in so doing, we shall be reaching quite a large per-

centage of young folk who are being sapped from moral integrity because of allowing themselves to be enslaved with the tobacco evil. . . .

The church must continue to reign as the mother of human greatness—this means diligent and efficient workers—and as our society is part and parcel of the church, its membership should engage themselves in the practice and promotion of principles along the line of protection of the weak from the snares of the world, especially among the young who are so liable to be led astray by indulging in those things which at first only seem to be a sort of innocent pleasure, yet from the very beginning possess destructive agencies, which slowly but surely eat up the very things which must go to make perfect manhood and womanhood. The church must exist as the greatest unifying factor of all institutions of the earth set for the amelioration of the human race. This being so, the young of to-day are to be the laborers in a few years to come. What is their standing to be in that direction? It is up to all members of our society to ask themselves the question and to be ready to give a response. The temperance department covers an extensive field, and in the pursuit of this kind of work the best is being done in conforming to the rock-bottom principles upon which our society is founded, and we cannot afford to lose out in any direction. We must ever be on the increase and labor not alone in the interest of our society, but as a great factor to the church as a whole, for in this way the effect will be felt as a power for good in the world and the crowning blessedness and Spirit of the Master will be there to aid in bringing about our greatest hope in the permanent establishment of the kingdom of God on the earth.

Normal department superintendent, L. F. P. Curry, submitted the following:

During the year two aims have been held, first, to establish the work more firmly by increasing the number of local workers, and second, to arrange a course of study which might be taken instead of the Hurlbut text or the Religio Normal Course text, as a first course.

As to establishing the work more firmly, this has been done by appointing or through the election of district superintendents of the normal department, in all cases, practically, acting as joint officers for the association and the society. The plan, which has proved successful, has been put in operation in several States, the largest territory involved being that included in the Independence Stake.

The course of study provided as a first course has just been completed, and literature explaining it is now being prepared. It includes in the order named texts on child study, and the adolescent period; Sunday school pedagogy and story-telling; the Sunday school, with reference to its origin, evolution, and conduct; and Bible study. A course for pastors has also been prepared, in view of the advisory relation which these officers now bear to the auxiliary department. An experimental class has been organized in Providence, Rhode Island, and has completed a portion of the work in a highly satisfactory manner, demonstrating the practical nature of the study provided. Contemplated changes in the method of handling the teacher-training feature of our organizations may affect the continuance of this course.

During the year I have made a number of talks before conventions in various places, and have submitted papers to others. Besides this have written a large number of letters for the department, and during last summer conducted an institute for auxiliary and church workers at a reunion held in Kirtland, Ohio.

Details of the enrollments and examination follow:

Enrollments, Hurlbut and Religio courses, 320.

Examinations, all courses, 364.

Graduates, Hurlbut, 43; Religio, 11, advanced, 5; total, 59.

Classes being organized, but not reported, in Wisconsin, North Dakota, and Ontario, Canada, one each, 3.

These figures are not nearly as large as we desire, but represent the best efforts of those laboring in the interests of training work. They do not adequately indicate the sacrifices which have been made to place our teaching force in the auxiliaries on a firmer basis. One state superintendent who has been under severe physical disability, but who has nevertheless rendered active service, writes:

"I regret so much that more has not been accomplished during the year, but, it seems to me, the hardest thing to do is to convince the Saints the necessity of preparedness for the work before us. . . . I feel that we claim so much and do so little that people looking on cannot help but have little confidence in our assertions."

This is the comment of one of long experience in the work. It is encouraging to know that the condition described is gradually being eliminated because we are realizing with almost painful clearness that the price of divinely blessed success in training the youth of the church is on our part much study, constant prayer, and a great deal of hard work. The figures quoted, then, represent not only actual results, but give also a record of that which has been done under a handicap.

Reports have been made to the respective treasurers of the General Sunday School Association, and the Zion's Religio-Literary Society of the receipts and expenses of the department. These items summarized show receipts of \$56.05, including a small balance of 35 cents from my report of March 20, 1915; expenses total \$43.31, leaving a balance on hand of \$12.74. The amounts are, of course, apportioned equally to each organization.

Harvey Sandy, superintendent of gospel literature bureau, reported 227,974 pieces of literature distributed, an increase of 58,123 over last report, and approximately eleven times as much as reported in 1911. This report included the following:

Insofar as our time and abilities would allow, during the past year, we have waged a most relentless fight in order to carry out the responsibilities we believed imposed. We have urged in every honorable way we knew to secure the appointment of district superintendents in every place where there was a district organization. Forty-five districts have organizations more or less complete; some not working, if reports or lack of reports is any criterion. Almost without exception, the reports indicate increased interest and zeal in this department. Its importance is recognized everywhere. Notwithstanding the encouraging features of the work, it is not without its drawbacks. In a number of instances, appointments have been made without the consent of the appointee. There are a number of instances of this kind, where after repeated correspondence (on my part), and finally asking for report at the close of the year, we are informed that the appointment was made without their consent, that they had not tried to do any work, and the hope expressed that better success would follow our efforts another year. . . .

We have tried to cooperate with the Bureau of Publicity and Board of Publication as per resolutions of the last convention, but made little or no progress. Have written several letters to district superintendents and others urging them to take advantage of the offers of the publishing houses, especially the folder series and Angel Message tracts, which are especially adapted to our needs; also endeavor to increase the circulation of the church papers by showing the necessity and importance of the membership keeping in touch with the progress and development of the affairs of the church. . . .

We wish to make mention of the valuable and cheerful assistance rendered by Brother G. R. Wells, General Superintendent of the Sunday School Association, by way of institute work in his travels through the northern part of the United States and Canada. Also Brother F. F. Wipper of the home department, and possibly others. There is demand for this kind of work everywhere, and it would seem that with proper cooperation in all the departments of the association much good might be accomplished.

The following districts that have organizations, have failed to make reports: Winnipeg, Canada; Eastern Iowa; North-eastern Kansas; Far West, Missouri; Eastern Oklahoma, notwithstanding three appeals have been made to them. . . .

It was indicated in our last report that there should be a union of the forces of the church, Sunday school and Religio in order that the work of the Gospel Literature Bureau might be carried on more effectively. We are of the same opinion still, and now recommend that a committee of three be appointed by the chair or otherwise if thought best, to formulate a plan to inaugurate the change.

There seems to be quite a demand for the leaflet gotten out several years ago, entitled "28 Reasons Why the Gospel Literature Bureau." The supply has been entirely exhausted. A revised issue should be gotten out at the earliest possible date. There should also be gotten out a small folder leaflet, entitled "What to Do," etc. This would eliminate considerable correspondence. Our object in mentioning these matters is for the guidance of the appropriation committee.

An additional report from the superintendent of gospel literature, same being the report of the work done in Australia, was submitted.

Sister Emma Snead at this time favored the convention with a violin solo.

Louise Evans addressed the assembly on the subject, "The district secretary in the field."

A motion prevailed authorizing the appointment of a committee as recommended in the report of the superintendent of gospel literature, to take under advisement the unification of efforts of the Religio, Sunday school and church in the distribution of literature.

The general historian, Sister J. A. Gardner, reported:

To the General Convention, Greeting: During the year 1915 about 400 circular letters were sent out to the district and isolated locals, calling their attention to the important items of history connected with the early work of the Religio, where various movements originated and when. We emphasized the necessity for keeping a record of all activities, not only for the purpose of giving credit for push and progress where it belongs, but that the historian's record may be of service in compiling statistics on any phase of the Religio work, the results of which may be used in a general way as a basis for future work.

We have received reports showing that 6 district historians and 12 local historians have been appointed. . . .

Nothing has been added this year to the history of the Religio, which is in the hands of the president and is complete up to 1900. The succeeding years will not be as difficult to write as the preceding ones, since the secretary's record will furnish items more in detail for the last 10 years. We have not been permitted to do anything with this part of the Historian's work this year, not because of disinterestedness, however, but because other work has crowded and because of home duties.

We suggest that it is very necessary that a record book be kept by the General Historian and the District Historians, showing the statistics reported. Also a suggestive report blank should be printed for the use of the locals.

The hearty response from all parts of the country to the request to appoint historians, both locally and in the districts promises to make the historian's work interesting.

With best wishes for the Religio work as a factor for much good with the young people.

The executive committee submitted the following:

The executive committee held a number of meetings following adjournment of the convention last April and action was taken upon the following:

It was decided to make no special effort towards translation fund this year.

Pearl Gardner was sustained as society historian.

Harvey Sandy was continued as superintendent of Gospel Literature Bureau.

C. B. Woodstock was continued editor of the *Junior Quarterly*.

President J. A. Gunsolley was chosen to write the *Senior Quarterly*, lessons to begin January, 1916, using the Book of Mormon as the text. R. W. Farrell was continued to finish the lessons for 1915.

Three hundred dollars was recommended for aiding in the purchase of an X-Ray machine by the Sanitarium, to be paid when enough cash should be raised to pay cash for the instruments.

The president and librarian were authorized to represent the executive committee in conference with the Board of Publication and Church Historian in matter of publishing normal book.

Standardized report blanks and binders were adopted for use of various officers.

Fifty dollars was appropriated for incidental expenses of home department.

The following were chosen as lessons revising committee, Heman C. Smith, Flora L. Scott and W. J. Mather, the first two being continued from previous years, and the last chosen to succeed J. A. Gunsolley.

A copy of the Book of Mormon and the Doctrine and Covenants in best binding with names on cover was awarded to each member of the revising committee as a slight evidence of appreciation of their service.

A meeting was held jointly with the Sunday School Executive at which the following items of business were transacted.

L. F. P. Curry was continued superintendent of the normal department.

The appointment of field workers was left to the superintendent of the Sunday School Association and the president of the Religio. They were authorized to appoint local field workers whenever and wherever occasion justifies or requires, and that every officer of the Sunday school and the Religio be recognized as field workers subject to appointment by those in charge of field work.

A committee of three was appointed, consisting of G. R. Wells, Daniel Macgregor and J. A. Gunsolley and empowered to act in making arrangements with the Board of Publication to enlarge the *Autumn Leaves* with the idea of making it more distinctly an auxiliary organ.

The lessons committee reported:

The lessons committee consisting of J. A. Gunsolley, T. J. Elliott, C. B. Woodstock, Mrs. M. A. Etzenhouser, present, met and took action as follows:

Suggested that the editor of the *Junior Quarterly* write

about one half column of "Suggestions to Primary Teachers" with each lesson.

Recommended that editor of *Senior Quarterly* follow narrative of the Book of Mormon beginning with the Jaredites and that doctrinal points be emphasized and collateral evidence be produced from the Bible, Doctrine and Covenants, Book of Mormon Proven by Archæology, and Stebbins' Lectures on the Book of Mormon, citing page and paragraph.

The revising committee reported as follows:

The committee on revision of lessons have received the lessons from those appointed to write them with but little delay. This is especially so regarding the Seniors.

The committee have passed upon the lessons promptly and come nearer having them in the hands of the publishers on contract time than ever before.

We have in general been pleased with the lessons presented.

The committee on amalgamation reported:

To the President and Convention, Zion's Religio-Literary Society: On behalf of the committee appointed by the Religio to consider the question of merging or amalgamating the work of the two auxiliary organizations, we report:

Owing to the prevalence of conditions which at the present time are unfavorable to fuller consideration of the question, we recommend that the committee be continued. The committee is of the opinion that in view of general needs and well-grounded expectation of early developments involving the general interests of the work, well-defined plans for better coordination of the work of the two auxiliaries may be reported and considered at no distant day. We hope to make such report to the General Convention of 1917.

The social purity board submitted the following:

To the General Religio Society in Convention Assembled: The Social Purity Board has continued its work under the same painstaking care that it has endeavored to exercise from its appointment, and we are of the opinion that the effort should be carried forward in the same careful manner. Especially will it be well to be certain of the wisdom of new steps before they are taken.

The church has undoubtedly entered this field permanently. The social evil and kindred curses have hardly a competitor in their effect on morals. It becomes the duty of the church to grapple with this death-dealing scourge, as with all enemies of human progress. This may best be done at present, at least, through some such organized plan as is now provided; not because purity work is a thing apart from the gospel, but because it may at this time be more effectually handled under special provision. Sharing as a church in the achievements of the age, it becomes us to perform well our portion for the betterment of that society of which we are a part, and it certainly devolves upon us to adapt the purity movement to the needs of our people, that in our coordinated efforts as a church we may draw from this as from all other sources in realizing the development that shall make us the Zion of prophecy.

SOLVING THE PROBLEM

To this end the board has continued to study the work before us. And in this connection there has been published during the year a pamphlet by J. W. Rushton, *The Problem of Social Purity*. As its title suggests, this leaflet is more of an effort to call attention to the purity problem, and to offer a few general suggestions, than to present definite plans for its solution.

What shall be our part as a people in the great world movement to combat the evils of impurity? What shall be our line of procedure to bring about the best conditions within

our own ranks? These are the questions now confronting us, and it is with the latter that we are at this time especially interested. When prepared to serve ourselves, we will be prepared to serve others.

SUITABLE LITERATURE

We are persuaded that when we have finally settled upon a fixed policy we should provide literature suited to our purposes and carrying the ideals and spirit of the latter-day work. For this we shall need the most studious preparation, and a reasonable amount of experience, so that such literature as we produce shall be practicable and adequate. The outside literature that has been recommended has been used because we have none of our own. The board has selected it as the best coming under their observation. In time we should have our own.

The literature heretofore recommended is on sale at the Herald Publishing House. During the year eight hundred copies of Shannon and Lowry books have been sold through this institution, which, together with twelve hundred the year before, we think makes a creditable showing. In addition to this we have collected a few purity books, forming a loan library from which workers may be supplied with such as we have in this line.

First of all, perhaps, our constructive literature should contain an appeal to parents and instruction in how to teach their children the secret springs of life, and the potentialities of purity; and for such of them as may not feel qualified even with this help to teach, literature adapted to the child, so that at the opportune time he may be furnished it by the parent. Literature suitable for both sexes and for different ages would follow. This special work might be supplemented by articles and stories in our church periodicals, carrying the spirit of the purity movement and incorporating its lessons.

OUR MOST FERTILE FIELD

We wish to especially emphasize the conviction that the home is the most fertile field for our operations—for it there is no substitute. The church should in a general way do its part; the school may perform its part; but it remains for the home under the most intimate associations possible, and guided by the help of God through the leadings and influences of his Holy Spirit, to teach the child the truths coming generations must know if they shall escape the consequences of ignorance, incontinence, and sin. How to bring these duties to the attention of the parent, and how to qualify him for them—as we have indicated, this is our present work.

Sermons and lectures can be made a strong feature in all fields of purity work. The board has been slow to urge this kind of work, particularly special lectures, because their own limitations have persuaded them that persons qualified for this work are not many. Members of the Social Purity Board, missionaries, auxiliary representatives, and local workers are developing along these lines. Time should give us specialists, if we shall think wise to direct them in fields where conditions advise such work.

A number have come to urge that local officers should be qualified to cooperate with the home in the features of purity work best handled in that way. This would be ideal where men are sufficiently acquainted with the work and family needs, and possessed of tact and wisdom. It occurs to the board, however, that it will be some time before this plan could be generally adopted. Where branches have men who could take up the work among their constituency, it would be to the advantage of the work for the board to be informed as to developments.

FURTHER ORGANIZATION

The board has authorized nothing in the way of local organizations, branch or district. Leagues and societies have in a few instances been organized to forward the work, especially among the young, and in some cases district and local superintendents have been appointed, on authority of the auxiliaries. The board has given counsel to these workers, as it has been sought. If local organizations and appointments are to be generally encouraged, it would be well to provide some centralized uniformity of action and effort. Any suggestions or instructions from the general bodies along these lines would be necessary before the board could act authoritatively, and, as at present constituted, before it would act.

THE OUTLOOK

The board is pleased to note a tendency toward organized efforts looking to the activity of our young people and others along athletic and cultural lines. We recognize these movements as potent forces for development along avenues that will bring the Saints to an atmosphere of physical and mental vigor and cleanliness which will permit the fullest expression of purity ideals among us. Constructive work of this kind, employing mind and body, is more wholesome than a world of warning, and is what is advised by purity workers everywhere.

Past pleasant associations with the Woman's Auxiliary have continued. This society in its excellent work does much that is supplementary to the purity effort, where it is not a part of that work directly. Responses from missionaries show a growing interest and more careful and efficient work on their part. Inquiries from local men and auxiliary workers indicate a widening interest and investigation. Reports and observations evidence a lessening emphasis on the livid reflections of uncleanness, and increasing emphasis on the fruits of purity. All these developments assure us of the onward march of this department with others in the great cause we represent.

R. W. Farrel, treasurer of the social purity board, reported total receipts \$73.14, including a cash balance of \$21.45; expenditures \$32.72, leaving a balance on hand of \$40.42.

Elbert A. Smith, editor of the Arena department in *Autumn Leaves*, reported:

To the Convention; Greeting: During the year most of the work of editing the Arena Department has been done by Sister Estella Wight. Both the Religio and the Sunday school should make better use of *Autumn Leaves*. The Religio is already represented, as also the Woman's Auxiliary. If the Sunday school should add another form of sixteen pages to our magazine and fill it with good matter, and all get behind it and work for new subscribers, much good could be accomplished.

Evidently during the very recent years we have permitted the literary part of the magazine to become filled with much matter too prosy and heavy for the young people. But during the past year we have endeavored to correct that error, and we will continue to solicit and no doubt obtain contributions better calculated to appeal to the young, balancing instruction with a due measure of entertainment.

Autumn Leaves needs three thousand new subscribers. Will you help get them?

J. A. Gunsolley, editor of the senior *Quarterly*, re-reported:

By action of convention the new series of lessons was to begin January, 1916. The lessons have been writetn in har-

mony with the direction of the Lessons Committee, and have been finished on time. Third quarter is nearing completion but may be just a little late. Many commendations have been received and so far as known the lessons are giving fairly good satisfaction. The work has been pleasant, though just a little strenuous, and a satisfactory degree of the Spirit has been felt in the writing of the lessons.

The report of the editor of the junior *Quarterly* included the following:

The year's lessons have covered the period of one hundred and fifty years just preceding the birth of Christ. I would suggest that the series be continued through the coming year, covering the remainder of the Book of Mormon records.

I wish we had some new, revised, colored maps for use in the *Quarterly* as well as suitable illustrations of Book of Mormon life with which to enrich the lessons. It seems that the need of a qualified illustrator for church quarterlies, periodicals and books is a crying need of our day.

The "Helps for the Primary Teacher," have not been extensive but may have served the purpose for which they were intended.

The library commission submitted a report as follows:

To the General Religio Society: The Library Commission held several meetings during the General Conference of 1915, and did such work as seemed necessary to prepare for the conference year.

E. H. Fisher was elected secretary; Heman C. Smith, purchasing agent; and Estella Wight, librarian. The chairman of the commission was not able to attend any of these meetings, owing to the press of conference duties, and has not been able to give the work very much attention during the year. S. A. Burgess having resigned during the year, Sister Louise Sheldon was appointed in his stead for the balance of the year.

During the year the commission in addition to performing its usual functions, has published at least two important pieces of literature which will enable the general officers to keep in closer touch with the stakes, districts, and locals, and will furnish the library workers material to meet their needs.

These two pieces of literature are, First: A printed list of books and authors to be sent out generally to the library departments and to individuals who may inquire for a list of preferred books. This pamphlet, prepared by Sister Sheldon, contains a classified list of books under different headings, and arranged for readers of different ages.

Second: A Library Commission pamphlet of instructions to stake, district, and local boards. It has been endeavored to make this pamphlet so complete that library workers everywhere may find assistance within its pages that will help them in solving every problem that confronts them.

The commission has rendered some further assistance to the Sanitarium library, supplying a small appropriation and a number of books. We have made some inquiry into the needs of the libraries in the homes for the aged people at Lamoni and Independence, also the library at the Children's Home.

During the year the commission was represented by Heman C. Smith at a meeting of the Iowa State Library Board, at Colfax, Iowa.

A new steel library stack has been purchased and installed. This stack is like the one previously purchased, and will insure better and more extended shelf room. The cost of this stack, \$85, comes out of the cash balance reported on hand.

Attached hereto will be found report from E. A. Blakeslee, treasurer; H. C. Smith, purchasing agent; and Estella Wight, librarian.

E. A. Blakeslee, treasurer of the library commission, reported total receipts, \$320.20, expenditures, \$155.84.

Heman C. Smith, purchasing agent of the library commission, reported total receipts, \$179.75; expenditures, \$112.47.

The general church librarian's, Estella Wight's report included:

I have occupied in the capacity of General Librarian only during the last four months, my active service beginning November 1, 1915. Since taking charge have rearranged to some extent the majority of books, the remainder being left for rearrangement until the arrival of new shelves. A new bookstack, arriving March 3, will give the additional shelf room so much needed.

A number of additional books had been acquired, by gift and purchase.

Number 4 was sung, and B. L. McKim pronounced the benediction.

2 P. M.

J. A. Gunsolley announced number 206, after the singing of which J. F. Garver offered prayer.

The convention was favored with a vocal duet by Sister Myra and Brother Edward Brackenbury.

The minutes of the morning session were read and approved.

Credentials committee submitted an additional report, which was approved.

James Bunt delivered an address on "The temperance department."

B. H. Doty was added to the ratification committee.

As the committee authorized by action in the morning session growing out of the report of the superintendent of gospel literature, Harvey Sandy, Vernon Lee, Horace Roberts were appointed.

F. F. Wipper, Florence McNichols and Sister W. H. Deam were appointed as a committee to look into the matter of coordinate working relations of the home departments of Sunday school and Religio, to report to this convention.

The following was submitted by a committee representing the organized class movement:

Resolved, That we indorse the organized class movement, and petition the executives of this society to appoint a department head to push and further the interests of the organized class movement.

The resolutions committee approved the resolution. Its adoption was moved.

The chair ruled that since the proposed action would create a new department not provided for in the constitution it was out of order, and should hold over until next year.

The executive committee was by motion instructed to include an active campaign in favor of organized classes in the program of the coming year's work.

The constitution was amended substituting for the

term librarian the terms, member of the library commission, and member of library board, and to otherwise change the wording so the constitution would conform to the present system in vogue in the library work.

The constitution was amended to provide that the superintendent of gospel literature in the general association, the district and local organizations, be an elective instead of an appointive officer, and that he be one of the executive committee in each instance. The same action was had affecting the temperance superintendent in the departments named.

The constitution was further amended to allow each district or stake to provide its own rules of representation for local conventions, the basis of which must not exceed one for every ten members or fraction over five.

Amendments to the constitution were adopted enlarging and otherwise defining the work of the home department; authorizing collections in locals for local, district and general work; further defining the duties of the secretary; and authorizing annual instead of semiannual elections in locals.

One verse of number 99 was sung, and B. J. Scott dismissed the assembly.

7.30 P. M.

The juvenile orchestra rendered a selection.

With G. R. Wells in charge, number 62 was sung.

T. J. Elliott addressed the assembly on the subject, "What the association can do for the small or average school."

E. D. Moore spoke on the subject, "What the small school can do for itself."

Harvey Sandy delivered an address on, "Another step in gospel literature work."

Number 56 was sung, and H. J. Davison dismissed the assembly.

TUESDAY, APRIL 4

8. A. M.

A workers' conference was held at this hour, with G. R. Wells in charge of cradle roll work; Sister W. W. Smith, beginners; Sisters Arthur Allen and Amy D. Wells, primary; W. W. Smith, junior; C. F. Davis, intermediate; A. H. Knowlton, senior.

9.30 A. M.

J. A. Gunsolley called the assembly to order, and announced number 120.

Prayer was offered by H. E. Winegar.

The minutes were approved.

A motion to merge the social purity work with the temperance work was denied.

A motion to authorize the publication by the home department of an eight page paper for the benefit of isolated Saints failed to carry.

A resolution to create a general home department commission to consist of the home department superintendents of Religio and Sunday school, and one other to be appointed by the joint executive of both societies was adopted.

The report of the auditing committee on the accounts of the treasurer, finding same correct, was approved.

The election of officers was taken up. For president, J. A. Gunsolley and J. A. Tanner were nominated. J. A. Tanner declined. It was moved that the body declare J. A. Gunsolley president by unanimous choice. After discussion, the motion was laid on the table.

T. J. Elliott, J. W. Wight, Granville Trowbridge, Sr. M. A. Etzenhouser, Daniel Macgregor, were nominated. J. W. Wight, Sister M. A. Etzenhouser and Daniel Macgregor declined.

The vote was as follows: J. A. Gunsolley 47 votes, T. J. Elliott 13; Granville Trowbridge 99. Granville Trowbridge was declared elected.

For vice president J. A. Gunsolley, T. J. Elliott, Sister M. A. Etzenhouser, D. H. Doty, Sister D. H. Blair, A. E. McKim, D. E. Dowker, E. D. Moore, F. F. Wipper, and L. F. P. Curry, were nominated. All except T. J. Elliott, E. D. Moore, F. F. Wipper and L. F. P. Curry declined. T. J. Elliott received 104 votes, E. D. Moore 16, F. F. Wipper 8, L. F. P. Curry 1. T. J. Elliott was declared elected.

A. E. McKim and Sister M. A. Etzenhouser were nominated for secretary. Sister Etzenhouser declined. Brother McKim received the unanimous vote and was declared elected.

For treasurer J. A. Becker was nominated and received the unanimous vote.

Sister M. T. Short, Sister Louise Evans, and S. A. Burgess were nominated for member of the library commission. Sister Short received 53 votes, Sister Evans 62 Brother Burgess 11. The second vote was confined to the two highest, Sister Short receiving 66 votes, Sister Evans 72. Sister Evans was declared elected.

James Bunt, B. J. Scott, D. E. Dowker were nominated for temperance superintendent. James Bunt received 102 votes, B. J. Scott 1, D. E. Dowker 7, the first named being the choice.

For home department F. F. Wipper was nominated and received the unanimous vote.

For superintendent of gospel literature bureau, Harvey Sandy, received the unanimous vote.

A motion prevailed providing for the appointment of a committee to draft resolutions expressive of the appreciation of the convention for the long and faithful service of the retiring president, J. A. Gunsolley. A cello solo was rendered by Duane Anderson.

The following communication from the First Presidency and Quorum of Twelve was read:

INDEPENDENCE, MISSOURI, April 3, 1916.

To the Convention of Zion's Religio-Literary Society; Greeting: By direction of the Board of Trustees of Graceland College and on invitation of the Presidency of the church George N. Briggs, President of Graceland College, appeared before the joint council and presented the matter of making Graceland College more of a training school for the purpose of better equipping our young people for service in the auxiliaries of the church. This would be done by having the districts and larger branches send one or more students to Graceland each year for the purpose of taking the regular college work, and in addition take the training which will prepare them to become workers, teachers, officers and organizers in the different auxiliaries of the church.

After due consideration of the matter the following action was taken by the council:

"Resolved, That we look with favor upon the suggestion of Professor George N. Briggs that there be a chair or chairs established, or some other provision be made in Graceland College for the training of workers for the auxiliary societies of the church, and further that the general conventions be advised of our action."

Respectfully submitted,

E. A. SMITH, *Secretary Presidency.*

JOHN W. RUSHTON, *Secretary Twelve.*

Recommendations from the executive committee on the foregoing proposition were read as follows:

1. That the proposition to make Graceland College more of a training school for service in the church as suggested and recommended in the communication from the joint council be approved; and that the executive committee of the society be authorized to cooperate with the executive council of the Sunday School Association in establishing and endowing a "chair of Religious Education" in the college.

2. That the work of this department be to train the young people of the church in a knowledge of its three standard books in methods of organizing and prosecuting all the various phases of Sunday school and Religio-Literary work, and such other forms of church activities as may properly come within the scope of its purpose.

3. That an appropriation of not to exceed seven hundred dollars be made for that purpose, provided the Sunday School Association appropriate at least an equal amount.

4. That the appropriation be placed in the college treasury to be used for the furtherance of the work of this department.

It was moved that the proposition be looked on with favor, the recommendation of the executive committee approved, and the committee be authorized to make such appropriation as suggested.

It was moved to defer action for one year.

After discussion adjournment was taken till 1 p. m., the benediction being pronounced by L. G. Holloway.

1 P. M.

After the singing of number 111, Granville Trowbridge offered prayer.

The discussion pending at the time of adjournment was resumed. The previous question was ordered. The motion to defer action for one year was lost by a vote of 65 to 80. The motion to ap-

prove the proposition was lost by a vote of 54 to 93.

For expenses of the offices named the appropriations committee recommended the following: For use by the president, vice president, secretary, treasurer, home department superintendent, temperance superintendent, gospel literature superintendent, normal superintendent, social purity board, library commission, \$50 each, and for the Graceland scholarship fund \$300.

It was moved that these recommendations be amended by substituting for the home department superintendent \$100 instead of \$50. The amendment was lost. The recommendations of the committee were approved.

The committee appointed to draft resolutions of respect for the outgoing president submitted appropriate articles, which were unanimously adopted.

Benediction by J. A. Gunsolley adjourned the convention.

Sunday School Convention

TUESDAY, APRIL 4

2.30 P. M.

The twenty-fifth annual convention of the General Sunday School Association was called to order in the lower auditorium of the Independence church by Superintendent G. R. Wells. Number 96 was sung. F. A. Smith offered prayer.

The report of the credentials committee, E. E. Corthell, J. W. Stobaugh, Sister W. S. Pender, was approved.

Superintendent Wells, under provision of the constitution assisted by first and second assistant superintendents, Daniel Macgregor and T. J. Elliott, proceeded to preside over the convention, and E. D. Moore to act as secretary.

The chair was authorized to appoint necessary committees and officers to complete the organization. The chair announced that choristers from various districts would have charge of the music; for resolutions committee, M. A. McConley, P. N. Craig, Blanche I. Andrews; notifications committee, B. H. Doty, David Taylor; assistant secretaries, J. W. Stobaugh, Nina Davison; ushers, local and visiting deacons.

Superintendent G. R. Wells reported in part as follows. The full report appeared in the Sunday School Department of the HERALD of March 31.

Thirty-five per cent, a little over one third of the baptisms recorded during the past year were under the age of fifteen. This shows the fine opportunity lying at the door of the Sunday schools of the church—not the opportunity to do all the work of securing to the church its own natural increase, but the privilege of being a help to church and to parents upon whom the Lord has placed the major responsibility. Nor does

the responsibility cease there. It has two phases: First, to prepare them for baptism; second, to *hold* them. We are more successful in the first than in the second.

The closest cooperation must exist between the home, branch and school if we are to accomplish this mission. The sentiment upon this is in evidence but the practical operation is only partially so. The fullest possible coordination in this respect has yet to be realized. This is one of the greatest needs of our work in behalf of the youth of the church. . . .

CHRISTMAS OFFERING

Ten years ago when the association numbered 20,459 we made a "jubilee offering" of \$5,742.06, or an average of 28 cents a member. Since then we have nearly doubled our number and also in exact ratio we have doubled our annual offering. The *Blue Stepping Stones* will show the last offering was \$10,904.24 for a membership of 38,938, showing the very same average of 28 cents a member. We are pleased with the effort and it is a welcome gift to the church at a time when much needed. Yet there is a mathematical uniformity about it that we should not tolerate. We would like to see the association excel itself next Christmas and break the monotony by making it at least fifteen thousand. We can do it if we begin now to talk and plan for it in every school. Too many leave it till the last moment, and the offering does not represent as many as it should. "Gather up the fragments that remain, that nothing be lost." Above all, keep before the children the right motive when talking about the offering. . . .

THE BUSINESS SIDE OF IT

So many of our schools are pursuing the hand-to-mouth policy of ordering lessons only by the quarter (one issue at a time), that we are unable to estimate accurately the number of *Quarterlies* to print, resulting either in running short or having too many on hand. The first is an annoyance to our patrons who accuse us of bad management, while the second is a loss to the association.

We are urging all schools to subscribe by the year, which is cheaper for them and it would enable us to estimate quite closely enough the size of each issue. In this effort, we crave the cooperation of every missionary as well as district and local officers in our effort to get the schools on to a better basis. Surely, where schools haven't funds ahead anyone would favor them with the loan of the amount necessary to pay for a year's supply. . . .

In this connection we wish to remind our patrons of a rule passed by the General Association that *Quarterlies* are payable in advance. The other method entails employment of bookkeepers, which would increase the cost of *Quarterlies*.

The revenue from these publications furnishes the sole support of the association. We do not need to appeal to the church for help nor make a levy on districts or schools. Our treasurer reports a fair balance notwithstanding that administration expenses have been heavier than ever before. . . .

TRAINING WORKERS

Last July, the Northern Wisconsin district association appointed the superintendent and Elder J. W. McKnight, a committee to see what can be done toward establishing a summer training school for auxiliary workers at Lake Chetek, where the church has permanent buildings on one of the finest locations for summer meetings in the United States—fully as good as the site of the summer training school on Lake Geneva, established at great expense by the International Sunday School Association. When a body of workers ask for a training school, it is a sign that we cannot afford to ignore, since the need of training is one of the foremost we have today. Not training of teachers only; for teachers must have

trained officers to lead them before our training plan is complete. We are constantly corresponding with officers who come to their work without previous experience. Of the two million Sunday school officers in America, very few have had any training. This applies also to more than six thousand officers in our own association.

While preparing to report on the above, we are impressed to urge upon your notice the need of something larger, and more general, and continuous in its scope than a local summer training school. We want and must have something centrally located that will give the whole church a constant supply of trained auxiliary workers.

First assistant superintendent Daniel Macgregor reported:

The year that has just passed has been marked by evidences of patient plodding rather than by an meteoric display. This is well.

It has been a time of proving out the policies of the past; and we believe that proving out must continue until the utmost benefit anticipated shall have been realized. Continued interest borne by a sense of duty and necessity is being maintained in school work.

If any suggestion of mine could emphasize the greatest need of our schools to-day, it is in line of better teachers: teachers qualified by increased consecration. A real converted teacher can do more than any other factor in our school work to develop our children individually and our schools collectively. Needless to say it is not within the power nor province of the association to impart this qualification. Consecration is voluntary and grows in the soil of human agency.

However, as an association interested in the work of developing teachers, we believe it our impressive duty to advocate unto urging, that they who take upon themselves the work of our Lord shall adorn themselves in the apparel of devoted consecration. With such a preparation on the part of our teachers, all other adjuncts will mechanically tender their assistance and will be just as spontaneously received.

Give us genuinely converted teachers and we'll have converted pupils and resultingly a converted and consecrated church.

Second assistant superintendent T. J. Elliott reported as follows:

During the year just passed I have tried to fill all the responsible duties that have fallen to my lot. In every way I have tried to respond to the call of duty and at such solicitation for direct work and individual participation where it was possible, I have tried to give our work the best representation. I was unable to respond to one call from our general office to represent the work in a distant locality owing to it being impossible for me to leave my employment just at that time. In every other way I have tried to support our general superintendent and in our correspondence I have tried to be prompt, ready and willing to counsel in our work.

I feel from my personal observation our work has had a greater impetus than ever before. Our Sunday school work has been growing, the local schools have been thriving through the introduction of new and beneficial features that have brought splendid results to the work. Special institute and conference sessions have been alive and teeming with eloquent measures that have both surprised and pleased beyond all expectations.

In these gatherings wonderful thought and light has been developed; new talent and live workers have been brought into the forefront. Thus our work is gradually and positively shaping towards the destiny intended and we feel sure there will come out from the young now growing up a corps of

workers who will transcend anything that has yet been accomplished in the Sunday school world. Yet we must look about us, for in the world the Sunday school work is being pressed to the very utmost and it is our responsibility to bring into execution all the best methods and plans for successful and advanced work. Many good things may be adopted and yet in our own ranks we feel we have those who are capable of producing original work to compare favorably with any.

I feel our methods, lessons and different departments have been a success, so far as we have gone. Let us all unite toward the greater goal, the best in every way for the success of our especial work and the glory of God.

Secretary E. D. Moore reported:

During the year we have been in touch with workers in all parts of the land and elsewhere, and in most of the places there is a distinctively alert attention to the needs of the district. While our experience in this capacity has been short, it seems the districts are demanding more efficiency of their officers. This is as it should be. Sunday school work demands consecrated efforts to make it advance and keep out of the ruts, and a district officer can do a great deal to this end.

As has been the case from the beginning, we are continually hampered by a constant change of officers, but we hope those taking up other lines of activity will continue to lend their support and aid with their knowledge of conditions. We also appreciate the marked enthusaism of many of the new officers.

A considerable number of districts have adopted standards of excellence by which their schools may be graded as the districts are graded by the standard adopted for them. This invariably increases the efficiency of the schools if properly attended to by the district officers. We are pleased to report six districts as first grade. . . .

There are 81 districts this year, and 14 schools not in districts—a gain of four districts, and two schools. . . .

The routine work is quite heavy much of the time, and never is there a time when good work could not be done by still more correspondence. We have answered all inquiries promptly and sought to infuse the personal element into our efforts. The installing of the new supplies has brought a number of inquiries from local officers, but so far as we can learn, they are giving satisfaction where intelligently used.

About five hundred personal letters have been sent out this year, and everything is in such shape that anyone can take up the work where it is and not have to duplicate our efforts. The card index system used in this office and that of the superintendent enables us to aid each other very materially in our reporting system.

A new report blank form was sent out to district secretaries, proposing an easy method of reporting items from schools to district conventions. The response has been very favorable and the blanks will be printed and put on sale with others. We appreciate the disposition to accept any move that is progressive in its nature.

Sister E. S. McNichols, home department superintendent, submitted the following:

The work of this office has been done in addition to various other duties and obligations. The routine work has its pleasant and enjoyable features, but nevertheless, levies heavily upon time and energy, leaving too little of either for consummation of plans and ideas which would extend the work and broaden the field of action. Statistics at hand will not accurately portray home department conditions as our reporting system is somewhat neglected. Some few districts fill out report blanks in detail but the majority are decidedly incomplete.

We have written about 1,600 letters in the interests of this department during the year in addition to sending out supplies and much literature. Reports indicate much activity in isolated and unorganized localities, but *many* schools are negligent in providing for home class study. Some of our superintendents of schools and of districts do not properly attribute to this splendid feature of Sunday school procedure the tremendous importance it deserves and we should awaken to the fact that where there are *neglecting* classes, there are also *neglected* ones. Can you afford to have that imputation laid at your door, you who have accepted this sacred trust?

The supreme test of all our work is its humanizing quality and we should be as much interested in those who have not the opportunity of meeting together in communal association as in those who enjoy this much-to-be-desired privilege. Three districts and 153 local schools are without a home department member.

However there are some encouraging features in the year's work. Four hundred and two members have been transferred to schools during the year, which is to be commended, although it reduces the present membership. Financially the home department is a most healthy organization and cannot be accused of being a drag any longer. One district with but 37 members contributes \$18.90; another with 60 members gives \$20.23, etc. These as well as many other districts are not only self-supporting but donate a generous sum to the local treasury. Many of the ministry have aided by sending us names of isolated ones and presenting the merits of the home department.

Total reported membership for the year, 6,078.

Transferred, 402.

Contributions (incomplete), \$2,120.90.

Present membership, 5,675.

The home department superintendent reported total receipts \$36.41, expenditures \$34.72.

John Smith treasurer reported a cash balance of \$2,423.99, other receipts, \$8,636.07; expenditures \$9,128.43, balance on hand, \$1,931.63. The auditors reported the accounts correct, and the report of the auditors and of the treasurer were adopted.

The library commission, the social purity board and the superintendent of normal department submitted copies of the same reports made to the Religio convention, and which appear in the report of same in the HERALD.

The report of the treasurer together with that of the auditors was by motion approved.

It was moved that a committee to confer with the joint council of First Presidency and Quorum of Twelve to receive nomination or nominations for superintendent of the association as provided by convention of two years ago, be selected.

It was moved as a substitute that the action of two years ago providing that the joint council nominate for superintendent be rescinded. The substitute prevailed.

A greeting from the Quorum of Twelve sent by the notification committee was read.

Various resolutions were referred to the resolutions committee.

Articles from Central Illinois, Spring River, and Eastern Michigan concerning quarterlies were re-

ferred to the resolutions committee, with H. O. Smith, J. W. Wight and Lee Quick added to the committee for consideration and report the petitions named.

One verse of number 100 was sung, and Daniel Macgregor dismissed the meeting.

4 P. M.

A story-telling conference was held at this hour in charge of Sister W. W. Smith.

7.30 P. M.

Convention assembled in the upper auditorium. After a number by the juvenile chorus, Daniel Macgregor offered prayer. Special music and reading were enjoyed.

Mrs. E. C. McNichols addressed the meeting on the subject, "Unexpected resources of music in auxiliary work."

Number 207 was sung.

The following was submitted by the executive council:

Regarding the matter of providing something to fill the place of the *Exponent*, which was referred by last convention, we report that our sub-committee has found that we can secure 16 pages in *Autumn Leaves* (added space) to be edited under direction of the association, monthly, on condition that the association will secure 1,000 new subscriptions to that journal; or we can have eight extra pages monthly for 600 new subscribers. For the present, we are favorable to accepting the last proposition and hereby present this to you as a basis of action.

It was moved that the association accept the offer of the Board of Publication of eight pages in *Autumn Leaves*, providing 600 subscribers be secured. It was moved to amend by adding, and that the chair appoint a committee of three to secure these subscriptions. The amendment was lost, the original motion prevailed.

The revising committee, John Smith, Albert Carmichael and R. S. Salyards, reported all matter submitted revised.

W. H. Greenwood, superintendent of British Isles, reported progress. The work there had been hindered by inroads made by the war among the young men. A district association had been organized. Though not fully organized yet, a complete organization is expected soon.

After the singing of the Doxology, T. J. Elliott dismissed the assembly.

WEDNESDAY APRIL 5

8 A. M.

An executives' conference, with the general officers in charge, was held.

9.45 A. M.

With Daniel Macgregor in charge, number 75 was sung. Prayer was offered by W. T. Shakespeare.

The chair was resigned to T. J. Elliott. Minutes were approved.

Communication from the joint council of First Presidency and Twelve referring to making Graceland College more a training school for the young, copy of which appears in the report of the Religious convention, was read.

It was moved that the matter be referred to the General Conference.

Moved as a substitute that the communication be looked on with favor.

The matter was tabled.

Representatives of the organized class movement submitted the following resolution:

Resolved, That we indorse the organized class movement and petition the executives of this society to appoint a departmental head, to push and further the interests of the organized movement.

It was moved that the resolution be adopted. A motion that the matter be referred to the resolutions committee was offered. Moved to amend to read, that the executive be instructed to conduct an active campaign in favor of the organized class movement. The amendment prevailed, and the motion as amended carried.

Referring to the petition of the Far West District requesting the convention to consider the loose-leaf lessons system for use in the Sunday school, the resolutions committee recommended that the matter be referred to a committee of three to take under advisement and report to next convention. The recommendation was adopted.

The matter of making Graceland College more of a training school for the young of the church was by motion taken from the table.

It was moved to amend the substitute by striking out all after the word *moved* and insert "that we adopt the document coming from the Presidency and Twelve."

The question was discussed until 12 o'clock, when adjournment was had till 1.30.

Ward L. Christy dismissed the assembly.

1.30 P. M.

With T. J. Elliott in charge a selection was sung. Prayer was offered by Otto Fetting.

The minutes were approved.

The discussion of the proposition pending at adjournment was resumed.

The previous discussion was ordered.

The amendment was denied by a vote of 100 to 149.

The substitute was lost by a vote of 91 to 142.

The original motion to refer the matter to the General Conference prevailed by a vote of 167 to 56.

The executive council announced that according to

former action, Nellie M. Anderson had been appointed as general historian of the association. The appointment was by motion approved.

Concerning the matter covered in petitions from Eastern Michigan asking that in the Sunday School *Quarterlies* wherever references are made to the Inspired Translation, Book of Mormon and Doctrine and Covenants same be printed in full; from the Spring River Kansas District asking that the convention provide a series of quarterlies with texts from the King James Translation; and from Central Illinois that a simpler Senior *Quarterly* in addition to the one now in use, based mainly on the King James Translation, be supplied; M. A. McConley, Blanche I. Andrews, P. N. Craig, J. W. Wight and H. O. Smith of the committee reported as follows:

As special committee on resolutions we believe that the question of the source of quotations, the printing of full texts from the standard books of the church, and the issuing of an additional quarterly based solely on the Authorized Version of the Bible should be referred to the lessons committee, with power to act.

Lee Quick of the committee reported as follows:

As the text of the present *Quarterlies* includes reference to the standard books of the church which are not clearly understood by new members and nonmembers in isolated schools, we therefore recommend that quarterlies be issued to meet the needs of such schools.

It was moved that the majority report be adopted.

It was moved as a substitute that the minority report be adopted.

The substitute was denied. The majority report was adopted.

It was moved that there be added to the lessons committee, one from the Quorum of Twelve, one from each of the quorums of seventy, and one from the high priests to act in the matter of reference just passed, carried.

Dismissal was by Daniel Macgregor.

7 P. M.

The convention was entertained by special music. Prayer was offered by John Grice.

The minutes were approved.

A motion to appropriate \$500 to assist in paying the debt of Graceland College was referred to the executive committee with power to act.

It was moved that the executive committee investigate the advisability of the association helping to erect a room for the Japanese Sunday school at Honolulu, with full power to act.

The chair was authorized to appoint a committee to cooperate with one appointed by the Religio Society, one asked for from the church to formulate definite plans for unifying the forces of the organizations named in the forwarding of the good literature work.

The election of officers was taken up.

The following were nominated for the offices named, each receiving the unanimous vote of the convention: For superintendent, G. R. Wells; for first assistant superintendent, Daniel Macgregor; for second assistant superintendent, T. J. Elliott; for secretary, E. D. Moore.

For home department superintendent F. F. Wipper and Sister E. S. McNichols were nominated: F. F. Wipper received 60 votes, Sister McNichols 91, the latter being declared the choice.

John Smith was by unanimous vote chosen treasurer.

E. H. Fisher was unanimously chosen member of the library board.

For member of the lessons committee J. A. Gunsolley was unanimously chosen to succeed himself.

Anna Midgorden was chosen by unanimous vote to serve on the auditing board.

For the revising committee John Smith, R. S. Salyards and Albert Carmichael were chosen.

For member of the social purity board R. W. Farrell was unanimously chosen to succeed himself.

The constitution was amended providing that the general, district and local cradle roll superintendents be elective, and members of the executive committees respectively.

Sister H. B. Roberts was chosen as general cradle roll superintendent.

The following proposed amendments to the constitution were referred to the executive council with power to act: To change the basis of representation, article VII, section 6, page 7, to allow one delegate for every ten members or fraction over five; Article X, page 12, by inserting after the word *change* the words, *that convention*; changes to make the constitution conform to the present system in the library work, substituting for the word *librarian* the term *member of library board*, etc.

By motion the appointing authorities of the church were requested to leave Superintendent G. R. Wells free from conference appointment so he might devote his entire time to Sunday school work.

Number 90 was sung, John Smith dismissed, and the convention stood adjourned.

General Conference

THURSDAY, APRIL 6

10 A. M.

The Sixty-Third General Conference of the church was called to order in the upper auditorium of the Stone Church, Independence, Missouri, by President Frederick M. Smith. Number 158 was sung. J. W. Rushton offered the following prayer:

Almighty God, our heavenly Father, we meet this morning with our hearts filled with gratitude as we look upon faces from whom we have been separated for the course of a year. We thank thee that we are permitted to gather once again in this place; and, reviewing the victories that have been achieved, and the tasks that have confronted us which have been accomplished, and the way in which thou hast been leading us, we offer unto thee our most reverent and heartfelt thanks. And as we stand upon the threshold of the experiences of this conference, of this new epoc, we would not venture into all the intricacies and difficulties of this occasion unless we were sure of the companionship of thy divine power, and the influence of thy holy Spirit. And so we pray, oh Lord, at the commencement of this gathering, that thou wilt be with us in all the business, and in all the work, and in all the labor that we have to perform. And may the questions that shall be presented to us for our consideration and for our action be illuminated in our minds, so that we shall understand what is thy mind and will, and be enabled to legislate in such a way as shall safe-guard the interests of thy cause, and result in the establishment of thy kingdom and the glorifying of thy great and holy name.

We pray that all those who are gathered here may be united and fused together under the influence of thy love, and that in strong faith we may break away from the influences of discouragement and disruption; and, under the influence of that strong hope which is born of a purified life, we may look forward to the ideal of the coming time when the city of God shall come down from heaven, and the tabernacle of God shall be established among men. Lift up the light of thy countenance upon us, bless the ones who shall preside and all who shall take part in these meetings, and glorify thy Son's name in the faithful service that shall be rendered in these sessions, for Christ's sake, Amen.

A motion prevailed selecting the First Presidency to preside over the conference, to make appointments necessary to complete the organization, including the direction of the meetings, appointment of speakers, presiding officers, etc.

The chair announced that R. S. Salyards, church secretary, would act as secretary of the conference, with T. J. Elliott as assistant. A. N. Hoxie was announced as chorister; R. G. Smith organist; W. W. Smith and Chas. Fry press committee.

The order of meetings was announced as follows: Prayer services daily at 9 a. m., preaching 10.45 a. m., business session 2 p. m., preaching 7.45 p. m., subject to change for special meetings on some of the evenings.

Lectures for the priesthood were announced for 8 a. m. each morning, (alternately) by W. W. Smith and F. M. McDowell, on the subjects, "Logic," and "Applied Psychology," respectively, the first of which had been given the morning of the 6th by W. W. Smith. A special lecture by Professor Shannon was announced to be given to the priesthood the morning of the 7th.

The report of the credentials committee, R. J. Lambert, E. E. Long, C. I. Carpenter, was approved, subject to necessary changes.

The report of R. S. Salyards, church secretary,

given largely to a detail of clerical work done, contained the following:

The work of this department consists of keeping of minutes and records, general correspondence with ministers, members, and the general public; compilation and furnishing of information; preparation of matter for the public press and other publications; proof reading; regulation and oversight of railroad matters affecting rates to general meetings, securing clergy credentials; issuing licenses to all general church officers; general committee work, etc. In connection with the work of this department I have continued to act as one of the presidency of the Lamoni Stake. Not only church correspondence, but the multiplying requests for information from the public generally, indicate rapidly increasing interest in the work of the church.

The report of C. I. Carpenter, church recorder, included:

It is with considerable satisfaction that we present our report to you this year. Our last report closed with 73,899 as our total membership to which we have added this year by baptism 4,907, by transfers 2,870, making a total gain of 7,777, from which we have lost by transfers 2,645, by expulsions 85, by deaths 620, or a total of 3,350 leaving a net gain of 4,427 and making our present number for 1916, 78,326. The reports further show 499 ordinations, 625 marriages, 1,410 children blessed, 31,339 are reported as absent from branches, and 5,308 hold the priesthood.

The largest number of baptisms are reported from Missouri which shows 782, while Michigan is a close second with 719, Canada third with 418, and Iowa fourth with 382; Michigan, however, makes the best showing, for with a total membership of 7,119 and 470 ministers she has 719 baptisms while Missouri with 12,392 members and 989 ministers, nearly twice as many members and more than twice as many ministers has only 782 baptisms, further than this, Michigan's reports included only the work of the current year while the figures for Missouri includes two years' work for the Independence Stake. Iowa, with a membership of 10,568 and 685 ministers, has 382 baptisms, and Canada, with 6,453 members and 423 ministers, has 418 baptisms.

The largest number of deaths are from Missouri, 116, with Iowa second, having 94; Michigan third, with 70, and Canada fourth, with 39.

Of those baptized during the year 2,208 were males, being 45 per cent of the entire number baptized, while 2,699 were females, being 55 per cent and 1,717, or 35 per cent were under 15 years of age.

Our net gain of 4,427 represents an increase of 59 per cent; the 620 deaths makes our death rate eight tenths of 1 per cent; 67 per cent, or 5,308 of our members hold the priesthood, 40 per cent or 31,339, including those not enrolled with any branch, are reported as absent from the organized branches, while 3½ per cent of our total membership changed their location from one branch to another.

It will be noted that only 1,410 blessings of children were reported this year as against 1,451 last year, but we find upon investigation that out of the 322 elders on the list of missionaries only 134 reported any blessings, besides many local elders whose names have never come to us as officiating in the ordinance.

Reports were received from 560 branches, many of them reporting from two to four times during the year, making in all 1,166 branch reports received, together with 1,692 letters and other communications making in all 2,858 documents demanding our attention. The recording of the membership data alone has required 12,351 entries, exclusive of indexing and necessary correspondence. . . .

Some work has been done on the general records of quorums, but as yet we are not prepared to make a report of quorum statistics.

As the volume of the work of the department increases, the need of more adequate office facilities becomes more imperative. We have done the best we could under the circumstances however, and anxiously await the time when conditions may permit a greater amount of work to be done by us that our department may be made more valuable to the church.

The church historian, Heman C. Smith, reported, in part:

MISSIONARY WORK

This arm of the church has been vigorously prosecuted though the disturbed conditions existing in some parts of the world have interfered with extension of territory. . . .

The missionary force appointed consisted of twelve apostles of the Quorum of Twelve, one hundred and thirty-two of the seventy; sixteen evangelical ministers, five bishops, thirty-five high priests, one hundred and fifteen elders and twenty-four priests, total of three hundred and thirty-nine (339), not including the First Presidency, the general officers of the church and those laboring in local capacity. . . .

YOUNG PEOPLE'S HISTORY

The manuscript for second volume is in process of preparation, but not complete.

PRESS AND PULPIT

The tone of these agencies still improves and disposition to be fair and honorable becomes more apparent. Those who are disposed to be unfair and partial receive less credit with the better class than in the past.

INDIANS

These people still publish their *Quarterly Journal* of the Society of American Indians. It is a high character magazine and its influence not only elevating to the race it represents but a power for good in securing to them deserved recognition.

MUSEUM

But few additions have been made to this collection, but these have been a few very important ones including the sword, scabbard, sash, epaulets and military trousers of Joseph Smith.

LOCAL HISTORICAL WORK

Local historians have generally been faithful and careful in transmitting information to this office, and are entitled to more recognition in their commendable efforts than has hitherto been extended to them; but there are some who have not been as prompt as the importance of the work demands.

OFFICE WORK

The demand for the Historian to travel from place to place as provided for in the law becomes more apparent, but at the same time the office work gets more voluminous and pressing, and not until the church is prepared financially and otherwise to meet the demand will this department be able to assume the position that its importance demands.

The two-volume history of Decatur County, Iowa, mentioned in our last report has been published and the work of the church receives therein just and liberal recognition.

The *Journal of History* finds its way into the most advanced historical circles and is an indispensable help in the work of this department. This, its most important function is however not financially remunerative, and hence the *Jour-*

nal should be more liberally supported by the Saints in order that this demand may be met without loss to the church.

It is now necessary to beg the privilege of representing ourselves in encyclopedias and histories to the extent it once was, but we have received from several publishing houses invitations to write sketches and short biographies, including an invitation to write biographies of the late President Joseph Smith and our present presiding officer, Frederick Madison Smith, for *Encyclopedia Americana*.

The historian has been received into several of the leading historical societies of the country, including the National Historical Society with headquarters at New York City. Of this he has been elected to life membership and chosen a vice president of the society.

No further progress has been made on the manuscript for volume five of the Church History. We expected to work at this as much as possible the past winter but the General Conference placed upon us a heavy and long-continued burden as one of the committee to prepare an authorized concordance to the Book of Mormon.

We are still at the service of the church if needed and desired but ready to retire when usefulness ceases.

The library commission, E. A. Blakeslee, treasurer, Heman C. Smith purchasing agent, Estella Wight librarian, submitted duplicates of reports made to conventions and already reported in the *HERALD*.

The trustees of the Children's Home reported:

The board at present constituted is: Heman C. Smith, chairman; Sisters Callie B. Stebbins, Minnie B. Nicholson, and Lucy L. Resseguie; Brethren Oscar Anderson, Joseph Roberts, treasurer, and R. J. Lambert, secretary. The one change in the board of trustees since last report being the election of R. J. Lambert, of Lamoni, Iowa, to succeed Richard Bullard, of Independence, Missouri.

During the past year the Home has not had less than nineteen children as inmates at any one time. At present there are twenty-five children, and four helpers, including the matron and superintendent.

Eight children have gone out from the home, most of them by adoption; two have been returned. Six children have been received into the home, and arrangements for locating and caring for several others have been made by our organization. The efforts of those directly in charge of the children have been quite successful, in that the health has been good, and school has been attended quite regularly by those of school age.

Brother W. P. Robinson was superintendent of the home and Sister Robinson its matron until November 1, when they terminated their work, the selection of Brother and Sister E. D. Briggs as superintendent and matron having taken place. Sister Helen Robinson, who was assistant matron, also left the home November 1. Brother and Sister Briggs began their services on November 4, and are at present much interested in their work.

The financial effort of the trustees has been in the direction of liquidating the debts of the institution, and the people of the church have responded to an unlooked-for degree, having made it possible to pay all the old debts and at the same time keep up the running expenses of the institution.

During the coming year the main effort in financial lines will be first to keep up the running expenses, and next to improve the grounds and equipment. In this connection it will be necessary for the Saints not to forget their donations.

The Childrens Home trustees reported a cash balance of \$132.25, other receipts \$4,500.61, expenditures \$3,960.63, leaving a balance of \$674.95.

The report of G. N. Briggs, president of Graceland College, to the Board of Trustees, and made by the trustees their report to the conference, included the following:

JUNIOR COLLEGE

I am highly gratified to be able to report that your action in making Graceland a junior college has received the hearty approval of the State Department of Education, the officials of the State University and of the United States Bureau of Education. They feel that the change is a very decided step in advance.

The Junior college has a distinct place in the educational organization of the country and you should be proud of the fact that Graceland is the pioneer in the field in Iowa. She is the only junior college in the State and because of that fact full recognition by the State University authorities has been somewhat slow. They have no standards for such an institution in Iowa. They do have in some few other States and the movement is such a well recognized one in educational circles of the country that Iowa must fall in line. State inspectors have already visited us and it is only a question of time and some few possible changes until full recognition is accorded us, if we have the support of the church which is necessary. That support must be forthcoming in a very decided way if Graceland is to take her deserved place in the list of higher institutions of learning in this country and serve the church and its young people as she should and can very easily do. . . .

In order to make Graceland College the most effective as one of the branches of the work which offers great opportunities for service to the church, full recognition must be secured for it from the State University of Iowa, for upon this recognition will depend the recognition given by the other universities of the country. The association of Universities and Colleges of the United States requires recognition in one State to be accepted in all others and an institution which is not accredited in its own State will not be accredited in any other. Our work is now recognized to the extent that students who enter the University of Iowa from Graceland receive full credit for the Graceland studies if they show by the quality of work done during their first year in residence at the university that they are entitled to such credit. I am happy to report that almost without exception the first year at our State University has demonstrated our students' superior qualifications, and full credit for Graceland work is given. I have been assured again and again during the past few months by university authorities that the moral and religious standard of our students almost without exception is far above the average. This standard, they tell me, makes them better and stronger students in every way.

However, full recognition must be secured and to do that the proper financial support is required. In other denominational institutions of higher learning this financial support is secured by large endowments. This church has taken the position that because of our financial laws, peculiar to ourselves, it prefers to support its institutions of higher learning as well as its other institutions which are auxiliary to and interest themselves in the working of the general church by annual appropriation rather than by endowment. This is in line with some of the very best educational and business thought of the present day. Our needs, most conservative and skimmed to the very limit, are presented in the report of the treasurer.

In addition to our current expenses, some definite plan of paying off the college debt should be entered upon. This debt bears too high a ratio to our income and resources to enable us to make the required showing before the educational au-

thorities who will soon pass upon our eligibility for recognition. It is believed that a definite program should be entered upon to pay off this debt. To this end it is recommended that in our annual budget to the coming General Conference one fifth of our total indebtedness be included, and that for the four succeeding years the same procedure be followed so that with the year 1920 we will have a clear slate in so far as debt is concerned.

With the annual appropriation for current expenses in the form of a budget already agreed upon as the policy of the church and some definite provision for the payment of the debt there will be absolutely no reason for not being placed on the list of fully accredited colleges of the country. With that accomplished, Graceland will begin to come into her own and the time will shortly arrive when she can branch out into a full standard college. . . .

LARGER SERVICE

Graceland should be the training school for the young people of the church to a much greater extent than she has yet been. This result can be brought about in the following way: for each district in the church and as many of the larger branches as possible to send at least one student each year to Graceland to take the academic work there provided and in addition to receive instruction in auxiliary church work. . . .

By this method Graceland could begin to play the part she should in the activities of the church.

If the financial recommendation made in the early part of the report be favorably acted upon, it would relieve your board of the obligation of going to the individual members of the church, to the branches, or to the districts for financial assistance in paying the college debt, thus making it possible for branches and districts to invest their money in the young people of their own home branch or district to be sent to Graceland for training as workers along various church lines and return to the home branch or district to give value received, and it is hoped many times more than value received, in service rendered. . . .

CORRESPONDENCE DEPARTMENT

In addition to the correspondence courses offered through the Extension Institute to those who are not particular about receiving college credit for their work, the Correspondence Department of Graceland offers correspondence courses of full college and academic grade, for the completion of which students receive full college credit. It thus enables those who contemplate the completion of a regular high school or college course an opportunity to do part of their work at home before entering Graceland or any other institution, thus materially shortening their course of study. . . .

WIRELESS STATION

As one more of the many evidences that Lamoni is intensely interested in the chief educational institution of the church, her citizens, aided by the faculty, student body and one or two outsiders, contributed enough money to construct one of the best amateur wireless stations in the Middle West. We are in daily communication with other educational institutions of surrounding States and receive daily dispatches from all leading wireless stations of the country as well as from vessels on both oceans and the Gulf. Graceland is thus once more placed on the educational map of advancement and progress. . . .

SPIRITUAL INTERESTS

It is with a very high degree of gratitude that I am able to report the great interest taken by a large majority of the student body in the activities of the church. With the prayer meetings at the college chapel, the union prayer meeting at

the Brick Church once a month, the regular church services, the Sunday school and Religio, all of which are actively participated in by college students, it gives a fine opportunity to train workers along auxiliary church lines.

The regular Bible classes and classes organized for the study of particular phases of church work afford ample opportunity for investigation and research along the lines of general church interests.

The earnestness of the participants, the degree of the Spirit of God manifest in their efforts, the many evidences of divine presence and the exercise of the gifts are conclusive proofs that the hand of the Designer and Director of all good and perfect gifts is in the work of the young people gathered at Graceland.

J. A. Gunsolley, treasurer of Graceland College, reporting on college finances, stated that the college had run within the budget allowed by last conference. This report included the following:

OFFICE HELP

Experience has shown that it is poor economy to intrust so responsible and important a work as the keeping of the books to student help, as the errors resulting from inefficiency are a source of embarrassment both to the college and to the other party affected by the mistake; so that this year a competent person has been employed as office assistant who does the stenographic work for both the president and business manager and keeps the books. Though the expense has been increased somewhat the change has been satisfactory and profitable. . . .

COLLEGE BONDS

Owing to financial stringency, incident no doubt largely to the great world's war, several of those who were holding our notes in the larger amounts and who had befriended the college to a very unusual extent, some of whom are not members of the church, found it necessary to ask that the notes be paid. So that your Board of Trustees, the Presiding Bishopric concurring in the persons of E. L. Kelley and E. A. Blakeslee, authorized its executive committee at a meeting, May 26, 1915, to issue \$35,000 and sell same of 5 per cent gold bonds, interest payable semiannually, maturing in five years from July 1, 1915, secured by first mortgage on Graceland College real estate. Money received from the sale of these bonds to be used solely and only to liquidate the indebtedness of the college existing at date of the above action and authorization. Since to mortgage college real estate to secure these bonds made it necessary to raise nearly nine thousand dollars to pay off existing mortgages, eight thousand nine hundred dollars was disposed of immediately with the proviso that so fast as the money was received from the subsequent sale of bonds it was to be applied in redeeming this \$8,900 until all is paid, after which further returns are to be applied on the debt as stated previously. Eleven thousand dollars worth of bonds have been sold, and two thousand one hundred of the \$8,900 redeemed as per agreement stated above.

The fiscal year closes June 30, at which time the inventories are taken and a complete statement of assets and liabilities is made and the books closed.

LOAN FUND

The loan fund created by the Sunday school and the Religio and continued by an annual appropriation of \$300 by the Religio, has proven an efficient means of help to deserving students. The Sunday school fund has been reimbursed by loans repaid this year to date to the amount of \$69.58, making balance on hand \$140.14. The Religio fund has been

similarly reimbursed to amount of \$85, making the balance on hand \$135.15. Applications have been made for a part of this balance and will be loaned before the close of the year. We should like to see these funds kept up and increased, if practicable, from year to year.

The Board of Trustees of the Independence Sanitarium reported:

W. H. Callin has served as business manager up to February 1, 1916, when he resigned, and M. A. Etzenhouser was engaged to occupy till May 1. Quite a few donators responded to the solicitation of the board for contributions for the institution, all receiving due credit and acknowledgement of the same. Patients admitted during the year was 462—78 more than last year. Six young ladies graduated as nurses and have entered into the duties in a general way for the good of those who need their assistance. The following is a brief of the financial condition: Expenditures, \$19,872.75; receipts, \$22,105.02; leaving a net gain of \$2,232.27 plus the depreciation declared by the board of fifteen per cent on the furniture and fixtures, after the business manager had made his report, \$1,118.35.

Patroness Society reported March 4 as having enjoyed a very encouraging year in their work in behalf of the Sanitarium; the report follows in full:

"We have held eleven sessions during the past year. Sisters have volunteered every week to go to the Sanitarium to mend, as well as make articles that were needed. We have received donations from private individuals also from branches in many places, such as sheets, pillow cases, gowns and towels, also cash. The society has made thirteen pairs of curtains, doctor's towels for operating room, other towels, dresser scarfs, tray cloths, and gave \$100 toward laundry equipment. We also gave pictures for waiting room. We have various plans made for the coming year and intend to carry them out if possible."

The Committee managing the Saints' and Liberty Homes, Lamoni, Iowa, reported:

To the General Conference: During the year 1915 the homes at Lamoni have been filled to their capacity most of the time. There have been five deaths at Liberty Home, and two have left. At the Saints' Home there have been two deaths, and one left during the year. This makes a death list of seven for the year, and three having left for private homes. At the present time there are at the two homes twenty-two men and thirty-three women as inmates—a total of fifty-five. During the year there has been a total of sixty-five inmates. . . .

The superintendent and farm help have, in addition to the routine work, been able to re-fence almost the entire farm with good posts and heavy woven wire fencing; they have cut out many trees of large size; have worked over large parts of the farm buildings, making of them more commodious quarters for both live stock and feed, and much more comfortable quarters for the stock.

In October the management made a sale of cattle, disposing of the herd which had been at the home farms for years, composed of grade and scrub cattle, and in November replaced them with a herd of high grade and thoroughbred Holstein-Friesian cows and heifers. This movement involved an expenditure of several hundred dollars more than was realized, but the farms are now occupied by cows that should show a good profit, whereas the old herd was not profitable for the kind of farming which must be done here.

Our needs for the coming year are not so urgent as at times in the past, yet there are two lines in which the present board will move if they are continued, providing they can

secure the necessary money. The first is to provide laundry facilities in order to relieve the drudgery of the present inadequate and primitive methods, which are dangerous and worn out. The second is the instituting of a canning outfit for the purpose of preserving fruit and vegetables in tin in large quantities, for consumption on the tables. These we spoke of last year, but were unable to reach because of other matters pressing and lack of means.

In order to place these institutions on the basis of comfort and as near to self-support as we can approach, we should be able to spend near to fifteen hundred dollars more than the ordinary running expenses. We will be contented, however, to reach this a little at a time, if the church body is satisfied.

The financial report of the committee in charge of Lamoni Saints' Homes showed cash balance, \$102.34, other receipts \$9,417.97, expenditures \$8,122.51, balance \$1,397.80.

The social purity board submitted a duplicate of their report to the conventions which has already appeared in the HERALD.

The United Order of Enoch of Independence, Missouri, reported:

At the close of another year we the board of directors of the United Order of Enoch discover that there has been some growth numerically as well as financially. . . .

Two members were dropped after proper labor had been performed. Twenty-one new members were added, leaving a net gain of fourteen, and the total membership at 202. The treasurer's report shows a gain of \$2,436.73 and present worth \$32,529.49. The treasurer's report follows in full:

The financial report of the Order of Enoch showed a net gain of \$2,436.73, with net assets amounting to \$32,529.49.

The Board of Publication reported:

We have been endeavoring in the past year to provide for the Publishing House a thorough system of carrying on the business efficiently, yet elastic enough to provide for the expected growth. Making this change at the present time necessarily causes a lot of extra work.

We also wish to call the attention of the General Conference to the fact that all materials for printing are rapidly increasing in cost on account of the war. Nearly all of the book firms, through whom we do business, have notified us of the increase of from 20 to 25 per cent in prices. Should the Herald Publishing House be obliged to increase the price of its books, and papers, especially books, the cause will be found in the added cost of material.

We are more and more impressed with the thought that the legitimate field of operation of the Herald Publishing House is not fully recognized by the majority of the constituency of the church. To the end that the Herald Publishing House may meet the wants which the Lord intended it to meet, we are studiously working. We ask a sincere cooperation of the missionary force of the church as well as all others, and sincerely hope that all will remember that the publishing interests of the church, as reflected in the Herald Publishing House and Ensign Publishing House, belongs to them, and, as stated by one of the members of the First Presidency, that the editor and business manager are but here for a year, but the Herald Publishing House belongs to all and will always be theirs.

We are very much impressed with the thought that the time has come when we should actively comply with the

command of the Lord and publish our tracts and books, as much as possible, in foreign languages.

The letters that reach us from the handicapped missionaries in various parts of the world—handicapped for lack of proper literature in the various languages—has appealed very strongly to us and we sincerely hope that something can be done very soon along this line.

The Herald Publishing House statement showed a net gain of \$12,116.64.

G. R. Wells, superintendent of the General Sunday School Association, reported conditions of that society. This report will appear in the HERALD with published minutes.

J. A. Gunsolley, president of Zion's Religio-Literary Society, reported for the society. This report will also appear later in HERALD supplement.

The Womans' Auxiliary reported:

The work of the auxiliary in the past year shows substantial growth in every department and reports are very encouraging as to the spirit and unity of purpose displayed in the workings of the locals. . . .

The secretary reports a membership of 2,775, covering twelve district organizations with an enrollment of 1,146, and 70 active isolated locals numbering 1,629; an increase of 2 districts and 27 locals and 767 individual members for the year 1915. Our six departments are represented as follows:

Home and Child Welfare, 64 locals with enrollment of 1,111.

Literary and Educational, 15 locals with enrollment of 298.

Home Economics, 5 locals with enrollment of 105.

Sewing and Aid, 120 locals with enrollment of 1,774.

Young Woman's, 29 locals with enrollment of 300.

Reports from our sixteen active field workers show they have visited or corresponded with 82 branches and organized 9 of our 27 new locals. . . .

The treasurer reports that the total receipts for the year have been \$1,079.27. This includes special funds as follows: Per capita tax, \$156.51; Graceland College, \$15; Sanitarium, \$7.50; the contributions to the Children's Home have amounted to \$743.35. Our report is incomplete as to the sum total of the financial support given to the church institutions by the women of this organization, for the reason that many local organizations of the auxiliary have contributed to the various funds direct. The total expenditures for supplies, etc., have amounted to \$189.79. . . .

No mother can afford to be without the valuable readings to be found in the HERALD, and the fund of information of a general nature given in the *Ensign* adds greatly to the usefulness of that paper as a "home missionary."

As for the general work of the auxiliary, we need more leaders. Many localities do not know what the Woman's Auxiliary means. So many sisters lack knowledge in home making and in the simple matters of cleanliness and bodily care; also the proper methods of child care. This is why, first, we must secure more willing and intelligent workers; second, we must encourage the women to read the church papers; third, we must provide more literature of a practical and easily understood variety. The outlook of the Woman's Auxiliary under the suggested outline of the new constitution is large and full of inspiration to get and give the best of life. An awakening of our women is seen throughout the church and a vision of their possibilities and obligations is gradually opening before them.

The Board of Auditors submitted the following:

To the Church in Conference Assembled: The undersigned members of the Board of Auditors have examined the books

of the Ensign Publishing House and find same correct and in agreement with the statement submitted.

We find that the real estate and building are carried in the same account, no depreciation being shown on the building. We are of the opinion that the real estate should be entered in one account and the building in another, both at present estimated value, the building to be depreciated one and one half per cent per annum as provided by General Conference resolution number 629, and we so recommend.

J. F. GARVER.
D. MACGREGOR.
M. A. MCCONLEY.

INDEPENDENCE, MISSOURI, March 27, 1916.

To the Presidency and Church in Conference Assembled: Representing your Board of Auditors, we, the undersigned, report that we have examined the books of the Herald Publishing House, Graceland College, the Saints' and Liberty Homes, and the Children's Home, Lamoni, Iowa, and find them severally correct and in agreement with the statements submitted.

Some changes suggested by us to the various managers on methods were accepted in good spirit, and we are assured will be carried out.

We find that on May 26 last, the Board of Publication by resolution authorized its executive committee to enter into contract of sale with a company to be organized under the direction of the Presiding Bishopric, to operate the Electric Light Plant as outlined in the law under the stewardship plan.

This instruction has been carried out, the company, known as the Lamoni Electric Company organized, the transfer made by Herald Publishing House to said company, and all papers pertaining to the transaction placed in the hands of President F. M. Smith in escrow, subject to the approval of the Joint Council of the Presidency, Twelve, and Presiding Bishopric.

We further find that the Board of Trustees of Graceland College has authorized the issue of \$35,000 of five-year, five per cent, gold bonds. We find also that by action of the Board of Trustees the sale of bonds is for one purpose only—the liquidation of the debt existing at the time of the authorizing of said issue of bonds.

ROBERT WINNING.
D. MACGREGOR.
J. F. GARVER.

LAMONI, IOWA, March 15, 1916.

To the Church in Conference Assembled: We your auditors report on the Independence Sanitarium as follows:

We have checked the books and accounts and find them correct as per statement.

We find, however, that no depreciation has been allowed on the building. As a matter of fact no depreciation on the structure has been allowed since the establishment of the institution. We are of the opinion that a depreciation should be charged and that a depreciation of one and one half per cent per annum, as provided by General Conference resolution number 629, and applying to church publishing house buildings, would be just to the Sanitarium. Such depreciation if it had been effected each year would have necessitated an annual reduction of about \$681, or \$3,406.50 to date.

We recommend that an immediate depreciation of one and one half per cent on the present valuation be made and that this procedure be observed annually hereafter.

ROBERT WINNING.
D. MACGREGOR.
J. F. GARVER.
M. A. MCCONLEY.

INDEPENDENCE, MISSOURI, March 20, 1916.

The committee on archæology reported archæological developments conformant with the Book of Mormon. This report was of considerable length. It will appear in the published minutes of the HERALD in the form of the usual supplement.

The committee on Bible normal book reported:

We are convinced and have been for some years, of the need of such a work. The General Sunday school officers are very anxious to secure its preparation in such a way as to be approved by the church, and at as early a date as possible.

However, we do not consider the time lost, as the past several years have permitted more careful study of our exact needs, and the best manner of preparation.

Shortly after the appointment of this committee, a communication was received from Elder J. W. Peterson, and he submitted a few chapters of his work, which appeared to possess marked merit. He has spent a good part of the year in revising and perfecting his work. Since your committee have not as yet had an opportunity to examine his work, except a very small part, we are not prepared to express an opinion as to its suitability. We fully agree with Elder Peterson that the work has doubtless proven of great value to him, and we hope on examination that it will also prove so to our work. A very careful examination should be given this work during the coming conference year.

Mrs. R. S. Salyards was also approached by the committee. She has no written work at the date of this report, but has had the matter in mind for several years and has it outlined in mind. Her work on these lines for twenty-five years makes a recommendation unnecessary. We believe that regardless of our conclusion on other works, provision should be made to preserve, as far as possible, the results of her years of study; especially as we are of the opinion that an elementary course is first needed, and then a more elaborate work. If this is to be done, provision should be made for sufficient means, so that the committee can remunerate sufficiently, so that those doing the work may have their hands free from other care. By this, we mean that provision should be made to meet stenographic expenses, and also that it is possible at times to secure the services of a competent sister, if provision could be made for some help with her household work. Provision should be made, so that this will be possible.

Though we consider the work urgent, we do not think that it should be pushed too rapidly for accuracy, as we want a work, or works, which if possible, will meet our needs for several years to come. The committee are of the opinion that we should preserve the results of such work, as that done by Elder Peterson, and also that done by Mrs. Salyards.

Committee on biographical dictionary reported:

The preparation and publication of this work having been referred to the Board of Publication and the Historical Department, soon after the adjournment of the Annual Conference the matter was taken up, and the Historian authorized to collect material for the proposed work. Considerable material is now available, but it is not sufficiently complete to justify its being published.

To publish hastily would result in omitting much that properly belongs in a work of this character.

The committee on Book of Mormon concordance reported the work under way. This report included:

Though the nature of the work is very tedious and will require patient application for a long time, considerable progress has been made. Some help has been employed, and every means to expedite the work, known to the committee has been used.

The work should be completed at as early a time as practicable either by this committee or another, as the conference may determine.

The committee on Church of Christ reported no occasion to be called together. The committee stands ready to act when necessary or when opportunity affords.

The committee on General Conference resolutions submitted the following:

All General Conference resolutions to date have been compiled, and in connection therewith, all editions of the Book of General Conference Resolutions, including indexes to such editions and their supplements, have been combined into one, which will be reprinted and reissued by the Herald Publishing House as the 1916 edition of said book.

A majority of the committee join in the recommendation that the committee be discontinued and the work heretofore assigned it be considered part of the routine work of the Presidency and secretary.

The committee on memorial to the martyrs made the following report:

The action of the conference was very indefinite so far as instruction to the committee was concerned, but as the banks of the river were receding, thus endangering the graves, the committee proceeded to protect the grounds along the water front of the entire block 155. The east half of the block only belonged to the church, the title of the west half being in the name of President Frederick M. Smith, but in order to protect the east half it was necessary to extend the wall across the entire block.

This work was done under the direction of Bishop G. P. Lambert of the committee who also filled in behind the wall so that the drain from the surface of the lot would run over the wall and not sink down behind. This fill was seeded to grass and the lot cleared of brush. The entire cost of the improvement was \$403.42, two hundred of which has been paid by Bishop E. L. Kelley, the balance Bishop Lambert is responsible for.

The power company having raised the water higher than was anticipated and there having been much high wind and waves, it has been a severe trial on the wall, but it has stood the pressure well.

It has been fortunate that the wall has been erected, as the waves would doubtless have encroached upon the graves, if not washed them into the river; and there are several graves whose exact location cannot be determined; nor do we know just who were buried in the lot.

The committee on revision of church history reported as follows:

The committee appointed to revise the work of the Historian before publishing additional volumes of church history has to report that the past year has seen no necessity for calling the committee together, hence no work has been accomplished. We very much regret to report that a vacancy exists in the committee because of the decease of William H. Kelley. If the committee is to be maintained this vacancy should be filled.

The report of the committee on a teacher's edition of the Inspired Translation was as follows:

Reporting for the committee on the teachers' edition of the Inspired Translation, we advise we have given this matter careful consideration but have found quite a number of difficulties in getting this work out; the main one being the

sinews, of war—cash; also another difficulty we have had is to find proper help to do this work. It is one that will take very discriminating minds and close application. We succeeded in getting Brother D. F. Lambert to work for us for about three months during the last summer vacation. The result of this work is that the four Gospels are finished. Of course this work of Brother Lambert will have to be reviewed carefully. It will take quite a while for us to have this work completed. We report progress.

The committee on translation reported:

Following adjournment of the General Conference of 1915, the Committee on Translation held a meeting at Lamoni. The matter of providing tracts in the French language for use among the French-Canadians was considered. An appropriation was made, and it was resolved to publish a translation of the Voice of Warning in the French language.

It was later arranged to have this translation done by a competent French scholar under the direction of Walter W. Smith. The work has not yet been completed.

Elder Philemon Pement reports that he is translating the Angel Message Tracts into French.

No other work has been done by the committee during the year.

The Board of Publication and church historian reported a part of the material for the second volume of Young People's History already written, but the manuscript is not yet ready to submit to the committee on revision.

Reports from various ministers in charge were submitted.

Bishop E. L. Kelley submitted a financial report of the work of the office of the Presiding Bishopric.

Number 99 was sung, and U. W. Greene dismissed the assembly.

(To be continued.)

Life as history shows it to be is what the dreamers have prophesied it should be. And as we represent the best that nature has produced, we owe it to the past to project our very best into that future wherein all values that are immortal shall be found.—J. W. Rushton.

THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor.
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When payment is made, the date on the margin always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made notify us. This paper will be promptly discontinued at date of expiration.

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

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

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

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

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

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



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

VOLUME 63

LAMONI, IOWA, APRIL 19, 1916

NUMBER 16

Conference Appointments

The following were the appointments made by the church authorities authorized to direct in the appointment of church representatives, and confirmed by the General Conference in its closing session:

Mission Number 1, comprising Alberta, Saskatchewan, Manitoba, North Dakota, South Dakota, Minnesota, Nebraska, Iowa, James A. Gillen in charge.

Mission Number 2, comprising Kansas, Missouri, Central and Southern Illinois, F. M. Sheehy in charge.

Mission Number 3, comprising Maritime Provinces, New England States, New York, Maryland, New Jersey, Delaware, District of Columbia, U. W. Greene in charge.

Mission Number 4, comprising Ohio, Pennsylvania, Gomer T. Griffiths in charge.

Mission Number 5, comprising California, Oregon, Hawaii Territory, Nevada, Utah, J. W. Rushton in charge.

Mission Number 6, comprising Colorado, Arizona, New Mexico, Mexico, James E. Kelley in charge.

Mission Number 7, comprising Montana, Idaho, Wyoming, Washington, British Columbia, Peter Anderson in charge.

Mission Number 8, comprising British Isles, Scandinavia, Germany, Palestine, U. W. Greene in charge.

Mission Number 9, comprising Oklahoma, Arkansas, Texas, Louisiana, W. M. Aylor in charge.

Mission Number 10, comprising Australasia, Paul M. Hanson and C. A. Butterworth in charge.

Mission Number 11, comprising South Sea Islands, Clyde F. Ellis in charge.

Mission Number 12, comprising Ontario, Quebec, Wisconsin, Michigan, Northern Illinois, Northern Indiana, J. F. Curtis in charge.

Mission Number 13, comprising Southern Indiana, West Virginia, Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Mississippi, Alabama, Florida, Georgia, R. C. Russell in charge.

Patriarchs

1. Angus, A. D., New York District.
2. Baty, James, British Mission.
3. Butterworth, C. E., Gallands Grove District.
4. Carlisle, Joshua, Central Nebraska District.
5. Davis, James, Western, Central and Eastern Michigan districts.
6. Greenwood, Henry, British Mission.
7. Jones, John, North New South Wales District; Australia.
8. Lewis, William, Nodaway and Far West districts.
9. McDowell, W. A., referred to First Presidency and Presiding Patriarch.
10. Pitt, F. G., Northern California District.
11. Shields, John, Ontario, Canada.
12. Smith, H. O., Oklahoma and Texas.

13. Smith, I. M., Maine.
14. White, Ammon, Eastern Colorado District.
15. White, I. N. Independence Stake.

Bishops

1. Hunt, C. J., Referred to Presidency and Presiding Bishopric.
2. Lewis, George, Australia.
3. May, Roderick, referred to Presidency and Presiding Bishopric.
4. Parkin, C. A., Northern California District.

High Priests

1. Armstrong, W. R., British Mission.
2. Baker, J. M., Southern Ohio District.
3. Berve, Amos, Little Sioux District; Sioux City objective.
4. Bond, M. H., superannuated.
5. Burgess, S. A., Massachusetts District; Boston objective.
6. Burt, G. W., Central Michigan District.
7. Chrestensen, J. C., Eastern Oklahoma District.
8. Closson, A. V., Utah; Salt Lake City objective.
9. Cook, M. H., Portland District.
10. Davison, H. J., Northern California District.
11. Ebeling, F. J., Eastern Maine District.
12. Farrell, R. W., Massachusetts District; Providence objective.
13. Fry, Charles, Spring River District.
14. Goodrich, V. M., Southern California District; Santa Ana objective.
15. Grice, W. H., Eastern Michigan District.
16. Harrington, G. E., Southern California District.
17. Henson, E. L., Southwestern Texas District.
18. Johnson, William, Seattle and British Columbia District.
19. Jordan, T. J., Saskatchewan District, Canada.
20. Jones, Thomas, Wales and Southwestern England.
21. McLain, J. R., Kentucky and Tennessee.
22. Lambkin, B. S., Minnesota District.
23. Lamont, Stewart, referred to Presidency and minister in charge of Ontario.
24. Legott, G. W., British Mission.
25. Miller, C. Ed., Hawaiian Territory; Honolulu objective.
26. Moore, A. J., Eastern Montana District.
27. Scott, B. J., Far West District; First Church, Saint Joseph objective.
28. Smith, W. W., Independence Stake.
29. Smith, John, Lamoni Stake.
30. Sparling, William, Eastern Iowa District.
31. Stone, A. E., New York District.
32. Tanner, J. A., Kansas City (Central Church).
33. Taylor, J. W., British Mission.
34. Terry, J. M., Seattle and British Columbia District; Seattle objective.
35. Thomas, T. U., Youngstown and Sharon District; Youngstown objective.

36. Twombly, Samuel, Northeastern Kansas District.
37. Turpen, M. M., Lamoni Stake.

Seventies

1. Allen, Arthur, Pacific Slope Mission.
2. Anderson, William, Northwestern Ohio District.
3. Arber, Joseph, Central Oklahoma District.
4. Baker, A. M., Central Illinois District.
5. Baldwin, Richard, Youngstown and Sharon District.
6. Barmore, A. C., Southwestern Oregon District.
7. Booker, N. L., Utah.
8. Booker, Alma, Pittsburgh District.
9. Bootman, W. P., Alberta District, Canada.
10. Bronson, J. A., Spokane District.
11. Burt, E. N., Western Michigan District.
12. Case, Hubert, Northeastern Nebraska District.
13. Chambers, D. R., Little Sioux and Pottawattamie districts.
14. Chase, A. M., Northeastern Missouri District.
15. Christensen, A. H., South Sea Islands.
16. Christy, W. L., New York and Philadelphia District; Brooklyn objective.
17. Cooper, F. M., Council Bluffs, Iowa.
18. Condit, S. D., Arizona.
19. Cornish, J. J., Saskatchewan District, Canada, for six months.
20. Crumley, C. E., Referred to Presidency and Minister in Charge of California.
21. Davis, R. D., Seattle and British Columbia District.
22. Davis, William, Eastern Michigan District.
23. Davis, J. T., referred to Presiding Bishopric and minister in charge Idaho.
24. Davis, John, Clinton District.
25. Davis, J. A., Southern Kansas (unorganized territory).
26. Dowker, J. A., Southern Nebraska District.
27. Dowker, D. E., Northeastern Illinois District; Chicago objective.
28. Dutton, Jasper, Northeastern Illinois District.
29. Ellis, W. D., Toronto District, Canada.
30. Ellis, A. R., Northern Michigan District.
31. Ellis, C. P., South Sea Islands.
32. Erwin, E. A., Arkansas and Louisiana.
33. Etzenhouser, R., Western Nebraska and Black Hills.
34. Gamet, Levi, South Dakota.
35. Goodenough, E. J., referred to Presidency and minister in charge of Wisconsin.
36. Gowell, M. F., referred to Presidency and Presiding Bishopric.
37. Gregory, Fred, Alberta District.
38. Greenwood, W. H., British Mission.
39. Grice, J. R., Eastern Michigan District; Detroit objective.
40. Grimes, J. F., Southern Nebraska District.
41. Haden, W. E., Pottawattamie and Fremont District.
42. Halb, Jacob, Southern Ohio District.
43. Hansen, J. H., Idaho.
44. Hansen, H. N., Pottawattamie and Little Sioux districts.
45. Harp, John, Northwestern Texas.
46. Harpe, C. E., Gallands Grove District.
47. Haworth, W. J., Australia.
48. Hawn, O. J., Central Michigan District.
49. Hills, L. E., Independence Stake.
50. Holloway, L. G., Nauvoo District.
51. Houghton, Leonard, Northern Wisconsin District.
52. Jenkins, George, Northeastern Kansas District; Atchison objective.
53. Jenkins, Rees, referred to Presidency.
54. Jones, J. H. N., Victoria District; Melbourne objective.
55. Kelley, T. C., Clinton District.
56. Koehler, J. A., New York and Philadelphia District; Philadelphia First Church objective.
57. Koehler, H. A., Western Maine District.
58. Knisley, Alvin, referred to minister in charge, Nebraska, and Presiding Bishop.
59. Layland, A. J., New Mexico.
60. Lentell, John, New York and Philadelphia District; Scranton objective.
61. Long, E. E., Des Moines District.
62. McConley, M. A., Hawaiian Territory; Hilo objective.
63. McConnaughy, J. C., Kirtland District, Ohio.
64. Macrae, W. S., Clinton District.
65. Macgregor, Daniel, Pacific Slope Mission.
66. McKiernan, James, Nauvoo District.
67. Mannering, W. H., Arizona.
68. May, J. C., Eastern Colorado District.
69. Metcalf, J. W., Southern Indiana District.
70. Miller, O. R., Southern Michigan and Northern Indiana District.
71. Mintun, J. F., Northeastern Missouri District.
72. Moler, H. E., Southern Ohio District.
73. Moore, L. C., Southern Indiana District.
74. Morgan, E. B., superannuated.
75. Mortimer, J. L., Toronto District.
76. Muceus, Peter, Norway until October 1.
77. Okerlind, O. W., Nodaway District.
78. Page, J. C., Eastern Montana District.
79. Palmer, D. S., Texas.
80. Parker, J. L., Des Moines District.
81. Paxton, J. W., Saint Louis and Central Illinois districts.
82. Peak, W. E., Kewanee District.
83. Peterson, J. W., Saskatchewan District for six months and North Dakota six months.
84. Petre, J. F., Western Colorado District.
85. Phillips, A. B., New York District.
86. Pycock, James, New York District.
87. Quick, Lee, Spring River District.
88. Rannie, Edward, Southeastern Mission.
89. Reiste, S. M., Nevada.
90. Renfroe, B. F., Central Texas District.
91. Riley, J. T., Arkansas and Louisiana.
92. Roberts, J. W., Far West District.
93. Robertson, E. F., Mission Number 1.
94. Sade, O. E., Eastern Colorado District.
95. Sawley, F. L., Holden Stake.
96. Savage, H. W., New Zealand.
97. Scott, S. W. L., Northeastern Nebraska District; Omaha objective.
98. Scott, Columbus, Lamoni Stake.
99. Self, W. M., Central Nebraska District.
100. Shakespeare, W. E., Northeastern Nebraska District.
101. Shippy, G. M., Portland District.
102. Silvers, A. C., Spring River District.
103. Simmons, S. W., Northwestern Texas.
104. Simmons, J. M., Eastern Oklahoma District.
105. Slover, F. M., South Eastern Mission.
106. Smith, J. M., Arkansas and Louisiana.
107. Smith, W. A., Saint Louis District.
108. Smith, S. S., Southern Indiana District.
109. Smith, J. W., Western Nebraska and Black Hills.
110. Sparling, Henry, Southern Missouri District.
111. Stead, J. D., Southern Michigan and Northern Indiana District.
112. Stubbart, J. M., Wyoming.
113. Sutton, J. R., Eastern Colorado District.
114. Swenson, Swen, Seattle and British Columbia District.
115. Tomlinson, G. C., London District, Canada.
116. Thorburn, G. W., Western Montana District.

117. Tucker, D. E., Southern Missouri District.
118. Vanderwood, J. E., Western Oklahoma District.
119. Walters, R. T., Clinton District.
120. Weaver, R. D., Chatham District; Ontario, Canada.
121. Whiting, Birch, Minnesota.
122. Whittaker, A. L., Northern Wisconsin District.
123. Wildermuth, J. B., Fremont District.
124. Wildermuth, J. E., North Dakota.
125. Wildermuth, L. O., Southern Wisconsin District.
126. Willey, C. E., Kewanee District, Illinois.
127. Williams, D. J., Nauvoo District; Burlington objective.
128. Yates, J. E., Arizona.

Elders

1. Amaiaiti, South Sea Islands.
2. Bailey, John, British Mission.
3. Bailey, J. W. A., Northeastern Kansas District.
4. Baker, J. H., Western Oklahoma District.
5. Barrett, J. B., Gallands Grove District.
6. Bishop, J. E., Pittsburgh District.
7. Brackenbury, F. S., Eastern Michigan District.
8. Bronson, L. W., Eastern Montana District.
9. Brooner, W. A., Northern California District.
10. Brown, R. T., Toronto District.
11. Budd, R. S., Spring River District.
12. Burdick, Leon, Western Pennsylvania.
13. Burr, A. E., Northern Michigan District.
14. Burrows, William, New South Wales, Australia.
15. Burt, C. E., Central Michigan District.
16. Burtch, C. N., Northern Michigan District.
17. Burton, P. R., Central Illinois District.
18. Cady, C. J., Northern California District.
19. Chandler, W. H., British Mission.
20. Chapman, T. N., Portland District.
21. Chrestensen, W. W., Western Oklahoma District.
22. Cook, Philip, referred to Presidency and missionary in charge of Oklahoma and Presiding Bishop.
23. Darby, Horace, Saskatchewan District.
24. Davis, E. R., Saskatchewan District three months, East-earn Iowa District balance of year.
25. Davies, Edwin, South Australia.
26. Doty, B. H., London District, Canada.
27. Ecclestone, William, British Mission.
28. Ely, John, Northeastern Missouri District.
29. Fetting, Otto, Eastern Michigan District.
30. Fields, S. H., Southeastern Illinois District.
31. Fike, L. W., Northern Wisconsin District.
32. Flint, B. C., Southern Wisconsin District.
33. Fulk, R. L., Central Illinois District.
34. Gammidge, W. H., Queensland, Australia.
35. Glaezer, Ed., New York and Philadelphia District.
36. Goodman, J. C., Southern Michigan and Northern Indiana District.
37. Gray, S. N., Arkansas and Louisiana.
38. Gresty, J. T., South New South Wales and the Victorian districts; Australia.
39. Hall, Albert, British Mission.
40. Harnish, T. D., Southern Ohio District.
41. Hawkins, C. W., Northern California District.
42. Heading, C. N., Southwestern Oregon District.
43. Henson H. H., Southeastern Illinois District.
44. Higdon, A. T., Western Colorado District.
45. Holmes, John, British Mission.
46. Horahitu, South Sea Islands.
47. Hull, E. B., Massachusetts District; Fall River objective.
48. Jenkins, J. G., British Mission.
49. Jones, C., E., Portland District.
50. Judd, John, British Mission.
51. Kapnick, W. R., Southern Indiana District.
52. Kelley, W. H., Southern Ohio District; Middletown objective.
53. Kendrick, Albert, British Mission.
54. Knowlton, G. H., Western Maine District.
55. Kuykendall, G. R., Central Texas District.
56. Leitch, Thomas, North Dakota.
57. Lennox, E. J., Southern Wisconsin District.
58. Liston, M. W., Northwestern Ohio District.
59. McCord, A. E., Far West District.
60. McElwain, W., North Dakota for six months.
61. McFadden, L. M., Southern Missouri District.
62. McKim, B. L., Utah.
63. McKnight, J. W., Southern Wisconsin District.
64. Marerenui, South Sea Islands.
65. Martin, A. C., Southern Kansas (unorganized territory).
66. Meredith, J. E., British Mission.
67. Miller, A. O., Southeastern Mission.
68. Moser, Fred, Kentucky and Tennessee.
69. Morris, George, New York and Philadelphia District.
70. Neitzel, William, Pittsburgh District.
71. Newby, Robert, Spokane District.
72. Newton, Thomas, Virginias.
73. Nunley, J. M., Virginias.
74. Osler, William, Alberta District, Canada.
75. Paia a Metuaaro, South Sea Islands.
76. Patterson, William, New South Wales, Australia.
77. Pement, Philemon, Toronto District and Quebec.
78. Pendleton, S. T., Central Michigan District.
79. Pickering, W. P., Far West District; Saint Joseph Third Branch objective.
80. Picton, T. J., British Mission.
81. Pisker, E. A. H., West Australia.
82. Pierce, H. N., Central and Western Oklahoma districts.
83. Pori a Bellais, South Sea Islands.
84. Prettyman, C. W., Central Nebraska District and South Dakota.
85. Pritchett, F. O., referred to missionary in charge of Central Illinois District and Presiding Bishop.
86. Pugsley, John, British Mission.
87. Ribbel, Henry, Toronto District, Canada.
- *88. Robinson, W. P., Central Oklahoma District.
89. Rowe, F. A., Kentucky and Tennessee.
90. Schofield, John, British Mission.
91. Schofield, James, British Mission.
92. Sheehy, J. F., Eastern Maine District.
93. Showers, J. D., Northwestern Kansas District.
94. Smith, C. J., Southern Nebraska District.
95. Smith, H. W., New York and Philadelphia District; Second Philadelphia Church objective.
96. Slye, R. F., Northern California District.
97. Starke, A. E., Northern Michigan District.
98. Swenson, C. A., Scandinavia.
99. St. John, S. G., Toronto District, Canada.
100. Tai, South Sea Islands.
101. Taia a Piritua, South Sea Islands.
102. Taihia a Paite, South Sea Islands.
103. Tane a Pou, South Sea Islands.
104. Tane a Temai, South Sea Islands.
105. Tapu a Moanu, South Sea Islands.
106. Tenati, South Sea Islands.
107. Te-ta-ku a Moeava, South Sea Islands.
108. Tetuarere, South Sea Islands.
109. Tuteirihia, South Sea Islands.
110. Velt, H. I., Victoria, Australia.

*Seventy.

111. Warr, A. E., Southeastern Mission.
112. Williams, D. T., Des Moines District.
113. Wilson, Nelson, Winnipeg District, Canada.
114. Winegar, G. W., Idaho.
115. Winegar, H. E., Virginias.
116. Wipper, F. F., Northeastern Illinois District.
117. Wragg, Ernest, British Mission.
118. Young, R. M., Southern Michigan.

Priests

1. Argent, J. M., Western Australia.
2. Barton, T. E., Des Moines District.
3. Bishop, L. R., Southern Missouri District.
4. Bozarth, C. E., Youngstown and Sharon District.
5. Carlisle, J. D., Pittsburgh District.
6. Curtis, E. A., Kewanee District, Illinois.
7. Curtis, T. W., Northwestern Kansas District.
8. Davenport, Philip, jr., Northern Wisconsin District.
9. Finken, E. D., Northwestern Ohio District.
10. Gray, A. T., Southern Missouri District.
11. Green, K. H., Northeastern Illinois District.
12. Holmes, Joseph, British Mission.
13. Loving, A. L., Victoria, Australia.
14. Nolen, C. A., Kentucky and Tennessee.
15. Pement, F. A., Toronto District, Canada.
16. Scott, J. B., Western Michigan District.
17. Shirk, F. B., Nauvoo District.
18. Sykes, J. H., British Mission.
19. Vaughn, W. J., New South Wales, Australia.
20. Yager, J. H., Chatham District.

Of General Interest

WAR'S TERROR AT VERDUN

[French soldiers, wounded and transferred from the scenes of the recent terrific onslaught at Verdun, France, describe that bloody conflict in a way to sicken the hardest heart unfamiliar with the awful spectacle of modern warfare. The following account is taken from the *Des Moines* (Iowa) *Register*.—EDITORS.]

The following description of the French retreat from Ornes, six miles northeast of Verdun, was given by a wounded French soldier who was in the engagement:

On the twenty-first we started giving ground, with the Germans at our heels like a pack of angry dogs. No sooner had we traversed Ornes, firing as we went, and took the road to Moncourt, than our artillery opened on the advancing Germans. I've seen some bloody fighting in this war, but they were only sham battles compared with this conflict. Shell after shell ripped gaps in the German lines.

ADVANCED TWENTY LINES DEEP

As our seventy-fives flamed death against the oncoming, close-packed battalions, twenty lines deep, the corpses were piled up in mounds. We were so near them that fragments of bloody flesh, from human bodies torn asunder by exploding shells, fell amongst us. There was a rain of human flesh and the blood ran in rivers.

That night we spent in Moncourt under the ghastly radiance of star shells, which the Germans fired continuously.

Under the lurid glow of these bombs the bloody battlefield was shown with its carnage. I saw long lines of German dead

where machine gun volleys or shells had torn through the ranks. In some places the bodies were piled so thick that corpses stood upright, lodged against their fellows.

All the while the guns in the Verdun forts kept up a continuous bombardment against the German positions. So terrific was the cannonade that blood poured from our ears and noses from the concussion.

Far away was heard the continuous crash of exploding projectiles as they fell upon the German lines, and still further away in the distance the big German guns were replying with a steady roar of thunder.

GREAT GAPS IN RANKS

A soldier who was in the ranks fighting at Ornes, told this harrowing story:

I fought since the beginning of the war. I saw the shambles at Suippes and Souain. They were nothing to what I saw last week.

The Germans advanced and we retired under orders, but we killed them by the dozens. It was so terrible that I, who have watched my comrades fall around me almost with indifference, shudder as my memory recalls those scenes.

As their battalions advanced upon us they were in serried masses, by files of twenty. The shrapnel from our 75-millimetre guns and the projectiles from our heavy artillery fell among them, and you could see the great gaps as if a mower had passed with a sythe. Then high explosive shells which burst on contact fell and limbs shot into the air.

We were so close that pieces of their torn flesh fell among us. Eventually we reached Moncourt and took shelter for a time in the wood. Although it was 3 o'clock in the morning, the bursting shells made it as clear as day, giving the battlefield the aspect of a fairy scene.

DEAD STOOD IN GROUPS

From behind us the French artillery fired into the German masses, the German shells flying over our heads toward the Douaumont section. Then our machine guns, placed in batteries every five yards, began to play, and we saw the dead in groups upright, where there was not room to fall. From Moncourt followed the supply road to Fleury, where I took the light railway toward Verdun. The heavy guns near Douaumont and Damloup were firing as fast as they could be loaded.

When we passed between the two points the air pressure produced by the continuous discharges, was so terrific that blood rushed from our ears and our lungs almost ceased working.

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion: to be worthy, not respectable, and wealthy, not rich; to study hard, think quietly, talk gently and act frankly; to listen to stars and birds, babes and sages with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the common—this is to be my symphony.—Channing.

Wind puffs up empty bladders; opinions, fools.—Socrates.

Conference Reports

(Continued from last issue.)

2 P. M.

President Elbert A. Smith called the assembly to order, announcing number 141. Gomer T. Griffiths offered prayer. The minutes were read and approved.

Belle Robinson James with Ruth Lewis as assistant were appointed as official stenographers of the conference.

President Elbert A. Smith presented a document from President Frederick M. Smith, as follows:

INDEPENDENCE, MISSOURI, April 5, 1916.

To the Joint Council of Presidency, Twelve and Bishopric; Greetings: The matter of selecting one to succeed Bishop E. L. Kelley in the office of presiding Bishop has received by me careful and prayerful consideration. At the time of the General Conference of 1915 I was not prepared to name the successor to Bishop Kelley, and by telegraph communicated to you through the other member of the Presidency the suggestion that Bishop Kelley should not be released then; but the Conference, adopting an action of a council of Presidency, Twelve, Order of Bishops and Seventy, made provision for his release referring the execution of the release and the reorganization of the Bishopric to the Presidency and Twelve. This council, meeting in May, as has been published, adopted measures which were in turn referred to a committee to execute, the committee being composed of the Presidency, president of Twelve, and Bishop, the measures providing for an enlarged activity on the part of Bishop Blakeslee, having in view that he in due time assumed the responsibilities of the presiding Bishop, or that in the event of his declining to do so a temporary provision be made by associating two bishops with Bishop Kelley to assist him.

No definite answer being secured from Bishop Blakeslee, Bishop James F. Keir was asked to enter the office as an assistant or acting counselor, which he did, coming about the first of November and Bishop A. Carmichael acted for a time as "traveling bishop," assisting as best he could in this way.

Despite conferences with Bishop Blakeslee and correspondence, his definite answer was not secured. In the light of the previous revelation, indicating him as the successor it was not felt wise to move towards selecting a successor until a positive declination on his part should be given. Communication with Richard C. Kelley had brought the information that he could not accept the position of counselor, his final answer being given to me about the holiday season last. Under the circumstances, therefore, without further light on the matter, I, as one of the committee, did not feel free to move.

Some weeks ago, however, there was presented to me the name of the one to succeed Bishop Kelley. It came as a surprise, and served but to increase my perplexity over the attitude of Bishop Blakeslee, and it remained for the recent trip to Chicago, where Mrs. Smith and I met Bishop Blakeslee and wife for a long consultation, to remove that perplexity. When on March 29, about five o'clock in the afternoon, he gave his final and positive refusal to accept the responsibility, there came freedom to act. I am therefore now prepared to say that the voice of the Spirit to me is that Bishop E. L. Kelley should be released from the responsibilities of presiding Bishop, though he may act as traveling bishop, counseling and advising on the law of temporalities in harmony with his successor and the Presidency. Let Benjamin R. McGuire be set apart and ordained presiding Bishop of the Church, and

two of the brethren be set apart as counselors to him, one to be selected by him and supported by the conference, the other to be Bishop James F. Keir.

I admonish the Church, and particularly those of the priesthood, that the hastening time being upon us there is great necessity of confidence in the men of the church chosen for positions of great responsibility, and all should consecrate of their talents, abilities, and substance for the prosecution of the great work entrusted to us. Everywhere the demand for greater activity exists, and for the accomplishment of our work the great essential is fraternal cooperation in service to man and devoted consecration to God and his work.

Your servant,

Frederick M. Smith.

The following quorums and orders formally reported that they had approved the document just read and had accepted that portion purporting to be a revelation from the Lord as such: High Priests, seventy, Order of Evangelists, Order of Bishops, mass meeting of elders, Aaronic priesthood.

The following was moved:

Moved that we approve the document presented by President Frederick M. Smith and endorse as revelation that portion which contains instruction by voice of the Holy Spirit to the church.

The motion by unanimous standing vote prevailed, the membership being given opportunity to vote after the delegates and ex officios had recorded their votes.

The audience responding to response from the chair stood and sang "The Spirit of God like a fire is burning."

J. W. Rushton offered the following prayer:

Almighty God, our heavenly Father, we pause in the midst of our legislation to give thanks unto thee for thy condescending grace, that in this, the commencement of our conference exercises, it has pleased thee to dispel the clouds and to send forth once again the sunshine of thy light upon the congregations of thy people. And with peculiar emotions at this time, amid the noises of warfare and of competitive commercialism and of impure politics, we rejoice that the still small voice of thy Holy Spirit can speak to us in these days, quiet our hearts, adjust our minds and control our individual and collective movements.

And so to-day at the close of the long years of anxiety and of worry and of uncertainty in which the hearts and minds of strong men and noble women have been distraught, it has pleased thee to give to us respite, and to give to us leading and direction through him whom thou hast called to be thy servant.

We thank thee, O Lord, that thou hast honored him, who taking up the onerous duties and responsibilities laid down by a venerable, affectionate and esteemed father, has not been left to move in these great emergencies by the strength and power of his own wisdom and judgment, but in thine own way thou hast spoken to him thy mind and will, and through him there has been conveyed to us with such assurance and power that our own consciousness, our reason and our hearts approve of that revelation and of that message in such a way that bids us hope for the future, and to move forward in the line which thou hast marked for us without hesitation or fear. We thank thee for honoring him, and for approving of our faith and confidence in him.

We thank thee also for these new men, who come to us

with the vigor of youth, with the training of a lifetime, and with the consecration of spirit to take upon them the duties of another of thy servants who lays down the duties because of advancing years and increasing infirmities; and as we pray that upon these two young men thy grace and power may rest with becoming grace, and with enduring power, and with incisive wisdom, we remember our beloved brother, who turns his back upon these official duties to-day; around him our affections are centered, and to-day we remember nothing but the good and great and generous things of all of his long and useful ministry.

Give to him thy grace and favor, and give to him the comfort and assurance of his brethren, that in love and affection as we bid him official adieu and we bid welcome to these young men, that to-day our hearts may be fused in strength and power that thy church has never known before, and may we go forward into all the great opportunities and conquer the great continents of activity that lie before us, establishing the blood-stained banner of Jesus Christ in the remotest parts of thy vintage, until the time shall come when the noise of war shall cease and the pæns of praise shall arise and the Prince of Peace shall be crowned as King of kings, and Lord of lords.

Hear us and bless us for Jesus' sake. Amen.

A committee of three consisting of J. W. Rushton, C. J. Hunt, and R. S. Salyards, was appointed to draft resolutions expressing the thanks of the church for the long years of service Bishop E. L. Kelley had rendered in the Presiding Bishopric of the church.

The document just accepted as containing the word of God was by motion referred to the President of the church to prepare for publication in the book of Doctrine and Covenants that portion expressing the will of God to the body.

The chair called attention to the passing during the year of leading church men, including W. H. Kelley, T. W. Chatburn, and F. C. Keck.

The following document presented by the Quorum of Twelve was read:

To the Officers and Members of the General Conference; Independence, Missouri, Greeting: I am instructed by the Quorum of Twelve to present the following memorial, and letter of condolence to the family of the late William H. Kelley:

Whereas, it has pleased our heavenly Father in his providence to take from our midst our esteemed and beloved brother, William H. Kelley, who closed his earthly labors in death on the fourteenth day of August, nineteen hundred and fifteen; after a long and painful illness, endured with the fortitude, cheerfulness and hope which characterized his long life of faithful and efficient service; and,

Whereas, in this sad event which removed one of the historic personalities from the ranks of the ministry of this church, we have suffered an irreparable loss; for we remember with deep appreciation his influence in proselyting, in council work, in church literature as well as in the influence which he exercised as a man, our brother was always in the van and never shirked his duty as a leader among us; his fervid eloquence, scintillating wit, keen logic and passion for justice were consecrated with all the unstinting generosity of his nature to the cause of truth, righteousness and virtue. We remember that in times of stress and storm he was ready always to uphold the weak and erring, for the cause of principle he was uncompromising and declined to have dalliance

with expedients, he was always impatient of the conventional restraints on personal rights and liberties; yet with profound passion he was the unafraid champion of toleration:

In this hour of regret we think of his untiring service to the church he loved, which began when the "Sun of the Reorganization" was just rising above the night-clouds of doubt, apostasy and disruption; of the thirteen years which he gave as a seventy and sacrificed home, love and comfort in the days when money was scarce, friends were few and opponents abounded; after the apprenticeship in these stern demands of pioneering he was called to the Apostolic Quorum, for forty years with zeal, ability and grace worked as an honored member of the leading councils of the church; and

Whereas, for sixteen years our brother served as President of the Apostolate enjoying the affection and support of his brethren until owing to advancing age with its attendant infirmities he was honorably released by the same inspiration which had called him to life-long service;

In all of these years amid a multiplicity of duties and under all kinds of trying and tense situations he proved himself to be a warm and affectionate friend and a generous opponent;

Therefore be it

Resolved; That while in reverent submission to the will of God in this dispensation of death, we mourn our brother's departure, we nevertheless congratulate him on the victorious conclusion of his task and the consequent transfer from the ranks of the church militant to the comradeship of the church triumphant; and earnestly pray that his family which has suffered the loss of father, brother, friend, and counselor, will enjoy the blessing of almighty God who, in all generations has been the refuge of his people; and under the hope of the gospel of the resurrected Christ will anticipate the coming reunion when he the Resurrection and the Life shall have been hailed as King of kings and Lord of lords.

In appreciation of his memory and sincere condolence to the family

We subscribe ourselves on behalf of the Quorum of Twelve,
GOMER T. GRIFFITHS.
F. M. SHEEHY.
JOHN W. RUSHTON.

INDEPENDENCE, MISSOURI, April 6, 1916.

The document just read was by motion adopted as the sentiment of the body.

The Quorum of Twelve reported on the matter of the ordination of the First Presidency of the church, which occurred at Independence, Missouri, May 5, 1915.

Petitions from branches of Toronto District asking for a division of said district were by motion referred to the First Presidency and minister-in-charge of the territory including Toronto District, with power to act.

A document from Detroit, Michigan, Branch asking that the rules of representation be changed to allow district presidents to appoint delegates to General Conference in the stead of delegates already appointed and not be able to attend the conference, was by motion referred to the committee on board of rules.

The following was submitted by the First Presidency:

To the General Conference: The First Presidency has had under consideration the standing High Council of the church.

Various members of this council are now quite well advanced in years, making their service on the High Council rather too arduous for their vigor.

Another matter to be considered is the fact that the members of the High Council are widely scattered so that it is quite difficult and inconvenient, as well as expensive, to assemble the council for consideration of cases. Hitherto the council has usually been convened during General Conference, at which time it is very inconvenient to give attention to cases owing to the press of other duties that claim attention. The Presidency feels that the time has come when the standing High Council should be organized with members resident in or near Independence, Missouri, so that they can be called together on short notice to hear and decide cases, and with but little expense to the church.

Therefore, the First Presidency recommends that the General Conference authorize the immediate reorganization of the standing High Council.

Respectfully submitted,
FREDERICK M. SMITH.

The document together with the recommendation was adopted.

Action by the Victoria, Australia, District asking the church to rule on the matter of mixed bathing was referred to the First Presidency for consideration and report.

One verse of number 353 was sung, and the assembly was dismissed by Joseph Luff.

7.45 P. M.

The speaker at the church was H. O. Smith, assisted by W. E. Peak. At the South Side Church E. E. Long was the speaker. Hubert Case occupied at Walnut Park.

FRIDAY, APRIL 7

8 A. M.

The Priesthood was disappointed at this time by the unavoidable delay which prevented Professor Shannon from appearing to lecture on some phase of social purity work, as had been announced. The members of the Social Purity Board spoke, R. W. Farrel occupying profitably the greater part of the time.

9 A. M.

The prayer service was in charge of M. M. Turpen and A. V. Closson.

10.45

The preaching was by J. Charles May, assisted by H. W. Savage.

2 P. M.

With President Frederick M. Smith in charge, number 34 was sung. Prayer was offered by W. A. McDowell. The minutes were approved.

A resolution from the Des Moines District to repeal General Conference resolution number 715 au-

thorizing the general church chorister to appoint district choristers was read.

It was moved that the matter be referred to the committee on revision of the Rules of Order.

A substitute was offered to adopt the resolution.

A motion that the matter be referred to the First Presidency, church chorister and assistant church chorister for consideration and report was adopted.

A document from Philemon Pement with reference to missionary work was referred to the First Presidency, Twelve and Presiding Bishopric.

A recommendation from the First Presidency and Twelve recommending that the matter of foreign translation be referred to the First Presidency, doing away with the present committee, was adopted.

The following submitted by the First Presidency and Twelve was adopted:

INDEPENDENCE, MISSOURI, April 1, 1916.

To the General Conference; Greeting: The following is presented for your consideration as the action of the Joint Council of First Presidency and Quorum of Twelve, adopted April 1.

"It is the opinion of this council that the intention of Resolution Number 560 was that the labor of superannuated ministers should be in the vicinity of their residence, under the local authorities, and of the missionary in charge where such labor is missionary in character; and that where any superannuated minister desires to labor in fields other than his residence he should secure the consent of the First Presidency and the missionaries in charge of the fields concerned."

Respectfully submitted,
ELBERT A. SMITH, *Secretary Presidency.*
JOHN W. RUSHTON, *Secretary Twelve.*

The First Presidency asked for time to consider and report on the matter of mixed bathing, growing out of the petition from Australia. The request was granted.

The following from the First Presidency and Quorum of Twelve with reference to the reorganization of the Independence and Lamoni Stakes was read and made the special order for 2.15 the 10th:

INDEPENDENCE, MISSOURI, April 7, 1916.

To the General Conference: By order of the Joint Council we herewith submit the following action had by the Joint Council of Presidency and Twelve; the matter having been presented to the Joint Council by the First Presidency:

"The members of the First Presidency, after having had the matter under advisement and having given it due consideration have decided to make the following recommendations relative to the Independence and Lamoni stakes.

"The territory now comprising the Independence Stake contains a church membership sufficiently large to justify a division of territory and we therefore recommend that for the present the city of Independence be organized into a separate stake, to be known until such time as it be organized as the center place of Zion, as the Independence Stake, with the First Independence Branch as the nucleus of the stake, the stake president to be president ex officio of the First Branch, the other branches now organized in the city of Independence, or which may subsequently be organized therein, to be presided over by high priests elected by the branches on nomination by the stake presidency.

"We recommend further that a stake be organized with the First Kansas City Branch as the nucleus, the territory to be greater Kansas City, and the territory lying east of Kansas City and west of Independence.

"We recommend further that the remaining territory of the present Independence Stake be organized into a stake with Holden as the nucleus.

"We recommend further that the Lamoni Stake Presidency be reorganized, the Presidency having received from Brother John Smith his resignation as stake president owing to his advanced age, and he being entitled to honorable release after long years of faithful service. We suggest the name of John F. Garver for president of the Lamoni Stake.

"For president of the new Independence Stake we present the name of Walter W. Smith, and for bishop, Mark H. Siegfried.

"For president of the Kansas City Stake we present the name of Joseph A. Tanner.

"For president of the Holden Stake we present the name of David J. Krahl, and for bishop, Charles J. Hunt."

Respectfully submitted,

ELBERT A. SMITH, *Secretary Presidency.*

JOHN W. RUSHTON, *Secretary Twelve.*

The following was submitted by the First Presidency:

INDEPENDENCE, MISSOURI, April 7, 1916.

To the General Conference: In recent correspondence with Brethren Hanson and Butterworth in charge of the Australasian Mission the matter of mission conference was under discussion, and the Presidency has authorized the brethren mentioned to organize such conference suggesting that it convene about the time of the holiday season, that it be a delegate conference on the same basis of representation as the General Conference unless later found advisable to change. We have suggested also that the *Gospel Standard*, our church paper there, be placed under the care of a board of three under the direction of the general Board of Publication.

We trust our instructions to the brethren for the organization of the mission conference may have your approval.

Your servant,

FREDERICK M. SMITH.

It was moved that the action of the First Presidency be adopted, which prevailed.

The Presidents of Seventy reported that E. E. Long, the Seventy concurring, had been selected to fill the vacancy in the council of seven presidents of Seventy. The selection was by motion approved.

G. N. Briggs, E. L. Henson and J. R. Sutton were proposed for ordination to the office of high priest, the First Presidency, Quorum of Twelve and Quorum of High Priests having so recommended. The recommendations were approved.

A document referred by the General Sunday School Association to the conference, touching the matter of making Graceland College more of a training school for the young, and which has been presented in connection with the report of the Religio Convention, was read.

It was moved that the document be adopted.

It was moved that speeches on this matter be limited to ten minutes. It was moved to amend by striking out ten and inserting three.

It was moved that the whole matter be tabled.

The ye and nay vote was called for on the motion to table.

By motion the matter was made the special order for 2.30 the 8th.

An invitation from Lamoni, Iowa, Stake and Branch inviting the General Conference of 1917 to convene at Lamoni, Iowa, was read.

Number 110 was sung, and J. A. Gillen dismissed the assembly.

4 P. M.

Professor Shannon lectured to men at this time.

7.30 P. M.

At this hour in the lower auditorium Professor T. W. Shannon addressed a mixed assembly on the subject, "The single standard of morals." Mr. Shannon is a speaker of experience and power, and pleased the audience.

In the upper auditorium the preaching was by C. Edward Miller, assisted by B. S. Lambkin. J. A. Koehler spoke at the South Side Church.

SATURDAY, APRIL 8

8 A. M.

F. M. McDowell delivered his first lecture on "Applied psychology."

9 A. M.

The prayer meeting was in charge of I. N. White and G. A. Smith.

10.45 A. M.

Preaching was by M. A. McConley, assisted by Bert Barrett.

2 P. M.

President Frederick M. Smith called the assembly to order. Number 179 was sung. F. A. Smith offered prayer. The minutes were approved.

Request from Mount Washington, Missouri, Branch for assistance from the church to provide a meeting place for said branch was referred to the First Presidency, Twelve and Presiding Bishopric.

The Seven Presidents of Seventy reported the resignation from that council of James McKiernan, which had been accepted by the council and concurred in by a joint session of the seventy. The action in accepting the resignation was approved.

The order for 2.15 referring to making Graceland College more of a training school for the young of the church was taken up. The motion to lay the whole matter on the table was denied by a vote of 331 to 587.

A motion to defer action on the matter until recom-

mendations from the joint council on the same were submitted prevailed.

The following covering the matter was read:

INDEPENDENCE, MISSOURI, April 8, 1916.

To the General Conference: We desire to present for your consideration the following action of the joint council of Presidency, Twelve and Presiding Bishopric:

"Resolved, That this joint council of Presidency, Twelve and Presiding Bishopric look with favor upon the suggestion of Professor G. N. Briggs that there be a chair or chairs established or some other provision be made in Graceland College for the training of workers for the auxiliary societies of the church, and further that the general conventions be advised of our action."

The above resolution was adopted unanimously by the council.

Respectfully submitted,
ELBERT A. SMITH, *Secretary Presidency.*
JOHN W. RUSHTON, *Secretary Twelve.*

It was moved that the resolution just read be adopted.

Discussion followed until 4.30, when number 216 was sung, G. T. Griffiths dismissing.

SUNDAY, APRIL 9

8 A. M.

At this hour the Independence Stake Presidency was in charge of a prayer and sacrament meeting in the upper auditorium, the Lamoni Stake Presidency in charge of a like meeting in the lower auditorium.

9.30 A. M.

The local Sunday school held its regular session in charge of its own officers.

11 A. M.

The speaker in the upper auditorium at this hour was F. A. Smith, assisted by Ammon White. In the lower auditorium Richard Baldwin was the speaker, assisted by T. U. Thomas. W. W. Smith spoke at the Central Kansas City Branch. At Walnut Park S. W. L. Scott spoke, at the South Side W. A. McDowell, at Enoch Hill, John Harp.

3 P. M.

There was a musical program given in the upper auditorium. In the lower auditorium O. R. Miller was the speaker, assisted by F. M. Slover.

7.45 P. M.

In the upper auditorium Joseph Luff was the speaker, assisted by V. M. Goodrich. J. E. Yates spoke in the lower auditorium, assisted by W. E. Smith. At Central Kansas City, C. Ed. Miller spoke; at the South Side, F. M. McDowell; at Enoch Hill, Charles Harpe; at Walnut Park, Columbus Scott; at Bonheim, E. B. Morgan.

MONDAY, APRIL 10

8 A. M.

W. W. Smith delivered his second lecture on "Logic."

9 A. M.

The prayer service was in charge of B. J. Scott and W. W. Scott.

10.45 A. M.

The preaching was by D. E. Dowker, assisted by W. A. McDowell.

2 P. M.

President Frederick M. Smith called the assembly to order. Number 182 was sung. F. A. Smith offered prayer. The minutes were approved.

The regular order for 2.15, referring to the division of Independence Stake and reorganizing the presidency of the Lamoni Stake was at that time taken up.

President Frederick M. Smith yielded the chair to President Elbert A. Smith.

Discussion on the matter of division and reorganization of stakes continued until 4.30, when a motion to divide the question to deal with the Independence and Lamoni stakes separately prevailed.

It was moved to amend by striking out of the recommendation pertaining to the Independence Stake the words "the stake president to be president ex officio of the first branch."

Discussion continued until 4.40, when number 172 was sung, and Joseph Luff dismissed the assembly.

7.45 P. M.

At this time a meeting was held in the upper auditorium under the auspices of the Woman's Auxiliary. At this meeting addresses were delivered by Sister S. R. Burgess on "What the women of America have done for the community," and by Frederick M. Smith on "The church and its auxiliaries."

In the lower auditorium a meeting was held in the interests of the Graceland Extension Institute.

At the South Side D. T. Williams was the speaker.

TUESDAY, APRIL 11

8 A. M.

F. M. McDowell delivered his second lecture on "Applied psychology."

9 A. M.

A young people's prayer meeting was held in the lower auditorium in charge of J. F. Kier and D. E. Dowker. At the same hour in the upper auditorium the prayer meeting was in charge of William Grice and O. J. Hawn.

10.45 A. M.

The preaching was by J. E. Wildermuth assisted by R. E. McCord.

2 P. M.

President Frederick M. Smith called the session to order. Number 123 was sung. A. D. Angus offered prayer. The minutes were approved.

Benjamin R. McGuire, who had been by revelation presented and by the body received as presiding bishop to succeed Bishop E. L. Kelley released by the same revelation and body action, had reached Independence from his home in Brooklyn, New York, and on being introduced by President Frederick M. Smith, addressed the conference as follows:

Mr. President, Brethren, Sisters and Friends: While this call to the office of Presiding Bishop is not altogether unexpected—I might just here tell you why. Some years ago, at the time of the departure of that stalwart defender of the faith, Bishop Hilliard, I was impressed or received what you might term a premonition that sometime I might be called to occupy in this office; and you can believe me when I say that as every General Conference has come I have scrutinized the action of these conferences very closely, and with some misgivings and fears lest this impression which I had might come true.

Some time in March of this year, to be exact on the 15th or the morning of the 16th, my companion, Sister McGuire, said that she had had a dream the night before, the substance of which was that we were going to Independence. My business relations, my personal affairs surely did not warrant any such supposition; and you may be surprised if I tell you that the following morning I related to my wife that I had had a similar dream in the night that was just past—that we were going to Independence. Taking that in connection with what I had already received, you may feel assured that I expected that this conference might mean something to me.

On the 19th of March, Sunday night of the 19th, I received what I believe was a spiritual dream. The next morning I spoke to my wife about it, but I pledged her to silence. I said, "This seems to me so wild and so ridiculous, viewing it as men would view an affair of this kind, that if there is nothing to it I would not want it to go outside of our home, our own little circle." Of course she wanted to know immediately what it was, and I said, "I dreamed that a revelation was received, and indorsed by conference, that I should be the Presiding Bishop."

After some days we received from President Smith a telegram announcing the fact that my name had been received by the conference, and unanimously accepted as your Presiding Bishop. To say that I was stunned would be putting it mildly; but at the same time it raised very clearly this issue, accept or reject.

Rejection meant a closer alliance with the world. It meant a greater ambition for its praise, for its pleasures, and for the wealth necessary to secure them, the search for which, though, as I believe you know, would defeat its own purpose.

That was not all. Rejection also meant the trampling under foot of your tenderest, most generous and most sacred confidences; it meant the reversal of the Christian order, "Thy will be done." While delay would not necessarily be a denial of this principle of life, yet it would suspend the rule,

it opened up the avenue of possible refusal to do the Lord's will.

On the other hand, acceptance meant severance of business relations, smothering of professional ambitions and aspirations. It meant sacrificing the fruits of years of work and successes. It meant breaking of social and home ties. It came home, home the foundation of our government, the bulwark of our liberty, the index of our Christian development. Home must be consulted and respected. The fireside council was called. To disregard it would mean unfitness for efficient service. It would mean injury to the cause that we love, which could not be remedied or repaired by any zealous misapplication in office. A house divided against itself cannot stand. I realize, my brethren and sisters, that actions speak louder than words. I want to tell you this afternoon that our home is a unit.

I would that I might have the undaunted courage, the unwavering faith, the sterling integrity, and the unabated love that has so endeared my predecessor to us all. I feel assured and grateful for your undivided, generous support, and I believe it will be continued. Consequently, we hope to participate with you in the redemption of Zion.

I accept this widened field of opportunity to become your colaborer, this royal privilege to serve God, and with you experience the joy resultant from the love conceived therein.

I might say that the first night while enroute here, lying in my berth, I felt a calm and peace that surpassed description. There was born or reborn that love of souls, that love of humanity, for which I am with you willing to spend and be spent.

The matter pending at adjournment on Monday with reference to the reorganization of stakes was taken up.

Discussion continued until 3.45, when the previous question was ordered.

The amendment to strike out the words "the stake president to be president ex officio of the first branch" was lost.

The delegate vote was called for on the whole matter before the assembly. The delegates withdrew to pole their several votes.

The vote on that part of the document submitted pertaining to the Independence Stake was 518 for, to 371 against, the action to adopt prevailing.

The vote on the recommendation to reorganize the Lamoni Stake was in the affirmative, said reorganization being authorized.

R. C. Russell dismissed the assembly.

7.45 P. M.

At this time a meeting was held in the upper auditorium under the auspices and in the interests of the Independence Sanitarium. Short addresses were delivered on the subjects and by the parties named: "Our institution," M. A. Etzenhouser; "Public health department," Elsie O. Barnett; "Our training school," Olive W. Cook; "Our aim," Doctor G. L. Harrington; "From a patient's standpoint," J. W. Wight.

WEDNESDAY, APRIL 12

9 A. M.

Prayer service was in charge of H. A. Higgins and T. U. Thomas.

10.45 A. M.

The preaching was by Lee Quick, assisted by F. L. Sawley.

2 P. M.

President Frederick M. Smith called the assembly to order. Number 201 was sung. Prayer was offered by Richard Bullard. The minutes were approved.

Committees appointed by the Sunday School Association and the Religio Society looking to the unification of the forces of the church in the work of the distribution of literature requested the conference to appoint a like committee for the church.

By motion the matter concerning making Graceland College more of a training school for the young of the church was taken up.

Discussion followed until 4.40, when the previous question was ordered, and the proposition by a large vote was denied.

The assembly was dismissed by J. W. Rushton.

7.45 P. M.

A meeting was held in the interests of Graceland College. An address was delivered by G. N. Briggs on, "The College and the Church," and another by President Frederick M. Smith on "The Church and Education."

THURSDAY, APRIL 13

7.30 A. M.

The conference choir held a prayer meeting in the upper auditorium, in charge of general chorister A. N. Hoxie.

8. A. M.

F. M. McDowell delivered his third lecture on "Applied psychology."

9 A. M.

The prayer service was in charge of C. J. Hunt and A. E. Stone.

10.45 A. M.

The speaker at this hour was W. L. Christy, assisted by Frank Mills.

2. P. M.

President Frederick M. Smith was in the chair,

and announced number 131, after the singing of which Joseph Luff offered prayer. Minutes were approved.

The Sunday School Association by its general officers reported the principal items of business of the convention of that society.

The chair was authorized to appoint a committee to confer with the representatives appointed by the Sunday school and Religio looking to a unification of the effort of the church and its auxiliaries in the matter of the distribution of literature.

The third quorum of Seventy reported: sermons 2,822, baptisms 341, ordinations 15, children blessed 107, administrations 1120, marriages 9, new openings 27, discussions 4, Sunday schools organized 3.

The First Presidency, the Quorum of Twelve and the Quorum of High Priests concurring, recommended for ordination to the office of high priest the following brethren: G. H. Knowlton, John H. N. Jones, William Ecclestone, John Schofield, John Ford. The recommendations were by motion approved. The joint council of seventy reported the following, action on which was deferred until considered and reported on by the joint council of First Presidency and Quorum of Twelve:

INDEPENDENCE, MISSOURI, April 6, 1916.

To the General Conference: The following document was unanimously adopted by the seventy in joint council, April 6, after due deliberation, and it is presented to you for your favorable endorsement:

"One of the distinctive duties of a seventy being 'to travel continually,' he should not refuse appointment except for imperative reasons, such as long continued illness in his family, personal disability, or failure of the church to provide for the just needs of himself and family, whereby he becomes involved in debt. If for insufficient reasons he seeks release from appointment, it should be with the understanding that he may be refused appointment in subsequent years if it is considered inadvisable to restore him to the mission field, and if for such reasons he should remain inactive three consecutive years, he may be dropped from the Quorum of Seventy.

"The reasons assigned for declining an appointment should be clearly stated, and if in the opinion of those making the appointments these reasons are insufficient, the matter should be referred to the Council of Seven Presidents for their investigation and action thereon.

"In cases where no charges are formally preferred against a seventy, he should not be refused appointment until proper action has been taken by which the church releases him from his office as a seventy. When it appears that he should no longer be continued in the said office, for any reason, the matter, including available evidence, should be referred to the Council of Seven Presidents for their action thereon as early as practicable."

The following was moved:

Believing that attendance at picture shows has a tendency to lead people away from Christ, be it therefore

Resolved, that we urge Saints to avoid the practice.

It was moved that the matter be referred to the First Presidency.

The matter was by motion laid on the table.

The Board of Auditors reported as follows:

To the General Conference: The board of auditors have examined the books and accounts of the office of the Presiding Bishop and find them as represented by the published report.

It is not practicable under present conditions for the committee to determine the true assets and liabilities of the church, nor can this be done until full statements in detail of all such assets and liabilities together with a new inventory of all church property is made.

For these reasons and from the further fact that provision has been made for a new administration of the financial affairs of the church we do not attempt to make a report in detail to the conference.

The board in submitting the foregoing held themselves subject to your further instructions.

Respectfully submitted,

ROBERT WINNING.
A. H. KNOWLTON.
M. A. MCCONLEY.
J. F. GARVER.

APRIL 11, 1916.

A minority member of the board of auditors filed a report.

This report will appear in the published minutes of the conference to appear in the HERALD.

The First Presidency nominated Elbert A. Smith as their member of the library board, which was approved.

Bishop James F. Kier was nominated by the Presiding Bishopric as their member of this board. The nomination was approved.

Heman C. Smith was selected to succeed himself as a member of the Library Board.

Bishop E. L. Kelley filed a rejoinder to the report of the minority member of the Board of Auditors.

This rejoinder will be published in the official conference minutes, which in due time will appear in the HERALD.

The Board of Trustees of the Independence Sanitarium submitted the following:

INDEPENDENCE, MISSOURI, April 12, 1916.

The following resolution was adopted by the Sanitarium Board, January 11, 1916, at the regular monthly meeting, to wit:

"Be it resolved, that all nominations for members of the board of Independence Sanitarium be made by the First Presidency, Quorum of Twelve, and Order of Bishops of the church.

"Be it further resolved, that no physician shall be eligible to membership on this board.

"Be it further resolved, that the board shall be elected, two for one year, two for two years, two for three years, and one for four years, making the membership of the board seven as it now stands.

"I, A. H. Parsons, certify that the above is a correct copy of said resolution adopted by said board on that date."

A. H. PARSONS.

The adoption of the document was moved. A mo-

tion to amend to provide that two of the board be women prevailed, as did an amendment providing that the term of office of each trustee hereafter cover the term of three years. The document as amended prevailed.

Number 251 was sung. Dismissal was by F. M. Sheehy.

7.45 P. M.

The conference choir rendered the "Messiah."

FRIDAY, APRIL 14

8. A. M.

A lecture was delivered to the priesthood by J. A. Koehler, on "Logic."

9. A. M.

The prayer service was in charge of R. J. Lambert and G. R. Wells.

9.15 A. M.

A young peoples' prayer meeting was held at the South Side Church, in charge of J. A. Gunsolley and J. F. Sheehy.

10.45 A. M.

The Speaker at this hour was Samuel Twombly, assisted by E. F. Robertson.

2. P. M.

President Frederick M. Smith was in the chair. Number 179 was sung. F. A. Smith offered prayer. The minutes were approved.

The council of First Presidency, Twelve, Seventy, and Order of Bishops, to which had been referred the report of the auditors and the rejoinder by the Presiding Bishop, reported as follows:

INDEPENDENCE, MISSOURI, April 14, 1916.

To the General Conference: The joint council of Presidency, Twelve, Seventy, and Order of Bishops to which body the reports of the auditing committee were referred by the General Conference for consideration and report, hereby advise that the joint council met in the Church of Christ Building 9.15 this morning, with President F. M. Smith in the chair.

The documents were presented, and without being read a motion was offered that we recommend to the General Conference that the whole matter be referred to the incoming Presiding Bishopric and the First Presidency for adjustment. This motion on being put to the body was adopted unanimously.

We herewith present this report for your consideration.

Respectfully submitted,

E. A. SMITH, *Secretary Presidency.*

J. W. RUSHTON, *Secretary Twelve.*

J. F. MINTUN, *Secretary Seventy.*

The report was by motion approved and the recommendation adopted.

Charles W. Hawkins was by the First Presidency recommended for ordination to the office of high priest, the quorum of Twelve and Quorum of High Priests concurring. The recommendation was by motion approved.

The time limit for the introduction of new business was by motion left with the First Presidency. The chair announced that the time limit would be 2.30 of the afternoon of the 15th.

J. W. Wight was chosen to succeed himself as a member of the board of trustees of Graceland College.

To succeed J. F. Garver as a member of this board, J. F. Garver and John Smith were nominated, the former being selected by a vote of 299 to 8.

To succeed S. A. Burgess as a college trustee, S. A. Burgess received 89 votes, John Smith 35, G. N. Briggs 167, the latter being declared the choice.

The committee to fill vacancies on the board of auditors reported that on resignation of G. W. Blair, M. A. McConley had been appointed. This appointment was approved.

To succeed Daniel Macgregor as a member of the board of auditors, Daniel Macgregor received 257 votes, A. H. Knowlton 112.

A. H. Knowlton was by motion added to the board of auditors for one year.

The committee on General Conference resolutions was by motion discontinued, that work being referred to the First Presidency and church secretary.

Lamoni, Iowa, Branch and Stake having invited the conference of 1917 to meet at Lamoni, it was moved that when this conference adjourned it do so to meet at Lamoni, April 6, 1917. It was moved to amend by striking out April and inserting September. The amendment was lost; the original motion prevailed.

The recommendation in the report of the board of auditors suggesting that the land and building of the Ensign Publishing House be revalued, hereafter carried in separate accounts, the building to be depreciated one and one half per cent per annum, was adopted.

A recommendation of the auditors to provide a depreciation of one and one half per cent per annum on the Independence Sanitarium building, the Sanitarium trustees reporting that the same had been done, was after being moved, laid on the table.

J. F. Garver was chosen to succeed himself as a member of the Social Purity Board.

It was moved that the selection of one to succeed W. H. Kelley as a member of the committee on revision of church history be referred to the First Presidency. The whole matter of revision of church history was in the form of a substitute referred to

the first Presidency and church historian for consideration and report.

Number 98 was sung. The dismissal was by R. C. Russell.

7.45 P. M.

The speaker was F. A. Russell, assisted by A. E. McCord.

SATURDAY, APRIL 15

8. A. M.

F. M. McDowell delivered his fourth lecture on "Applied Psychology."

9. A. M.

The prayer meeting was presided over by Richard Bullard and W. P. Pickering.

9.15 A. M.

At the South Side Church the young people's prayer meeting was in charge of Joseph Yoeger and N. O. Calhoun.

10.45 A. M.

The morning speaker was T. U. Thomas, assisted by Alvin Knisley.

2 P. M.

President Frederick M. Smith was in the chair. Number 54 was sung. Prayer was offered by F. M. Sheehy. Minutes were approved.

It was moved that the conference look with favor on the publication of a journal for the priesthood, to be under the direction of the presidency of the church. The matter was referred to the First Presidency and Board of Publication with power to act.

The following was submitted by the committee appointed to formulate articles of respect and appreciation in commemoration of and for the long services of Bishop E. L. Kelley:

To Edmund L. Kelley, Presiding Bishop, Independence, Missouri; Dear Brother: Through the message of the president of the church, Frederick M. Smith, expressing, we believe, the divine will, you have been honorably released from the office of Presiding Bishop of the Reorganized Church of Jesus Christ of Latter Day Saints, this release being because of the increasing burdens of the office incident to the widening activities of the church's growth, and the declining vigor consequent to advancing age.

We congratulate you on the conclusion of a mission which has been performed with such splendid consecration of talent, ungrudging toil and rare sympathy, securing the gratitude of the whole church.

We shall feel keenly the sense of loss sustained in your retirement as a presiding officer, bishop and judge in the ecclesiastical circles of our society; and still more as we shall lose in you as presiding bishop a brother and a friend, for

your ministry and official relationship have been vitalized by these qualities equally as impressively as in other ways.

Recognizing in the present stage of church development the moment is not only tense with a peculiar solemnity, but that solemnity is in the realization of the new epoch into which we have been moving for some time, we gaze with forward-looking eagerness into the future, straining for a vision of the ideal to which we aspire; and in so doing we can but think in retrospect, and so develop a sense of gratitude which is at once the reward of the past and the hope of the future.

As we mark the salient features of your personal experience we note the parallel strides of the church's progress in those eventful years.

It was in 1871 as a young man of twenty-seven years you commenced your career as a priest and volunteered for missionary service. In 1872, as though having premonition of future possibilities, the study of law was engaged in, and during the interim up to 1881 law was practiced as a profession, while performing ministerial work on Sundays and during spare time. During these years also your interest in educational matters was manifested and cultivated, and some time devoted as superintendent of schools in Mills County, Iowa.

These were surely years of preparation for a service which has always been characterized in the ministry of preaching, administering justice, sympathy with the unfortunate, and championing the cause of education.

In 1881 came the appointment to the committee which represented the interests of the Reorganized Church before the United States Congress, during the passage of the Edmunds-Tucker Act relating to polygamy in Utah.

In 1882 your ordination to the eldership was the prelude to occupancy as counselor to Bishop G. A. Blakeslee. Nine years of faithful service in this capacity prepared for the call to that the office when the then incumbent was removed by death—ordained to the office of high priest and presiding bishop April 10, 1891, since when the influence and uplift of your work has made increasing mark upon the pages of our ecclesiastical history.

In 1897 to these onerous duties was added that of being counselor to President Joseph Smith, and for five years this honor was carried.

The events of 1902 were destined to mark a new era of development, and into the presidency as well as the other leading quorums new men were called, and with the vigor of youth and the spirit of the new age, who had formal introduction to the problems of the time. In this severance of your official association with the presidency you were able to devote with concentration all your time and ability to the fiscal and economic interests of the church, and with unabated enthusiasm and undaunted courage you pursued your course, not only giving attention to the detailed work of your office, but found time to make many official journeys to all parts of the States, the Canadas and the United Kingdom as well as to Southern Europe.

In the Temple Lot Suit as well as in other lines of legal effort before state and United States courts, and before the Supreme Court of the United States your work and influence have been valuable and efficient.

With much appreciation we express our admiration for the exhibition of generosity, chivalry, mercy, sympathy, almost exhaustless patience, and indomitable courage, together with a depth and range of faith which in all the varied activities of your career were in evidence, whether as preacher, lecturer, or debater, in days when opponents were not always without acrimony and vindictiveness, in the tedium of office work the exacting demands of ecclesiastical jurisprudence, and the multifarious dispensations of benevolence trying to meet the

ever-growing demands of charity with an always inadequate supply.

We are sure that no sufferer or hungry or distressed person, whether in the church or out of the church, made his appeal for help to you in vain. Such virtues have given you right to be recognized as a Christian gentleman.

In your administration we have seen the church grow from 6,903 in 1871 to 78,326 in 1916. Financially the growth is seen in the contrast between the income of \$1,376.42 and expenditure of \$912.32 in 1871, and the income of \$567,290.29 and expenditure of \$560,142.22 in 1916.

Besides this there has been witnessed the erection of many church buildings in various parts of the world; the establishment of Graceland College, the several homes for the aged and infirm people and the Children's Home.

It is not too much to say that your personal influence and strong idealism have been reflected in church legislation, interpretation and practice as but comparatively few have been, and we take this opportunity to express our appreciation of this fact at this time.

As you remove the harness and trappings of your official position and they are placed upon your successor, we reverently invoke God's blessing upon you, desiring that peace and well-earned rest shall be your portion in the years still left to you; and while the shadows lengthen and the sun of your life is westering, may it be your privilege to see these younger men who now shall carry your arms and wear your armor under the ægis of the King we serve and attain the glorious triumph for which you have so ardently striven, and in their work and its results find the crystallization into fact the dreams and visions of your truest and noblest aspirations.

As we express these heartfelt words of affectionate esteem and hope for your future, we would not forget your wife, who in all of these labors has stood by your side, and with unobtrusive grace and dignity has supported you, making it possible for you to reach the success you have attained.

May the promise of our Lord Jesus Christ be verified in your experience that the kingdom is for those who have given a cup of cold water to the fainting, a word of comfort to the discouraged, and a helping hand to the downtrodden.

On behalf of the church.

JOHN W. RUSHTON.

CHARLES J. HUNT.

R. S. SALYARDS.

INDEPENDENCE, MISSOURI, April 12, 1916.

These articles were adopted by unanimous rising vote.

Bishop Kelley on being asked to respond, arose and said:

I certainly did not expect any such commendation or statement from you, but feel heartily thankful for the matter you have presented. I hope and trust that I shall not fail in the future of being just as much interested in the church, in which we are all so solicitous, as I have been at any time in the past; and if I can do anything different, may it be more in the interest of the work than I have in the past.

Thanking you heartily for the references, and especially the reference to Sister Kelley and her duty and help, I leave the matter with you.

The assembly arose and in unison sang, "Blest be the tie that binds."

The first Presidency reported that the resignation of C. E. Crumley as a member of the committee on Book of Mormon concordance had been accepted.

This committee reported that they had appointed

Ducan Campbell to succeed C. E. Crumley, and that the work on the concordance had been begun.

The action of the Presidency in accepting the resignation of Brother Crumley was concurred in, and the committee as at present constituted was by motion continued.

The First Presidency, with the concurrence of the Quorum of Twelve and the Quorum of High Priests, recommended J. A. Koehler for ordination to the office of high priest. The recommendation was approved.

The Board of Trustees of Graceland College in their report to the conference included the following:

BUDGET FOR 1916-1917

In harmony with the policy now in vogue by adoption of the General Conference and indorsed by the financial department of the church, the following is submitted as a budget for the year July 1, 1916 to June 30, 1917.

Salaries	\$ 9,000.00
Fuel and labor at heating plant	1,800.00
Insurance	350.00
Library care	200.00
Advertising	250.00
Office help	600.00
Light and Water	700.00
General expenses, postage, stationery, etc.	250.00
Interest	1,440.00
One-fifth indebtedness	8,162.63
Depreciation in real estate needed for repairs and upkeep	1,000.00
Depreciation in furniture	400.00
Total	\$24,152.63
This is made by tuition	\$ 6,500.00
Offerings	2,500.00
Endowments	500.00
Total	\$ 9,500.00

The appropriation asked for as above indicated, amounting to something over \$14,000, was allowed.

The following from the First Presidency and Quorum of Twelve was adopted:

INDEPENDENCE, MISSOURI, April 15, 1916.

To the General Conference; Greeting: As a consequence of the action taken by this body in which a reconstruction of stakes is authorized involving the changes in official personnel, several well-known ministers are thereby deposed from the positions they have held and in which they have served the church faithfully for several years; especially do we notice the assiduous and conscientious work of Elder George E. Harrington, who for more than ten years has been the honored and esteemed president of the Independence Stake; therefore be it

Resolved, that this conference gratefully acknowledges the work and effects thereof by these brethren, and hereby expresses sincere thanks to this brother and others who with him have labored so unselfishly in the difficult work of initiating these advanced organizations in our general polity.

Respectfully submitted,

ELBERT A. SMITH, *Secretary of Presidency.*
JOHN W. RUSHTON, *Secretary of Twelve.*

On nomination by the Woman's Auxiliary, Minnie B. Nicholson was selected to succeed herself as a member of the Board of Trustees of the Children's Home.

The Woman's Auxiliary reported the following action:

INDEPENDENCE, MISSOURI, April 15, 1916.

To the Conference assembled: At the morning session of the Woman's Auxiliary, the following action was taken:

"Moved that we notify the Conference of the action taken approving the document from the joint council, concerning establishing a chair in Graceland College of religious education for training auxiliary workers, and that when the church finds it advisable to establish such a chair, that we as the Woman's Auxiliary stand ready to appoint a committee to solicit funds for this purpose, and that the executive committee have power to appoint this committee."

MRS. J. A. GARDNER, *Secretary of convention.*

The Order of Evangelists in their report included the following: Sermons, 3,206; baptisms, 64; ordinations, 15; marriages, 15; patriarchal blessings, 1,670; new openings, 3. There had been no changes in the membership of the order.

The Seven Presidents of Seventy reported:

INDEPENDENCE, MISSOURI, April 15, 1916.

To the General Conference, Greeting in the Lord: . . . At the beginning of our sessions there were six in the council, James McKiernan, J. F. Mintun, W. E. Peak, T. C. Kelley, J. Arthur Davis, and Arthur B. Phillips. Brother James McKiernan has resigned, and his resignation has already been reported to your body, and action had thereon. One has been selected to fill the vacancy existing at the beginning of our session, Elmer E. Long, and he has been ordained.

We have recommended to be released Brother T. J. Shepard and Robert O. Self, by their request, and our action shows that they have been honorably released, and this has been approved by the quorums of which they were members. We have recommended the dropping from quorum membership Brother Jesse A. Roberts, and this action has been approved by the third quorum.

We have selected to be ordained the following brethren: Samuel T. Pendleton, R. L. Fulk, Otto Fetting, John F. Sheehy, Leon Burdick, H. N. Pierce. We ask that these selections be approved and their ordinations be provided for.

We have selected to preside over the council of the Presidents of Seventy Brother Thomas C. Kelley. We ask that this selection be approved. Respectfully,

J. F. MINTUN, *Secretary of Presidents of Seventy.*

It was moved that the action in dropping the men referred to in this report be approved.

A motion to defer action on the proposed release of Jesse A. Roberts for one year prevailed.

The action dropping the other men named prevailed.

The brethren recommended for ordination to the office of seventy were approved for the same on separate motion.

The selection of T. C. Kelley as senior president of the Council of Seven Presidents of Seventy was by motion approved.

The First Seventy reported: Sermons, 5,476; bap-

tisms, 527; ordinations, 44; marriages 66; branches organized, 2; districts organized, 1; Sunday schools organized, 13; Religios organized, 4; new openings, 86; debates, 6. The acceptance of the resignation of J. F. Mintun, secretary of this quorum, and the selection of S. S. Smith to succeed him, and the selection of E. E. Long as president of the quorum was reported, the conference concurring in the same.

The Second Quorum of Seventy reported: Sermons, 5,882; baptisms, 399; ordinations, 33, marriages, 30; branches organized, 3; Sunday schools organized, 15; Religios organized, 4; new openings, 62; debates 4. Resolutions of respect referring to F. C. Keck, formerly a member of the First Quorum of Seventy, lately deceased, adopted by the Quorum, were submitted as follows:

Whereas, the heavenly Father deemed it wise to call to himself our esteemed brother, Elder F. C. Keck, and

Whereas, Brother Keck was for a number of years a faithful and devoted member of the Second Quorum of Seventy, therefore be it

Resolved, That we hereby express our appreciation of his devotion and zeal in the cause of truth; and that we extend to his bereaved companion and children our sympathy, feeling assured he has gone to receive a well-earned reward and to enter into fields of greater usefulness.

The Board of Publication as at present constituted was continued, as follows: E. A. Blakeslee, F. B. Blair, Albert Carmichael, Oscar Anderson, T. A. Hougas.

By motion the articles adopted and referring to the work of Bishop E. L. Kelley were ordered properly engrossed and presented to Bishop and Sister Kelley.

A report of the Order of Bishops included the following:

As representatives of the financial department of the church, we herewith submit what we consider are the present urgent needs:

1. Sustaining the missionary force and the poor and needy.
2. The paying of the church debt.
3. The erection of proper offices for the general church officers as provided by General Conference resolutions numbers 533 and 644.

The foregoing from the Order of Bishops was adopted as the policy of the church.

The Order of Bishops nominated for trustees of Children's Home, Joseph Roberts and A. J. Yarrington. These brethren were selected for this work.

An appropriation of \$100 was allowed for library work under the direction of the Library Commission.

Number 214 was sung. Dismissal was by J. W. Rushton.

7.45 P. M.

The conference choir repeated the rendition of the "Messiah."

A good conscience is a soft pillow.—Proverb.

Original Articles

COOPERATION

In *The Outlook* for February 16, 1916, there appeared an article by N. O. Nelson under the caption "Cooperative Stores," which is well worth the attention of Latter Day Saints generally. It is as follows:

The cooperative movement in the United States has had a checkered career in the last forty-five years; but it must be added that all countries have gone through the same course.

England is the birthplace of modern cooperation, but Robert Owen, the world reformer, carried it through two decades of disaster.

It was after his several hundred cooperative stores had failed that the famous twenty-eight weavers and Socialists of Rochdale, England, started the present successful plan in 1844. These twenty-eight pioneers insisted on self-help and independence; they contributed five dollars apiece in four-cent weekly installments until they had one hundred and forty dollars. With this they bought staple groceries and retailed them at the full market price, for cash in hand, out of the little "Toad Lane Store," costing about a shilling a week rent. They had no hired help, and they found themselves possessed of about two hundred dollars when the first stock was sold. Every member received a token, showing the amount of his purchases, and at the end of three months he received credit on additional shares; on the shares he received interest. Nonmembers received half-dividends in money.

The essential of this Rochdale plan, which has spread the world over, was cash payments and the profit going to the purchaser instead of to capital. This unique plan was noised abroad; neighboring towns started similar stores; it was self-contained and self-acting.

Jumping a period of seventy years, Great Britain's cooperative stores now have a membership of over three million, retail sales of four hundred and eighty million dollars a year, manufacturing and wholesale business of two hundred and twenty million dollars, and annual net profits of seventy million dollars.

The same principle has spread into practically all the civilized countries, not only in storekeeping, but in manufacturing, in farmers' business, in banking, and in insurance. The system is democratic; every member has the same vote, whether he holds a single share on which he has made a small initial payment, or whether he holds the maximum shares allowed. Every member pays the same price in a store and gets the same price in a productive enterprise, and whatever profits are made he gets his share according to the amount he has contributed.

Roughly estimated, there are fifty million members of cooperative associations, representing a population of two hundred and fifty million. The plan has been spreading at an accelerating rate; it doubles itself, say, every ten years.

There is no limit to its expansion. The very large profits that are earned and returned are a pressing inducement. Experience has shown that cooperative concerns secure as good managing ability at moderate pay as private concerns at high salaries.

The Americas have lagged far behind Europe and the Orient in this movement, but there is a substantial start, and it is sure to come.

In the '70s the Patrons of Husbandry movement ran largely to cooperative stores; the country was full of them. It was a protest against the supposed exorbitant prices and the rigid terms of the merchants. The patrons took the coop-

erative idea, but not the Rochdale plan. They sold on credit; they sold at cost; they limited the membership to a class. Any of these motives was obstructive; combined, they made success impossible.

Innumerable stores have been started from that time to this, but rarely on the Rochdale plan—always with some Yankee improvement, always catering to the needy. The Rochdale plan is self-help, not aid to the helpless, not reprisal against the prosperous. The twenty-eight Rochdalers raised their own capital, they bought the goods they had cash to pay for, they sold them to members or others at full market prices. They economized expenses, got more members, more business, more capital. John Smithie, with the help of the others, did the dealing out evenings. They saved the entire gross profit, which, at the shop credit prices, was large; they had this increase as fresh capital. With this profit and new members they could lay in a more varied stock.

In these times and in this country the number to start a store with should be at least one hundred, with a thousand dollars capital. The size of the start is comparatively unimportant, if the spirit, loyalty, and clear-headedness are there. At this date, as at any date in the past forty years, there are probably a thousand cooperative stores in the United States; few of them are five years old. They start with wrong ideas, without sufficient membership, or capital, or competent management, and, of course, fail. There are a number of stores in the United States fully established and prosperous, but probably not over one per cent of those that have been started in the last forty or fifty years.

The Johnson County Store in Olathe, Kansas, is a notable survival of the Grange stores. It started in 1870, has always prospered, and is the chief store in that town or section; but, unfortunately, shareholding is limited to Patrons of Husbandry, and, these gradually dying out, it has long been merely a joint stock company, earning large profits for its few and fewer stockholders.

A cooperative association must be open to all comers on equal terms; it must give at least half-dividends to non-members; it must give an equal vote to every member regardless of his stockholding.

There are a goodly number of cooperative stores in California, in Washington, in Minnesota, and in New England; but few of them are on the genuine plan; few of them save money for their members, and few of them are of any considerable age. Much more progress has been made by productive associations, such as creameries, fruit and truck shipping, and the like; but this is another story. Canada has about a dozen stores on the Rochdale plan; but only a part of them have succeeded in saving money for the members or surviving for any length of time. The movement is led by Mr. Keen, an Englishman, who devotes a large part of his time to publishing a monthly journal correspondence, and addresses. He will make it a success in time; devoted leadership is needed.

In Central and South America I have not learned of any attempts at cooperation.

In my own home town of Leclaire, Illinois, we started a cooperative store in 1902, strictly on the Rochdale plan. It has about one hundred and fifty members, about forty thousand dollars a year sales, and regular dividends on purchases of eight or ten per cent, besides paying interest on its capital and accumulating a surplus fund.

After thirty years of active participation in promoting cooperation, I concluded, five years ago, to begin operations in New Orleans, without adhering to the Rochdale plan as far as starting was concerned, but aiming at the same purpose. I planned to establish the business first, then organize a

cooperative association later. I adhered to the Rochdale plan of buying and selling for cash, but, instead of selling at the full market price in order to accumulate capital, I sold at as low net prices as economical expenses would allow, and supplied the capital and management myself. I could see my way clear to undersell the current market prices about twenty-five per cent. The goods were sold and paid for at the counter, without any wagon deliveries. The first day's sales were \$2.12; the first week's sales, \$48; the sales of the ninth month, about \$12,000 in the three stores then established. The sales of this year will be about one and a quarter million dollars.

At the beginning of 1915 I organized a cooperative association, made up of twenty thousand \$5 shares or membership. These can be paid for in any way down to ten-cent weekly payments; the dividend begins when the share is paid in full, at the rate of seven per cent per annum. The association owns all of the stores, a good bakery, a good creamery, a condiment factory, and the stock and equipment on a rented farm. It has a few more than three hundred employees. It is intended to make a net profit of two or three per cent over and above expenses and interest and depreciation, which will create a free capital for expansion. Several thousand shares have already been taken, and in due time all will be taken off my hands and thus be completely cooperative. One fourth of the net profits are awarded to employees as dividends on their wages. The managers of the stores make a bond to account for the goods put in their hands, the goods being charged to the manager at selling price. The clerks are girls. We have no credit business whatever.

Recently I have opened stores in country towns near New Orleans; I have made it a condition for opening a store that two hundred householders should subscribe as members for not less than three hundred \$5 shares and pay up not less than \$500; only members are allowed to buy. This has worked successfully, and will be my working plan in other country towns and other city localities.

The plan which I am operating here may be used by any capitalist or by any number of people who choose to provide the money and give it the necessary business attention. The low prices insure the patronage; the membership of the people insures its permanence and its growth.

Among the practical cooperative authorities there is a divergence of opinion as to centralization in federated stores or autonomous productive associations and consumers' associations. The English and Scotch "wholesales" illustrate the former view; the copartnership associations of Great Britain and the farmers' associations of Ireland and the United States illustrate the latter. I favor the centralized body. In my own undertaking the cooperative association will be the central body for storekeeping, for manufacturing, and for farm production, radiating from the center as far as required.

Mr. Nelson has had a wide and successful experience in the operation of profit sharing lines of business, and naturally his mind inclines to the plan which in his hands has been operated so successfully at Leclaire and elsewhere. Personally I incline more to the truly democratic system established by the eight weavers and socialists of Rochdale, England, in 1844.

Robert Owen, the world reformer, truly did, as Mr. Nelson writes, carry on his system of cooperation through two decades of disaster, but before doing so he had shown clearly at the New Lanark mills that it

paid to care for his human machines or factors in his business, at least as well as he did for his inanimate machines. As early as 1816, having reduced the hours of labor then averaging seventeen hours a day for men, women and children, to ten and one half hours; having furnished wholesome, sanitary, well-lighted and ventilated work buildings in which to work, he erected cheerful, well-lighted cottages, public library facilities, and other conveniences to make lives more livable; and he found as a result so much greater efficiency that his business showed handsome profits to his stockholders.

The trouble was that he sought to interest men of capital engaged in similar lines, to use similar measures but failed in his own country and in this to get a fruitful cooperation on their part. The manufacturers, or many of them, declared that he must be crazy to think of effecting a change in this way of the profitable business they had been carrying on, the principle underlying which was to buy everything including labor, at the cheapest market, and to sell everything, including the product of labor, in the highest market, and let the individual human units look out for themselves.

But the consumer comes first in this world. Dame nature is the original producer. So the consumer's interest is the paramount interest, because universal.

To buy for cash and sell for cash is the ideal way, which should it become universal would reduce to a minimum the expense of doing business. Mr. Nelson's method at New Orleans of making an immediate dividend by cutting out all delivery expenses and cutting down the prices to the amount of twenty-five per cent is excellent, but notwithstanding this, there is something in the universal ownership and control which appeals to the imagination of the people, as of working for the common good.

However, no hard and fast system to the exclusion of all else should be considered, but whatever is done it should be with the ultimate ideal of the "autonomous productive associations and consumer's associations."

Men of philanthropic thought, coupled with wide business experience and knowledge like Mr. Nelson, can be of untold benefit in the creation of business concerns of this character, putting into the business their own capital; giving it the prestige of their own names and managing ability; their capital to be a practical advance or loan, which they will accept back with interest and leave to the cooperators the profit otherwise; and I prefer the method which will make quarterly division of profit, retaining a given percentage for extension, granting to employees participation in profit on the basis that the amount of their wage earnings shall be considered as consumption to that amount.

It is unquestionably true that selling at cut or low

rates obtains the quickest result in advancing sales, and equally true that many who enter into cooperation are led and misled too, to go to those who offer such inducements as baits; but the saving habit is more likely to be induced in those who wait for the profit.

It is the chain of stores which brings the capacity to buy in such quantities as to command bottom prices, and hence, granted that we have the right men for management, the quicker this chain can be welded the better for all concerned.

The experiment made by the New England Co-operative Society exemplifies what may be done in this regard.

The manager of what is practically a chain of stores conceived that if the money could be obtained to finance it, various concerns with good men in charge might be purchased and transformed into co-operative stores with the former owners as managers.

The New England Co-operative Society was formed; the men who financed it took preferred stock, and as showing their altruism in the transaction, they have no vote. They put up one hundred thousand dollars for this purpose. Control of the central society is vested in the subsidiary societies who have joined, which at the date of the article in *Collier's Weekly*, referring to this organization, August 22, 1914, numbered thirteen, and in a board of nine directors, but, as each society and each director has one vote, the subsidiary societies outnumbering the directors. To quote the language of this article, "the balance of power lies with the beneficiaries of the system rather than with those who administer it."

Three avenues exist under this system to get in touch with the consumer, namely, by taking over cooperative stores already established; by purchasing stores privately owned and converting them into cooperative stores; and by establishing stores in favorable locations.

Where a society is already organized it must adopt new by-laws and name a representative to attend meetings of the central organization.

Where a privately owned store is purchased, or where a new store is established, a cooperative society is recruited from among the store customers.

It is the latter feature which appeals to the large class of Americans who would like the benefits of cooperation, but they must be shown first.

Mr. Purington, the manager of this New England institution has thus adapted the Rochdale plan to the New England conditions. Of all people under the sun the Latter Day Saints should be cooperators. The idea underlies the whole church polity, and in no way can the thought of unity be better exemplified than in this union of economic interests, which may be extended indefinitely and include the products

in every department of human industry, in which every one of course is a consumer.

In all classes of merchandising the cost of delivery to the consumer should be calculated and deducted, making the net result the selling price at the store. If customers want it delivered, charge for delivery, and let there be a schedule in which size of package and distance shall be considered.

In every town of any size delivery organizations should exist to take care of the general needs in this regard at a reasonable rate.

Looking over the system of business of the Herald Publishing House, I have strongly recommended that it be transformed into a cooperative organization. Say that shares of stock be ten dollars per share, so that each family of our people should have at least one share, and feel a proprietary interest in this church institution. I would make it purely cooperative after the old plan, each member to have one vote and no more, confining the aggregate amount of shares in one individual to one thousand dollars, unless the conditions of the business in the judgment of the Board of Directors would warrant the acceptance of more; but in any case one member would have but one vote. This stock would be preferred stock, and bear six per cent interest.

Additional to this, members would be privileged under this plan to receive a discount from their purchases, whatever their character, except on items priced net, or those sold at a loss of ten per cent, and this not only on their own direct purchases, but on orders procured from persons not stockholders.

There are many ways in which those identified in this way with the Herald Publishing House, making it their own, could forward the general cause and their own ultimate good.

As money would come in from these cooperative shares of stock the bonded and other indebtedness of the Herald Publishing House would be gradually reduced, or a sinking fund be established for their payment. Holders of bonds could exchange them for stock.

The church stock would remain, but its interest would come only after the payment or credit is made of dividends, and really it would be wise to let the dividends remain and the stock accumulate, at least with the smaller holdings, and as a matter of fact the more widely spread the stock the better.

The stock could be made payable at say one dollar a month, no interest to be allowed on any share of stock until it was fully paid for.

When such amounts had been subscribed and paid for as to cover the needs of the business, or it be clearly evident that it would be forthcoming to meet the needs of a constantly extending business; then the funds representing the old Herald Publishing House interest could be withdrawn and applied to

such purpose as would be productive of the greatest good, and possibly along cooperative lines, direct or through the Bishopric and Orders of Enoch.

The plan that I have submitted would include in its scope the cooperative ideal as regards the employees of the publishing house; bring them into relation with profit sharing in the ratio in which their annual earning bears to the interest of the capital employed; treat their wages as an equivalent of purchases; and let all profits after interest is paid on stock be distributed on the cooperative principle there is upon the amount of purchases or consumption.

Coupled with this and on the same cooperative principle it was proposed that a society be formed to indemnify each member against loss by fire, as one department; and in the other and more important one to insure against loss of earnings up to seventy per cent in event of accident, sickness of any kind whatever, including maternity; in event of death for such term of years as will enable the beneficiaries to adjust themselves to the new relations of life; and for annuity or pension for the caretaking of advanced age, it being a fact well known to statisticians that all men who reach the age of sixty years, ninety-five per cent are down and out, having no definite or regular basis of subsistence.

It is coming generally to be understood that each industry should bear the cost of its using up of human energy, and should provide for the exigencies of life that we have enumerated, so in the plan which has been submitted, of the premiums whatever the amount may be within the limit named, the employer should contribute one half, and in consideration thereof, the society will stand between the employer and any of its members in case of trouble. If the employer is to blame, provision is made for his making good.

Bearing in mind the vicissitudes of business, it is best that this provision should be arranged through cooperative means and a wise provision which should make it to the interest of each concern to foster the well-being of its operatives.

The plan is a safe one. It must, however, have the approval of those church officials upon whom rests the duty of safe-guarding the economic interests of our people.

ROBERT WINNING.

It is only a poor sort of happiness that could ever come by caring very much about our own narrow pleasures. We can only have the highest happiness, such as goes along with true greatness, by having wide thoughts and much feeling for the rest of the world as well as ourselves; and this sort of happiness often brings so much pain with it, that we can only tell it from pain by its being what we would choose before everything else, because our souls see it is good.—George Eliot.

Letter Department

Demise of James Moler

Leaving my field of labor on the 16th, I arrived home in Holden on the 17th. On the 23d, a telegram was received announcing the death of my father. The same day, accompanied by my daughter-in-law, Ticy Moler, we started for Ohio, arriving at Creola on the evening of the 24th.

I felt sad to think that I had been with my father and had left him so near the time of his passing away—when, had we but known, we could have remained with him. He seemed to be getting better when last I saw him, and I felt very hopeful. But the pain in his head was almost continuous after the first stroke of paralysis. The second stroke occurred early on the morning of the 23d, death occurring from cerebral hemorrhage.

The loss of my father is the saddest blow that has come to me in many years. He was a father to me in every sense of the word; but he was more than that: he was a companion. We both heard the latter-day gospel at the same time, and both believed, and accepted it within a few weeks of the same time. Spiritually speaking, we grew up in the work together. I was only fourteen years old at the time, and he thirty-eight. Being of more mature age, he more readily grasped the things of the kingdom than myself, hence I depended much upon his teaching, listening eagerly to every conversation on the gospel, or "the work," as it was commonly expressed, when opportunity presented. Many hours of my boyhood were spent in his company reading the books of the church and exchanging thoughts together.

In later years, after I entered the active ministry, we were sometimes in the same field together, and at times traveled together occupying the pulpit alternately. For many years our work has been apart; but our former companionship has never been forgotten.

The funeral and interment was at Creola; the sermon by Brother A. B. Kirkendall, who had been intimate with the deceased for nearly thirty-five years. Saints came from different parts of the district to show the last tribute of respect. Many of those present had accepted the gospel under the administration of the deceased. The grief and sorrow of the bereaved family seemed to be shared by the entire congregation, both of Saints and outsiders. Different ones have remarked that they never attended a funeral where the entire congregation were so moved to tears.

While we mourn the loss of him who was so dear to us, we rejoice in the good he did during the years of work and service in the church, for he baptized hundreds of people into the church. Moreover, we are proud of the clean record he made. This, however, is known to the Saints and friends in every place he has labored.

I am remaining a few days to assist and comfort the family as much as possible, but will soon turn my face homeward again to attend the General Conference.

We ask the Saints everywhere to give us an interest in their prayers.

Yours in the gospel,

H. E. MOLER.

CREOLA, OHIO, March 31, 1916.

TULSA, OKLAHOMA, March 21, 1916.

Editors Herald: I would like to ask for space enough in your paper to correct an understanding gleaned from article in the Children's Home Column in HERALD dated March 8, 1916.

Now I was in that home most every day for about four and one half years and I am able to state facts with no guess-so or think-so about it. Neighbors and friends and

those most interested in the welfare of the home also know what has been done there.

I can truthfully say that there never was a sixteen-year-old-girl, who was not feeble-minded, at the home during our stay there but what was taught and did do most any kind of house work before she left. Several of them took entire charge of the cooking at the home for a term.

The girls in the home down to eight years of age were taught to make bread, for I taught them myself. At times we had cooks who did not feel like being bothered, and the work being heavy enough, we did not deem it wise to ask them to take our girls into the kitchen. Yet they were being taught in other lines of housework. They were taught to sew, hem, hem-stitch, make buttonholes, mend clothes and stockings, tat, crochet, and embroider, beside ironing, learning how to clean and set in order every room in the house, to dust, and make beds in a systematic way. Great pride was shown in the care of their dining room and many were the compliments they received from those visiting the home.

I cannot recall one child there who did not take a great interest in his work, too; not only the girls, but the boys also, and the letters received from those who have left the home are full of thanks for the teachings received while there.

It was seldom a day was missed without some lesson being taught to the children while they were all together before beginning the duties of the day. Every child was taught to work, even the little ones picked up paper and playthings from the floor.

Every day God's blessing was asked for and we know the Lord watched over us, and he knows we, speaking of my parents and myself, together with those in our employ, did what we considered for the best good of the children under our care.

They were taught to respect the Lord's Day and we look back with pleasure to think of the interest we know was created there among them in the reading and study of good books.

Those who know us personally know our whole heart and interests were in the welfare of this auxiliary of the church.

We are willing to leave our record in God's hands, yet we feel like every Latter Day Saint who is trying to live his religion, we wish we could have done more than we did do.

Now what I have stated here is to correct the impression given those who do not know about the work done in the home during the time we were there.

It is my desire to tell it in a Christlike manner and our best wishes are for the good of our Children's Home.

HELEN ROBINSON.

SCRANTON, KANSAS, January 29, 1916.

Editors Herald: I have been a constant reader of the HERALD for more than twenty-five years, ever since I came into the church. This was the first request that Brother E. E. Brand made to me, that I should secure the HERALD and keep informed on what the church was doing since I was now a part of the same. Though my part has been small, like a drop of water in a bucket, yet I have always been interested in the progress of the church and all of its departments. I hope to remain one of your interested readers until the change comes. Many of the editorials and spiritual letters are a hundred times more valuable to me than what the HERALD has cost me during all these years.

I am expecting more rapid progress soon than has been heretofore. The hastening time has come. We read that in the thirteenth century there was no advancement in fields of knowledge. Men barred themselves from knowledge by a

delusive habit of thought. They finally discovered that they had given their time for the promise of wisdom, and had been cheated in their bargain, though little advancement, if any, was made for three or four hundred years.

The same cause would produce the same effect to-day. If we would progress, we must study to show ourselves approved. Then ask God if it be right, and if it be right he will cause that our bosoms shall burn within us. Therefore we shall feel that it is right (Doctrine and Covenants 9:3). We are commanded to teach one another words of wisdom, to seek learning from the best books, even by study and also by faith (Doctrine and Covenants 85:36). This is God's way, and hence is the best way to secure knowledge.

We are thankful to our heavenly Father for the truth and knowledge of faith and righteousness contained in the books we are commanded to read and study. We are also filled with gladness to know that the church is progressing on this line, and developing more love for God and for the workmanship of his hands, and that means for all mankind. Anything else will not please our Father. Anyone living in a lower condition than the gospel law requires—his loss will be great. It is our duty to try to live under the conditions that God has laid down for us. Jesus said he would draw all men unto him. His drawing attraction is love. Have we love for our fellow men? By exercising under this divine order we will be doing missionary work in helping God, and working with Jesus Christ to build up the church and kingdom.

Anything short of this cannot build up, for this is God's way. If we wish to be efficient in this new year's work, let us cultivate more love. The more we give the greater will be our store.

May God help us all to do our duty in his way.

JAMES BAILLIE.

CONFERENCE REPORTS CONTINUED

SUNDAY, APRIL 16

STONE CHURCH

In the Independence church at 8 a. m. a prayer meeting was held, in charge of G. H. Harrington and John Smith. This meeting was in the upper auditorium. In the lower auditorium at the same hour, a priesthood prayer meeting was held, in charge of President Frederick M. Smith, President Elbert A. Smith, and Frederick A. Smith, Presiding Patriarch.

At this meeting B. R. McGuire was set apart as Presiding Bishop of the church, under the hands of President Frederick M. Smith and President Elbert A. Smith, and J. F. Kier as counselor to Bishop McGuire under the hands of President Elbert A. Smith and President Frederick M. Smith. T. C. Kelley was set apart as senior president of the Council of Seven Presidents of Seventy. The brethren approved for ordination to the office of seventy and not already ordained were so ordained, as were men to the office of high priest, who had been approved for this work.

The regular Sunday School was held in the church at 9.30, in charge of the local officers.

At 10.45 the speaker in the upper auditorium was R. C. Evans, assisted by B. R. McGuire. At 3 p. m. President Frederick M. Smith spoke in this room, as-

sisted by President Elbert A. Smith. The oratorio "The Messiah" was repeated at 8 p. m.

In the lower auditorium at 10.45 a. m., Hubert Case was the speaker, assisted by A. W. Sanders. At 3 p. m. M. C. Fisher was the speaker in this auditorium, assisted by J. A. Becker.

CENTRAL KANSAS CITY

At 10.45 a. m. Albert Carmichael was the speaker in this building, Bishop E. L. Kelley speaking in the evening.

SOUTH SIDE

At the South Side Independence Church, M. A. McConley spoke at 11 a. m., Lee Quick at 7.45 p. m.

WALNUT PARK

At 11 a. m. J. A. Dowker was the speaker, J. W. Peterson occupying in the evening.

ENOCH HILL

A. M. Chase spoke here at 11 a. m., E. F. Robertson at 7.30 p. m.

MONDAY, APRIL 17

8 A. M.

W. W. Smith delivered his fifth lecture on "Logic."

9 A. M.

The prayer meeting was in charge of W. D. Bullard and J. W. Metcalf.

11.45 A. M.

The speaker was Daniel Macgregor, assisted by R. M. Maloney.

2 P. M.

President Frederick M. Smith called the assembly to order. Number 176 was sung. W. E. Peak offered prayer. The minutes were approved.

The First Presidency and church Historian to whom had been referred the matter of the committee on revision of church history recommended that the committee for this work be E. L. Kelley, W. W. Smith, and R. S. Salyards, which was approved.

The First Presidency and church chorister and assistant to whom had been referred the matter of appointment of district choristers, recommended that the nomination of district choristers remain as provided in General Conference Resolutions, which was adopted.

The Order of Bishops reported the following action:

Whereas, the bishopric is the representative body of the financial department of the church, and should therefore be

first to consider matters involving the expenditure of money, therefore be it

Resolved, That all matters involving the appropriation of funds by General Conference be referred to the Order of Bishops, which shall hereafter be considered the standing appropriation committee of the church, for consideration and report.

The action was by motion adopted.

The committee appointed by the last General Conference to consider a petition of Sister J. D. Stead recommended that the matter be referred to a committee consisting of I. A. Smith and the Presiding Bishopric with power to act, which was adopted.

The Woman's Auxiliary reported the election of the following officers: President, Sister Frederick M. Smith; vice president, Sister M. A. Etzenhouser; secretary, Sister W. W. Smith; treasurer, Sister J. A. Gardner; historian, Sister B. C. Smith. A new constitution had been adopted. A year book is to be published to take the place of leaflets heretofore published. An editor in chief had been appointed to edit the press columns of the society.

The elders holding mass meeting during the conference reported.

The chair was resigned to President Elbert A. Smith.

Resolutions to provide a new inventory, cost system, and referring to insurance, were by motion referred to the First Presidency, Twelve, Presiding Bishopric and Board of Publication.

A meeting in the interests of the boy movement was reported as having been held. This work had been referred for further consideration to a committee consisting of W. O. Hands, W. W. Smith and J. A. Gardner.

The committee on revision of the Rules of Order reported that part of the work to produce a book for parliamentary practice ready for publication. They recommended that this part be published, and asked for time to complete the remaining portion. The recommendation was approved, and time given to complete the work unfinished.

The First Presidency reported the following:

INDEPENDENCE, MISSOURI, April 17, 1916.

To the General Conference: At a session of the joint council of the First Presidency and Twelve held to-day, it was voted to recommend to the conference that John Smith be ordained a patriarch, and be appointed to the Lamoni Stake.

E. A. SMITH, *Secretary of Presidency.*
J. W. RUSHTON, *Secretary of Twelve.*

The recommendation was approved.

The Quorum of High Priests, with the First Presidency concurring, recommended the ordination of W. S. Macrae to the office of high priest, which was approved.

The council of Seven Presidents of Seventy reported the selection of J. T. Riley as one of that

council, and of B. H. Doty to the office of seventy. These recommendations were approved.

The First Presidency recommended for the reorganized standing High Council, as authorized earlier in the conference, the following: W. O. Hand, J. A. Tanner, Charles Fry, W. P. Pickering, W. W. Smith, D. J. Krahl, R. J. Lambert, Samuel Twombly, T. T. Hinderks, J. A. Grant, G. H. Hulmes, C. O. Leeka.

The chair was resigned to President Frederick M. Smith.

The recommendation providing for a reorganization of the High Council was by motion approved.

A resolution appointing J. Charles May, H. W. Savage and Sister Alberta Lake as committee to forward suitable resolutions in respect of two leading native elders of the South Sea Islands recently deceased was adopted.

The president and secretary of the conference were authorized to convey thanks to all societies and people who had contributed to the comfort, entertainment and wellbeing of the conference.

Committee on Bible normal book was continued, the matter of expense being referred to the Presiding Bishopric.

On recommendation of the First Presidency and Order of Bishops, the trustees of the Independence Sanitarium were continued as constituted until legal notice could be given of change in the articles, as previously authorized by the conference.

The resignations of Ellis Short and Charles Keown from membership on the Board of Trustees of the Sanitarium were accepted. Bishop B. R. McGuire and M. H. Siegfried were selected to fill these vacancies.

The Library Commission reported the selection of President E. A. Smith, chairman; J. F. Kier, treasurer; H. C. Smith, purchasing agent; E. H. Fisher, secretary; Louise Evans, assistant secretary; Estella Wight, librarian.

President Frederick M. Smith reported for the First Presidency, Twelve and Seventy, that these quorums had not had time to consider the matter of the atonement, referred by last conference for consideration and report, and asked for further time, which was allowed.

The following committees were sustained: Archaeology, biographical dictionary, Church of Christ, memorial to the martyrs, on church officers, on vacancies on the Board of Auditors.

The Sunday School Association by mistake having chosen R. W. Farrel as a member of the Social Purity Board, and who had been by the Religio convention chosen for this work, C. B. Woodstock was by motion selected to be associated with this board for the conference year.

Report of committee on Young People's History was approved, and the committee continued.

The following were sustained: First Presidency; Twelve; Quorums of Seventy; Quorum of High Priests; Council of Seven Presidents of Seventy; Presiding Bishopric; Order of Bishops; Order of Evangelists; church secretary; church recorder; church historian; church auxiliaries; the eldership; Aaronic priesthood; presiding patriarch; standing high council as provided for; church chorister and his assistants; Frederick M. Smith, president, seer and revelator to the church.

The mission appointments were read and approved.

By formal motion, the conference adjourned.

J. W. Luff pronounced the benediction.

Miscellaneous Department

Conference Minutes

EASTERN OKLAHOMA.—Wilburton, February 12 and 13. Reports: Grannis, Jacksonville, Shawnee, Manchester, Wilburton, Haileyville. A motion prevailed providing that the reunion of the district be held at Fort Lawson, Oklahoma. She lecting of reunion committee, and time of reunion was left with district president and missionary in charge. Conference adjourned to meet at time and place provided by district president and missionary in charge. J. E. Kelsey, secretary, Wilburton, Oklahoma.

NORTHWESTERN OHIO.—Toledo, March 4 and 5. Reports: Toledo, Oak Harbor, Sylvania, Uniopolis, Lima, Bryan. Officers elected: Jesse Harden, president; W. S. Hettrick, vice president; William G. Kimball, secretary; M. W. Liston, W. G. Kimball, auditing committee. Recommendations for ordination referred to district president and missionary in charge. Time and place of next conference left to minister in charge and district president. W. G. Kimball, secretary.

Requests for Prayers

Prayers are requested for Sister Sherman Foster, of Greensburg, Indiana. This sister is sorely afflicted. The doctors tell her her only hope is in an operation. The sister has faith in the ordinances of the gospel, and wishes an elder to come to administer to her. If one of the elders is passing this way on return from General Conference he is especially requested to call on the sister. Any one living in the territory will address the sister at Greensburg and arrange to visit her for the administration.

Prayers are asked for Earnest Skeegs, of Outlook, Montana. This man is not a member of the church, but has requested baptism. He is suffering from a cancer of the stomach, and has been sent home from the hospital. He has faith and prays that the Lord may have mercy on him.

Sister L. A. Tyson, of Tolar, New Mexico, requests prayers for Sister M. E. Umphries, of Amarillo, Texas. This aged sister has suffered great pain, is blind, partially paralyzed, and helpless as a babe. It is desired that the Saints pray that if it is the Lord's will she may be restored, and if not that she may pass peacefully away.

Died

FETTY.—In Clay Township, Harrison County, Missouri. April 5, 1916, Bert L. Fetty, aged 33 years, 2 months and 27 days. He was a son of George and Esther Fetty, both of whom survive him, as also do four brothers, one sister and his wife, to whom he was married on February 14, 1914. One child passed in infancy to the company of the blest. Funeral services were held in the Saint's Church at Andover, Missouri, by H. A. Stebbins, and the burial was in the cemetery near there.

HULL.—Sylvia Rowley Hull was born September 16, 1891; died at her home, Knoxville, Iowa, April 4, 1916, after an illness of only a few days. Married G. F. Hull, Ward, Iowa, March 5, 1910. To them were born 1 son, 2 daughters. Deceased leaves these children, husband, father, and mother, Brother and Sister Edward Rowley, 2 sisters, Mrs. R. D. Williams and Cecil, all of Knoxville, other relatives, many friends.

Baptized by C. J. Peters. She was a faithful member, having a living faith in the gospel, never complaining of trials or finding fault with others. She was a loving wife and kind mother. Services by J. M. Baker in Methodist Church, Knoxville, assisted by J. F. Robertson, the Methodist minister.

WISE.—Berthia Lucile, infant daughter of Brother and Sister John and Carrie Wise, born December 22, 1915, Charleroi, Pennsylvania; passed from this life March 30, 1916. Interment in Home Cemetery near Coal Center. Services in charge of John D. Carlisle.

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are every day affairs in the South in the Winter time---for when blizzards, slush and snow are quite the fashion in the North, balmy breezes, sunny skies, moonlit bays and tropical flowers are the fashion in the South. And those who pack their grips and go South at this time, reap rich rewards in health dividends and delightful recreation and return, realizing more than ever before, the real value of a winter vacation in that romantic, historic and beautiful land south of the Mason and Dixon Line.



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

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

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



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

VOLUME 63

LAMONI, IOWA, APRIL 26, 1916

NUMBER 17

Editorial

NOTES ON THE 'LATE CONFERENCE

Probably it is true that we are prone to say of each succeeding General Conference that it is unique and important. Possibly such a statement would be justified, as each year brings its own peculiar events, and General Conference attacks its own peculiar problems.

Certainly it is true that the conference just closed was unique and important. For the first time President Frederick M. Smith presided in his own right as president of the high priesthood, to which position he had been ordained during the conference year, pursuant to the action taken by the preceding conference.

The opening day of the conference was made memorable by the presentation in regular form of a revelation, first submitted to the quorums and then to the conference. We were encouraged and cheered that God should condescend to speak to us thus early in our session. This pronouncement of the divine will coming at that time was doubly valuable to us.

It determined the selection of the person to succeed Bishop E. L. Kelley as Presiding Bishop, thus quickly removing a very probable cause of difficulty and division. A situation whose devious involutions need not to be elaborated by us to be appreciated by the enlightened reader was immediately set right, to the apparent satisfaction of all.

The newly appointed bishop, Benjamin R. McGuire, was received without reservation as the one divinely selected to take up the arduous work of the Presiding Bishopric. Both he and his associate, Bishop James F. Keir, command the confidence of the people, and we are persuaded that they will continue to merit that confidence, not lightly forfeiting it for any worldly consideration; and in due time, as their acquaintance widens, they will no doubt reap a rich harvest of personal affection, such as has come to the retiring bishop, Brother E. L. Kelley, into whose hands God seems to have delivered a key to the hearts of the people, for it is quite apparent that few men in the church have received more generally the love of the Saints.

Another purpose served by the revelation was to assure us that the Lord is ready and willing to recognize the instrument of his own appointment in the person of our chief presiding officer. Some among the nonmembers may have been so presumptuous as to *hope*, and some among our own membership so lacking in faith as to *fear*, that revelation to the church would cease with the passing of President Joseph Smith. If so, such presumption and such fear were rebuked very early in the conference.

Men must learn that prophets are not all cast in one mold. In fact they differ as widely as other men differ,—and with incomprehensible versatility the divine Creator so endows all men that no two are exactly alike. Between Joseph the Martyr and President Joseph Smith there was as great a difference as between President Joseph Smith and his son. Why then fear that a difference of temperament should preclude the possibility of revelation? Has God forgotten the language of any child of his begetting, that he cannot speak to him?

But some have feared that our president was too much given to education. His college degree was considered a barrier. The man in question had assured the writer some years ago that personally he had never given the question of revelation a moment's anxiety. He felt serenely sure that God could speak to him as well as to any other man whenever it became necessary to do so. Such simple faith certainly would find education no handicap, but rather a great help in church service. Some seem to have forgotten that in section eighty-five and paragraph thirty-six of the Book of Doctrine and Covenants God himself associates two great words in one sentence—study and faith.

The reorganization of the Presiding Bishopric was not the only important work accomplished by the conference. Next in importance, perhaps, was the action providing for the reorganization of the Independence Stake. Three stakes are to be formed of the territory formerly occupied by the one. These will be Independence Stake, including the city of Independence; Kansas City Stake, including "Greater Kansas City," and territory lying between Kansas City and Independence; and Holden Stake, including

all the remaining territory of the former Independence Stake.

In an assembly of the Presidency, Twelve, Seventies, and Order of Bishops, President Frederick M. Smith stated that he was thoroughly persuaded that such reorganization was based on divine inspiration. We may then hope that time will demonstrate its wisdom. The time has come for *intensive* cultivation. A little plot thoroughly cultivated will yield more than a large field poorly tilled. Benjamin Franklin's ideal of "a little farm well tilled, a little barn well filled," may be applied to spiritual matters.

The personnel of the new force of workers in the proposed new stake commands our confidence; as presidents, Joseph A. Tanner for Kansas City Stake, Walter W. Smith for Independence Stake, and David J. Krahl for Holden Stake,—with Charles J. Hunt as Bishop of Holden and Mark H. Siegfried as bishop of Independence.

In the Lamoni Stake there is to be a reorganization of the stake presidency, Elder John F. Garver to succeed Elder John Smith as president. We trust that the second John may be as successful as the first in winning the love and respect of the people, and that his ministry may be as long and honorable. We shall miss him from our editorial sanctum, but cheerfully speed him to the field that we believe to be divinely appointed to him at this time.

Our good wishes also go with Elder George E. Harrington, who has labored long and arduously in the Independence Stake, and who now goes to the Southern California District. We are sure that his zeal will be unflagging in the new field as it has been in the old.

For the first time during a conference Lamoni and Independence were in communication by wireless—our station at Graceland College regularly exchanged messages with our newly erected station at the Independence church.

This work was in charge of young men, Brother Arthur Church and others. One remarked, "These young fellows delight to play with the elements."

Some comment was indulged in by the daily papers on this feature of our work, under the caption, "Thirty-nine B. C. and 1916 A. D." It was considered strange that a faith in the ancient principle of divine healing as advocated in the days of Christ should be entertained by a people so up to the moment as to use a wireless station at their conference. They did not realize that principles of truth are eternal, always in season, while methods and customs change. Truth by wireless to-day is the same as truth by courier in 39 B. C.

Music played its accustomed role in the conference. The General Choir movement is a practical demonstration of the merits of cooperation. Our singers, though far scattered during the year, work ardu-

ously upon the same themes, under one leadership, and inspired by one spirit, consequently when they meet at the conference they are prepared for united effort—there is concert and concord.

"The Messiah" was rendered Thursday, Friday, and Sunday evenings, and though all were urged to attend but one evening each, the church was crowded to its utmost capacity and hundreds were turned away each evening.

The annual stroll about town of the choir singers Monday night after the conference closed was much enjoyed, especially by those so fortunate as to receive their favors—at our place of sojourn they sang: "The Saints shall wear robes as the lilies." Impressive thought: If we are to be decked in robes like the lilies by and by, we must be pure and clean *now*,—each spirit receives adornment suitable to itself.

The keynote of the conference, sounded in speeches, sermons, prayers, and songs, was consecration—consecration of self, of service, of money, of talent. Hundreds of Saints, particularly among the younger members, begin to thrill to that keynote. It is the dominant note of practical Christianity. When we are in tune with it we are in tune with God. Discord and confusion predominate in the world when it is forgotten.

It is argued that by and by we shall have biannual conferences, in the interests of economy. That time may come, possibly sooner than we expect—yet will there not be a distinct spiritual loss? The conference work is dreaded, 'tis true; yet it brings to all an uplift and a quickening that is very valuable. It is also a unifying force, welding the Saints together as no other single event in the church calendar can do.

After all, the spirit of fellowship is the thing that makes the conference so enjoyable and the time of parting so melancholy. No one member of the conference can possibly get in intimate personal touch with all other members, yet each one meets many others and learns them better and loves them more.

The groups overlap and intertwine, so that a great bond of friendship is established. Fellowship! That is what makes our work so congenial, so worth while.

Another conference is ended. Another milestone is safely passed. Now let us enter unhesitatingly upon another year of service, trusting the good Spirit to guide us all aright in our labors.

ELBERT A. SMITH.

It is the crushed grape that gives out the blood-red wine; it is the suffering soul that breathes the sweetest melodies.—Gail Hamilton.

He is the happiest, be he king or peasant, who finds peace in his own home.—Goethe.

IMPORTANT BISHOPRIC NOTICE

TO ALL BISHOPS AND BISHOP'S AGENTS

All bishops and bishop's agents are hereby authorized and directed to pay elders' family allowances for the month of April, 1916, for the same amount and to the same addresses, as provided by their instructions for the month of March, 1916.

The appointments of agents now acting, heretofore made by the Presiding Bishop, are hereby ratified and confirmed, and until further notice they are hereby authorized to continue to act as agents of the Presiding Bishop, and requested to mail their next monthly report to B. R. McGuire, P. O. Box 125, Independence, Missouri.

The new lists of those to whom elders' family allowances should be furnished by the local bishops and agents throughout the church will be furnished as soon as compiled. Any change in the address of those receiving support from the church should be immediately furnished the Presiding Bishop.

All communications referring to matters under the jurisdiction of the Presiding Bishopric, and all tithes and offerings of the Saints in unorganized territory, should be mailed to B. R. McGuire, P. O. Box 125, Independence, Missouri.

Presiding elders will kindly call this notice to the attention of the Saints in their respective branches.

E. L. KELLEY, *Bishop*.BENJ. R. MCGUIRE, *Presiding Bishop*.

INDEPENDENCE, MISSOURI, April 22, 1916.

CURRENT EVENTS
 SECULAR AND RELIGIOUS

CONFERENCE OVER.—The rush of the work of the late General Conference being over, we again take up the editing of this column.

ARMOR PLATE PLANT.—A bill to provide a government armor plate plant, passed by the Senate on March 21, has been by the naval committee favorably reported to the House.

SUGAR REPEAL.—The Senate has adopted the sugar repeal bill in an amended form, limiting tariff extension to May 1, 1920, and the bill has gone to the House for concurrence in the Senate amendment.

IMMIGRATION RESTRICTION.—The House has passed an immigration bill imposing a literary test for immigrants, exempting refugees from religious persecution. This bill has been reported to the Senate.

CHINESE UNREST.—Unrest is said to prevail throughout the Chinese Empire. Kwang-Tung, the important southeastern province, having Canton for

its capital, has declared its independence. There is little definite news from this trouble-stricken country.

ARMY INCREASE.—An army increase bill fixing the peace strength of the standing army at 250,000, and eventually providing a regular army and reserve forces aggregating 1,000,000, passed the Senate on April 18 without a recorded vote. The Hay reorganization bill which passed the House on March 23 would provide a peace strength of 140,000. The differences between the Senate and House bills will be worked out in conference.

JAPAN PROTESTS.—The Japanese Government through its ambassador at Washington, Viscount Chinda, has protested against the immigration bill which has passed the House and is pending in the Senate, because it would legalize the agreement under which the Tokio Government has prohibited emigration from Japan to the United States and its dependencies, and because it classes Japanese with Hindus and other oriental races.

VON PAPEN INDICTED.—Captain Franz von Papen, recalled military attache to the German embassy at Washington, was on April 17 indicted by the New York grand jury as the organizer and financier of an alleged conspiracy to blow up the Welland Canal in Canada. Wolfe von Igel, von Papen's former secretary, was on the 18th arrested on a charge of conspiracy in connection with the case, two others having been indicted with von Papen on a similar charge.

SUBMARINE CONTROVERSY.—The sinking of the French passenger steamer *Sussex* in the English channel on March 24, brought to a critical point the controversy between the United States and Germany over the German submarine policy. The *Sussex* was unarmed, and did not carry munitions. She was sunk without warning, and with Americans on board. Germany announced that the *Sussex* was not sunk by a German submarine. The United States Government after investigation, concluded that it was a torpedo of German manufacture which sank the vessel. In a note to the German Government made public April 20, the United States reviewed the German submarine policy, closing with the words:

Unless the imperial government should now immediately declare and effect an abandonment of its present methods of submarine warfare against passenger and freight-carrying vessels, the Government of the United States can have no choice but to sever diplomatic relations with the German Empire altogether. This action the government of the United States contemplates with greatest reluctance, but feels constrained to take in behalf of humanity and the rights of neutral nations.

UNITED STATES AND MEXICO.—The rigid censorship which has covered the operations in Mexico

looking to the disbanding of the Villa forces has continued. It is known, however, that these troops have been in a large measure broken up in small bands and scattered. At least two engagements have occurred, in which sixty Mexicans were killed and four Americans wounded. The American lines have been extended as far south as Parral, near the southern boundary of the state of Chihuahua, where a serious situation has developed. American soldiers who seem to have gone into the city unarmed for supplies were on April 12 fired upon by a mob of Mexican civilians, said to include Carranza soldiers. Returning to their camp outside the city, the Americans were attacked by the mob. Two Americans and forty Mexicans were killed. Excitement has run high, and Carranza in a formal communication has suggested the withdrawal from Mexico of the American forces. In this note the Carranza government urges that the United States army was sent into Mexico under "a crooked interpretation of the note of March 10, as the Government of Mexico was disposed to sustain its proposal regarding the reciprocal passage of troops, but that an expedition could not be sent in the meantime, as the terms and conditions relative to the agreement were not defined." The note further contends that this note of March 10 was to provide for future outrages, and could not be plead in justification of attempts to chastise for past offenses, or the Villa raid on Columbus. Major General Hugh L. Scott has been dispatched to the border to investigate conditions first hand. Carranza on April 14 entered Mexico City with ceremony, and took up his residence at the national palace.

EUROPEAN WAR.—Unfavorable weather conditions have prevented operations on a large scale on any of the war fronts. The more local centers of activity have continued the scenes of struggle, as has been the case for some weeks. The Germans have again and again renewed their attack on the French stronghold Verdun, so long coveted and so desperately fought for. The French have yielded their first line of defenses, netting the Germans about one hundred thousand square miles of territory, but they feel secure in the conviction that they cannot be driven from their stronger positions. Losses have been appalling on this the greatest battle field of the war. The activity in this region has lessened. The British report gains south of Ypres. The Russians have for the more part been pressing the fighting on the eastern front. They report slight gains in Galicia. The Italians announce greater activity on the Isonzo front, to prevent the Austrians from sending troops to Verdun. There has been no change in the Balkans. The Russians have advanced their lines in Armenia. They report the capture of Trebizond, the important Armenian Black Sea port, seventy-five miles east of Constantinople. The British have been

on the aggressive in Mesopotamia, and have advanced their lines up the Tigris to within a few miles of Kut El Amara, where they have suffered recent slight reverses. The British garrison at this place still holds out against the Turks. Many merchant ships have been sunk by mines or submarines, including some on which Americans have taken passage. Chief among these is the French *Sussex*, the sinking of which has brought to a crisis the long controversy between the United States and Germany, dealing with the submarine policy of the latter country. The activities of the air craft of all nations have continued to attract attention. In German Zeppelin raids on England fifty-nine civilians have been killed, and one hundred sixty-six injured. Aeroplane contests along the western front have been of almost daily occurrence, many on both sides having been brought to the ground. The Swiss army has been reduced from 5,000 to 2,000 men. The British cabinet has for some time engaged in a sharp contention over the proposed extension of conscription, but has concluded not to extend the practice further at this time. Conscription sentiment is said to be growing in Canada. Russian forces, estimated to aggregate at least 250,000, have disembarked at Marseilles, France, to assist the French and British on the western front. The route by which these men were brought from their homeland is not publicly known.

EDITORIAL SELECTION

A MAN IS A MAN FOR A' THAT

Is there for honest poverty
 Wha hangs his head, and a' that?
 The coward slave, we pass him by;
 We dare be poor for a' that.
 For a' that, and a' that,
 Our toils obscure, and a' that;
 The rank is but the guinea's stamp,—
 The man's the gowd for a' that.

What though on hamely fare we dine,
 Wear hoddin gray, and a' that?
 Gie fools their silks, and knaves their wine,—
 A man's a man for a' that.
 For a' that, and a' that,
 Their tinsel show, and a' that;
 The honest man, though e'er sae poor,
 Is king o' men for a' that.

You see yon berkies ca'd a lord,
 Wha struts, and stares, and a' that,—
 Though hundreds worship at his word,
 He's but a coof for a' that;
 For a' that, and a' that,
 His riband, star, and a' that;
 The man of independent mind,
 He looks and laughs at a' that.

Original Articles

USE AND MISUSE OF QUARTERLY

(An address by Elder C. B. Woodstock, editor of the junior *Religio Quarterly*, delivered at a joint session of the Lamoni Stake Sunday School and Religio convention, at Lamoni, Iowa, February 25, 1916.)

We have been asked to discuss this subject from the standpoint of one who prepares the quarterly. It may be a fortunate time for us to have a heart to heart talk with those who are to use the quarterly as teachers in the various classes. What we shall say may not fairly represent the thought and desire of the editors of other quarterlies, but for ourselves we are convinced that the quarterly does not accomplish its greatest purpose unless it is used understandingly and with care. It is only one of the means or helps by which the Sunday school and Religio are to accomplish their great missions, but as such help we are desirous that it may perform well its part. To this end we shall seek to determine the position the quarterly occupies in the general scheme of Sunday school and Religio work.

As a public-school teacher, it may be natural for us to look upon the problem confronting the Sunday school and Religio teacher as but little different from that before the public-school teacher. We mean that in the main the purpose of the process is the same, and that both may follow a natural and well-defined program which is calculated to accomplish the greatest good.

THE OBJECTIVE FACTORS

In our analysis we find three main objective factors in the teaching process. These are the teacher, the class, and the subject matter. As factors, these three each have their respective places, values and functions, although the relative importance of each may vary. By this we mean that in some cases either the teacher, the class, or the subject matter may be the great controlling and determining factor. With the average class with splendid subject matter well arranged, with an abundance of references and other helps, yet all in the hands of a poor teacher, the results may be almost nothing. On the other hand, a most excellent teacher may be seriously handicapped with a class too large in number, poorly seated, and with limited teaching material.

THE TEACHER

Let us then look at each of these factors briefly. We are convinced that of the three the teacher is the one of paramount importance so far as teaching results are concerned. Probably there are few really great teachers if we consider all that an ideal teacher ought to be. And yet we are thankful that there are so many who through diligent, prayerful application,

even though working against difficulties, are approaching the ideal, and achieving lasting results. For the great body of Sunday school and Religio teachers we have but the profoundest respect and sympathy and reverence. In many cases these are pioneers, who without training, with small opportunity, and burdened with the ordinary tasks of life, willingly do what they can under those conditions to assist in the educational branch of the Master's work.

It was Doctor Arnold of Rugby, who made the classical remark, "I wish my boys to drink from a running fountain rather than from a stagnant pool." He meant by this that as a teacher it was his duty to make constant preparation for all his class work; even though he was a teacher of many years' experience.

The successful Sunday school or Religio teacher is a live, active student, broad as possible in reading, rich in the experiences of ordinary life, and strong in his own spiritual conviction and experience. His life is not stagnant by any means; his mind is continually active, acquiring, comparing, reasoning, judging; he is looking for an opportunity for growth and expansion.

The successful teacher is keen in sympathetic analysis of human nature, especially of child nature, if he be the teacher of children. Without a sympathetic relationship between student and teacher, there can be no real fellowship, no mutual attraction; no resulting spontaneous interest and response on the part of the child.

The successful teacher is tactful. He is quick to take intelligent advantage of the unexpected. Who has not seen a class entirely thrown off the line of study by some unexpected remark, or question, or criticism introduced by some capricious youngster? The wise teacher is quick to see his advantage in such a case and turn even the unexpected remark to good advantage in some way in emphasizing a point not altogether foreign to the lesson.

The successful teacher is able and willing to make consistent preparation of the lesson before entering his class, so that he may appear before the class with the lesson well in hand, and able to conduct the recitation quite independent of the quarterly. By this we mean that the preparation made by the teacher has so filled his mind with the subject matter that he can lay aside the quarterly, and simply lead the discussion. We do not mean that teachers must discard the quarterly, but that it is too frequently followed slavishly. The quarterly has its place, but it cannot take the place of the teacher. If the teacher can come to his class well prepared he will lend an inspiration to its membership without which the best results cannot be expected.

THE CLASS

Of the second factor, the class, we need not say much here. It is presupposed that the class is a normal one, with room sufficiently adapted to its needs, and comfortable. We may suppose also that the membership of the average class make some effort at preparation of the lesson at home before they come to the session. Perhaps we should say that the quarterly is a text to be studied by the student, as well as the teacher, and hence is provided that he may have an opportunity to make this previous preparation at home.

THE SUBJECT MATTER

Of the third factor also, we need not say much. It is supposed that the quarterly deals with subject matter which is adapted to the needs and interests of the student for whom it is prepared. Sufficient helps by way of maps, reference books, pictures and the like, should be provided. These all help to illumine the text and make it appeal to the student.

RESULTS TO BE OBTAINED

Subjectively considered, the results we expect to be obtained in the teaching process may be briefly gathered under three heads, namely, the acquisition of knowledge, mental growth, and spiritual awakening and development. Too often we lay the greatest stress upon the memorizing of facts, dates, the names of men, etc., as though the great thing to be accomplished were this acquisition of knowledge. It is true this may be the material with which we have to work, but, after all, our study of the problem of teaching convinces us that this alone is not the important result to be reached. What we desire in auxiliary work is that our people, young and old, shall gain a rich fund of information, and that in acquiring this knowledge they shall grow mentally and make provision for strong and spiritual development.

By mental growth we mean the developing and growing of mental life. This can only come with exercise and use. Teaching must make such use of the learning faculties as to give opportunity for the development of such mental activities as observation, comprehension, imagining, reasoning, and judgment. Through a proper appeal the desirable emotions and sentiments of love, reverence, sympathy, charity, sorrow, gladness and righteous ambition and the like should be exercised. This unfolding of the mental life of an individual is a matter of natural growth through exercise and development according to natural laws. Hence our teaching in Sunday school and Religio must be planned in harmony with the laws of mental growth and development.

It may not be safe to assume that spiritual awakening and development parallel mental growth. We

may have mental growth without much spiritual awakening, but we are not sure that the highest spiritual development is not more or less conditioned by the stage of mental growth of the individual. Thus moral tone comes only with the growth of the conception of right and wrong as applied to life's activities. Moral standards depend upon life ideals which result from experience and judgment based on the action of one's self or others. Spiritual ideals are further reached through properly guided and exercised mental activities, under the benign influence of the Spirit of God, through which an appeal is made to the noble side of human instincts, hopes, aspirations and interests. Divine inspiration as we understand it, is the response of the human mind and heart developed by careful study and diligent application, and exercised in paths of righteousness and holiness, attuned in close harmony with the Master Mind by obedience to the laws of God. To assist in fostering this mental growth, and in providing conditions for the truest and best spiritual awakening and development within the church, and especially among the young,—such is the province, the duty, and the responsibility of those who are privileged to teach.

USE OF THE QUARTERLY

We must now turn more definitely to the subject assigned us, the use of the quarterly. The quarterly provides the subject matter for the respective lessons, and as such should serve as a guide to the preparation of the lesson which follows. It is supposed that the editor of the quarterly has organized the subject matter, has looked over the whole field and divided it logically into certain units which may best be studied in the order assigned. As a guide, the quarterly should be had to direct the trend of study, to give it a definite purpose, or aim, and to suggest such helps and references as may best be used. But we must emphasize the point that the quarterly is supposed to be a guide, and not a master, or a complete compendium which in and of itself is all sufficient.

How absurd for a tourist through the Yellowstone-National Park to purchase a guide book and then turn his back to the window and bury his face in the pages of the guide! The guide books are provided to furnish bits of information; to suggest the best points of observation; and to offer brief descriptions of all the beauty and grandeur and marvel of scenery that is passing on the outside.

Such we feel the quarterly should be in the hands of the teacher. The path of life teems with interest, with its scenes of grandeur, of pathos, of happiness, of sadness, of sublimity, and yet too often we bury our faces in the pages of the quarterly as we stand

before the class and forget that we should be looking out into life, and not into the dumb, dull pages of any text. The quarterly should serve to point the way, to direct the course, to outline the subject matter and to offer bits of rare information, but the teacher should ever bear in mind that he is teaching the class and not the quarterly.

PREPARATION AND PRESENTATION

We have said the quarterly provides a means for the preparation of the lesson. We hope most of our students prepare, but we must urge if we do not insist, that every teacher make the fullest possible preparation before he assumes the grave responsibility of standing before a class, to lead and direct their thought. Into his hands is committed one of the greatest trusts ever given to mankind, next to that of parenthood. The teacher's preparation of the lesson must be made with the composite life interests and needs of his class membership constantly in mind. He must not only grasp the content of the lesson, but he must see it in terms which the class can understand and appreciate.

Not all in the class are alike, and the elements of the lesson must be searched out and planned for in such a way that the interest of each student shall be aroused, and his thought quickened. In our own normal training class we urge our students in preparing for the recitation, to close their eyes and think of each child as he sits in the class before them, and to be certain that they can present the truths to be learned in such a way that each child shall be able to grasp and comprehend them. Our lesson may have an appeal to mother love, but in our class is a boy who has never known a mother. How shall we present this feature so that he shall know what we mean; that his own stunted little life may come to see more of what a mother's love really is? And yet our lesson deals with that side of life's experience. What simple illustration, what bit of a story, what incident of our own experience can we use to make the point clear? And so on and on through the whole class. Let us study our pupils, and then seek to plan our class recitation as we prepare it in such a way that all may be benefited.

Again, the teacher must not only see clearly the essential teaching points, but also their relation to past lessons and to the lessons yet to come in the quarter. We wonder how frequently Sunday school and Religio teachers make use of the general outline of the quarterly lessons? Do they try to grasp the general thought of the quarter, and then see how the editor has broken up this large theme into topics and smaller units which make up the respective lessons?

Too often, we fear, the quarterly is snatched up hastily and the class entered without previous thought. We doubt if some teachers remember the

lessons which have preceeded, and with them no effort is made to see what relation this lesson has with the lessons which are yet to come.

Again we must emphasize the fact that the teacher as he prepares the lesson must seek to become inspired with the thought and spirit of the lesson which was experienced by the editor of the quarterly. This may sometimes be accomplished only by repeated study and consideration. But inspired he must be if he would hope to lead his class to see in the lesson what he sees, to feel what he feels, to desire what he desires, to approach the ideal which he himself has set.

In this connection we call attention to the fact that the teacher whether he will or not, becomes for the present the ideal of the class. Its members see through the teacher's eyes. They will appreciate what the teacher appreciates. They respond to the influence which he exerts.

FORMAL STEPS

We have said that our conduct of the class work should follow certain logical order if we would take advantage of the natural development of the mental faculties. Let us turn for a brief consideration of what in teaching has been termed the formal steps.

1. *Preparation.* Let us assume that the teacher has made the desired preparation beforehand, and that the class are now gathered ready to proceed upon the study of the lesson. With some tactful introduction or salutation, the teacher catches the interest of the class and wins their attention. With a few well chosen questions and thoughts on the previous lesson, what may be termed the ground work of the present lesson is brought out. This may come best perhaps in the form of voluntary reports from members of the class.

Next will follow a statement of the aim or purpose of this lesson. It is essential that not only the teacher but the members of the class, should see clearly the point at which they hope to arrive in the lesson study. This statement should be clear and definite and interesting, outlining briefly the course or scope of the lesson. In this way the minds of the pupils should be prepared to receive and interpret the incidents of the lesson as they are reached.

2. *Presentation,* or acquisition of knowledge. This may cover a study of the lesson as a whole, or in convenient units into which the quarterly or the teacher may have divided it. For primary or junior classes it will be the lesson story based on the lesson text. It may be told by some pupil, or if necessary it may be told by the teacher, or read directly from the the quarterly. The subject must be presented in the form best adapted to the needs of the class. We suppose that the teacher has the plan

previously thought out now clearly in mind and ready for use. No distraction should be allowed. Unfortunate occurrences or interjections should be turned to good account or ignored. Wandering discussions and suppositions should not be countenanced. Superficial guessing and haziness of thought and expression indicate a lack of depth of thought and true consideration. The wise teacher will direct the thought into deeper channels, or lead the minds of the children away from considerations which have no purpose. The stream of thought should grow deeper and broader as the lesson progresses.

The teacher's manner in the class must ever be earnest, interesting, enthusiastic, sincere, and convincing. His questions must be such as to require all members of the class to think and to react. How often we find classes in which questions are directed to one pupil, while two-thirds or more of the class are totally unaware that any teaching is going on. It requires tact and ability, but the successful teacher by his manner, his preparation, and interesting presentation commands the attention of the whole class.

In the presentation, whether by the teacher or if given in the form of reports or discussions by members of the class, an appeal must be made in a somewhat objective way to the perceptive senses, the imagining power, motor activity, or other native interest, if we would hold the attention of our students. Here scripture reading, pictures, maps, references, hand work, dramatizing, and the like have their part. The wider the range of sensory appeal and the greater the provision for self-expression on the part of the class, the more certain we may be of the lasting effect of our teaching. This appeal may change as occasion requires, or opportunity offers. It will be now one form of appeal, and now another, and still another, in order that all members of the class shall be reached, and that the thought desired may find lodgment in the mind of the class.

To arrange this appeal and to direct these powers toward the acquiring of the aim of the lesson, to put the pupils in possession of sufficient, clearly understood, and vividly imagined data to enable him through comparison and inference to reach true and proper conclusions, is the purpose of this part of class work.

3. *Comparison.* It is supposed that in the presentation some new ideas have been developed. In the third step these ideas must be compared with previous ideas had by the children, arranged in proper order, and assigned their logical place in mental life: such as, "Was the action of this man of whom we have studied good or bad?" "Why do you answer good?" "What other event was it like?" This is the type of question which aids the

children to form some judgment as to the events studied. The teacher must nicely suggest standards of comparison and bases of judgment when necessary, and correct wrong impressions, avoiding false, superficial conclusions. Children especially may have immature, or illy founded standards. It is the teacher's part to correct these standards, and to give a proper basis for judgment.

Perhaps it is here that the teacher's responsibility is greatest, for standards which are thus acquired may last through life and serve to guide the whole future of the individual. How necessary that the teacher's basis for judgment shall be well founded in the teachings of the church, and lived out in the experiences of early life.

Again, comparison tends to form important thought groups. Our human minds group things by comparison. We group things which are like, or which are different. We group them under cause and effect, in parts and wholes, etc., and thus they become fixed in memory. Not only do birds of a feather flock together, but also do these thought groups of ours. True mental growth comes when pupils establish these thought relations and formulate their expression for themselves.

4. *Generalization.* Arriving at general conclusions which seem to underlie principles of action, is the fourth step in the teaching process. This comes as a natural result of clearly establishing or imagining the new idea, or comparing it with those we have had before. If a pupil makes this judgment for himself, it has been attended by mental growth, and the new judgment has become permanent property. Thus the pupil acquires new standards which are going to serve in future comparison and in making future judgments. Thus it is that the ideals of life are always formed. It is our privilege to help form them if we will, under the favorable conditions provided by the auxiliary societies.

5. *Application.* If all the above processes have been followed in our recitation, and yet the class has seen no real relation between the lesson as we have studied it, and the lives we are living to-day, they have lost a great point to be gained. In the first place the lesson should have some statements which are capable of immediate application in the life of the members of the class. In the second place its application should be clearly presented, not by moral platitudes on the part of the teacher, but if possible brought out in the self-expression of the members of the class. In this manner the lesson truths should be clearly related to the life problems of the present, and so far as possible the determination made to carry out these principles in the daily activities of life.

In closing the recitation; a summary of the main truths should be made, in order that the lesson shall

be rounded out, and stand as a complete whole in the minds of the children.

WORK TOWARDS THE IDEAL

We are not certain that all we have tried to present has been clearly understood. Perhaps we have tried to cover too much ground, but we trust that our main points will be seen: see the place the quarterly occupies in the scheme of lesson work; see the necessity for broad, consistent, prayerful preparation of the lesson on the part of the teachers; see that the lesson study, though based on the quarterly, is by no means satisfactorily accomplished when the word and letter of the quarterly are slavishly followed. The lesson study in the class should be lively, interesting, thought producing, inspiring, related to life problems.

We trust that what we have presented may serve some little good in improving the general character and tone of our lesson work. Do not be discouraged if you feel that in the light of this discussion your own work has been something of a failure. We must each do our part the very best we can, assisted by the divine Spirit of God which is promised as our helper. If you cannot be an ideal teacher, make your teaching as nearly ideal as you can.

* * * * *

SANCTIFICATION

The linking of the two dispensations by their comparative likenesses was a favorite way the apostles and Jesus had of appealing to the Jews in preaching the gospel to them. The Hebrew people had much faith in the ordinances of the Mosaic dispensation, and it was this faith that was used by the ministers of the gospel to reach Jews.

We find Jesus using the brazen serpent, linking it with his own sacrifice, to convince them of the divinity of his mission, teaching them that from the truth and facts of their own faith they had a convincing witness of himself.

We find Peter in his memorable sermon on the day of Pentecost, using what David had said of himself and his Lord, as a witness that Jesus was the Christ.

The writer of Hebrews, in the 9th chapter, 11th to 15th verses, links the ordinances of the two dispensations for cleansing, comparing their likenesses, and demonstrating the superiority of the gospel ordinances over those of the Mosaic dispensation.

Reverting from Hebrews 9, we find in Numbers 19 a recital of the ceremonial process of sanctifying the waters of separation or of purification. The children of Israel were commanded to bring a heifer without spot or blemish to Eleazer the priest, and he was to take it outside of the camp and kill it and dip his finger tips in the blood and sprinkle it

before the door of the tabernacle, and then the heifer was to be burned in its entirety, the ashes to be picked up by one who was clean, and put somewhere in a clean place outside of the camp. The ashes were intermixed with running water, and the mixture was called the waters of purification or separation, for the expressions are used interchangeably, and mean the same.

When one became unclean by coming in contact with some defilement he was commanded to cleanse himself or have himself cleansed by having some clean person sprinkle these waters of purification on him. And Paul says:

For if the blood of bulls and goats, and the ashes of a heifer sprinkling the unclean, sanctifieth it to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?—Hebrew 9: 13, 14.

In sprinkling of blood of bulls and goats and of the ashes of heifers there was a type of the cleansing process of the blood of Jesus Christ.

In the first place we note that after the killing of the sacrifice it had not effect without an application to the individual by direct contact, or anything else that had to be cleansed. So then as the first was typical of the second, it is reasonable to believe that some method of application must have been adopted in the second, or gospel ordinance, and an application thereof by each individual affected complied with.

The blood in the first to be applied was of bulls and goats, and ashes of heifers. The substance to be applied in the second was the blood of Jesus Christ. The method of application in the first was sprinkling. Now in looking up the method under the New Testament, the gospel covenant, we find that it is by drinking: for Jesus says, "This is my blood of the New Testament, which is shed for many for the remission of sins" (Matthew 26: 28). And in the last of the previous verse he said, "Drink ye all of it." So we learn that the application of the blood in the New Testament is by the drinking thereof. By the application of the first, the sanctifying of the flesh was accomplished, for we learn in Hebrews 9: 13 that "it sanctifieth to the purifying of the flesh," or it purged the flesh to cleanness. But there was not any sanctification accomplished without a proper application, for we learn in Numbers 19: 20, that the man that shall be unclean, and shall not purify himself, shall be cut off from among the congregation.

So also in the typifying ordinance of the gospel there must be an application, for Jesus says:

Verily, verily, I say unto you, Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day—John 6: 53, 54.

We learned that the Mosaic ordinance sanctified the flesh, but the gospel ordinances sanctify the con-

science, wherein is the remission of sins, as well as the overcoming of the evil inclinations of the soul. This leads us to the thought that sanctification is a development of the spiritual life by the application of the sacramental communion, for Jesus says there is no life in us if we eat not his flesh and drink not his blood.

This corresponds with the experience I have had in partaking the sacrament. I was made conscious that the sins that seemed obstacles between me and God were removed, and along with that came an indescribable determination to resist evil and do good, which would last for weeks at a time. I want to say here that I have not partaken of the sacrament for nearly eight years, not having any opportunity to do so.

Then, in the partaking of the sacrament there is a remission of sins, for that is what the blood of Jesus Christ was shed for. For so we learn in the statement "this is my blood of the New Testament which is shed for many for the remission of sin."

So in the partaking thereof the application of the blood of Jesus Christ to your soul is consummated, if so be you have approached the communion in a consecrated manner. So in the sprinkling of the waters of purification we see the symbol of the sacrament. But also we see in the sacrament a communion of the Spirit, for by the remission of our sins our temple is made clean and a fit place for the Spirit to enter and dwell therein.

With the indwelling of the Spirit, strength for resistance of evil is developed. Not only is this strength developed, but the desire to sin is absent from us to a great extent. Now this is what certain professed followers of Christ call sanctification, and indeed and in truth I suppose it is sanctification, but the method of procedure by which they profess to arrive at this stage of spirituality is different from that prescribed by the word of God.

Usually they profess to get their sanctification at an altar service, which is constituted of a lot of fanatical praying. Jesus says that anyone entering the fold in any other way than through the gate, the same is a thief and a robber. And if it so be they get the sanctification they talk about, they get it another way than the God-ordained way; and under the circumstances I will say that it is logical to assert they do not get that sanctification that God bestows, but are deceived.

In the sacrament at the time thereof, the Spirit is present to commune with the participants. (Commune means talk one with another. That is why it is sometimes called communion.) At such times it imparts God's counsel, shows the things of the Father to his children; reveals things to come; in fact, performs the God-ordained functions of the Holy Spirit. How blessed it is to be a child of the

living God, the God of Abraham, Isaac, and Jacob; the God of the Saints of eighteen centuries ago, the same God that manifests himself in the same way to-day as then.

I do not mean to say that the wine is the *actual* blood of Christ, but it *typifies* the blood; and the sacrament is the means of applying the blood to our souls, and without an application we receive no benefit from the blood of Jesus, which was shed for us; so it behooves us to partake thereof in a worthy manner, every opportunity we can.

The soul that would not apply the waters of separation under the law of Moses was cut off, and we are admonished in Hebrews 10:29:

Of how much sorer punishment, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace.

I have never heard a sermon on this topic, viewed from this standpoint. Would like to hear from some of the elders. I am not an elder.

G. W. LINDSEY.

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MOTHERS AND THEIR RESPONSIBILITIES

Upon the faithful and scientific application of the all-important office of mother hinges the success and happiness of the home, government and nation. The mother raises the boys who in after life become the preachers, doctors, legislators, and governors. She reigns as queen over the home, and as such wields an important influence, either for good or bad, that will have an effect upon her family and her neighbors. They should study well to cast their influence for good; should the mothers and wives of the church.

Love is the essence of admiration and respect. We love God because we admire and respect him. Then the wise mother and wife who would bask in the sunshine of her companion's and children's love, will strive to gain and retain their admiration and respect. Love is the dynamic of the soul, and wherever this dynamic force is at work it must work as all forces work, to unify all things with itself; and, conversely, must destroy all things antagonistic to itself.

God has said the first rule in heaven is order; and his church is established on a well-defined plan as a basis for our development. If we reach that standard of perfection that this church will ultimately bring us to, we will reach it only through a systematized effort.

If the mothers desire to be useful and valuable servants of the Lord, they should first establish a plan and a system of doing the right thing at the proper time in their home duties—strive to become more efficient in a well-defined system of home regu-

lation, even as God has systematized the work of his church.

If we would have our children form good habits we should lay the foundation by forming good habits ourselves. Therefore, the mother who establishes a well regulated and uniform system of government in her own home, by force of habit her posterity will imbibe that same habit of doing things right at the right time. Herein lies the sequel of success and a happy home.

The wife who as a rule leaves her dishes from one meal to the next unwashed, or her house unswept, or her children dirty to greet their father when he returns at night from work, or visitors who might stop in, has not sensed the import of the gospel message. She is slowly but surely undermining and severing the sacred, reverent admiration and respect of those whom she loves, which to her should be more precious than gold.

Our branches would be much more spiritual if the members would bring about a system of order in their own homes, and thus we would collectively lay the foundation of spiritual communion. When from different angles we approach the house of worship, having put our own homes in order, we can expect the gifts for our good. God has said for his servants, the priests, to visit the homes of his children and teach them his laws of rule and order, that through continuous practice of order and efficiency here we can meet the measure of requirement that will be our passport to the life to come, and insure for us happiness while here.

In Proverbs 22: 6 we read, "Train up a child in the way he should go: and when he is old, he will not depart from it." The influence we cast in our own home, be it good or bad, will manifest itself upon the surface, in our children's actions.

The surroundings of our homes are an index to our true character. Where do you mothers stand? Are your homes as pleasant as you can make them? or is there room for improvement? The child respects all you smile at. He stops in his play to see if you are pleased with him. Our very presence imposes our common law upon our children, viz, That of keeping our good will and avoiding our displeasure. As the plant unfolds toward the light, so will the children unfold in the directions of our wishes. In other words, the child absorbs the spiritual atmosphere of his home, and is as much affected by it as his body is affected by the fresh air of his physical environments.

The latter-day gospel is heralding the fact that we are approaching the time when the Savior will come again. This being true, our personal appearance and that of our children, our homes, and all over which we are custodians, should be governed by a well-defined system, that we at any time might swing wide

our doors and welcome him into our homes and gladly invite the closest inspection.

These are the rudiments of the mother's duties, and if carried out will lay the foundation of a useful and happy life, will gain for her the love, admiration, the respect of her own household, and that of her neighbors and friends, and will be the greatest asset in creating within her the elements that will elevate her into the realms of spirituality.

Thus the office work of the mother is a high, holy, and sacred calling, and should be regarded as such if she desires to be of most help in God's work, assisting to launch his church far on the road to perfection, draw heaven and earth closer together, and bring out those latent talents that are smoldering behind walls of disappointment.

Let us put into operation these suggestions, and in the not far distant day we will hear a voice repeat the words of Revelation 19: 7, 8:

Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints.

CHARLES GAITHER.

Of General Interest

RUSSIA ABOLISHING LIQUOR

[Writing for *The New Republic*, anti-saloon league periodical, published at Westerville, Ohio, General Alexis Polivanov, Russian Minister of War, has the following to say of prohibition in Russia. We quote from *The New Republic* for November 26, 1915.—EDITORS.]

The purpose of the universal prohibition in Russia of the sale of whisky and wine, which was introduced by the will of his imperial majesty at the beginning of the present war, was to concentrate the national spirit upon the heavy trials which were in store for the people, to remove the factors which have a detrimental effect upon the physical strength of the nation and a demoralizing influence upon its spirit, and to improve the economic prosperity of the nation, which sustains heavy injuries on account of any war, but which at the same time, is the source of power and means for armed conflicts between nations.

WELL-CONSIDERED MOVE

And yet, the measure was not accidental. His imperial majesty's will and thought was directed to it even before the war. This was expressed in the imperial rescript, addressed to the minister of finance on January 30, 1914. From the height of the throne, it was firmly declared that it is no longer "possible to place the prosperity of the treasury in dependence

upon the destruction of the spiritual and economic powers of a large number of my subjects." The war merely hastened the practical realization of this decision.

At the present time, the government, entirely occupied with the conduct of this unparalleled war and the organization of the national forces for a triumphant termination of the war, is, naturally, deprived of an opportunity to make an extended study and to determine the results of this "enormous and noble reform," as you have so aptly termed it.

Yet one can say with firm conviction that this measure has fulfilled entirely the purpose for which it was introduced. We feel it throughout our public life, as well as the governmental activity. . . .

The beneficial results, brought about by the abolition of the liquor trade, affecting the population of the whole Empire and the life of the peasantry, are evident to the ministry of war from the manner in which passes the process of calling to the colors of new conscripts, as well as reservists.

Everywhere the men appeared promptly, quietly and in all cases the clothes and footwear brought by them were entirely satisfactory.

SOBER PEOPLE AND ARMY

You ask me what effect the abolition of the liquor trade has had upon the army. As far as the army is concerned, at the present time, more than ever before, one is justified in saying that it is the "armed people." And a sober people has a sober army.

Moreover, the army has always been in the forefront of fighting against the drink evil. The war department wants men who are strong both morally and physically. Drunkenness has always been its greatest enemy, but attempted to keep it out of the army only by means of punitive measures..

PROGRESSIVE WAR ON DRINK

However, towards the end of the nineties, the war department decided to wage war against alcoholism by means of positive measures.

An enumeration of these measures would be too long and cannot be given here; therefore I shall mention only the most recent and important steps undertaken against alcoholism in the army.

In 1908 the "government glass of wine" was forbidden.

In 1910 alcohol was eliminated from the military stores, used in time of war and is no longer purchased even during mobilizations.

Finally, directly before the war, in May, 1914, a special order (number 309) was issued by the war department, after being confirmed by his imperial majesty. This order introduced a series of measures, directed against the use of alcoholic drinks in the

army. All these measures aimed at guarding the army from the evil effects of the use of alcohol and "to conserve in the army its strength, health and spirit, which are so essential for military efficiency, both in times of peace and war."

As you see, his imperial majesty's rescript to his minister of finance, as well as this order to the army, followed the same general aim, viz., conservation of the national health, they were links of that same chain, whose last link was the abolition of the liquor trade at the beginning of the war.

What do the people expect from this measure in the future? Let me answer this with the nation's own words, as they are expressed in the pamphlet I have already quoted: "If there will be no more liquor, Russia will be the richest country in the world."

* * * * *

LIMITED TO ONE

Because a Colorado militiaman shot and killed a twelve-year old lad a couple of years ago, John D. Rockefeller, jr., has undertaken to reform the worst boy that can be found in America. He was spurred to this action by "Mother" Jones, the miners' friend, who has gained considerable influence with the oil king's son since their unusual meeting before the federal committee on industrial relations last year.

"Mother" Jones has found the boy for reclamation. He is Herman Copps, who at the age of fourteen years slew a woman and two children and is serving a life sentence at Joliet. He is now seventeen years old.

The younger Mr. Rockefeller believes, and rightly, that he is doing a commendable act in this effort at reclamation. So he is, even though it is an expiation of a crime in Colorado for which he has never been able to escape partial responsibility. If he succeeds, one more useful life has been added to the community. If he loses, or if the right to make the attempt is denied by the State of Illinois, he has the satisfaction of having made an effort.

But it would do Mr. Rockefeller good to go off by himself and think about all the boys in the United States, of better natures than Herman Coppes, possessing all the attributes of fine citizenship, who have been driven into crime and into prison because of the uneven distribution of wealth—those who have never known a home, and those who would have been better off without the kind of a home they possessed.

If, at the end of his reflection, he judged that he and his father, and all the rest of the two per cent who have accumulated great wealth, were absolutely innocent of responsibility for the living conditions which dragged hundreds of boys to prison and thousands into sodden lives, he might still find that if it is worth while to take the worst boy in America out of prison, it is worth while to prevent the rest of our

boys from getting in. But would he deny the responsibility?—*The Des Moines (Iowa) Register, February 11, 1916.*

The Staff

EDITED BY AUDENTIA ANDERSON, OMAHA, NEBRASKA

From the Conference

Greetings from the conference!

In the midst of the many activities we sit down to tell you a little of the musical news of this annual gathering.

The first assembling of the singers occurred Saturday evening April 1, and a gratifyingly large assemblage it was, too! Brother Hoxie was greeted with unbounded enthusiasm, and inspired his coworkers with a large portion of his own joyful fires of consecration. The rehearsal was on the anthems to be used during the conference.

Sunday morning the chorus of two hundred children under the direction of Sister E. S. McNichols stirred the hearts of every music-lover who listened to their sweet concourse of harmony and praise. A quartet of children sang some four-part songs in a really unique manner, the tenor and bass parts coming out clearly and accurately.

At 4.30 the big choir met for the first rehearsal of the Messiah choruses, and here was given the proof of the excellent, hard and arduous work which has been done by the local singers and their director, as well as the valuable assistance given at times by the assistant general chorister. Brother Hoxie expressed much pleasure at the excellent work evidenced, and finds that he will be able to put on the finishing touches in the limited time at his command.

At the evening services a junior choir of forty voices under Sister Brocaw's direction furnished special numbers. It truly looks as though our church will never be without its big choir—with these young voices perfecting themselves in this blessed art of praise.

Thursday evening we held our first session of the musical institute. The lower auditorium was well filled with a most attentive throng, interested in the cause of music, and from the excellent thoughts brought out in the papers and the discussions which followed was much gleaned that will be of practical benefit.

The second session will be held to-morrow afternoon, with President F. M. Smith in charge, and the "big choir" on duty, also a "Messiah" rehearsal is to follow the program, and in the evening we are to hear a combination of both national choir and orchestra!

Don't "you-all" wish you were here with us? Since this is impossible, we are sure you will appreciate reading the papers we offer this week, just two of the many good ones presented here.

Notes of the Staff

Omaha and Council Bluffs choirs "came through" with two enthusiastic renditions of a "Messiah" program on Sunday March 19. The first was given at Council Bluffs in the morning, with a choir of thirty voices, and the second in the evening in Omaha, the choir numbering thirty-five. The short sketch of the life of Handel, written by Brother A. E. McKim, and published in the Staff a couple of years ago, was read, followed by an excellent paper on the oratorio itself, by Sister Lorena Leeka. Then followed the musical program of ten or twelve numbers from the oratorio. The effort was splendid, and well received and it is the intention to give other composers' concerts in the future.

The Choir

FROM THE DIRECTOR'S STAND—WHAT SHOULD A DIRECTOR EXPECT FROM HIS CHOIR?

The choir, from the director's stand, is a hard problem, and trying to write about it is still a harder one.

As it appears to the writer, the volunteer choir is somewhat like a spoiled child. When it is in the notion and wants to be good and work, it works and works hard; but when it is out of the notion, it is a rather discouraging proposition, but by exercising a little patience and at the same time earnestly plugging away, it is surprising how well the desired results are obtained. As already stated, a choir has whims, and a director has to be ready to partially satisfy them.

Another phase of the choir is the changing membership. Singers come and singers go, sometimes coming faster than they go, and other times going faster than they come; sometimes too many sopranos and sometimes not enough and so on, and it is a difficult task at times to keep the parts properly proportioned.

Again, choirs do not seem to fully appreciate the responsible position they hold in church work. We all know what power music has, how it is used on the battle fields to urge soldiers on to greater activities, how the sweet strains of music from the dance hall lure the young folks in, and so forth. I hold that in church work the choir has as important a part to play as in any other organization, and on the success of the choir depends to a large extent the success of the church. In other words, wherever you find a branch with a good, live choir, you will invariably find a good live branch. As you all know, music goes in hand in hand with religion, and without music religion would be dead. In this connection I would refer you to a hymn in Zion's Praises which reads:

"My heart's a tuneful harp when Christ abides within,
There's music in the name of Jesus."

On the other hand, take the religious, the divine, out of music and music becomes degraded.

It is therefore the duty of the choir to constantly keep before the church the necessity of music and the right kind of music in all church services as well as in the homes. It is the duty of choir members to become consecrated workers the same as others who are vitally interested in the success of the church, and unless the singers are consecrated and devoted to the cause, the director's task is a hard one; but with a choir composed of earnest workers, the leading of it is one of the greatest pleasures there is, and it is then possible to make the service of music and song so uplifting and inspiring as to lure people to church and to urge them on to greater activities.

Next comes the question, What should a director expect from his choir? I would answer this by saying that he should expect all he can get.

A choir may generally be divided into about four classes: First, those who come and take part because they love to sing and love to come to church and do church work. In this class comes the old faithfuls, on whom you can always depend, and who are always ready and willing to do anything—in other words, you can expect as much as you wish, and they are always ready and willing to do.

Second, those who come as a matter of duty. This class is quite good and dependable also, but nevertheless there is a certain restraint.

Third, those who come because you keep continually after them. This class you can generally get interested in a cantata or something of that kind, but as soon as that is over they imagine they are through and want to stop coming.

Fourth, those who don't come, or rather come so seldom that they might as well not come. This last class, if you expected them to attend once a week, would think it a hardship; and if they should happen to attend a practice or a service, it is as a rule necessary for them to stay home for a couple of weeks to rest up.

Taking everything into consideration, a choir should be expected to attend at least one practice a week, and sometimes two; they should be on hand promptly at all preaching services ready to help in the service of song. At least one cantata a year should be worked up, and above all, singers should be expected to practice at home. In addition, the choir members should be expected to do some missionary work. In other words, a choir should be expected to do anything and everything they consistently can to help draw people to church and to help spread the gospel.

As to the choir being ready to fill any demand for music at any and all places and times, Fourth of July celebrations and the like, I hardly think this should be expected of them. However, I do not think it necessary for a choir to adhere strictly to what is termed sacred music. I believe it would be well to study some music outside of sacred music and render it at suitable times and places, but always let the music be of a high class, and in this connection it might be suggested that all good and noble music is sacred.

We are admonished to study all good books. To this should be added for the benefit of singers and musicians for it is just as important, study all good music.

H. C. BURGESS.

"The Choir"—From the Organ Bench

"HOW MUCH RESPONSIBILITY RESTS UPON THE ACCOMPANIST?"

The very close relationship of choir and organist makes it well worth our consideration as to how we can best help and support each other.

In an associated sense, the organist is always the servant of the choir, and his main work must be to give the choir the right balance of organ support, not to overdo the volume of tone, and yet give enough of real support; to be ever on the alert to catch the eye and baton of the chorister, to respond quickly to the emergency call, and to so play that he will do his part to help build up confidence, if a weak spot shows up in the singing of the choir.

From the chorister, the organist has the right to expect more attention than is given to any other individual member of the choir. If the organist sees the directing by way of the mirror, the chorister should see that the singers are so placed that tall choir members are not in front of the mirror. The organist has the right not only to see the baton, but—a very essential feature—the eye of the director, and this, too, without contortions on the part of the one at the keyboard.

The work of the organist, especially if at a pipe organ, is often a character that makes it hard for him to do his best, if the chorister, with his many-sided responsibilities, forgets at times his associate's needs.

In the natural order, the chorister should lead and the organist follow. It should not only be a privilege, but their duty, to counsel with each other.

In some branches of the church there may be a poor chorister, doing the best he can, and a superior organist. Under this condition the organist could assume more of the lead, especially if urged to do so by the chorister.

The organist should be prepared to cheerfully accompany any soloist when called upon. If possible he should be given sufficient notice so that he can find time to rehearse with the singer. To carelessly come to him at the last minute

when, perhaps, he is busy, is not fair to the player or singer. The right cooperation is a good thing. Where there are a number who can accompany singers (and much of this work is better done at the piano because written for the piano), it is well to encourage others in this service, and give the singers the chance to use their usual or favorite accompanist. The organist should not feel hurt at this, but be glad others can do it, and rejoice that we are a body of workers, and that it is not a one-individual affair.

When the soloist makes a break, it is surely unkind to the organist to turn around and look at him and perhaps give the congregation the impression that it is the player's fault. If it does happen to be the error of the hard-working organist, be good to him and don't advertise it. He will appreciate this consideration on the part of the singer.

The organist certainly does not want to make a break, not only for the singer's sake, but for his own. In return, sometimes when the soloist comes in at the wrong place, or skips a measure or two, he will be good and skip with the nervous singer, and not turn around and publish the mistake. Tact, courtesy, and forbearance, are necessary to success.

A courtesy that is due the organist from the choir is silence during his organ solos. They may not be much, but it is a free service on his part, and in these days of paid singers and organists, we ought to appreciate those who work for us with only the desire to help in God's service. If the organist hears talking while he is playing it is apt to discourage him; he reasons if the choir members do not care for his work, it is not likely the congregation does.

The selection of hymns should be made by the chorister, unless otherwise arranged for. The organist should "declare" the hymn in strict time, and when the full choir and congregation sing, use a good strong organ combination, not so much, however, for a hymn of tenderness and prayer, as for one of joy and praise.

The choir with its organist is not primarily a concert organization, but a religious body formed for assistance in the regular church service.

It is well for us to try our wings in the concert field occasionally, but above all, there there should be a deep consecration to our special work on the Sabbath Day. It has been said, "Music is the handmaid of religion," and we should truly work to make it so.

Let the organist help create the serious, and if he can, the religious atmosphere by his opening prelude, and the choir, with both words and music, help make the service one of prayer and praise to our God.

RALPH G. SMITH.

Letter Department

Ministerial Reports

[The following extracts from the reports of the various ministers in charge to the late General Conference will be of interest to HERALD readers.—EDITORS.]

J. A. GILLEN

The work of the ministry this year has been greatly hindered because of the prevailing rains and floods during the summer season, covering a period when we expect the greatest results. A general survey of the mission, with a few exceptions, shows a decided improvement over the preceding year. The work of the general missionary force has been greatly augmented through the cooperation of local forces. In summing up the situation and the demands made upon the church, to my mind, it can be epitomized in the following:

A better organization of forces and a systematic plan of tracting such, for instance, as the placing of a well written tract, having its sequence in the one that is to follow. The indiscriminate distribution of a few pamphlets cannot possibly accomplish so much. The mission, as a whole, has no reason to be discouraged.

F. M. SHEEHY

Fair condition. Trend upward, although humanity is in evidence as well as divinity.

G. T. GRIFFITHS

There have been a large number baptized by the local ministers in the several branches. The spiritual condition of the mission as a whole is fair with ample room for improvement. Quite a number of the branches are not up to the standard in point of faithfulness. We are pleased to note that the mission is free from any serious disturbances, though there are a few which cause anxiety and we earnestly hope for the day to come when Saints will cease to contend against each other. Not only do these local disturbances cause anxiety to the ministers in charge but also cause a great deal of expense in time and money, which certainly could be avoided if all were living consecrated lives. However, we are glad to note the bright prospects ahead and if we could get the brethren to do their duty there is no reason why the church should not move forward into a more useful effectiveness. Considerable carelessness has been exhibited on the part of the local and traveling men in the past year, and it is to be devoutly hoped that there will be an awakening on the part of the ministry and the membership this coming year. Trusting that the Spirit of the Lord will be in attendance this coming conference, I remain, your brother and colaborer in the conflict.

R. C. RUSSELL

Though the European war has badly crippled the finances of the South, the hospitality of the people has not lessened. . . . The local workers have assisted nobly and the membership in general have done their part in an excellent and praiseworthy manner. I recall but one expulsion from our church, that being a sister in an isolated locality who signed a statement admitting that the Utah Mormon elders had taught to her the doctrine of polygamy which she believing, had been led astray from the true fold. The spiritual condition is in my judgment quite good. May the Lord seal the work with his approval.

J. W. RUSHTON

Touching the Hawaiian mission, my supervision has largely, if not altogether been a sinecure. Brother Waller is practically in charge. . . . All I can say of the work there will be found in the following excerpt taken from a personal letter addressed to me by Brother Waller on March 8: "From the letter I wrote to Brother Frederick M. Smith, relative to the work, you would perhaps notice that eight individuals had been baptized by officers of the Honolulu Branch during the past year. The total number of members according to our branch record was, at the beginning of this year 271. All of these are not living in Honolulu, but a number are scattered on different islands." The present aspect of the work in the mission is encouraging and the evidences of increased spirituality, unity and interest very definite. The future is bright and our hopes for coming success are high. With profound gratitude we again acknowledge the goodness of God, the splendid help of the local and general ministers as well as the unflinching support and generosity of the Saints and friends who altogether have worked for this end.

J. E. KELLEY

There has been an increase in the number of our tithes-payers; in the number of baptisms; and in the interest of Saints in the work, especially the young people. While among the laborers there has been a feeling of brotherhood, a willingness to labor in harmony, and a desire to learn and to labor that is most commendatory. It has all made our work pleasant, and it points to progress, and righteous growth in the future. We need more laborers and means of transportation. While my individual labors have been small, because of physical limitations, they have been more than the year previous. The Lord has guided and blessed me in the same in such a way that faith and hope have been enlarged, my love of God and my fellows made to grow, while my soul is filled with thanksgiving and my prayers increased for the early success of Christ's work.

PETER ANDERSON

There has been an increase over previous years as to baptisms, organizations, etc., and this year's report is, so far as I know, the best ever made of the Rocky Mountain Mission. While in some parts of the field the prospects and opportunities for labor are not so promising, in other parts they are exceedingly good. With some exceptions the Saints are growing spiritually, and the local ministry is striving to develop greater efficiency in their work, and with considerable success. We hope for great good to be accomplished in that mission in the near future.

U. W. GREENE

Owing to the terrible war raging in the greater part of my field, the condition of the work has been very unsettled. Several of those appointed to labor for the kingdom of Christ, have had to respond to the call to arms and are in the armies that are fighting to-day. So many men have thus been called that our local work is badly crippled and the missionaries have had to care for branch work. Several of our brethren in Germany have lost their lives, while others are seriously wounded. Our hearts go out in sympathy for the suffering, and bereaved ones. Let us pray for the dawn of peace and the hastening of the time when men shall learn war no more. Under present conditions it is very difficult to prosecute mission work abroad and becoming more expensive with each passing month. I have received no statistical report from Palestine. Brother Jenkins has been critically ill during the year and unable to leave the country. Great difficulty was experienced reaching them with funds, but at present they are amply supplied. During the year J. H. Hansen and P. T. Anderson returned from Scandinavia, leaving us with but two missionaries in that territory. In the British Isles, W. H. Greenwood has acted as associate minister in charge and the work has been ably cared for by him. With three exceptions, the men appointed to that country are employed during the week, and give their time only Saturday and Sunday. They have made an excellent record. Reports from the British Isles have not been received since January first, presumably delayed by the censor, hence this report is not as large as it should be. Conditions, over which I have no control, made it impossible for me to go abroad last year and I labored in the field assigned to G. T. Griffiths. Our relations have been pleasant and my report will be included with his. I have greatly appreciated his kindness. The financial report of the British Isles is very encouraging. Brother May writes: "I am exceedingly pleased to announce that financially we are increasing year by year, notwithstanding the terrible calamity that has befallen the country by reason of the war." We

commend the Saints upon this creditable showing. The Saints scattered abroad, in these troublous times will remember the word of God as given to the church through the Palmyra Seer, and will look to us for the establishment of the city of Zion, the place of refuge, to which they can flee for safety. May this year see the opening way prepared for them, that they with us, may rejoice in the Lord, surrounded with peace and plenty.

W. M. AYLOR

Condition of the field is much improved in many ways. . . . Plenty of opportunities for church work in this field in all departments. No one need to be idle that wants to work. We have not made much headway with the Indian work this year, partly because of not having men adapted to this kind of work that can give sufficient time and attention to it. We are thankful for what we have, and hope for better.

C. A. BUTTERWORTH AND P. M. HANSON

During the year five of the brethren have been under the necessity of dropping out of the missionary work and engaging in secular affairs. Brother C. Ed. Miller has returned to America. We are endeavoring to fill the ranks with others and considering the difficulties imposed by the war as well as other hindrances we feel that the work is moving onward hopefully and we look for brighter days.

C. F. ELLIS

The districts near Tahiti are in much better condition than the others. During the year two Chinamen were baptized in the island of Kaukura. I believe these are the first full-blooded Chinamen ever baptized in these islands. During the past few months a number of the leading elders have died, among whom were, Wiriamu a Teihoarii and Alfred Sanford, president and first counselor to the Elders Quorum in the islands. One new chapel was dedicated at Arutua during the year and others are near dedication, including our chapel in Papeete. The mission paper has been kept up during the year with an increase in subscriptions. The visit of Bro. Paul M. Hanson and wife to the mission in the month of July was a source of strength to the natives, and firmly we believe that if this could be experienced by the native brethren every year or so, great good could be done the mission, or if one of the Twelve could on his way to a foreign field stop in this mission for one year out of three or four, immeasurable good could be done. We are continually endeavoring to raise the standard of virtue in every island and we find that the missionary's companion can do as much along this line as the missionary himself. The governor has given his consent for our conference in Papeete this year, hence we are busy preparing for it. This means much, as five quarterlies must be printed and finished beforehand. What we need sorely is help in this mission. A young missionary who is willing to sacrifice and work for the cause of truth among a peculiar and strange, yet kind people. We are still in the conflict for the victory.

J. F. CURTIS

Ninety-one new openings is a good showing for a field so old as this one. We are making new openings as fast as it is possible to do so, while we are trying to hold the ground already in use. Some have been hindered in their work by sickness, but at present all are able to be at work. Six reunions have been held during the year and the results have been fair to good. Many of the Saints gather to these places from year to year and enjoy the association of Saints and friends and

show great activity in the church work. While the outlook is good and we have a large band of workers who are helping to carry on the work, yet there are others that are not doing their part, and some have turned back into the world; however with some difficulties to meet, which is not an unusual thing, we are hopeful, as we see so many that are trying to follow the footsteps of the Master.

Bryant-Knisley Debate

Our community has been in the throes of quite an excitement for a period of time resultant from a debate just concluded between Elder Alvin Knisley representing our people and Reverend J. M. Bryant of the Missionary Baptist Church.

The controversy involved the respective churches—ours and the Missionary Baptist Church, two propositions.

I am young in the work, having been baptized only last December by Elder C. W. Prettyman, who was here for a while. Occupationally I am a school-teacher, which line of employment I have followed for a number of years. Acquiring the school situation in this neighborhood some time ago, I found it convenient to board with a large family by the name of Fender, all but one of whom belong to the church. Through them and their literature I became acquainted with and convinced of the true gospel, in regard to which I am now so happy to testify. Such a serene and peaceful influence has been shed upon me, and such increased scriptural understanding, that religion has become a desire and a pleasure instead of a form.

Our family lives northward in the State, and I have the promise conditional from Elder Knisley that he will conduct an opening there the coming summer.

The recent discussion and the discourses of the said brother have contributed intensely to my increase in strength and to my confirmation.

The discussion lasted for seven evenings, two-hour sessions, half-hour speeches. Sunday evening they alternated as usual, but each following an affirmative line of thought and without an attack upon each others position, by mutual agreement as a matter of propriety in respect to custom pertaining to the day.

The surprising, unique and extraordinary aspect of the proceedings was that Mr. Bryant, Brother Knisley's opponent, yielded to nearly everything the brother presented, objecting to scarcely anything but the advocacy of immortal soulism. A thrust and parry ensued over that question, recurrent for several sessions, until Mr. Bryant showed weakness and failed to come back.

He rejected the Baptist Church, which, for the sake of the debate, he had signed to defend. His time was spent mostly on his charts. He lectures on the war and the Jewish question.

Mr. Bryant's attachment for his charts was such that he seemed most sensitive of their criticism, and he stood between them and Brother Knisley like the Jews between the temple and the Romans under Titus. It was almost pitiful to see the old man chafe under the deliberate, studied and unflinching strokes of an able opponent with the truth and the Lord at his back.

The final session was occupied by Brother Knisley alone; Mr. Bryant having said his say, gave way both the floor and the hour.

It was amusing when Brother Knisley followed him on the soul theory. Our brother said that "breath" is often suggested by soul sleepers as a variant for *spirit*. He said that two words that are equal to the same thing are equal to one another. Then he read from Genesis 41:8, "His Breath was troubled"; Exodus 6:9, "Anguish of breath"; Deuteronomy

2:30, "Hardened his breath"; Proverbs 25:28, "Rule over his own breath," etc.

Mr. Bryant interrupted and said that was not his position, after he heard the audience convulsed with laughter. When his turn came he told the audience that he believed spirit meant thought, intelligence, rather than breath. Replying, Brother Knisley showed that the terms suggested helped him not, and made his case little better. The brother read from Acts 7:59 where, to substitute *thought* it would read: "Lord, receive my thought"; Luke 24, "They supposed they had seen a *thought*," etc.

Mr. Bryant even approached Brother Knisley one evening preceding the brother's last speech of the session and urged him not to attack his chart, to withhold till later in the debate at least.

One thing, our representative acted the gentleman all the way through, restraining his passion at ridicule on account of a degree of expectation on his part that his opponent would be converted.

Mr. Bryant finally informed our brother that, being without a church of his own and convinced that ours was the angel-restored church, he determined he would be baptized into ours. Such baptism was to take place to-day, but the old gentleman upon further consideration notified Brother Knisley that it would be indefinitely postponed in order that he might learn still more about us, and obtain divine assurance on the subject. So he has departed on his lecture tour, whatever he does, whatever his decision.

The debate has certainly done good. People who heard us not before opened their ears and now know where we stand. The heads of those who trusted in Bryant are drooping, for he surrendered, and wherein he refused to surrender he was crushed.

Were it not for my school, I would attend the General Conference. May God help me to learn more of this beautiful gospel, and enable me to extend its knowledge and a confidence in its precepts by my voice and practice.

An infant sister in Christ,

MAE MATTHEWS.

KEYSTONE, NEBRASKA, February 10, 1916.

News from Missions

Among Oklahoma Indians

I thought an item of news concerning the work among the Lamanites might be of interest to some.

A recent visit, in company with Brother Sanders, to the camp one mile north of Clinton, Oklahoma, revealed the deep interest these people have in this church. They put up a big tent, carpeted it, and made ready for Sunday visit. We had not met them at that point in two years. They came in and filled the tent. We asked Chief Three Fingers to lead in prayer, and the writer preached forty minutes. Then the chief talked about ten minutes, and Brother Sanders ten minutes. They were all well pleased.

We announced another meeting for Friday at the same place. Then Brother Sanders, who is the district president, and I, drove on in his car to visit the district. We had a very profitable trip, visiting scattered Saints and branches.

After a busy week, we returned to fill our appointment with the Indians. They greeted us with a hearty welcome. The tent would not hold the crowd. After over an hour of very intense interest, listening to our explanation of the big Book of Mormon chart, three of their number were baptized, and many more expressed themselves as being very desirous of coming into this church, and want a church building there where the meeting was held.

A fine young man from the camp about thirty miles west was present with an urgent request from his people for us to come there and hold meetings; they had met Brother Christensen two years ago.

Yesterday Brother Rowland took the writer in his car for a visit with the Kingfisher Indians. They greeted us with a keen interest in church work. John Bull has his large new seven-room house completed, with one room large enough to seat one hundred, and Philips and Reuben have been holding meetings there.

Nettie (Tyler) Starr has decided to move her house on the section line and use the two large rooms for a church, as that was Leonard Tyler's request before he died. Brother Sanders, the president of the Calumet Branch, has agreed to hold regular appointments with them there, Brother Hesseltine to fill the Clinton appointment, and Brother Rowland the Kingfisher appointment. This is what we have desired for years—to put the work on a systematic working basis.

Another big-hearted Cheyenne, Rush Harris, two and one half miles from Kingfisher, at Reuben Taylor's camp, told us yesterday he desires to join this church and donate the land on which to build a church near his modern new house. Here is where the first Lamanite church should be built, and we hope to do this in the spring.

Our next meeting is to be among the Otoes, near Red Rock, before General Conference.

We need a car to visit these points, for they are nearly all miles away from the railroad. This work should be pushed. The Lord is surely working with this people, and we feel the Spirit among them. The Baptist missionary is trying hard to keep them from this church.

With abiding confidence in the promises in the books concerning this people, and with an earnest prayer for Zion's cause everywhere, I am,

Your coworker,

HUBERT CASE.

PIEDMONT, OKLAHOMA, March 16, 1916.

Kentucky and Tennessee

Since last contributing to your pages I have been very busy. I have labored at Sharon, Paris, and Buchanan, Tennessee; Joppa, Illinois, and Mayfield, Kentucky. The first of the year I joined Brother R. C. Russell at Paris, Tennessee, where we held a few meetings in the Dixie Theater and the courthouse. The weather was cold and the heating bad, so we thought best to close the effort. Brother Russell went south and I went to Eagle Creek Branch, where we held forth with good interest.

While in Paris I received an urgent request to come to Joppa, Illinois, and hold some meetings. I concluded to go, and on my way stopped in Mayfield one night. I was requested to hold some meetings in Mayfield when I returned from Joppa, to which I agreed. Brother J. H. McGregor's family are the only Saints living in Mayfield, and so far as I know there had never been a sermon preached there by our people. Brother McGregor secured the courthouse and had some cards and bills published and advertised our meetings a week ahead.

I held forth in Joppa a week with increasing interest. The little band of Saints there have a lively Sunday school of twenty-four members. They hold their meetings in private houses. Prospects are fair for a branch to be raised up here, and already some talk of a church building. Some are almost persuaded, and we look for an ingathering in the near future.

I returned to Mayfield the 19th, according to arrangement, and was greeted by an audience of about forty, and continued each night with increasing interest. Although the Methodists were holding a revival within a stone's throw of the court-

house, several of their members attended our meetings regularly.

I was asked by the "anti-organ Christians" to submit propositions for debate, which I did, and which in turn were presented to their pastor who refused to sign up. He said he would meet any other faith except the Latter Day Saint.

Mr. Burton, the photographer, was determined to get a man if possible, so he phoned to F. O. Howell, of Fulton, who agreed to come. Church propositions were agreed upon, each to affirm his church to be in harmony with the Scriptures, "identical with the New Testament church," to begin the following Tuesday night, and continue four nights. Mr. Howell declined to sign the Book of Mormon proposition, agreeing to discuss only the church propositions, we to affirm first.

Mr. Howell boasted of being a great debater, claimed to have held fifty debates, five of them last year, but he proved to be very weak and utterly unable to answer my affirmative, and spent most of his time demanding a miracle. In his first reply his moderator had to call him down for his ungentlemanly conduct.

The second night after I had closed my affirmative, Howell saw that he could not answer my argument, and began a tirade on Joseph Smith and the Book of Mormon. Of course we objected to this, since we would have no chance to reply. Howell declared that if he was not permitted to bring in this matter he would quit, and abruptly dismissed the assembly. I then called the house to order, and announced that I was ready to meet Howell the next night on the Book of Mormon proposition, and he might leave off his church proposition. He also refused to do this. I then answered that I would preach the next night, which I did, and had many invitations to return. There is a fine interest here.

This makes four debates I have held with the nonprogressive "Campbellites," and not one held out to the conclusion. I published a challenge in the Mayfield paper to meet any accredited minister for twelve nights on the same propositions signed by Howell.

From here Brother Nolan and I went to Foundry Hill to attend district conference on Saturday the 4th. The weather was fine, and a good crowd turned out for conference. A spiritual time was had.

On Monday night after the conference, I came to Jones Mill and began meetings. Good attendance and fine interest were manifested throughout the meetings. This is a new opening we made last fall with the tent. We held forth this time in a large schoolhouse. We are requested to come with the tent again next summer.

We went to Bethel Saturday and spoke at night to a good audience. Met with the Saints Sunday and encouraged them to revive their Sunday school and prayer meetings.

After a few warm days we are again having a snowstorm. I received a letter from Joppa, Illinois, this week, requesting me to return as soon as convenient, as some are ready for baptism.

I would like very much to attend General Conference this time, as I have only had the pleasure of attending once in six years, but prospects are not very flattering now, owing to financial conditions.

With best wishes for Zion's weal, I remain,
Hopefully yours,

J. R. MCCLAIN.

Western Nebraska and Black Hills

I left North Platte on December 10, for Keystone, Nebraska, where I had arranged by mail with Brother Fender to hold a series of meetings. I continued there until the 24th, as weather and health would permit. On December 23 I bap-

tized two, one of them a school-teacher, a brilliant young woman who bids fair to be of much worth in the work. Keystone is a new opening. Our people had not been represented there before.

While there a gentleman called on me one evening to see if I would debate if he would bring a man there that he knew of. He said the man was a Bible student—a Bible teacher. I told him I would meet him, and reminded him that the more his man knew of the Bible the better opportunity I would have of learning something. The gentleman stayed for my service. After I closed, I talked with him and he seemed a little in doubt as to whether he would get his man or not. Brother Fender went to see him next day to encourage him, but he didn't get him.

I went on to Minatare and Gering, then back to Bayard, where I baptized one. After I left Keystone, Brother Alvin Knisley dropped in to Roscoe, a point about six or eight miles south of Keystone, and about as near Brother Fender's as Keystone. Brother Fender learned that they were still "on the warpath" at Keystone, and mentioned it to Brother Knisley. The result was that Brother Knisley met their man in debate. From what Brother Knisley said it was a rather tame affair, as the man had but little objection to our position.

I came back to North Platte and distributed tracts a while, and visited Tryon, where we have a branch and a small church building in the country. From there I went to Angora, where we had made an effort some years before to introduce the gospel but failed to get a hearing. This time the audience was rather large, and interest good. Sister Wein and her husband are good supporters of the work there, as also are Brother John Vandell and wife, though they live quite a distance from Angora. I left a good interest there. People were talking Bible on the street generally. I came here a few days ago after an absence of about five months. I find the work here in fair condition.

I have been blessed this conference year in my efforts to deliver the gospel message. Was hampered some this winter on account of poor health and inclement weather. Western Nebraska is considered a hard field for gospel work, but our numbers are gradually increasing each year.

May the Lord bless and prosper the work of his people.

C. W. PRETTYMAN.

COMSTOCK, NEBRASKA, March 13, 1916.

A Trip to Makatea

The Saints in the island of Makatea had finished their church and planned for the dedication at Christmas time, but because of various hindering causes, the dedication was postponed until February. There is a small steamer plying from one to two times a week from Papeete to Makatea. Accommodations are fairly good upon this miniature steamer, and we had planned to go up on it to the dedication. But contrary to our expectations, she did not make her usual runs, and we were at a loss to know how we were going to span the one hundred and twenty miles between the two islands. We received word that sixty-four people from the island of Tikahau were in Makatea, awaiting our arrival for the church dedication. We were perplexed, as there seemed to be no possible way of reaching the island before the next Sunday, and as the Tikahau people had already waited nearly two weeks, we were more than anxious to make the trip as soon as possible. So we took it to our heavenly Father in prayer and an unexpected avenue was opened up for us.

On Wednesday morning, Brother Ellis went to the city, and in a short time came rushing back, saying that there was a small boat going to Makatea, due to leave at that very minute, but it would wait two hours for us, if I wanted to go on it

and thought I could get ready in that length of time. I was washing at the time, but answered, "Yes, I will be ready." Brother Ellis warned me that it was only a small boat, and I would have to lie outside on deck as there were no cabins of any kind; but we had waited so long for a boat and now the Lord had opened up the way, I felt that I could go if the boat had been many times smaller.

There was no time to be lost; clothes were to be packed, food and camping outfit of dishes and many other things needful for a trip to the other islands to be looked after. We always take a box of food, for fish salmon and sardines get to be a rather stale diet, unless one takes a few onions and potatoes from Papeete to help out.

Two hours later found us sitting upon the hatch-way of a small machine boat, waiting for the engineer who had been taken before the doctor for examination for a soldier. It was, indeed, a small boat but clean, and best of all, provided with a good gasoline engine. As we sat waiting for the engineer, we felt that we must give the praise for this opportunity of going to our heavenly Father, as this boat had never before gone to the island of Makatea, and was now making the trip to take some two thousand watermelons to the island, thinking that many people would be present at the dedication. After waiting patiently for three hours, the engineer arrived, the flag was hoisted, anchor taken up, the gasoline turned on, and we were leaving Tahiti, for me, the first time since arriving from America.

Sailing inside the coral reef is very pleasant; Tahiti presents a beautiful scene as we pull away from her shores, with her high, green mountains in the back ground and the small city, nearly hidden in tropical foliage, nestling at their base. But soon we are tossing on the "shining big sea water," and unless one is a good sailor, his pleasure comes to a sudden end. Slowly but surely comes the nauseating feeling known as seasickness. I found that lying down, even though on the hard floor, helped a little.

It is impossible, however, to describe seasickness—it must be experienced. I found it hard to feel the same degree of thankfulness in my heart for this opportunity that I had felt when the little schooner was safely anchored in the harbor at Papeete. I thought of all the former missionaries to the islands and their frequent trips on small boats; I thought of the Nephites and their long voyage across the ocean, and irreverently wondered if they were seasick; of Columbus and his sailors upon their first voyage to America, and I could almost sympathize with the sailors who wished to throw Columbus overboard, if land was not seen. And thus the night wore on. Our little engine was faithful, and we were gradually nearing our destination. In the morning all the sailors were looking for land, which was seen as a dim outline about ten o'clock.

Makatea is a peculiar island. At a distance it appears as a high, flat table, with perpendicular sides, very much like the table lands in Mexico. The rock formation is very peculiar. Deposits of phosphate are found upon it, and are the chief source of its value. Occasionally there are large cavities in the perpendicular sides; in these the natives have for generations buried their dead.

At two o'clock Thursday afternoon we neared the small village of the Saints. The Saints did not know that we were coming on this boat and were very much surprised to see us. The word was soon circulated that we were on board and quite a company awaited us at the shore. I had been somewhat worried as to how I was to land, as at this island the pass in the coral reef is so small that nothing more than row boats can enter, and the larger boats cannot anchor outside the pass but continually drift, while small row boats and scows carry passengers and freight ashore.

I had been wondering how I was going to get off from the large boat which was constantly moving, into the small boat, some few feet lower, which was continually rising and falling according to the raise and fall of the ocean waves. As soon as the small boat from ashore came along side the larger one, one big native grasped me by the feet and another by the shoulders, and before I realized what had happened, I was sitting in the smaller boat, oars were plied and we were pulling for the shore. As we neared the pass or small break in the coral reef, we waited an instant for a big wave to help carry us in. When it came the oarsmen rowed vigorously, that they might not lose the benefit of its boost, and our boat soon came through the pass, amid the many exclamations and suggestions of the bystanders to the oarsmen as to which way to steer. Before I had time to think, I was clinging to a native who was carrying me to a dry place on shore.

After shaking hands with all, we went to the house which had been turned over for our use, where we began preparations for something to eat, as we had neither eaten nor drank since the morning before.

We immediately began to put into execution our plans for work for the next few days. As we did not intend to remain long, we endeavored to make good use of our time while there. Brother Ellis held meetings for the priesthood nearly every day and sometimes twice a day, in an effort to instruct them along the line of their duties as servants of God, and to help them solve the perplexing situations they meet in their work. Each morning I gathered the children to the assembly house for Bible story-telling and teaching. Afternoons, mothers' meetings were held, in which we tried to impress upon them the sacredness and responsibility of parenthood and the duties devolving upon them.

Teaching along social lines is what the native needs. The majority of them are firmly grounded in the faith, but are lacking along social purity lines. But strange enough, these are the things they do not care to hear. The native loves to discuss Bible propositions when purely of a doctrinal character. He sees only the spiritual side of the gospel; he fails to recognize that keeping his physical body pure and undiseased is a part of the gospel, and if not obeyed, his spiritual development is hindered.

We are made sad many times to see the little children, running wild, simply "coming up." The natives have thought it impossible to teach a small child anything—their method has been to leave the children until they are grown young men and women, and then they will teach them. But alas! the golden opportunity has passed, their hearts are hardened, and another generation of ignorant, deceived young people is thrown upon the world. Therefore, we are making an effort to save the young, to impress upon them the fact that, although the Lord loves the repentant sinner, he prefers the people before they sin rather than after. We find many natives traditions to fight, and the native does not change his mind quickly or easily. However, we trust that some seed has been sown that will bring forth fruit in time to come.

Sunday morning was the day set for the dedication. Prayer meeting was held at 7 o'clock at the assembly house, as the natives never upon any condition use their church building before dedication. Dedication services were held at 9.30. We all gathered outside the church to await the arrival of the French Governor of the island and his party. In due time they arrived.

The Saints from Tikahau sang a song of reception, arranged especially for the occasion. Another song was sung, with an occasional rest for the dramatic firing of several guns. The French flag was raised above the church building, the Governor turned the key, Brother Ellis opened the door,

walked in and we all followed, while Tikahau continued singing a narration of the events which had just taken place. However, the Governor and Brother Ellis were half way up the aisle before the Tikahau singers came to the place in their song which said, "The Governor will now turn the key, and 'Taraita' will open the door."

Brother Ellis preached the dedicatory sermon, after which the feast, the big thing of the dedication to the natives, was participated in. If left to themselves the natives would spend immense sums for these feasts. The brethren have objected strongly to this waste of money. The feast at Makatea was somewhat smaller than usual, but no small sum was spent as it was. Services were continued in the afternoon and evening and thus ended the dedication in Makatea.

We continued our work among them for the next few days, waiting for a boat to return us to Tahiti. We visited a large cave in the mountain side, in which Brother Thomas Smith baptized some fifty people at one time. Two weeks passed, with no boat in sight. Brother Ellis was impressed that there was yet work for him in the branch; conditions were not right, and the longer we stayed the stronger the evidence became, until he found it necessary to make some changes. The next morning after this was accomplished a boat was seen in the distance, and upon coming near it was learned that it was bound for Tahiti, and would leave Makatea the next day.

Copra was loaded all that day, wind and sea being fine for the work. Only three tons remained for loading in the morning, and we would be off for Tahiti. However, when we arose in the morning (Saturday) we found a fierce sea outside, with the wind blowing a gale. It was impossible to load the copra as the small boats could not go through the pass. All day we anxiously watched the sea, hoping it would subside sufficiently that we might leave, as there was work awaiting Brother Ellis in the printing office in Papeete. However, the wind and sea raged all day, and the captain said we could not leave until Monday. Services were held Sunday and some other branch matters settled.

Monday, the sea was as calm as if it had never been troubled. In the morning the Saints gathered under a tree for song, prayer and the farewells. By 9 o'clock we had been handed from the scow on to the larger boat and were setting sail for Papeete, which we reached the next afternoon at 3 o'clock. At Papeete we learned that a boat had made attempts to leave Papeete for Makatea four times the week before, but could not because of heavy sea and wind. If the boat had reached Makatea, we would have left for home nearly one week sooner, and some of the work would have been left unaccomplished. Thus we could but feel that, as the Lord had overruled in our going, his hand had also been over us in our stay on the island.

CLARA KELLOGG ELLIS.

PAPEETE, TAHITI, March 9, 1916.

News from Branches

Perry, Iowa

We are still busily engaged in keeping the camp fire burning. While we are many times discouraged, when our efforts do not seem to bring the hoped for results, yet as we look back over the past, and are reminded of the many discouragements that were met by the faithful few who labored in this field for many years before the branch could be organized, we take heart and go on with renewed courage and firm in the faith. God has been very mindful of the efforts of his people and will continue to bless our efforts, if we but exert ourselves with an eye single to his glory.

It is interesting to hear Sister Robinson, Sister Doss and Sister Martin tell of the many struggles that were made by the two or three families living here, to keep a little Sunday school and hold an occasional service at the homes of the members. For years it seemed impossible for the little band to secure a place for meeting. Having been refused the use of a hall, they finally succeeded in obtaining one where services were held as often as possible, until 1913, when the Perry Branch was organized and the lot provided for the site of the present church, which was built under the supervision of Brother William Doss, now deceased. At the time of the organization there were only about fifteen members, young and old, and to their efforts we owe the pleasant little church we occupy to-day.

Something over two years ago, Brother H. H. Hand located here. He was soon afterward called to the Melchisedec priesthood and placed in charge. The wisdom of the Lord's work has been very manifest, as through Brother Hand's splendid leadership we have grown until we now have a membership of seventy-three. About fifty-eight of these are resident and the majority active. We have Brother Fred Settles and Brother M. B. Skinner, both of the Aaronic priesthood.

While there has been much sickness to detain, at our regular services we have an average attendance of between thirty and forty members. As compared with a former attendance of from three to six or seven at the mid-week prayer service, we now have an average of about twenty or more.

While these statements may seem insignificant, we give them to show the results of a united effort together with the Lord's fostering care. He has sent good men here including O. Salisbury, J. F. Mintun, C. A. Butterworth, J. S. Roth, E. E. Long, J. L. Parker, D. T. Williams, and Earl Hall, to labor among us, and to their efforts we attribute our present growth.

We recently had the privilege of hearing Brother C. B. Woodstock of Lamoni. Both he and his wife spent the day with us. His lectures on social purity were very uplifting, and we hope will be productive of much good.

Several Sundays ago Brother Henry Castings, of Runnels, occupied at three preaching services. His texts were remarkably well chosen for the hearers, as we all felt the need of the admonitions contained in his discourses.

Under Superintendent J. O. Salisbury, our Sunday school is forging ahead. He has introduced many interesting features which have proven helpful in raising the standard of the school. The average attendance is now about fifty, with several prospective new members.

The Religio is always well attended. Many of the older members are equally interested with the young in this most important help to the work. The Woman's Auxiliary has been quite active, in the Home and Child Welfare Department as well as in the Aid Society. The Aid Department has much work planned. Their help has been a powerful factor in placing the branch on a firm financial basis.

One of the most important helps to our present flourishing condition is the splendid work of the choir, under Brother J. O. Salisbury's direction, with Sister Nellie Martin as organist. One can but feel, after listening to their song service which occupies the half hour between Religio and evening worship, that it has much to do with the inspiration of the later service.

While these figures and facts may seem insignificant compared with conditions in larger branches, in view of the fact that much opposition had to be overcome, and since we still labor under many disadvantages, they impress us as sure signs that the work is true and advancing, and are offered as an encouragement to those struggling along as we were.

That we may continue to find favor with the Lord, and through him receive strength for our every need, is the hope and prayer of

ESTELLA F. TAYLOR.

March 29, 1916.

Miscellaneous Department

Pastoral

To the Missionaries of Mission Number 4, namely, Ohio and Pennsylvania: Having been appointed in charge of the above-named mission, I herewith request the following brethren, namely, J. M. Baker to act as president of the Southern Ohio District, Columbus objective point; Brethren H. E. Moler, Jacob Halb, William Kelley (Middletown objective point), T. D. Harnish in said district.

PITTSBURGH DISTRICT

James E. Bishop, Alma Booker, J. D. Carlisle, William Neitzel and Leon Burdick, Pittsburgh and Youngstown and Sharon districts.

YOUNGSTOWN-SHARON DISTRICT

R. Baldwin, T. U. Thomas (Youngstown objective point) and C. E. Bozarth. Brother Burdick will labor part of the year in said district.

KIRTLAND DISTRICT

James C. McConaughy and R. Baldwin, the latter brother only part of the time.

NORTHWESTERN OHIO DISTRICT

William Anderson, Matthew W. Liston, and Everett Fincken.

We sincerely hope that brethren herein named will reach their fields of labor just as soon as they can conveniently.

I hereby urge you to be prompt in sending your reports to the general minister in charge, the 1st of July, October, January, and March. Quite a number of the elders were lax in reporting last year. Remember that we want you to report on the first of the months named. Address me at Willoughby, Ohio, Route 2, until further notice.

Brother Greene will look after the eastern end of Pennsylvania, as my wife's and daughter's illness will not permit of my going so far from home at the present time.

I am proud of the men that are associated with me, and by the grace of God I expect that a good work will be accomplished during this conference year. We earnestly seek the cooperation of all the local ministry and Saints.

We will have two reunions in August, one at Kirtland and the other at Wellston. It is to be hoped that one of the First Presidency will be with us at both of these reunions.

Your brother and colaborer,

GOMER T. GRIFFITHS.

To the Saints of Southern Missouri District: Our newly appointed missionaries will soon be among us. The appointing authorities have favored us with fine missionaries, and we hope the Saints will try to help in every way, both in tithing and free-will offering. Four of these missionaries have families. To whom should they look for support if not among those whom they labor? The other is a young man, willing to give up all to serve, only asking food and clothing. If he can sacrifice all, cannot other young men sacrifice also? With this force of missionaries, something will be done if we can have the support of all.

I expect as district president to be able to give more time to the branches than last year, as Brother Tucker will likely relieve me of the tent work. Would like to hear from any scattered Saints who want preaching, and from all branch officers who need services. I wish all elders and priests who can, or who are holding appointment, to write me. I want to learn who the active workers are. George A. Davis, Thayer, Missouri, is our bishop's agent. I also carry a receipt book for him. Do not wait until you have a large amount, but send in what you have.

May the Lord bless all with good crops and healthy bodies, and a willingness to assist in the work. Do not fail to let me know your wants. I will try to help you or send help.

Your coworker,

HENRY SPARLING.

SPRINGFIELD, MISSOURI, 2002 Kelhem Street.

To the Saints and Friends in the Southeastern Mission: As assistant minister in charge of this field, I take this method of requesting the Saints and friends in Mississippi, Alabama, Florida, Georgia, North Carolina and South Carolina to write me in regard to the opportunities for missionary labor in their respective localities, in order that we may be able to spread the work of the Lord in the above-named field as far and wide as possible. I have associated with me in this work as missionaries, Elders E. Rannie, A. E. Warr and A. G. Miller. Remember, we do not expect to be backward in the least in our work. We ask the hearty cooperation of all without delay.

We have lately been told that the hastening time is upon us. The missionary is expected to stay out in the field and work faithfully for the Master, and we earnestly ask the help of all. "It becometh every man who hath been warned to warn his neighbor." All the membership can assist in this work, and we ask you to respond to our request at once. We will be glad to correspond with you and do all we can to advance the work in your part.

The evidences are clear that heretofore there has been a steady progress in the work in this large field, all of which was fully attested in words of encouragement last year from both the Presiding Patriarch and the general minister in charge while laboring in our midst. This progress and uplift to the work is due largely to the fact that both missionaries and local force have as a rule labored in complete harmony, with no other object in view than to edify each other and build up the work. That this feeling of love and unity may continue to grow is my prayer.

We expect to do our part by the help of the Master, and we earnestly solicit the hearty cooperation of everyone in order that all may share with us in that sweet peace and blessing which are received in this life, and enjoy a rich reward in the life to come. Who will be the first to respond?

F. L. SLOVER.

INDEPENDENCE, MISSOURI, 908 South Chrysler Street, April 22, 1916.

Conference Minutes

SPRING RIVER.—Scammon, Kansas, March 4 and 5. Reports: Joplin 345, Pittsburg 188, Vera 130, Webb City 265, Scammon 106, Traverse 40, Weir City 120, Fairland 276, Pursell 69, Pleasant View 106. Action on proposed change of by-laws deferred until next conference. Recommendation for ordination of B. F. Bowman and Earl Draper to office of priest approved. Preaching by F. M. Sheehy, Lee Quick, S. N. Gray, jr. Adjourned to meet at Webb City, Missouri, June 4 and 5. Mollie Davis, secretary, 115 West Jefferson Avenue, Pittsburg, Kansas.

CENTRAL ILLINOIS.—Met at Pana, March 4. Reports: Taylorville 163, Beardstown 109, Pana 77, Snicarte 29, Springfield 17. Bishop's agent's report showed overdraft \$4.08. Officers elected: M. R. Shoemaker, president; P. R. Burton, vice president; William Bolt, secretary. A. E. Johnson was ordained teacher, David Waltenbaugh deacon. Preaching by P. R. Burton, A. M. Baker. Adjourned to meet at Snicarte, September 2 and 3. W. L. Daykin, secretary.

Conference Notices

Southern Indiana, Indianapolis, May 20 and 21. Election of officers. Branch and priesthood reports should be mailed by May 12. Pearl F. Newton, secretary, 1506 West Twenty-first Street, Indianapolis, Indiana.

Eastern Maine, Corea Branch, May 27. Send reports to Newman Wilson, Jonesport, Maine. Let all join in the good time coming. F. J. Ebeling, president.

Covention Notices

Massachusetts Sunday school and Religio, joint session, New Bedford Church, 2 p. m., May 13, continuing over the 14th. Rebecca K. Carter, secretary Sunday school, 20 Heath Street, Winter Hill; Calvin C. Sears, secretary Religio, 40 Central Road, Somerville.

Correction

Article headed "Is Baptism for the Remission of Sins?" and appearing in HERALD of April 5, page 331, second line, instead of "face of these," should have read "fact in those";

and second column, page 331, 9th line from the top, instead of "expositions," should have been "expressions."

Milwaukee Service

The undersigned would like to learn the whereabouts of Saints or friends residing in or near this city. We now have a permanent place of meeting, and desire all scattered Saints and friends to meet with us in our services. Fred O. Dreyer, 552 Thirty-second Street, Milwaukee, Wisconsin.

Requests for Prayers

Mrs. A. W. Zerbel, 10177 Franklin Street, Appleton, Wisconsin, requests prayers for Sister A. W. Bettner, who has been suffering from an unknown cause for several months, trusting that she may be healed.

Sister Millie Cross, Washington, Oklahoma, requests prayers for her mother, Sister J. S. Reed, Blanchard, Oklahoma, who has for four years been afflicted with tumor in her right side, and who for the past year has been growing worse. This sister has received strength and courage through administration, but is again in need of the prayers of the Saints. She wishes an elder to come and administer to her. If S. W. Simmons reads this notice, will he please write Sister Reed at Blanchard?

South-Central Iowa Normal Training School

There is at Graceland College presented to the young people of the church and the community an opportunity to make additional preparation for teaching, under the most favorable circumstances.

Graceland College has been designated as one of the places where teachers have the opportunity of doing approved normal training work. The State Department of Public Instruction has approved the work and State Superintendent A. M. Deyoe will be present and deliver a series of lectures before the teachers.

There will also be a series of lectures by President Frederick M. Smith, and numerous round tables conducted by prominent educators from the University of Iowa, Columbia University, and instructors from some of the largest high schools in the country.

If you care to make any inquiries with regard to your work, they will be given careful attention.

Begin now to make preparation for your school work next fall.

HOW HE DID NOT DODGE HIS DUTY
Once in a while even a preacher gets tired and thinks he would like to sit back and watch some one else do the work.
This may be excusable if the preacher is also a traveling salesman with a large field and nearly a hundred men under him.
Elder O. Salisbury, who is president of the Des Moines District is also a very busy traveling salesman.
In Autumn Leaves for April he tells how he thought to take a little rest from active service in a new town and in a church where no one knew him.
Also he tells how the Lord sought him out and made him work that day and gave him at least one convert as a result.
This is one of many very interesting Mission Anecdotes now running in Autumn Leaves. Read them.
Autumn Leaves is only one dollar per year. Monthly. Illustrated. Interesting. Send all orders to Herald Publishing House, Lamoni, Iowa.

Died

ASHTON.—Lovinia S. Ashton, born at Glossop, England, April 30, 1861; died March 3, 1916. Came to Fall River, Massachusetts, with her parents when 3 years of age. United with the church August 8, 1875. Married Samuel W. Ashton. To them were born 2 sons, 1 daughter, who, with the husband, survive. Our sister was richly endowed with musical ability, and possessed an intellect above the average, and like Dorcas of old, was also gifted with the needle, bestowing upon many tokens of her love and appreciation. She devoted her talents to the Master's service in church and Sabbath school, and was constant and faithful in the discharge of her sacred obligations until illness incapacitated her from serving. She demonstrated in her life that rare combination of virtues. At the last reunion she attended a spiritual experience was enjoyed that gave her the necessary faith, hope and courage to patiently endure the affliction preceding her departure. Her earnest request was, "Ask the Lord if it be his will that I may be restored to continue my work in the church." The Master, however, took her home, and, like him, we can say, "She is not dead, but sleepeth." Services in charge of J. August Koehler, sermon by Horatio W. Howlett. Interment in Oak Grove Cemetery.

TIRRELL.—Laura J. Tirrell, born May 7, 1884, Marshfield, Massachusetts; died March 3, 1916, at her home, New Troy, Michigan. Baptized November 13, 1890, by Willard J. Smith. She is survived by husband, 3 children. A noble woman has fallen asleep to await the morn of the first resurrection. Services by Samuel Stroh, interment near her home. May comfort and strength be given the bereaved ones, especially the aged companion who is left alone in the home.

THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor. Published every Wednesday. Subscription price \$1.50 per year in advance.

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

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

For advertising rates apply to the business department.

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ARCHÆOLOGICAL COMMITTEE REPORT. A book for students of the Book of Mormon. After January 1, 1916, both Religio Quarterlies will have lessons on the Book of Mormon. This book is gotten up by a committee of the church and contains convincing proofs of the Book of Mormon statements as proven by archæology. No. 137, cloth50c

Reports of Billy Sunday's Sermons in The Kansas City Weekly Journal

Billy Sunday's great revival meetings will commence in Kansas City on or about April 30, and will continue for about eight weeks. You should not fail to read the reports of these great sermons as they will appear in *The Kansas City Weekly Journal*. The Weekly Journal can be secured for a whole year for only 25 cents. Besides the sermons you will receive in the Weekly Journal a fine telegraph report giving the European War news as well as the news of Mexico. You will also receive a large volume of condensed general news and a splendid market report. Send 25 cents today and get the great *Kansas City Weekly Journal* one full year. Address the Kansas City Weekly Journal, Kansas City, Mo. Eighth and McGee streets, Dept. S. 17-1t

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

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

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



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

VOLUME 63

LAMONI, IOWA, MAY 3, 1916

NUMBER 18

Editorial

THE ORGANIC FORM OF THE CHURCH

All life operates through organic forms. Ordinarily we see no manifestations of life in this material world excepting through organic form. The church is the organic body through which God works for the perfecting of men and the salvation of men: "And the Lord added to the church daily such as should be saved."

Added to this is the thought that every organic form that God has created is perfectly adapted to perform the work that it was originally intended to do. Every part of every organic form is perfectly adapted to the work that it was originally intended to perform. The foot of the camel is admirably constructed for its work of treading the desert sands. The wings of the eagle are perfectly adapted to their work of beating the upper air. The fins of the fish are exactly in accord with the needs of the fish as it moves in the channels of the great deep. Every creature is organized according to its wants and needs. Otherwise existence would not be possible.

The human form when in a normal condition can not be improved upon in any particular by the skill of man. To remove a single member would be to impair, perhaps destroy. To add some part not included in the original plan of anatomy would be to produce a deformity.

In the twelfth chapter of First Corinthians Paul says that the church is the body of Christ: "Now ye are the body of Christ, and members in particular."

He also says: "For by one Spirit are we all baptized into one body." Also: "But now hath God set the members every one of them in the body, as it hath pleased him."

He goes on to say that the eye cannot say to the hand; "I have no need of thee," nor can the head say to the feet, "I have no need of thee."

In the church the pastor should not say, "We have no need of the apostle and the prophet." Yet we have heard pastors make that declaration in apparent sincerity, evidently forgetting that God has set the members in the church as it pleased him.

For when Jesus organized his church, in full accord, and in constant communication with God the Father, he organized it after a certain plan. Some people argue that Christ never built a church. But he himself said: "Upon this rock I will build my church."—Matthew 16: 18.

He kept his promise. He did build his church. And to assume that he proceeded in a haphazard manner is to discredit divine wisdom. He followed a carefully considered and foreordained plan upon which the divine architects were fully determined and agreed. Human presumption could go no further than to attempt to alter or improve that plan.

When Jesus built his church he set in it certain officers, including apostles, prophets, seventies, bishops, evangelists, elders, pastors, teachers, and deacons. The reader is asked to consider carefully the following passages of scripture:

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.—1 Corinthians 12: 28

After these things the Lord appointed other seventy also, and sent them two and two.—Luke 10: 1.

And when they had ordained them elders in every church.—Acts 14: 23.

Now there were in the church that was at Antioch certain prophets and teachers.—Acts 13: 1.

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.—Philippians 1: 1.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but, speaking the truth in love, may grow up in him in all things, which is the head, even Christ: from the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.—Ephesians 4:11-17.

The passage last quoted is especially fruitful of thought. From it we learn that Jesus set these

apostles, prophets, and other officers in the church for certain purposes.

They were for the work of the ministry—surely the work of the ministry still needs to be done.

They were for the perfecting of the saints—surely the Saints still need perfecting.

They were to keep the people from being tossed about by every wind of doctrine—that work still needs to be attended to.

They were to continue their ministry until we all come in the unity of the faith and attain to the stature of men in Christ—we have not yet reached that stage of development, as attested by the lack of unity among so-called Christians.

Thus Jesus set these officers and members in place in the church, joining and compacting, that the body might increase and grow, and they were to continue there. The apostles understood this, and they kept these offices filled by direction of God. Even in the Quorum of Twelve apostles, when a vacancy occurred, it was filled, and that was the rule from time to time, for these were perpetual offices in the church. (See Acts 1: 23-26; Acts 13: 2; Acts 14: 14; Galatians 1: 18, 19; 1 Thessalonians 1: 1; 2: 5, 6.)

The church had a certain organic form through which to express life, growth, activity, power. This was a divinely appointed form. In the organization of the church Jesus and the Father brought to bear upon their work the same divine wisdom that designed the form of man, and all other organic forms so perfectly adapted to perform certain acts.

The church as they designed it was perfectly adapted to perform the work which it was originally intended to do.

Consequently in these later days when God moved upon certain men to restore his church, he directed that it should be organized after the original plan. Joseph Smith began his work of organization, April 6, 1830. He proceeded upon that plan, and though he started with only six members, and there was little to indicate that in his poverty and with his limited influence, there would ever be more, God worked with him, drawing the hearts of men toward the great work that had been projected.

And so men came, as they were led, from here and there, and in due time were called and ordained, as of old, until the church was fully organized according to the New Testament plan.

It seems strange that other church builders had never thought to organize after the original pattern. But they had failed to do so. There were fragmentary organizations, some with elders, and some with deacons, or pastors, but none like the original, until this church of Jesus Christ of Latter Day Saints stood forth in the nineteenth century, unique, unlike

any other spiritual organization then on earth, yet exactly like the New Testament church in which God had set these members as it pleased him.

ELBERT A. SMITH.

DEFENDING SMITHS

The Nauvoo Rustler in the issue of March 7, comes to the defense of the good name of the Smith family, and especially to the defense of Emma Smith, than whom there has been no nobler character connected with the latter-day restoration, and to whom was intrusted the care and safeguarding of the future prophet of the church. In discussing an editorial appearing in the *HERALD* of March 1, the *Rustler* says:

Elbert A. Smith, Editor of the *SAINTS' HERALD*, at Lamoni, Iowa, in the last issue of that paper, refutes statements made in a leaflet spread in which it speaks of the wealth of Joseph Smith, the prophet. Elbert A. Smith says that Joseph Smith never at any time was immensely rich, as enemies now have it. The leaflet also says that the widow refused to leave Nauvoo because of property left her in that place.

We never knew Joseph Smith, the prophet, but we have often heard from people who did know him, that he was never a rich man, but only one in comfortable circumstances. As for his widow, Emma Hale Smith, who died here in 1878, and whose body was buried here, we can say that she never had anything more than what she needed to get along with for herself and her family.

She was married to Major L. C. Bidamon, and for a time he conducted a hotel here, called the Riverside Mansion. Mrs. Smith was a lady highly respected by the people of Nauvoo. Her sons were considered the best of citizens. Joseph Smith, jr., was elected justice of the peace in the sixties, and was regarded as a man whose character was above reproach. He was a poor man, ran a threshing machine and did farming here on the Smith Farm, in Sonora Township, consisting of about eighty acres. Later he was elected as head of his church. His brother Alexander was also a poor man, honest and exemplary, as were everyone of the children of the prophet, Joseph Smith.

They had a good and noble mother, who saw the trials of this world equal to that of the great majority of mothers.

Emma Smith, afterwards Mrs. L. C. Bidamon, remained in Nauvoo, with her family, and chose not to follow Brigham Young. Here she was buried, and here lie buried Joseph and Hyrum Smith, who were killed in Carthage Jail.

Mrs. Smith-Bidamon was rich—very rich in the respect which people held for her—rich in character, and motherly love—but poor in the goods of this world.

The blasphemers of religion and character we always had with us, and always will have with us.

Let it be remembered that the *Rustler* is published in the community where the Smiths had their home, both before and after the martyrdom of Joseph and Hyrum, and where the sons of Emma Smith were reared to manhood. It is sometimes urged that a prophet is not without honor save in his own country; but in this instance the family of Joseph Smith lived on in the community where they were once assailed,

to finally put to shame defamers of character, past, present and future, as represented by the leaders of thought, and the leaders of sentiment in that same community.

As the *Rustler* so tellingly emphasizes, Emma Smith was a rich woman—not in what men ordinarily count as riches—not in houses and lands and moneys, but rich in name, and in character, and in good works; and she handed down not only to her sons, but also to her grandsons, and to all the sons of the church, the interests of which she so courageously and so jealously guarded—to all these she has handed down a heritage which makes for their peace and honor, and which, if held sacred, as it is, will make for the final triumph of the cause they have espoused.

Let the purloiners of character read this defense in the *Rustler*, and meditate upon the baseness of their craft and the failure of their propaganda; for the fair name, the saintly character, and the noble works of Emma Smith will live on to shame the opposition, and to aid in the advancement of the cause of Christ.

J. F. GARVER.

PROHIBITION WORKS

The stock argument of those who have opposed prohibition in the past has been that it does not prohibit. Since it has been shown that prohibition may be made to prohibit, it is urged that it would be damaging: it would throw men out of work; make profitable plants worthless; decrease money holdings; empty the treasury and increase taxation, and in general demoralize business and dam up the stream of commerce. And most disastrous of all would be national prohibition, especially the total prohibition of the manufacture, importation, and sale of all intoxicants for other than medicinal purposes.

These arguments have all been made in wet territory. As prohibition has been established and effectually put in operation, such arguments have been depreciated and discontinued; for in territory from which spirituous liquors have been excluded, they cannot be brought.

Practically the universal testimony from dry territory is that more men are at work; former breweries, distilleries, warehouses, and saloons, are put to better use; money is more plentiful; and the treasury is better supplied than in the days of rum.

Iceland has the distinction of being the first country to enact laws for the total prohibition of the manufacture, importation, and sale of alcoholics, and from this country comes the strongest possible argument in favor of national prohibition. Doctor David Ostlund, a leading prohibition worker of that island, writing of conditions there since the operation of this law, says in *The New Republic* of April 28:

The Icelandic prohibition law went into effect January 1, 1912. It has proven to be a marked success. Iceland enjoys at present a greater prosperity than ever before in its history. One item speaks for itself: Iceland has in the past never been able to keep up navigation to other countries. It has had to receive service from other lands in this respect, and—of course—paid the full price of such service. The short time since prohibition was enacted in Iceland, has witnessed a change. The Icelanders were able to raise among themselves the funds necessary to build their own steamship line, and the new enterprise was started last year.

As to conditions generally under the prohibition regime, nothing but good can be said. And the good is overwhelmingly much in favor of total prohibition.

So the people who under the saloon have spent their earnings for rum, and for its by-products—poverty, and disease, and dependency, and insanity, and crime—instead of purchasing these, the same people under prohibition set in operation steamship lines, and like industries.

And better still, a sober and an industrious people build character—men and women. With such a people, if they be also righteous, there is hardly an ideal that shall not finally be realized.

Let the good work go on.

J. F. GARVER.

CURRENT EVENTS

EXAGGERATED ADVERTISING.—In defining what constitutes dishonest advertising through the mails, the United States Supreme Court on April 24 held in effect that advertisers, even though they give purchasers value received, are guilty of fraud if by exaggeration they lead them to expect more.

GERMANS INDICTED.—The New York federal grand jury on April 29 returned indictments against eight Germans recently arrested and charged with conspiracy to place incendiary bombs on ships, carrying munitions, and against Doctor W. T. Scheele, president of the New Jersey Agricultural Chemical Company, alleged leader of the conspiracy.

HAITIAN AFFAIRS.—After dissolution of the Haitian senate, by the executive, and the creation of a national council by the same authority for the purpose of framing a new constitution in conformity with the treaty with America, the Haitian senators on April 27 met in hired premises and constituted themselves a national assembly.

ARMED MERCHANTMEN.—On April 29 the United States Government issued a memorandum recognizing the right of a merchantship to arm for defense, and imposing on an enemy warship the duty of testing "by actual experience," "by direct evidence," whether such ship proposes to offer defense by use of its guns. This memorandum holds that "the right to capture and the right to prevent capture are equally justifiable"; that an enemy merchantman may be sunk only when it is impossible to take it to port, provided always that persons on board are put in a place of safety; that the sinking of neutral mer-

chantships under any circumstances is doubtful; it insists on visit and search, except in the case of absolute knowledge.

IRISH UPRISING.—Sir Roger Casement, Irish separatist leader who left England after the European war began and entered the service of Germany, has by the British been taken from a German ship in an attempt to land arms in Ireland. Following this event, Dublin, Ireland, became the scene of serious fighting between members of the Sinn Fein Society and regular troops reinforced by loyal volunteers. The trouble started April 24, when, organized for a holiday parade, the rebels seized a park, the post office, and houses in various parts of the city. The park has been retaken by government troops, several hundred of the rebels have been captured, rebel leaders are surrendering, and the uprising is said to be on the verge of collapse. It is estimated that one hundred men have been killed. John Redmond, leader of the Irish nationalist party, and Sir Edward Carson, unionist leader, strongly condemn the uprising, as do other Irish leaders and sympathizers, and who are concerned for the success of British arms in the European war.

UNITED STATES AND MEXICO.—After a temporary slackening, following the recent friction at Parral, the hunt for Villa has continued. The American troops under Colonel Dodd encountered Villa forces on April 22, when six Mexicans were killed and sixteen wounded, the Americans losing two men killed and three wounded. In another engagement four Mexicans were wounded. Additional Carranza forces are said to be concentrating in Northern Mexico. American troops have been drawn up at advantageous points on the border. A conference is being held between Major General Hugh L. Scott, chief of staff of the American army, and General Funston, in charge of the American expedition against Villa, and General Alvaro Obregon, minister of war in the Carranza cabinet, and General Trevino, military commander of Northern Mexico, at which the general situation is being considered. It is presumed that the Mexicans desire the withdrawal of American troops, and that America desires the full cooperation of the Mexicans in the hunting down of the Villa bandits.

EUROPEAN WAR.—The week covered by this report has been marked by the surrender of the British troops, about twelve thousand in number, so long bottled up at Kut El Amara, Mesopotamia, and for the rescue of which the British relief expedition has so valiantly fought its way up the Tigris. The relief expedition had penetrated to within a few miles of Kut El Amara, but had not been able to advance further against high water and the Turkish forces. This is the closing scene of the ill-fated British expedition against Bagdad, which some months ago all but succeeded. Successive German attacks have

failed to gain on the Verdun front, where infantry fighting is said to favor the French. The Germans report gains in the northern district of their Russian front. The Russians continue their advances westward in Armenia. The British report additional gains in East Africa. A naval battle between British and German warships followed a German raid on the north coast of England April 25. Four civilians were killed in the German raid. The German vessels sunk a British destroyer and two scout boats. The Germans also claim the sinking of a British submarine. A German submarine has been sunk by the British. A Dutch and a British steamer have been sunk by German submarines. The British warship *Russel* has been sunk by a mine in the Mediterranean. This is the eleventh British battleship to be lost during the war. A bill providing conscription for all available unmarried men was withdrawn in the British Commons April 27, after universal service advocates had vigorously attacked it.

NOTES AND COMMENTS

FACING THE FRONT.—Pastoral and other notices, letters, and reports reaching the HERALD Editors indicate that the missionary and local forces and auxiliary representatives are getting at the work of the conference year early and earnestly. And there is every evidence of a full desire for cooperation in thoroughgoing effort on the part of all departments in the work of the church. These qualifications, promptness, earnestness, thoroughness, and cooperation, tempered and directed by the Spirit of God, should and if persisted in will make for results which will gladden the hearts of all when another conference brings our people together again. The church and the Saints stand upon the threshold of a golden opportunity. Let all face front and step into the forward movement just now before the people of God.

BRANDS SUNDAY SCHOOL.—The Christian Church after the days of Alexander Campbell, became divided over the Sunday school and other points of difference. The position of the Antis on the Sunday school is well defined in the following language from the pen of W. T. Kidwell, in *Firm Foundation* for April 25:

Brother Gearhart thinks the Sunday school question of more importance just now than any other question that disturbs the church. Be it so, still it may be easily, promptly, and scripturally settled if those making the disturbance would de-carnalize their minds, cleanse their hands, purify their hearts, and invest themselves in holiness of life, the love of man, and the fear of God. . . . I have regarded as unscriptural and sinful the existence of the . . . Sunday school.

Little wonder progressive men dissent from this view; and little wonder the Christian Church was divided into two factions when many of its men came to urge such radicalism.

Original Articles

BUILDING THE KINGDOM

(Sermon delivered by H. O. Smith at Lamoni, Iowa, January 24, 1916, reported by Grace M. Briggs.)

I have often contemplated the thought as to whether we fully sense the object in meeting together from time to time in meetings such as this. I have often drawn a comparison between a service held in this way and a school, the minister as teacher, and those occupying the pews as students, and have tried to impress upon my hearers the thought that the essential element in making a successful meeting is for each individual to be interested and pay careful attention to that which may be said. It is obvious that no one can produce good results in striving to teach an indifferent scholar.

I presume that every individual is here for the purpose of hearing the sermon, and has come with determination to take away something that will be of benefit to him in his every-day life; something that he could use; something that would make him a better man in every sense of the term; something that would better qualify him for the duties and responsibilities of life. If you attend a service in which you do not carry away something that will be of benefit to you, that service so far as you are concerned is a failure, and might just as well never have been held. The speaker may do his best, the subject matter may be of utmost importance to you, but unless you use that subject matter for your advancement, the service is in vain so far as you are concerned, no matter how much the speaker may be exonerated by having done his duty.

TO IMPRESS IT

In order to impress this thought upon the minds of those who may hear; I wish to relate something that occurred in my ministry while in the Southern States, in Louisiana. I presume I hold the record to-day for the number of sermons preached in a certain length of time. You may possibly not believe it—I hope you will have confidence enough in me to do so—on one occasion I preached twenty-four sermons in eight days, and nearly every one of them was attended by a certain individual, an old gentleman. I noticed him in the audience, and that he paid excellent attention. I interviewed him and endeavored to ascertain if I could just why he paid such strict attention, yet did not seem to be ready to accept the message I had to give to him.

He told me that when he was a boy his father—and for some reason it was impressed upon my mind that his father was an old Latter Day Saint who had drifted away in the dark and cloudy day when apostasy crept into the church, and had never become interested in any other religion—his father never at-

tended church, but insisted whenever his boy did, that he take a tablet and pencil, telling him that when he returned he expected him to give him the preacher's text; and he expected him to bring home upon that tablet the principal points made by the speaker.

He said, "I had to do it, too. If I did not I was compelled to remain at home while my young friends went to church, or received a punishment from my father, because he said Satan always finds something for idle hands to do, and that if I were not paying strict attention to the sermon preached, I was doing something in that audience that I ought not to do." I thought it was a pretty good idea.

THE LESSON

The lesson I desire to read is found in the 16th chapter of Saint Matthew:

When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

I am not going to enter into a discussion of the question of the foundation upon which Jesus built his church. I want to if I can impress upon those who may hear me the importance of the work of the building of Christ's church, and why it was built.

NEED OF THE CHURCH

I presume many of those who have been out in the field preaching the gospel of Jesus Christ have met with the objections, when they have urged the necessity of becoming a member of the church, that it doesn't make any difference to what church you belong, just so you belong to some church. It is upon this thought that I desire to especially dwell to-night—that it doesn't make any difference whether you belong to a church at all or not.

Many have come to me with the statement, I am just as good as a church member, and hence I cannot see why or how the church could benefit me. I can be saved without the church as well as I can be saved in the church. We wish to examine this thought just for a moment. We are going to make an assertion here to-night, and we believe it cannot be successfully controverted, that we believe that no man can be saved without the assistance of Christ's church. Without the church, no man can be saved.

Some make the statement, The church cannot save me, and I agree to that. The church cannot save

me. If I am saved in the kingdom of God, or attain to that condition that we call salvation, it must depend upon my individual efforts. I agree with that, but still insist that an individual cannot be saved without the influence of Christ's church around him.

I base my conclusions on this thought: The battle cry of the Latter Day Saints at least, and that which has appeared upon our banners more than any other one motto perhaps, is that there are no nonessentials in the gospel. Everything that Christ did, every law he established, every principle upon which those commandments are based is essential to the salvation of man. He did nothing in vain. If that be true—and we believe that every individual who believes fully in the gospel of Jesus Christ, or in Jesus Christ himself, will agree to that,—he, being the greatest lawgiver that ever came to this world, having given that which we call a perfect law, would have done nothing in vain.

Jesus said, And I say also unto thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. I will build my church. If Jesus Christ determined to build a church, then he saw a necessity for it, in carrying out the great plan of salvation. He came into this world to save men from sin; and the church, we believe, becomes a mighty factor in the accomplishment of his purposes.

To make the statement that we can be saved without the church and without its environment, is to declare that Jesus Christ did something that was in vain. Yet notwithstanding the church may throw round me its influence and protection and care and guidance, I may forfeit all that, and fail to be saved, if I do not put forth an individual effort in that direction.

PURPOSE OF THE CHURCH

Now what is the purpose of the church? Some think the church is organized as a proselyting institution, and that all the energies that can be gathered for the upbuilding of that church must be centered along the line of the gathering of members into its folds. I do not so view it. I believe the church has even a greater work than this to do, and that the proselyting part of the church is a secondary matter compared with the work that the church must do in the preparing of God's people for that great event for which we are all looking, the second coming of our Savior.

In order to call attention to the functions of the church I wish to call your attention to a few statements made by Saint Paul. In Galatians 6: 10, he calls the church the household of faith. That conveys a certain impression to you doesn't it? In Ephesians 1: 22, 23, it is called the body of Christ. In Ephesians 2: 19, it is called again a household, and here

too it is called the household of God. In Ephesians 3: 15, it is called the family of God.

Now if we analyze the purpose for which God has instituted the family and the wonderful effect that the family has for betterment in this world, then we can, to some extent at least, realize the wonderful work the church of God has to do in the development of mankind—the church family of God, the household of God.

We believe family life was instituted that those who come into this world might be sustained, that they might be nurtured, that they might be taught and brought up in a proper way. I presume there is no more helpless animal born in this world than the human animal, the child. If left but a few hours to itself it will die and pass out of existence. God has instituted the family that those who come into this world as infants, as babes, may have the opportunity to be protected and cared for, that they may be nurtured and strengthened; that as they grow to womanhood and manhood, they might be prepared to establish family relations in the different places where they may reside, propagate the species and fulfill the command to multiply and replenish the earth.

So we believe the church is established that babes in Christ, those gathered in by the proselyting arm, shall have a home, a place where they may be nurtured and strengthened and taught in the ways of Christ. And unless the church puts itself in that condition that it may fulfill its destiny along this line, it is failing in the accomplishment of its purposes.

THE FAMILY AND THE CHURCH

Again we find the family the foundation of all good government. It is a historical fact that whenever a disregard for the family ties has crept into a nation, that the seeds of dissolution are sown in that nation, and sooner or later there will be placed the handwriting upon the wall, "Weighed in the balance and found wanting." That nation will drop out of existence, simply because it has failed to perform its work in the family life, the family relationship.

We find that there are certain commands in this record here that illustrate the work of the family. Paul compares this condition to that which the church was to occupy. He says in the 22d verse of the fifth chapter of Ephesians:

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything.

Sometimes when we read this passage we see a smile pass over the faces of the men in the audience, who perhaps slightly nudge their wives, that they shall take notice of what is demanded of them in the

marriage relationship. But there is one thing that I have noticed, and it has created a respect and an admiration for whatever God has ever given to man, all that he has ever given directly or through the voice of his servants, and that is that there is no class legislation. Whenever he speaks to one class he speaks to the other class likewise. And so we find in this instance.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

We maintain, and have always maintained, that the man who loves his wife as Christ loved the church and gave himself for it, will never, under any circumstances, humiliate that wife by demanding anything of her that he would not be willing to do himself. Under no circumstances will he humiliate that wife, but every energy of his soul, every power of his being, will be exerted along the lines of making that wife happy and contented, protecting her from evil, and nourishing her even as Christ nourished the church and gave himself for it. If I love my wife to such an extent that I am willing to lay down my life for her, then under no circumstances would I demand anything difficult for her to perform, or that would humiliate her in any way.

I have observed this, that in every well-regulated family where the husband loves his wife and the wife loves the husband, and the children obey and honor their parents, success attends that particular family, success attends that household.

My mind reverts to the statement of Christ when he says, Upon this rock will I build my church and the gates of hell shall not prevail against it. The gates of hell and all the powers of evil cannot prevail against a family where the husband loves the wife and the wife loves the husband and the children honor and obey their parents. Prosperity, long life and success attend such a family. I cannot recall a single instance when God's promise has failed when families have kept their part of the contract.

So we find that if all the families in a nation are well regulated, educated along spiritual lines, and the boys and girls reared in these families have the proper conception of law and the proper conception of government and obedience, then there are proper individuals to be called to the legislative halls to legislate and direct the affairs of the government. There are also the proper individuals to enforce the law. They can recognize the worth of the law and what it has done for them, and hence they can see why it is that family life lays at the very foundation of the success in a civil way, in a civil government.

And so we believe in the same function of the

church: that the church should live in such a way that those who come in from the outside may find a home.

This has been so with me, and I believe it is so with you and every individual, when we go into a family where there are bickerings and strife we want to get away. It is true also of the church. When we go into a church or branch of the church where there are bickerings and strife, evil speaking and backbiting and evil doing, evil deeds, we find no encouragement in the performance of the work God demands of us, and we cannot go out with a recommendation for that particular household, as it is called.

APOSTASY CONTINUOUS

The church remains God's church just so long as God can use it in the accomplishment of his purposes. We talk about apostasy, the apostasy of the church, and the rejection of the church in the different ages of the world. It is going on to-day in various parts of this country. For I believe that every branch of the church, or each branch of which this church is composed, has its responsibility just in proportion to its membership, and the influence it may shed around it; and I have yet to find the church God has rejected, and it has been disorganized, that has lived up to its privileges as a part of this great church. But there have been many branches of the church disorganized because God could not use them in the performance of the work that the church should do.

We have a beautiful organization. That organization is composed of a presiding elder and his helpers. And when the presiding elder is performing his duty and each of his helpers is performing the work that is assigned to him, then that branch grows; it not only performs those functions as a home for the babes in Christ, it performs the other functions for which it was organized, which is proselyting. And its influence grows and becomes greater and greater. But just as sure as the individuals of which this branch is composed fail to perform the work God has assigned them to perform, then this particular branch is rejected and it fails to accomplish its work. God cannot use it for the work that he designs to accomplish. Hence I say that apostasy is going on all along.

I have been out upon the firing line a good deal of my time. A great deal of my work has been on the frontiers, and nearly everywhere I go I am met with this question: Well, how is the church prospering? I am compelled to answer that the church is prospering just as each integral part of that church is prospering, and no more. Branches are integral parts of districts, and districts are integral parts of the general church. Branches are composed of in-

tegral parts, that is, members of the church, and just as the integral parts of the church are progressing, so this church progresses, and no more.

Then the burden of responsibility rests not on the individual who stands at the head alone, but upon each individual of which the church is composed; and I do not care how lowly a place that individual may hold, how slight his influence may be, if that influence is for good then we may conclude that the church is prospering. I cannot individually do anything in this life that is evil, without affecting the whole body of Christ. It affects the whole body, for I am hindering its progress, just to the extent that I am failing to progress from time to time.

A CRYING NEED

One of the principles in law is that no judge will give a child into the care of a parent who is not capable of caring for that child. If a man and woman come before the court for divorce, and there have been children born unto that couple, then the judge decides by evidence and testimony as to which of them is best fitted to take care of the children, and assigns the children to that one. If neither is worthy, he finds a worthy institution and commits the children to it. So I believe with God. He will not bless us and we cannot hope for proselyting and success until we are in condition to take care of those who come into our midst.

I was amused by a characteristic statement made by one of the brethren. I relate this incident because of the crying need of this church for men to occupy in a local way, to build up and increase in spirituality that which we have. I believe this is the crying need of the church to-day—good presiding officers to help develop those who come into the church. This brother was presiding over a branch down in Indian Territory, it was then, Oklahoma now. One of the proselyting brethren was there, a very successful proselytist, but that was about all he was good for, who was holding a series of meetings, and baptized seventeen or eighteen.

One night the presiding elder rose in his place and said, without consulting the preacher or any body else, "These meetings will close to-night." A wave of indignation passed through the audience, and they asked him what he meant by closing the meetings when they seemed so successful. His answer was, "We have got about all the raw material we can work up just now."

So if we work up the raw material we have to-day we have a work before us, and a God-given work, that will accomplish wonders not only in developing, but also in drawing in the raw material from without.

WORK AND CARE FOR EACH

Now we want to draw the comparison further along the line between the church and the family. The family is instituted and composed of a husband and wife. The husband has a work to perform. It is his business to furnish the means by which his family shall live, a place for them to live.

It is the mother's duty to take care of the home. It is her duty to see that children are properly cared for within the home. Her duty is at home, and hence she cannot go out and earn the things that are necessary for the sustaining of that home. That depends on the husband, and he must perform his work, and she must perform her work.

The children as they grow to manhood and womanhood, or while growing at least, must be provided for with the necessities of life, schooling, food, clothing, everything needful for their development; and as they grow to manhood or womanhood they begin to contribute to the support of the family as opportunity presents itself.

What would we say of an individual in that family who failed to do his part of the work? A husband who failed to do his part? a wife who failed to do her part? or a child after he grew up if he should fail to do his part what would we think of that? If the children, having grown to that age when they could contribute to the support of the family, should each one selfishly provide dainties at the table for himself; if the husband should selfishly provide for himself with no regard for the wants of others, should buy things for himself that would feed him or clothe him better than the rest of the family, imparting nothing to the support of the others, what would we think of that kind of an individual? We would despise him.

We have a great family, the family of God, the household of God, the household of faith, and I believe the same care for each one should control the minds and hearts of those who come into the family of God, that controls the family bound together by earthly ties or fleshly ties. That is why we call each other brothers and sisters to-day. But we do not always treat each other like brothers and sisters.

One desires a better home, to be better fed or better clothed than his poor brother; and that he may ride in an automobile or something of that kind that will give him greater pleasure than his poor brother has that is by his side. But God did not so intend it. He intended we should have care for each other to that extent that we should be willing to take the things of this world for the support of all, and that they should be freely distributed, that there should be no poor, and that there should be no rich.

OUR INCENTIVE

We find this sentiment expressed in the Book of Mormon very forcefully, in the second chapter of Jacob, that chapter which we so frequently look and appeal to when we are dealing with the great evil of polygamy. Jacob is talking to the people and pointing out to them how their riches have cankered their souls, and how they have despised their poorer brethren; and then says:

Before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick, and the afflicted.

A brother one time came to my table at Independence where I lived. I had ministered the word in his particular district where he lived. He had accumulated money and many of the things of this life. During the meal, we were discussing the question of the church and its work, and he asked me what I thought about consecration. I said I can explain it perhaps by using an example. Suppose you are worth \$10,000: You engage in a business that uses \$5,000, and you need no more than that to carry on your work, in fact your capacity will not permit you to engage in business to any greater extent, the \$5,000 that remains over and above what you need should be consecrated to the good of the church.

"Well he said, suppose the investment of \$5,000 which you allow me to use, according to your theory, earns me another \$5,000 at the end of a year or two, what should I do with that?"

I said, "You should consecrate that, too."

He looked at me a moment and he said, "There would be no incentive to work would there?"

I said, "No, unless you loved the work of God. But if you loved the work of God, if you loved God and the people of God, and desired the progress of the work of God, then there would be the incentive to exercise what talent and powers of body and mind you possessed in the performance of your work in a secular way. There would be your incentive and your heart would be in it. But unless you loved God, his people, his work, and loved to see it progress, there would be no incentive for you to accumulate the things of this life and turn them over to the church."

And after you have obtained a hope in Christ, ye shall obtain a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick, and the afflicted.

RULES THAT SHOULD GOVERN

I am just briefly mentioning some of these things, and you can draw comparisons yourself. The

church should be like one great family, and the rules that govern the family and their relationship to each other should govern the church and its membership.

Again I draw the comparison: I suppose there is not an individual before me but what would agree that the most dastardly crime an individual can commit is the violation of his own sister's virtue, his sister in the flesh; or a father his daughter, or anything of that kind. And next to that I suppose would be the crime of traducing or injuring a brother or sister's character by slander, by tales. Next to that great crime would be this. And no one for a moment, except those who are most utterly depraved, would think of destroying the virtue of a sister or daughter, or of destroying the character by slander of a mother, a daughter or a father.

Now the same relationship should stand between the membership of this church, and the brother in the church should hold the virtue of his sister in the church just as sacred as he would a sister in the flesh. The character and honor of his brother in the church should be as sacred as the character and honor of his brother in the flesh.

All these questions come in when we begin to contemplate the question of the influence of the church in this world. And so we discover as we pass along and examine these passages of scripture in which Paul refers to the church as the family, of what the functions of the family are; and we ought to put them in operation and carry out our obligation and make the church of God what God intended it should be, that men and women might come into it and find that which would make them better men and women, not only by the teachings but by the example which we set before them from time to time.

TIES THAT BIND

There is another work of the church—I may perhaps have time to refer to that. The family brings people together of different disposition and character. I was born down in Southwestern Texas. My wife was born in Wales, and came to this country when but four or five years of age. We lived without any knowledge of each other's existence until were grown to manhood and womanhood. We finally came together and cast in our lots together. I had a different nature—my ideas of right and wrong, and of this and that were different from hers. She had her own ideas.

Sometimes those ideas clashed. Once in a while they did, though I can truthfully say that we have lived nearly forty years as man and wife and have never had a quarrel. But our opinions differed, and I discovered that once in a while I had to yield a point. She discovered that once in a while she had to yield a point.

A softening influence thus came into my life. Ex-

perience taught me that sometimes and in some ways I was wrong. If my wife had remained a maiden lady all her life, she would have missed those softening influences that taught her that sometimes she was wrong.

So it is. We come together from different families, different nationalities, we mingle and associate, and our association should have a good influence by bringing about the same results in your life and in mine, softening us. We yield this point, and hold to that, when we know we are right, in loving-kindness, realizing as we live together from time to time that these rough places in our lives can be smoothed off. And only as we rub up against each other once in a while do we realize this great truth.

When one came to Jesus and said, Your mother and brethren are without seeking for you, Jesus said, My mother and my brethren are those who do the will of my father. He recognized no fleshly ties, but in all these things he recognized those wonderful ties that bind us together. So I believe that is one of the things that brings us together—living in the same community, the same branch, the same general church, and by expressing our opinions from time to time and yielding here, and yielding there, exerting ourselves here when we know we are right, and striving to bring ourselves in harmony one with another.

BUILDING ZION

I have often thought of this, and have mentioned it many times when I have preached in the outlying districts and on the firing line. Sometimes people tell me they could live better if they could be in what we call Zion, in Independence, or some of the stakes, like Lamoni, here. I tell them that to get on the train in New York, Boston, San Francisco, or Denver, and make a trip of a few days, is not going to change their dispositions or their natures. If you are in the habit of quarreling with your brother and your sister where you are, you will quarrel with them here. What you want to do, no matter where you are, is to live in harmony with those with whom you are associated, have faith in each other and bring an influence into their hearts and into their lives that will make them better as well as yourselves, and all your efforts will then be along the lines of building up each other.

I was preaching down in Oklahoma, and staying with a brother a few days, became acquainted with him. He concluded to move to Independence. I took him in and took care of him and his family about two weeks while he was locating. After he had settled a while he came and he said to me, "Brother Smith, I do not find things as I expected to find them here."

"Why," I said, "how is that? how did you expect to find them?"

He outlined an ideal condition, and I said, "Brother, are you prepared to show to the man who follows you just what you expected those that preceded you to show to you? in character, in disposition and in works? Are you prepared to do it?"

He looked at me a moment, and walked off without answering. But I had opportunity to say, "If you are not prepared to present this ideal condition to those who follow you, then do not come to me or to any one else and say you did not find things as you expected. You have no right to do that unless you are prepared to present an ideal condition yourself."

I believe in the functions of the church, and believe the church should fulfill its duty and teach the law of God; and not only to teach it—and it must be taught in full to be the church of God,—for the church in order to be used by God in the development of his people must practice and put into operation the principles of the gospel. If the church shall so far forget its allegiance as to fail to accomplish the work God designed, then God will reject it, whether it be a branch, district, or the general organization.

* * * * *

ABRAHAMIC FAITH

Have faith in God.—Mark 11: 22.

Ye believe in God, believe also in me.—John 14: 1.

What saith the scripture? Abraham believed God, and it was counted unto him for righteousness. . . . And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.—Romans 4: 3-12.

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Hebrews 11: 6.

THE ABRAHAMIC CALL

There never has been a call to service and blessing given to man or people but that it has carried with it the demand to forsake those things which seemed to be of value to the individual or people so called, and an exercise of faith in God and his ability to execute his pleasure, even unto the completion of the work whereunto they are called.

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee," was not a call to self-denial peculiar alone to the call of Abraham; nor did the promise, "And I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed," call

for any more explicit faith in the ability and sureness of God to complete his work, than has been required of the disciples of Christ in all ages.

EYE SALVE NEEDED

If we grow "lukewarm, and neither cold nor hot," in our service, we will be apt to lose sight of the "prize of the high calling of God in Christ Jesus," and will need to anoint our eyes with the "eye salve" of faith; and the prayer of Elisha, "Lord, I pray thee, open his eyes, that he may see," must needs be offered for us before we can fully realize that one with God is always in the majority.

THE CALL OF MOSES

When Moses, in response to the call of God, visited his brethren and began what he supposed would be the delivery of that people from bondage (See Acts 7: 23-25), he had to refuse to longer be called the son of Pharaoh's daughter, and forego the accompanying pleasures of sin, having "respect unto the recompense of reward" which God had promised (Hebrews 11: 23-28).

The immediate effect of this choice was that he had had to forsake his native land and sojourn in a strange country forty years, while and where, by the experiences of his life, he was better prepared to endure "as seeing him who is invisible," and accomplish the stupendous task demanded in the delivery of God's people from their bondage to Egypt, and bring them into a new birth which would make them a nation, chosen of God.

THE CALL TO THE DISCIPLES

Not less exacting were the demands of the believer in the days of the Christ. The apostles were not the only ones to whom the call to "Leave your nets," came. The call was, "Come unto me, all ye that labor and are heavy laden," and the condition upon which the rest is promised is, "Let him deny himself, and take up his cross and follow me." And the reason for this condition was, For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

THE COURAGE OF CONVICTION

Surely the men so called to a work demanding the sacrifice of everything which the world holds dear, even unto life itself, must needs be convinced of the divinity of that cause for which they labor.

Peter's declaration, We ought to obey God rather than men, was founded upon more than a passing fancy. It had its foundation in that faith by which "we understand that the worlds were framed by the Word of God"; their eyes had been opened until

they saw the kingdom of God and were willing to lay down their lives, if need be, to establish that kingdom.

THE CALL TO LATTER DAY ISRAEL

As in the days of the ministry of Christ in Galilee, the message to the world is "The gospel of the kingdom of God," and the prayer, Thy kingdom come, thy will be done on earth as in heaven, takes on a more intimate meaning. We are called to seek first to build up the kingdom of God, and establish his righteousness.

To the early elders it was said:

Ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts: wherefore the decree has gone forth from the Father that they shall be gathered unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked: for the hour is nigh, and the day soon at hand, when the earth is ripe; and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of hosts, that wickedness shall not be upon the earth; for the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke, so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.—Doctrine and Covenants 28: 2.

A COLLECTIVE SALVATION

One of the main differences between the concept of the founders of this church and other church builders of the same generation was that here we are called to establish a kingdom of God on earth. It is a call to collective salvation and, like those of old, we seek a city which hath foundations, whose builder and maker is God, where the people shall be all righteous, and we realize that "except the Lord build the house, they labor in vain that build it"; hence we recognize the necessity of present-day revelation, and a called ministry, with authority from God.

A REPETITION OF HISTORY

When Jesus startled the religious world of the Jews by speaking as one having authority from God, and not as having authority from the Scribes, that fact alone was sufficient ground for his rejection by them.

Their prophets had fallen asleep, and they could not muster enough of the faith of Abraham, to credit unto God the wisdom and power by which he worked. As a possible way out of their dilemma they credited it to the prince of devils, even though devils were cast out and suffering relieved thereby.

The vital fact of the message of every prophet of God held no meaning for them—the fact that here

was an officer to put them in touch with divinity, so that they should "know of the doctrine" for themselves. That this was their attitude was made very plain by the Master when he declared, "I am come in my Father's name, and ye receive me not: If another shall come in his own name, him ye will receive."

How often, to-day, do we see men rejecting this gospel of the kingdom on that basis alone! We have the Bible and we need no prophets to-day, or, The day of prophets is past. If Joseph Smith had said that he got this by his own understanding, I might accept it, but I can't believe in a prophet to-day.

The fact that the same vital principle is in this work that was in the message on the day of Pentecost when Peter made the promise, "and ye shall receive the gift of the Holy Ghost," and assigned as the reason for making such a promise the fact that "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call," carries no weight with them, because the messengers claim to come by other authority than of man.

GOD IS CALLING

To all such, and to all mankind we say, This is the call of God and through his ministry to-day. The Master is saying as of old, Have faith in God, ye believe in God, believe also in me.

Surely, if the end of the conversation of those who bore rule over the Hebrew saints was, "Jesus Christ the same yesterday, and to-day, and forever," and this entitled them and their message to a thoughtful consideration, then the message of the ministers of this cause is worthy of more than passing notice.

How often we hear a comment something like this, after some one has listened to a sermon by one of our ministers: That's the gospel all right; it's scripture, but I don't see what we need of a prophet to-day. Some will even go so far as to say, I wish our minister could preach the Bible like he does, yet they ignore that which makes possible such preaching—the necessity of revelation from God to-day. As in olden times, it is only "he whom God hath sent," who may speak the words of God with confidence and without reserve.

THE PEARL OF GREAT PRICE

Another thing which militates to keep many from an acceptance of the message to-day is, as it was in the days of the Master, that there can be no reservation of "what shall a man give in exchange for his own soul." As it was then, the requirement is, Sell all and purchase this great treasure—"Seek first to build up the kingdom of God."

More than once has it been said to us, You require too much of a man; or, That's the gospel you're

preaching, but I can't live it; or, You don't know what it would cost me to accept this message. To all such we say, It is well to count the cost before you commence to build; but if you feel that you lack strength to do this, and yet desire to do the will of the Master, he has promised assistance through the Holy Spirit, and his promise is sure. If you are fearful of the cost, be assured that this work will cost you more than anything else in this world, but it will bring greater returns on the investment than anything else, *if you will invest all.*

GET THEE OUT OF THY COUNTRY

It is indeed a call to a new country, which the Master will show to all those who will answer, Here! with all their hearts. But sometimes when we commence to enter in we are like Ananias, and would make a comfortable reservation of our time and means, lest the work should not come out all right and we suffer the loss of our all; or we like to keep hold of an occasional "leek" or "onion," from Egypt, that our old appetites may be satisfied instead of put behind us.

If we are to prepare our hearts and "be prepared in all things," that may only be done by getting in harmony with the Master in all of his requirements. "If thou lovest me, thou shalt serve me and keep all my commandments," was the message to the early church through him whom God had called as his prophet in these latter days. And this was followed by the command of consecration.

The inequality of the economic conditions of the world was pointed out as the cause of much, if not the most of the sin in which the world is lying to-day (see Doctrine and Covenants 49:3). And the church was told, "In your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld" (Ibid. 70:3).

That this condition of equality might obtain, the law of tithes and offerings was given at length unto us, and in unmistakable terms.

In answer to the question, O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing? Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion; . . . and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord. . . . And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you; and this shall be an ensample unto all the stakes of Zion. Even so. Amen.—Ibid, 106.

LORD, INCREASE OUR FAITH

It may be like one of old who was told by the Master, "If thou canst believe, all things are possible to him that believeth," we have need to utter the prayer, "Help thou mine unbelief."

Surely, the work before us to establish a place of refuge, where safety will be found while "the wicked slay the wicked," calls for devotion to principle which will not permit our love for material things to stand in the way of its accomplishment.

Do we believe God who has declared he will do this? Then will it be accounted unto us for righteousness, provided, that *belief* is transmuted into terms of *obedience*.

Is the sacrifice too great for us to make? Then let us remember that the Master's dictum is, He that will not forsake all for my sake is not my disciple, and that it bears with fully as much weight upon us as it does upon those to whom we carry the message of the kingdom of God.

Are we walking in the steps of faithful Abraham, who offered up his only son, "Accounting that God was able to raise him up, even from the dead?" when we withhold our substance from the work because we are fearful that some of our authorities may not use it as wisely as we would?

Let us not forget that there has been a requirement laid upon the ministry of this church that they shall fully live this law of consecration, and that none are more strenuous in their demand that they comply with this law than those who are withholding their substance on these grounds.

If we desire the "abundance of the manifestations of the Spirit that we may see eye to eye, and be able to move onward and upward in this work, shall we not each see to it that we are keeping all the commands of the Master to the best of our ability to understand them? If we so do, then will the promise that we shall know of the doctrine be ours, light will be given, and we shall "press on to the consummation designed of God for his people—unity, honor, sanctification, and glory."

Let us give all diligence to make our calling and election sure, that we may not fail in the great work intrusted to us of preparing and being prepared for the Master's coming.

A. M. CHASE.

No man would last twenty-four hours in the mission field who sees only with the eyes of flesh. The horizon is banked with difficulties. Everywhere obstacles are sky-high. All around are hate, ignorance, sin, and sensualism. To one who stops with the sight, this is discouraging. He must look beyond and catch the vision of the chariots of Jehovah. Then victory is sure.—J. J. Vance.

Of General Interest FOR CHURCH UNITY

On behalf of the pope, Cardinal Gasparri, papal secretary of state, sent a letter to the World Conference in Faith and Order, a Protestant gathering now in session at Garden City, Long Island. The vatican's communication, advocating church unity, follows:

THE VATICAN

Your project of an international convention of all who believe in Jesus Christ as God and Savior to accomplish the speedy fulfillment of the final prayer of the Lord, that all may be one, I have, in obedience to your request, submitted to the most holy father.

I need not here describe the affection with which I saw the august pontiff kindled for you.

For you well know that the plans of the Roman pontiffs, their cares and their labors, have always been specially directed to the end that the sole and unique church which Jesus Christ ordained and sanctioned with his divine blood should be most zealously guarded and maintained, whole pure and ever abounding in love, and that it should both let its light shine and open wide its door for all who rejoice in the name of man and who desire to gain holiness upon earth and eternal happiness in heaven.

The august pontiff, therefore, was pleased with your project of examining in a sincere spirit and without prejudice, the essential form of the church, "or the inner essence of the church."

He earnestly hopes that under the spell of its native beauty you may settle all disputes and work with prosperous issue to the end that the mystical body of Christ be no longer suffered to be rent and torn, but that by harmony and cooperation of men's minds, and likewise by the concord of their wills, unity of faith and communion may at last prevail throughout the world of men.

Thanking you, then, that you have thought well to request the aid and support of the Roman pontiff in expediting your worthy project, his holiness expresses his earnest desire that the end may answer your expectation.

He asks the same of Christ Jesus with fervent prayers, all the more because with the voice of Christ himself sounding before and bidding him, he knows that he, himself, as the one to whom all men have been given over to be fed, is the source and cause of the unity of the church.

The august pontiff, therefore, kindly permits that copies of my letters, which, though a faithful, are yet but a faint, portrait of pontifical love, shall be sent to all to whose welfare and peace you believe they will contribute.

It is a pleasure to repeat the encouragement that the aid and earnest prayers of the Roman pontiff will never be lacking to anyone who, having freed himself from prejudiced opinions, with a true and sincere will, strives with all his strength that the unity of faith and fellowship instituted by Christ and built upon Peter may be restored, and that all who are enrolled in the name of Christians may betake themselves to the bosom of the one most loving church, and may be joined and associated as members with Christ the head.

Church dignitaries of twenty Protestant denominations attending the conference heard the vatican's plea for universal peace.

They met in the ballroom of the Garden City Hotel. The letter telling of the pontiff's interest in church unity created a tremendous stir.

The letter was received in silence. It was utterly unexpected. But a moment later the ministers applauded vociferously.

The Right Reverend C. P. Anderson, Protestant Episcopal bishop of Chicago, presided. In opening the convention he said:

In the midst of the European conflict the world asks, "Has Christianity failed?" It is a fair question as to whether the united church might not have preserved the peace of the world.

We look out upon the church to-day. Instead of an interior indestructible and united, we find it externally rent and torn asunder, largely disintegrated, and incapable of molding the nation's conscience. Isolation, separation and disintegration are repelling the power of the church of Jesus Christ. A bewildering world and a divided church are crying, "How long, O Lord, how long until peace be established between nations and a unity made amongst the churches?"

In face of the religious conditions of the day is there any Christian who will care or dare to stand aloof from a movement so thoroughly filled with mutual trust and confidence and so charged with loyalty to Jesus Christ and his church?

The report of Robert H. Gardner, the secretary, contained a review of the commission's activity and included the letter of Cardinal Gaspari.

INTEREST IS WIDE

According to Mr. Gardner's report, a deputation was about to confer with the pope and European churches just prior to the outbreak of the war.

Correspondence has since been continued, he stated. A wide and increasing interest was aroused, he said, for clearer recognition that nothing but the visible unity of the church will suffice to establish his law of peace.

Fifty-seven communities have appointed representatives to the conference, Mr. Anderson reported.

Out of two hundred and five invitations issued, seventy-six accepted, sixty-six did not reply, fifty-four declined, and nine were doubtful. . . —*Boston American, January 5, 1916.*

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WHAT WOULD WE DO?

"Suppose," writes Savannah Madrid, an eighteen-year-old Indian lad attending Haskell Institute at Lawrence, Kansas, "a man should invent a drink that would make people sick; the husbands cruel; people insane; and mothers indifferent about their children. The world would be shocked and the drink would not exist perhaps a day."

It is well said.

Suppose that some one would invent something like the itch and ask the people to license its introduction and propagation on the ground that people who had the disease or who should contract it would get a heap of pleasure out of scratching themselves and for the further reason that there would be money in it for the public school fund.

What would we do about it?

Would there not be as much sense to it as it would be to license and authorize the saloons to make trouble for the people?

And a lot of well-regulated itch would not make nearly as much trouble for the people as the alleged well-regulated saloons do.

Hats off to Savannah Madrid. He has said something worth while.—*The New Republic.*

Letter Department

A Word for Our Publications

Having been a subscriber to the HERALD for nearly a half century, I feel that I owe its columns an occasional letter. In fact, this is true of every member of the church, as it is true with reference to our responsibility toward the *Autumn Leaves*, the *Ensign*, and other church publications. Every dollar expended for these goes directly to the church coffers, and not to the editors, or some private ownership. For this, if for no other reason, our publications should be found in the homes of every true Latter Day Saint.

Think of it! Less than seven cents a week will pay for the HERALD, *Autumn Leaves*, and *Ensign*, three of the best and cheapest papers on the face of the whole earth! I challenge the world to produce their equal, all things considered, either in price or quality. Because some of the weekly newspapers can be had for twenty-five cents a year is no evidence whatever that our publications are high in price. This price of twenty-five cents would hardly pay for the blank paper alone. If we allowed the same amount of advertising matter in our church papers as appears in these cheap publications, and admitted less reading matter, we might have free subscriptions at a greater profit to the church than under the present system. It is the advertising that pays much of the upkeep of the worldly newspapers, many of which are of very little real value to Saints or anyone else; while our own publications are full of good, wholesome, and valuable reading matter—gospel truths, and good news.

It must also be remembered that our publications have not the circulation equal to that of many other religious journals and worldly publications. Yet it takes the same amount of labor to set the type for one hundred subscriptions as for one hundred thousand. If my memory is not at fault, the HERALD was first issued as a monthly, and at not half its present size, at the price of three dollars a year, by reason of the small subscription list—from 1860 to 1875, the church membership was very small. But even at that price we anxiously looked for our welcome monthly visitor, and read its contents with joy. As the church grew numerically the HERALD was enlarged and lowered in price from time to time. From a monthly it passed to a semimonthly, and for years has been continued to us as a weekly at the low price of one dollar and a half per year.

Who is it that cannot afford to take the church publications? Some who say they cannot are among those who disagree with the Word of Wisdom, and who have money to spend for coffee, tea, tobacco, and snuff, while others have meat daily at a cost of from ten to thirty cents. Many buy worthless Christmas and New Year's toys for children to destroy in a day, or less time. One says, "Oh yes, but you know children are children. We love them, and must please them." Very well, adults are adults, and should use more wisdom than children. Would not a nice garment, suit of clothes, shoes, overcoat, or dress, please the child, and give comfort and service that must be supplied sooner or later anyway?

Then, too, often gifts are bestowed when and where not needed.

The church is in debt. Money spent for useless articles is worse than thrown away, and might better be used as a Christmas or free-will offering. Will God not hold us responsible for how and what we spend our money for? He will hold us at least for that part which belongs to him. The earth is the Lord's and the fullness thereof. At best we are living on borrowed property, or capital.

My heart has been pained when I meet Saints who are not supplied with any of our papers or publications; and more painful is the thought of the ripening harvest field, with Saints paying out from thirty-five to one hundred dollars a year and more for life insurance, yet able to pay but little or no tithing into the church coffers.

The Father, Son, and Holy Ghost are at the head of the best and strongest insurance company in the world. Why not take out a policy in this company at the same rate? There is no danger of the company's failing. They furnish a policy for eternal life at full pay, if faithful. We say, It should be God first, last, and all the time.

We are met with the complaint that the church is poor and not able to help always in time of need. That may be true, but if the same amount of money were paid into the church coffers that is being paid into worldly institutions, more poor might be cared for, more missionaries might be sent into the field, and Zion might be redeemed. As it is, the church is doing well in caring for the poor, old, and disabled. In five established homes, one children's home, together with people not in the homes, many are receiving a helping hand.

Why should we not put our trust in God? whose people have never been forsaken?

Yours in the faith,

J. C. CHRESTENSEN.

WILBURTON, OKLAHOMA, February 10, 1916.

Unsolicited Testimonies

It is gratifying that at the church exhibit during the San Francisco world's fair, testimony as to the character and work of Joseph Smith should have been developed. It is the more gratifying that it was voluntary, as shown below.

Most gratifying of all is the fact that people are still found who know through direct avenues and will testify contradicting the long-time-supposed-facts, written by enemies, found in encyclopedias, histories, etc., some of which for a few years have been making corrections, as all should.

Joseph Smith and his work will yet be exonerated. Consider well the three following instances. Sister Pitt did well to report them, as appearing in the HERALD of October 27, 1915. Others will do well to clip and use them:

"An old gentleman came and looked at the painting of Joseph the Martyr, and said, You may be surprised to know that my father knew that man well. I said, I am pleased to know that, and shall be pleased to know what kind of a man he was, according to your father's statement. He replied, Well I do not belong to any church and neither did my father, but he always said Joseph Smith was a fine young man. He always liked him and spoke well of the family. This old gentleman, aged about seventy-eight, I should judge, is a librarian. He told me many interesting things. I asked him to be seated and rest. He gladly accepted and we talked for an hour or more."

"A very fine couple, a lady and gentleman of Ohio, came, and she stopped and remarked as she looked at the painting of Emma Smith, Well there is the picture of my Aunt Emma! Sister Holling inquired and learned from her that she is not a member of either church. She said that it was untrue that Joseph Smith had more than one wife, that Aunt Emma was his only wife. The evidences from those not in the

church are pleasing. They gave us their address, and we hope to have the pleasure of meeting them again."

"Another pleasant half hour was spent in conversation with a minister of the Church of England. He came and looked at the painting of Joseph Smith and said, You may be surprised to know that my grandfather knew Joseph and Hyrum Smith. I said I would be glad to hear what was told him regarding them. He answered: My father always told me that his father declared that Joseph and Hyrum Smith were fine men, though continually persecuted, and that they never had anything to do with polygamy. That, he said, is what my people have always said about those men. I did not like to ask him where he resided, yet I would like to have known, for reference for others. But I am sure we can appreciate such statements, especially from a clergyman, one who has no interest except justice in the matter."

In the interest of right and truth,

R. ETZENHOUSER.

[Elder R. Etzenhouser furnishes the foregoing suggested by the letter of Sister Rosa Parks Pitt, appearing in the HERALD. It was the purpose of Elder Etzenhouser to insert the quotations from this letter in his scrapbook. It has occurred to him that by submitting it for publication in this form he may not only himself have it conveniently arranged, but will be suggesting it to others for like use.—EDITORS.]

SNOVER, MICHIGAN, March 7, 1916.

Editors Herald: Elders Savage and Grice have helped the work at Sandusky, resulting in several being baptized. The writer began a series of meetings at Macgregor, continuing the first week alone except one night, when Elder Goheen, of Deckerville, occupied. Elder Leverton, of Minden City, was the principal speaker the next week, and after that O. K. Green assisted as he could. Elder O. J. Hawn, of Bay City, who was conducting services at Carsonville, then came and preached one night. After this the writer was again left alone. The crowd was held, however, good interest was manifested, and good liberty enjoyed. We closed Sunday night, the 5th, with a full house. There were no baptisms, though several will obey in time.

The Saints as usual did all they could to assist with the music and in a financial way. The writer is thankful for a new overcoat, a Christmas present, and other needed things. We will meet with the Macgregor Saints every two weeks and do all we can to keep up the interest gained.

Brother Myron Carr, of Pigeon, held forth at Snover for two weeks recently, with good interest. Brother Savage has created an interest at Harbor Beach. We hear that Shabbona has also had some preaching by Elder William Davy. The local brethren there have sensed their responsibility and have opened up the work at a place called Deckes, also at the Brown Schoolhouse. It is an encouragement to see everyone working; and results will follow.

Route 3.

Your brother,
WILLIAM SCHEFFER.

INDEPENDENCE, MISSOURI, April 24, 1916.

Editors Herald: "I never saw such a clean and intellectual body of men as the missionary force assembled at this General Conference," an Iowa school teacher remarked. Others made similar statements. The divine instruction to the church, "Be ye clean that bear the vessels of the Lord," was truly in evidence from the saintly appearance of the delegates and assembled hundreds as well as the conference missionaries, a fact worthy of praise—no liquor, no tobacco, no bad language used.

Twenty-four years ago I was appointed to labor in the Gallands Grove District, and I have been reappointed to that

field every year since, until the late conference directed me to labor in the proposed new Holden Stake. However, the Presidency and Presiding Bishopric have requested me to return to my old field and continue in charge of the church finances, gathering tithes and offerings, until an agent is appointed to take my place. I take this opportunity of requesting the Saints of the Gallands Grove District to continue their good work of paying their church offerings as before. My mission address will continue to be Deloit, Iowa, until further notice.

The district conventions and conference will be held in the new church building at Denison, June 9, 10 and 11. This will be an important meeting, as the Saints at Denison desire to be organized into a branch during the conference. The selection of a district presidency and a bishop's agent, as well as other important business, will be considered at this meeting.

This conference year opens with bright prospects, and every Saint should resume his various duties with increased interest and activity, so that all departments of church work can be forwarded faster than ever before, heeding the instruction, "Be ye doers of the word and not hearers only."

Yours for service,
C. J. HUNT.

NORTON, KANSAS, January 31, 1916.

Editors Herald: While reading the last HERALD and the many good things written by the brothers and sisters, the desire comes to me as it has many times before to contribute my mite. While I may not have anything of interest to others to write, I want to thank the many writers of the HERALD for the comfort I have received from reading their letters. The HERALD, *Autumn Leaves*, and *Stepping Stones* are all the preachers we have.

We seldom see an elder in Western Kansas. It seems to me we are neglected by our missionaries, but I don't want to be called a faultfinder. As this is a large field with few missionaries, they may do the best they can. But we feel there are many good souls here who have never had an opportunity to hear the gospel preached in its purity.

There have been but two Latter Day Saint sermons preached in this community that I know of. Brother J. J. Teeters preached the funeral of our dear baby girl one year ago last September. A Dunkard sister came to me afterwards and said she was well pleased with his remarks. Brother Shower preached one sermon a year ago last November to a fair crowd in our schoolhouse. They said they heard more Bible preached that night than they ever heard before, and seemed desirous of hearing more. The school board say our elders can have the schoolhouse to preach in any time they want it. We think they could get a hearing most any time if they will come.

This is a good moral community, but not many seem concerned about their souls' salvation. So we are very anxious that they may have the opportunity of hearing our elders preach. Our family and Brother Greer and his daughter, Sister Frank and husband, of Norton, are the only Latter Day Saints that I know of in Norton County. Brother Shower preached some at Brother Frank's residence last summer one year ago, and some became very much interested. I think if he could have been followed right away some would have come into the church. We have so little preaching the people lose interest from one time to the next.

I sincerely wish we could have an elder locate here and devote his time to a small territory, and then I think much more good would be done than there is by just hearing a sermon once in a while. Besides, we that do belong to the

church would have our spiritual strength renewed, which I feel we stand much in need of.

While I love this gospel better than anything else in the world, I feel my faith is very weak at times. I used to think my faith was strong, and perhaps I might have been a little boastful (I hope not), but that was before it was tried very much. At one time our family belonged to the Crescent Branch, in Pottawattamie District, Iowa, and there we had all church privileges and not much to try our faith, so we thought we were strong. It seemed easy to live our religion where there was not much opposition. But since coming to Kansas we have had our faith tried in many ways. I never felt the force of that dear old hymn, "Oh, for a faith that will not shrink," so much in all my life as I have since we came here, nine years ago last December. I hope we made no mistake by coming.

Although we are deprived church privileges, we are here ready to furnish a home for any of God's servants that are sent here, and would gladly do so. I have always told the Lord if he could use us in any way to spread the gospel we are willing to be used. While we know we are weak, I want to do what little good I can while my life is spared, and live so that my little influence may be felt for good wherever my lot is cast in life.

We would welcome any elder passing this way to other fields. We will meet one at Norton any time. We may be reached by farmers' phone 528, or address Norton, Kansas, star route.

I close by asking one and all to remember us isolated ones in your prayers.

Since writing the above we learn that Brother Shower is in Norton this evening and will come out and preach some for us. We pray that he may meet with success in preaching the truth to the people.

Your sister in Christ,
MRS. J. N. BOYD.

ALEXANDER, KANSAS, January 30, 1916.

Editors Herald: The HERALD is a welcome visitor in our home every week. We certainly enjoy the good letters from our brothers and sisters in the church, also the sermons by the elders, many of whom we have been permitted to meet.

We live at Alexander, Kansas. It has always been my home since I was small. This has been a place of persecution against the Saints. Some fifteen years ago people were bitter, no members living here. God's servants were sent in.

Brother Mannering was the first to present the gospel in Alexander. I could see a great difference in the spirit and way in which he prosecuted the gospel from any other I had ever heard. People came out to hear him, but prejudice seemed to be strong. One of our family was the first to take the step, and was baptized. Finally my father and mother were baptized. Schoolhouses were closed, and the ministers preached in our home for four years before the house was opened again for the Latter Day Saints.

I was prejudiced for a few years, wanting to be popular. I held out many years, then when I could not stand it any longer, having made up my mind to defend the true church, to accept the gospel, and shun the worldly amusements, I was baptized by W. E. Peak, at a reunion, in the beautiful Walnut Creek on my father's land. We had moved into town some two years before this time.

This reunion was held in a tent and large crowds attended, lasting five weeks. We had good singing, good sermons and good attention. I was baptized seven years ago last September. I was married seven years ago February 21, 1916, to Clarence Thompson, nephew of Leonard and Columbus Scott, the family moving here from Beeler, Kansas. We have two little boys living, one dead.

We held meetings in the big tent, sometimes in the school-house, for a number of years. Brethren Pender and Gurwell did much good here, for which we feel they have a great reward. Brother Knisley has held meetings here, also Brethren Shower, Hilliard, Parsons, and Vaughn, who labored here many years ago. Also Brother Samuel Twombly.

We erected a church over two years ago. We haven't many members here, so did not have the finances to furnish it ready for dedication at first, but now we have beautiful church pews, communion stand, pulpit, organ, carpets, furnace, all complete except a bell, and free from debt. We can do without a bell for a while. When the walls have another coat of paint and a little other work the church will be ready to dedicate. We hope our church may be dedicated before the next General Conference.

We have some cases of sickness here now, but we trust all will soon be well. We have had our times of rejoicing and times of trial and discouraging conditions. Prophecies have been given here and it rests with the Saints if the work is to be built up or die out. Many here believe the gospel true as the elders have preached it, but they stay away. The past two years Satan has influenced people to stay away from our church. We trust these conditions will not last, and that we may be blessed with many of the elders coming here and preaching and encouraging us.

I do not regret coming into this church, but I do regret that I haven't devoted all the time I could to studying and learning more of the Bible and noble church books. I have always attended church as faithfully as possible, but in many ways I could have let my light shine more, and could have spoken a word in defense of the true church.

I feel we can do very much good by visiting the sick, doing little, kind deeds for people, spreading sunshine where we visit. A kind word will often do more good than we know. A harsh word causes many a tear to fall. We need more love, more unity. These conditions we like to see, and we can enjoy them if each one tries hard to do his part, being faithful. Let us be faithful as possible, and prayerful, and I feel sure our church will gain.

We hope to be a help in the church, trusting in God. Remember us here. Pray for the church to be built up here, that all the honest in heart may be gathered into the fold, if it is God's will for us to remain here. We hope to endure to the end.

In the one faith,

MRS. MAY THOMPSON.

FALL RIVER, MASSACHUSETTS.

Editors Herald: I am convinced that our late President Joseph Smith consecrated his life unto the establishing of our church in the world, said establishing taking the form of its members living in peace and growing in numbers, and finally bestowing upon the church an honorable and respectable name.

At present we seem to be upon the verge of a new era,—the demonstration of the practicability of the revelations concerning Zion and the gathering of the church members into communities or stakes, for the purpose of advancing the cause of the kingdom of God upon earth, and the improving of our social conditions governing and resulting in our existence.

My understanding of the condition of the social welfare of the people immediately succeeding our progenitors, Adam and Eve, is that they must have been very primitive, depending wholly upon inspiration or the experiences of life to teach them knowledge; and as the people had few books, tablets, or scrolls, containing information and established rules, they were often swayed by the desires and passions of

their physical being, instead of their reason, unto the losing of the medium of education—inspiration.

The desires and passions of our physical being oftentimes make us feel like taking advantage of our fellow men, and in many instances might have ruled the weak, and the weak have paid the tribute of family, possessions, and oftentimes their lives.

Sometime in the history of this world men united themselves and formed communities, or cities, and every thinking person must agree that the people did this for their uplift and as a protection against the common foe, might posing as right.

In the course of time we find that people uniting were in a position to acquire the things essential to social prosperity, not to arise from a condition of vassalage, to receive remuneration for services, or work done, for some other person; this is the condition we find the world in at present, the mighty men of the commercial world ever striving to secure a large return upon money invested and the working man striving to secure a larger remuneration for his services. This dual striving is not conducive to common unity; it makes commercial troubles; and it makes labor troubles because men are not yet endowed with an heavenly disposition that accepts everything for the best.

As all wealth must come from the air, earth, and labor of men, and as the Scripture says, the earth is the Lord's, and we are his creation, it stands to reason that all wealth must eventually be for the work of God upon earth among the children of men and the social equalization of all God's children.

Our church is endeavoring to establish a temporal Zion, which in my opinion must mean: a people living and directed by the revelation of God's will unto the eliminating of all social strife, and the equal distribution of the things of this world necessary for a clean, intelligent existence.

The kingdom of God is likened unto a grain of mustard seed, which when placed in a proper condition and environment must grow; so Zion should begin in a small way and grow. It is true that many people will suffer loss in temporal things, but every person who gives his life, or possessions, for the work of God and the uplift of humanity, should grow in intelligence, by inspiration, which will be the true riches that Jesus Christ taught about, and shall merit the commendation "Well done." The only thing we take with us when we depart from this life are our character and what we know; the more we know of God and Jesus Christ the better our chances of receiving eternal life.

If it were possible for people to arise from a condition of vassalage unto receiving wages for work, should it not be possible for people to advance unto the equal distribution of things essential for our earthly existence?

A question arises as to what shall determine our worthiness to continue in Zion, and protection against evil men, knowing as we do that human beings err in judgment many times.

It is a fact that we possess an inherent, or God-Given, motive, which when directed by the law of God brings benefit and blessing to us; when it is not governed by law it brings to us disaster and sorrow. My experience in life has taught me that many persons think that motive alone is sufficient, and that a person with a good motive has no need of any law to direct him; but who can truly say that any motive is good without law, for the law is not to destroy motive, but is coordinate with it.

As the children of Israel received the law, written in stone from God through Moses, so we should receive the Zion law from God through Jesus Christ and the Holy Spirit, not written in stone, but in our hearts and minds, and this law is commonly called conscience. The world is filled with ac-

tion; most of this action is directed by laws and rules. The laws and rules often are the result of misdirected activity. Any person filled with activity and who uses the same for God, must eventually develop within him a conscience that will guide and direct his efforts, restraining the wrong, encouraging the good, assisting in good words, good deeds, and good deportment. Should our good conscience ever become seared, or in not good working condition, through our secret or open wickedness, we shall surely show our wickedness by our words, our deeds, and our deportment, and in a very short time make ourselves unfit to live in peace and unity, and not worthy to dwell in Zion.

I think it is safe to say that persons being obedient to the gospel law and receiving the Holy Spirit, then for some cause losing the Spirit, show their loss by carnality and sensual desire.

To me the question "Has Joseph Smith succeeded his father," is answered in the affirmative, because the Spirit within him kept him clean and enduring to the end, and will keep Zion clean and enduring to the end.

The higher we rise, the farther we shall fall, if we should fall, and many people in this world judge our church by the falls, instead of judging by the sublimity and grandeur of our object, and the endeavor to reach it in spite of worldly knowledge and opposition.

JOHN PILLING.

LITTLE WOODY, SASKATCHEWAN, February 1, 1916.

Editors Herald: I enjoy reading the testimonies and sermons of the HERALD. I receive much good from the same. We have no elder here and only a few Saints. We hope the time will come when we can live among Saints, and learn more about this gospel.

I ask an interest in the prayers of God's people that we may be more faithful.

Wishing success to all the Saints, I am,

Your sister,

MRS. C. PERRY.

BATH, ILLINOIS, February 5, 1916.

Editors Herald: The old-time missionaries who have labored here, and others, will be glad to know that the Master has blessed the seed sown, and that to-day at Snicarte there is a good spiritual branch of thirty members. Most of us are young Saints, only two years old in the work, but we may have had some experiences not had by older Saints. We have held the ensign up before the people here amid the most severe persecutions, even having, in the beginning, to carry our pump guns to prayer meeting in order to protect our lives, and the lives of our loved ones. And strange to say, the worst persecutors were the strongest members in our neighboring church. When they needed bricks to throw at our meeting house, they got them out of the foundation of their own church, and the hole is there yet.

We were spoken evilly of, and our women were slandered. We were accused of theft, and our speciality along this line was "white hogs," so our kind Baptist friends said. As in the days of Christ, so it is to-day, the way of truth is evilly spoken of, and by the very class of people who were at the head of the mobs then; people who made loud, long, hollow prayers, that didn't go any higher than their heads. Do you know, dear Saints and friends, this testimony, and this persecution has been to us a great blessing, as it has kept us in the bond of brotherly love one for another and made us meek and humble. As a result the Master has blessed us with his Spirit, and made us strong in the faith and ready to do his will at all times.

I think the boat of the Saints is sometimes on too much water, as a result of which it glides along, the members go

to sleep at their posts, and the boat drifts with the current, never getting anywhere, doing no harm and not much good. When the boat is being rent and torn by the gale, and the waves of persecution and trials are beating upon it, then the sailors are awake to their duty, every one ready and listening with strained ear for the captain's order, as they know it takes united effort to save the ship, and bring the cargo of living souls safely into port without the loss of any.

Saints, your duty may be a small one, but let us all keep our hand on the rope, ready at any time to do our Master's will, for our captain may call at an unexpected time. May we always hold the light of this gospel high before the people, that it may be an ensign to all who are seeking the truth, is the prayer of your brother.

In bonds,

P. R. BURTON.

ALPENA, MICHIGAN, February 8, 1916.

Editors Herald: We are still alive in this part of the Lord's vineyard. We have been privileged to have Elder Alvin R. Ellis with us. He came on January 8 and remained until the 12th, preaching each night. Not many outsiders attended the services, but we feel that much good was done. The Saints are trying to set a godly example to those who do not believe.

Our branch has a full quota of officers, and all are trying to work in their respective offices. We have not seen a time in our experience with the branch here when unity prevailed as at present. The work is in the hands of young but earnest workers. With the help of God, we labor to build up the kingdom.

We have a neat little church, dedicated last fall. Elvin Hall is priest of the branch; Andrew Emil, teacher; Thomas Hardy, deacon; George Smith, secretary. The writer is presiding elder, having the assistance of Elder S. W. Rudd. We are in need of an organist. Our children are growing up under the influence of spiritual parents, and will be of a great help in this work. We have been fortunate this winter in having had little sickness. We expect the district conference to be held here next June.

With God's direction we are striving to spread the angel message.

In gospel bonds,

WILLARD PARKS.

COLUMBUS, OHIO, February 8, 1916.

Editors Herald: I was baptized June 26, 1910, by J. E. Matthews, confirmed by Brethren Griffiths and Matthews. Soon after I united with the church I left Columbus and located where there were no Saints. I strayed from the path of our Lord. My father, James Moler, learned that I had left Columbus, and wrote me that I had made a mistake, and that I should have stayed near the church. After a year I began to see my error. I made my condition a subject of prayer, that if it were the Lord's will, the way might be opened for me to return, so I am here again.

For a long time I did not go to church as I should have done. The Lord began to show me in a dream my condition. I went to a prayer meeting and found some young boys holding a meeting. I resolved then and there to be one of them as often as I could. I began to receive spiritual strength. I studied the Bible, the Book of Mormon, and Doctrine and Covenants.

The more I read the more I realized I was not acceptable to the Lord. I have been a member of the Knights of Pythias for fifteen years and was always in good standing. I have decided to forsake the lodge. Christ tells us we cannot serve two masters. Christ told the young man to go and sell what he had and follow him. He told Peter and Andrew to leave their fishing and follow him.

My prayers are that all who claim to be Saints will lay aside everything that is not of God, and become pure in heart. Let us conserve our funds to spend in advancing the cause of Christ.

Your brother,
W. A. MOLER.

MIMICO, ONTARIO, February 15, 1916.

Editors Herald: Time flies, tide waits for no man; and lost time can never be regained. The wrapper on my paper says time is up, that is, for me to receive it until my subscription is renewed.

Some years ago I was taught a lesson by a neighbor who was reading my HERALD, and who said, "Why, you Saints do not pay your debts. Your editor is asking for the Saints to pay their back subscriptions." I came to hesitate to loan my papers unless the subscription was paid.

It may seem hard for our poor Saints to pay at the proper time, yet many daily and weekly papers are paid for during the year. If I could manage it so, every Saint in good standing would receive the HERALD each week. Where there is a branch the lot could be sent to the librarian. In the HERALD we have departments ranging from international interest to the Mothers' Home Column. What about a Fathers' Home Column?

The prayers of the Saints were asked nine years ago through the HERALD in my behalf. I was about to be operated on for a cancer in the large intestines. Two elders of the church administered to me. After this two doctors examined me and disagreed. Third was called, and after examination said the hospital was the place for me. When I was taken there this physician said he did not dare to operate, that I was too far gone. Six more physicians examined me. They said the same, that I was too far gone. When I was taken from my home my neighbor said, "There goes poor Mr. Freeman for his last ride on earth."

A specialist was called. He said he did not know what might be done, but he could try. He said I only had four more days to live unless relieved.

It would take too much space to give a full account of my experiences in the hospital, and during the many months I was helpless as a babe in bed at home. After two years and nine months, I returned to my work again, and am now enjoying very good health, having been at work for the last seven years. I can walk as much as eight miles without a rest. The specialist who performed the operation says I will live to a good old age. I am sixty-eight the 9th of next May.

I write that the Saints who have known me in past years may learn of my good condition of health. Since affliction I can truly say, "Nearer my God to thee." It may be asked, Why was I not restored under the hands of the elders? I can only answer that question by referring to John 9:3, where it is said, "That the works of God should be made manifest." Doctors and nurses said my case was a perfect miracle.

Your brother,
F. M. FREEMAN.

GALES FERRY, CONNECTICUT, February 9, 1916.

Editors Herald: We are still among the scattered Saints. We endeavor to walk in the light, but in these days of hurry and strife we find it takes a power higher than our own to enable us to keep on the high plane required of the Saints.

I was privileged to attend our district conference at Fall River Massachusetts, and was greatly blessed and edified by the prayers and testimonies of the brothers and sisters. It did me good as I listened to the word of the Lord in prophecy at this conference, saying that the Saints should put aside

all strife and endeavor only to push forward in the gospel. We were especially admonished to bring in our tithes.

Brother S. A. Burgess and his wife, the daughter of Brother and Sister Amos M. Chase, were present at this conference, from Worcester. Brother Burgess was to have been the morning speaker, but there being a large number present, with the sacrament and three ordinations to be attended to, it was thought best to occupy in a testimony meeting until noon.

Elder U. W. Greene delivered a timely and powerful sermon concerning the gathering to the regions round about, referring to the command for the people in the eastern countries to send moneys to buy lands in Zion as still being in force. We were all blessed. I for one came home with a renewed determination to accomplish all that the Lord requires at my hands.

My health is not good. I ask the prayers of the Saints that our heavenly Father may bless me spiritually and physically.

THOMAS G. WHIPPLE.

News from Missions

Palestine

Some time ago I wrote to you giving a brief statement of my late illness and the reason why I am still in Jerusalem. I am glad to say I am better, though it seems it will be a long time before I shall regain the strength I have lost. When I was taken ill the promise was made to me that after I should pass through my sickness my health would be better. This promise gave me the hope of recovery when the doctors said there was none. And so through the manifold mercies and blessings of God I am still permitted to be numbered among the living.

I regret I was unable to go home when the call came, but there is no escape from the inevitable. Sister Jenkins has certainly had a hard time of it, and is still having it. Sister Brown has been ill in bed for over a month with pneumonia, and being eighty years of age, has been quite helpless. I am glad to say, however, that she is better, and we are beginning to entertain hopes of her recovery, notwithstanding her advanced age.

The early rains were rather late last fall, and we were becoming anxious lest we should be short of water this summer, but, thank the Lord, we have had more rain this winter than we have had since 1911 and 1912. We had snow also, the first since 1910 and 1911. Our prayer is that the locusts will not come this summer.

We need and ask the prayers of the Saints. We are still at work, still hoping, for the work of God must triumph.

REES JENKINS.

JERUSALEM, PALESTINE, February 28, 1916.

News from Branches

Oelwein, Iowa

We are still holding up the gospel banner at this place, that all who will may gather round it. Elders Holloway, Long and others preached in a church east of Oelwein before Christmas. There were a few, four I believe, added to the church. Yesterday Sister Marie Moffet was received by letter from Lamoni, Iowa, Branch. She has been living in the community for some time.

Elder W. B. Weston, of Lamont, has been elected president of this branch. C. D. Shippy has been ordained teacher. We are doing fairly well, but there is room for improvement. One of our good literature committee, Sister Laura Clark, assisted by her husband, has done a noble work east of Oel-

we in, scattering tracts and telling of the doctrine. They were instrumental in bringing the above-mentioned members into the church.

We hold Religio services at the residence of Brother E. G. Speers. Other branch meetings and Sunday school are at the residence of Brother C. D. Shippy. Brother Weston comes from Lamont and administers the sacrament, leads in the prayer and testimony meeting, and speaks for us the third Sunday of each month.

In gospel bonds,
GEORGE G. HODGES.

Hymns and Poems

(SELECTED AND ORIGINAL)

What Do You Live For?

Why do you live, my weary friend?
What purpose have you here?
Is it to cheer the lives of men,
Removing doubt and fear?

Or do you live for selfish ends—
To seek some great reward?
And when things don't go as they should,
Complain your lot is hard?

If you are selfish, life is vain—
You're wretched, poor and weak;
But if you live for others' good,
You're blessed, pure and meek.

It isn't what we claim to be,
It's what we are that counts.
Our lives consist of little things
And not of large amounts.

So, brother, you may bless the earth,
Or you may be its curse;
Your life is what you make it
For better or for worse.

You may assist some needy one,
You may give hope and cheer;
Or you may blight the hopes of life,
And cause men doubt and fear.

Of course you have your choice in this,
To do just what you will;
And whether you do good or bad,
You'll answer for it still.

So, brother, think before you act,
And seek to help your kind—
To lift them to a better state
With purer heart and mind.

J. E. VANDERWOOD.

The Little Armchair

Nobody sits in the little armchair;
It stands in the corner dim;
But a white-haired mother gazing there,
And yearning, thinking of him,
Sees through the dusk of the long ago
The bloom of her boy's sweet face,
As he rocks so merrily to and fro,
With a laugh that cheers the place.

Sometimes he holds a book in his hand,
Sometimes a pencil and slate,
And the lesson is hard to understand,
And the figures hard to mate;
But she sees the nod of his father's head,
So proud of the little son,
And she hears the word so often said,
"No fear for our little one."

They were wonderful days, the dear sweet days,
When a child with sunny hair
Was here to scold, to kiss and to praise,
At her knee in the little chair.
She lost him back in the busy years
When the great world caught the man,
And he strode away, past hopes and fears,
To his place in the battle's van.

But now and then in a wistful dream,
Like the picture out of date,
She sees a head with a golden gleam
Bent o'er a pencil and slate;
And she lives again the happy day,
The day of her young life's spring,
When the small armchair stood just in the way,
The center of everything.

—Washington Star.

The Lane

I trudged along a country lane
When I was only nine;
'Twas moist and fresh from recent rain
And oh, the air was fine!
Along the path were asters blue,
And yellow goldenrod,
And here and there a wild bird flew,
Above the fragrant sod.

Again I walked a country lane—
A youth of twenty now—
'Twas wet the same with recent rain,
But now frowns marred my brow.
My suit was of the latest cut,
I wore new, shiny ties,
Oh, how I scorned the cart wheel's rut!
And those drear, lowering skies!

Last week I found a little lane—
(I'm seventy-five to-day)—
'Twas damp with trace of misty rain
And smelled of new-mown hay.
It took my memory back once more
To those sweet boyhood hours.
And once again I could adore
The fields of autumn flowers.

Oh, now, of life I used to know,
Pray give me just a day
That I a-down the lane may go
With boyish laughter gay!
Would that I might for aye forget
That once such pride was mine,
I lost the charm of roadsides wet,
And autumn's shade and shine!

—Laurana Sheldon.

Miscellaneous Department

Pastoral

To the Saints and Friends of Mission Number 13, Comprising the Virginias, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, Kentucky, and Southern Indiana; Greeting: By the all-wise providence of our heavenly Father, we are spared to begin another year's work for the furtherance of his cause.

This is a time of stern realities and there is no other employment that man can be engaged in that will bring him as certain and bountiful rewards as that of building up the kingdom of God and establishing its righteousness. To this end it is our duty to bend every legitimate effort so that when the year is ended and the sheaves are garnered we can individually say, "I have not shunned to declare the whole counsel of God" not in word only but in deed as well.

There is ample work for the "helps" as well as the "governments" throughout the mission, therefore let the auxiliaries work with their whole heart to prepare the young for the time when greater responsibilities shall rest upon them as the chief supporters and executives of the earthly kingdom, and see that the undefiled faith is thoroughly instilled in the pure minds of the coming stalwarts.

Without perfect coordination between the local and missionary arms of the kingdom, the work will be badly retarded in its progress; therefore we hope that the local priesthood will work assiduously to warn their neighbors of the true conditions that we are confronting in the world, and expound to them the law which if obeyed will guarantee to them the only true safety that can be found in the world when wars will be poured out upon all nations—the threshold of which times we are apparently now upon; and where there is more work than can successfully be carried to a triumphant conclusion, do not be backward in applying to the minister in charge and he will go himself or send those at his disposal. Remember that the Lord has promised great rewards to those who save even but one during their entire life. Then let each individual of the kingdom in this mission make a special effort to get one or more during this conference year.

In the Virginias Brother H. E. Winegar will be my assistant in charge, having as his special helpers Thomas Newton and J. M. Nunley.

J. W. Metcalf will be in charge of southern Indiana and northern and eastern Kentucky, assisted by Brethren S. S. Smith, L. C. Moore, A. Gratz and W. R. Kapnick.

Kentucky and Tennessee not included in the above-named territory will be under the direct control of J. R. McClain, whose coworkers in the missionary line will be F. A. Rowe, Fred Moser, jr., and C. A. Nolan. These brethren will also work over into the Carolinas as much as possible.

F. M. Slover, assisted by Edward Rannie, A. G. Miller, A. E. Warr and what local men may be mustered into service, will care for the work in Mississippi, Alabama, Florida, Georgia, and as much of the Carolinas as may be possible.

Those throughout the mission who may have a need for assistance of the missionary arm of the work should not be backward in making their wants known to the minister in general charge as well as to the assistant in charge, and after consultation we will do the best we can for you. The evangelization of the world is the object of all, and whether you may be designated a local or traveling minister, your object should be to pour out your lives into that of others, and by means of the virtue that you have obtained from the Master so influence others that the course of their lives, in the future would be following Christ.

The wise admonition of the Apostle Paul to "lay hands suddenly on no man" is a part of wisdom to-day as well as when given, and it will therefore be advisable to get the sanction of the district president and minister in general charge, or the district conference, as well as the sanction of the prospective minister's home branch before ordaining any person to any office in the priesthood. We so advise that the sacredness of the priesthood might the more carefully be safeguarded.

As all opponents who offer terms of debate are not generally overanxious to grant our debaters equally favorable terms as they desire for themselves, it is advised that consultation be had with the minister in general charge before signing up propositions except the disputants be the assistant ministers in charge, and where possible I would wish to assist in arranging the time of such debate.

Where conferences and reunions have not previously set the time of their meeting I wish the assistant ministers in charge

and district presidents or the committee who have such in hand to consult with me before determining the time of such gathering, for I wish to arrange so as to provide the best possible missionary services for the occasion.

The late General Conference was a source of great spiritual encouragement and development to all who went there with the hope of being so blessed, and the optimistic glow on the faces of the missionaries as they started out to their new appointments was encouraging indeed and bespeaks for the work of the year an impetus not hitherto felt.

If we estimate ourselves individually in the true light as our heavenly Father does, and then collectively realize that we are workers together with God, great good must be accomplished.

I will be pleased to receive your communications on the different phases of the work when you so desire.

Address me at 44 Balaclava Street, Saint Thomas, Ontario, Canada.

Respectfully your colaborer for the cause we love,

R. C. RUSSELL.

To the Saints of Mission Number 12, The Great Lakes Mission, comprising Northern Illinois, Northern Indiana, Michigan, Wisconsin, Ontario, and Quebec; Greeting: The General Conference is a thing of the past and the laborers for the Master have been assigned to their respective fields. The year is before us and we enter upon the work confident of success in our efforts. Last year was a good year for the church and the results of the missionaries in this field were good, resulting in 620 baptisms by the missionaries. We hope that we may be able to do as well or better the coming year. Our President told us at the late conference that the hastening time was here. Every officer and member should be ready for service for the Master. This latter-day work is the most important work in the world to-day. We can be colaborers with the Master if we will. The missionaries will need the help of the local officers and Saints. Let all work together for the onward progress of the work intrusted to all.

I have made choice of the following brethren as my assistants in their respective fields: W. E. Peak, Kewanee, Illinois; J. O. Dutton, Northeastern Illinois; Leonard Houghton, Northern Wisconsin; L. O. Wildermuth, Southern Wisconsin; E. N. Burt, Western Michigan; Alvin R. Ellis, Northern Michigan; G. W. Burt, Central Michigan; William M. Grice, Eastern Michigan; J. D. Stead, Southern Michigan and Northern Indiana; R. D. Weaver, Chatham District, Canada; W. D. Ellis, Toronto District, Canada; G. C. Tomlinson, London District, Canada.

All missionaries should report direct to me the first of July, October, January, and March. Please report promptly. Send reports to my home address, 426 South River Boulevard, Independence, Missouri.

In gospel bonds,

J. F. CURTIS.

April 28, 1916.

To the Saints of Southern Indiana: Having been appointed to labor as assistant minister in charge of this district, I earnestly ask the cooperation of all the Saints, and especially the local forces. All who hold the priesthood, fall in line with the missionary and labor together with God for the accomplishment of the great work that must be done to prepare the bride for the coming of the bridegroom.

I hope to see a report from all the local priesthood sent to the district conference to be held at Indianapolis, Indiana, May 21 and 22.

Let those in the unorganized parts of Kentucky write to us and tell us their needs, and the needs of that part of the country. I hope to meet all the missionaries who have been appointed to labor in our district at the conference at Indianapolis, where we will plan our work for the year.

My field address will be 315, North Thirty-second Street, Louisville, Kentucky, home address, 813 West Kansas Street, Independence, Missouri.

J. W. METCALF.

To the Far West and Nodaway Districts: Having been appointed to labor in the above field, I would like to hear from the branch presidents, as to the advisability of laboring in their respective branches, and naming the dates preferred. Please bear in mind that there are a large number of branches, and, of necessity, I must be permitted to have a voice in fixing, or naming the date, which I shall try to do satisfactorily to all, and give ample time, so that all may be

able to assist in making the services successful. We shall try to give the branches in the country (farming communities) the benefit of the good moonlight, and at a time when not overtaxed with work. Please let me hear from you soon, so that I can arrange accordingly. Respectfully,

Your coloborer,

WILLIAM LEWIS.

CAMERON, MISSOURI, Seventh and Harris streets, April 24, 1916.

Conference Minutes

ALABAMA.—Pleasant Hill Branch, March 11. Reports: Lone Star, Pleasant Hill. Committee of 3 had audited bishop's agent's accounts. By motion it was ordered that the next conference be held at Lone Star at the call of presidency, same to be advertised six days beforehand. Election of officers: J. R. Harper, president; A. A. Weaver, vice president; G. W. Miniard, secretary-treasurer; W. H. Drake, assistant secretary. W. D. Drake, secretary pro tem.

Conference Notices

Mobile, Theodore, Alabama, June 10 and 11. Blanks will be sent ministry for reports. Election of officers. Good time anticipated and large attendance solicited. A. E. Warr, president.

Western Montana, Bozeman, June 10. Peter Anderson, minister in charge, A. J. Moore, president.

Alabama, Lone Star Branch, June 10, 10 a. m., continuing over the 11th. Sunday school program Friday before. Will be glad to have the missionaries with us. J. R. Harper, president.

Western Maine, Stonington, May 13 and 14. Elders and priests are expected to report. Have reports in hands of secretary, G. H. Knowlton, one week beforehand. Brother Greene is expected. G. H. Knowlton, president.

Covention Notices

Mobile Sunday school and Religio, Theodore, Alabama, June 9. An all-day session with important phases of the work on the program. Officers and teachers should attend. All schools should send delegates. Prayer meeting at 9 a. m., followed by institute work; business 3 p. m. A. E. Warr, superintendent.

Southern Indiana Religio, Indianapolis, Indiana, May 19, 1.30 p. m. James E. Warne, president; Goldie V. Brook, secretary.

Notice of Transfer

Through an agreement with the ministers in charge of the missions affected, and the First Presidency, Brother Daniel Macgregor has been transferred from the Pacific Slope Mission to Alberta, Canada.

FREDERICK M. SMITH.

J. A. GILLEN.

INDEPENDENCE, MISSOURI, April 29, 1916.

Laurel Club Notice

Those who are raising funds for the sarcophagus of the late President Joseph Smith wish to remind all who have subscribed any amount, that the treasurer's address is Mrs. C. Ed. Miller, 202 South Pendleton Street, Independence, Missouri, and that the subscriptions should be paid as soon as possible. There is still an amount to be raised, and any further contributions may be sent to Mrs. Miller also.

MRS. JOSEPH STURGES, *President.*

MRS. C. ED. MILLER, *Treasurer.*

Correction

In Wisconsin Sunday school convention minutes, HERALD of March 29, page 318, instead of "total membership 361," should have been 417.

Requests for Prayers

Sister Mary Dorothy, of Temple, Arizona, requests prayers for her daughter, Sister Mary B. Watkins, of Edina, Missouri, who is isolated, sick, and discouraged.

Addresses

R. D. Weaver, Chatham, Ontario, lock box 196.

Died

JOHNSON.—At Rockford, Iowa, Pearl, daughter of William Johnson and wife, aged 18 years, 9 months, 11 days. Brother and Sister George V. Johnson, formerly of Crawford County, Iowa, were her grandparents. Body was brought to Lamoni for burial. Sermon by H. A. Stebbins, assisted by A. S. Cochran.

HUTTON.—Near Andover, Missouri, April 19, 1916, Garner, son of Brother and Sister W. A. Hutton, of pneumonia, aged 19 months. He was a dear child, greatly beloved for his sweet disposition. Survived by twin brother, 4 other children, to comfort the parents. Services at the residence by H. A. Stebbins. Interment in Andover Cemetery.

WEEDMARK.—At Kansas City, Kansas, April 14, 1916, Ellen Weedmark, aged 73 years, lacking 23 days. Born in Canada. Married William Cook in 1861. They were baptized at Blenheim, in 1863. To them were born 9 children. Brother Cook died in 1896. Sister Cook married Nathan Weedmark in 1899, and he died in 1911. She is survived by 4 sons, 3 daughters. Her body was brought to Lamoni for burial in Rose Hill Cemetery. Services at Saints' church in charge of D. C. White, sermon by H. A. Stebbins.

MILLER.—David Miller, born June 15, 1836, Florence, Pennsylvania; died at Dow City, Iowa, April 5, 1916. Married N. J. Kuykendall, December 24, 1861. Two children were born to them, Minnie and Inez, the latter preceding him. There remain, wife, daughter, Minnie Dearduff, 2 sisters, 4 grandchildren, 2 great grandchildren. Baptized about 15 years ago, he was a faithful member until death. He was also a kind and indulgent father. Services at Dow City, sermon by D. R. Chambers, assisted by Alfred Jackson.

DARLING.—Earcel Dale, son of Mr. and Mrs. A. J. Darling, born December 15, 1914; died March 23, 1916, after an illness of 2 weeks. Father, mother, 2 sisters, 1 brother are left to mourn. Services at the home of the grandparents, F. H. Brogden, Deloit, Iowa. Sermon by D. R. Chambers, assisted by Carl Winey.

RISTER.—Willard Clayton, son of Brother and Sister J. C. Rister, born August 3, 1907; died near Harrisburg, Illinois, February 29, 1916. Interment in Odd Fellows' Cemetery, Springerton, Illinois. Services in Saints' Chapel in charge of George Ellis, sermon by William Lewis, in the presence of a large and sympathizing audience. Little Willard, though only 9 years old, had by his kind and mannerly ways endeared himself to all. He was a noble boy, and a credit to the family.

HARDY.—Minnie May Hardy, born Council Bluffs, Iowa, December 11, 1865; died at Stockton, California, April 17, 1916. Married William E. Hardy, April 29, 1885. To them were born 7 sons, 3 daughters, 2 sons having passed on in infancy. Baptized 29 years ago, deceased lived a consistent Christian life, and rejoiced to see each member of her family unite with the church. She suffered more or less for 2 years with cancer of the stomach, but bore patiently her illness, retaining her faith in the gospel to the end. She fell asleep in Christ in full hope of a glorious resurrection. Husband, 8 children, aged father, Henry Beecroft, 3 brothers, 5 sisters, of Council Bluffs, Iowa, remain. Sermon by F. G. Pitt.

BENSON.—Margaret A. Mahoney, born May 8, 1859, Magnolia, Iowa; died April 22, 1916, after a painful illness, endured with patience and fortitude. Baptized by M. H. Forscutt in 1874. Married Benjamin F. Benson, October 12, 1875. To them were born 3 sons, Joseph L., Harry D., Arthur. Husband, 3 sons, brothers, John, Hyrum, Elisha, sister, Sarah, and many friends will miss her kind and gentle ministrations. Services in charge of W. D. Bullard, sermon by J. W. Rushton, in Carson's undertaking parlors, Independence, Missouri. Interment in Mound Grove Cemetery.

FRAZIER.—Sarah Jane Frazier, after several years of suffering, died in Young County, Texas, March 6, 1916, leaving husband, twin sons 15 years old, 1 married daughter, Emma Smith, 2 brothers, Orton and John H. Bennett, 1 sister, Mrs. Roberta Howard. Deceased was the daughter of W. A. and M. E. Bennett, who preceded her 14 years ago. She was born in Harrison County, near Jefferson, Texas. Married John Silas Frazier, March 16, 1882. Baptized near Bryson, Texas, June 18, 1890, by A. J. Moore. She lived a righteous life and died in the faith.

HILLS.—Sarah Ann Gaylord, born January 17, 1828, Amherst, Massachusetts; died April 7, 1916, Independence, Missouri. Deceased was formerly known as Sister Sarah Ann Green, having married Brother Hills after the demise of Brother Green. Baptized by her father, Elijah Gaylord,

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Lamoni -:- Iowa

when 8 years of age, this sister was for 80 years associated with the church, being connected with the Reorganization from the first. Removed with parents to Genesee County, New York, when 18 months of age, thence to Kirtland, Ohio, later to Adam-on-di-Ahman, Missouri, thence to Far West. The family was among the Saints driven from that place in February, 1839, moving to Macedonia, Illinois, where she married Noah G. Green in 1846. They removed to Council Bluffs, and the following spring to Fremont County, Iowa, where they lived the lifetime of her husband, and she a number of years afterwards. Thirteen children were born to them. They also cared for three orphan children. All have preceded her except Noah and Frank, Tabor, Iowa, Laura Frederickson, and Fannie Graybill, Carson, Iowa, Nettie Kemp, Independence, Missouri. There also survive, 25 grandchildren, 45 great-grandchildren, 7 great-great-grandchildren. Services at the home of her daughter, Nettie Kemp, Independence, in charge of G. E. Harrington and E. L. Kelley, and in Fremont County, Iowa, in charge of Charles Fry. Sister Hills was faithful in life to family, friends, church, and Master.

GREEN.—Elizabeth Green, born at Birmingham, England, October 17, 1843; died at the home of her daughter, Mrs. Edward Barr, near Davenport, Iowa, March 19, 1916. Baptized February 21, 1876, at Davenport. Services by Edward Rannie. Her life was beset by many cares and anxieties, yet through all she loved the gospel and remained true to the end.

KIDD.—Mary F. Kidd, born October 3, 1861, Clarksburg, West Virginia; died March 23, 1916, Adamston, a suburb of Clarksburg, leaving 2 sons, 4 grandchildren, 2 sisters, many other relatives and friends. Services in Saint's church, in charge of Frank L. Shinn, sermon by Joseph Briggs. Interment in Odd Fellows' Cemetery, Clarksburg.

THE SAINTS' HERALD

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For advertising rates apply to the business department. Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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

VOLUME 63

LAMONI, IOWA, MAY 10, 1916

NUMBER 19

Editorial

SAY TO THE CHILDREN OF ISRAEL, GO FORWARD.—PART I

(Sermon preached by Elbert A. Smith, Lamoni, Iowa, Sunday morning, April 30, 1916. Reported by Winsome Smith.)

Mindful of the conference that has recently closed, and of the peculiar conditions in which we find ourselves, I have endeavored to cast about and find some particular text that will be of especial importance to us on this occasion. I find such a text in Exodus 14: 15:

"Speak unto the children of Israel, that they go forward."

If I were to pause now, without saying anything more, you would have the burden and keynote of my message on this occasion: "Speak unto the children of Israel, that they go forward."

We are of the children of Israel by adoption. Israel, you will remember, obtained his name in the first instance when he wrestled with the angel and received a blessing. In these latter days we have received a blessing from the angel's hands, and by means of that blessing we are numbered with the children of Israel. And the same message that came to them in that age comes to us to-day with equal force: "Speak unto the children of Israel, that they go forward."

We have reached what we consider the end of a period of transition; a period of change. The church, to a certain extent, for a number of years, has been marking time, accumulating force, as we believe, and now the time has come to say unto them, that they shall go forward.

MISSION WORK FIRST

The question presents itself to us now, along what lines shall we go forward? And I believe that you are all in accord with me when I contend that we should go forward first of all with our missionary work. The Order of Bishops presented certain recommendations during the late conference, as follows:

As representatives of the financial department of the church, we herewith submit what we consider are the present needs:

1. Sustaining the missionary force and the poor and needy.
2. The paying of the church debt.
3. The erection of proper offices for the general church officers as provided by General Conference Resolutions numbers 533 and 644.

I find myself in accord with these resolutions, especially with the idea that the primary need is to preach the gospel and take care of the poor and needy, and also, most positively, that we shall pay off the church debt.

The first great commandment to the church is, "Go ye into all the world, and preach the gospel unto every creature." There is no other consideration of equal importance; there is no other duty equally great devolving upon the church to-day.

This commandment has been reinforced from time to time, or restated. In section 119 of the Book of Doctrine and Covenants we are told: "Prosecute the missionary work in this land and abroad so far and so widely as you may."

There is no limit set excepting the limit of our ability and our power. "So far and so widely as you may." Nothing is required beyond that; and if we come short of that we are under condemnation.

It is true that at present we are hindered in the work of preaching the gospel in foreign fields, but by and by there will surely come conditions when those fields will be opened up, for the statement is made by divine authority that this gospel shall be preached in all the world, for a witness, and then shall the end come.

So we say, first of all, Let the children of Israel go forward in the preaching of the gospel in all the world so far and so widely as they may.

STAKE WORK

In the second instance, we may say that our attention should be given to the local, and especially the stake work. The missionary work and the local work are closely associated, and the time must come when the local men and the missionaries shall work together with a better cooperation than they have ever hitherto achieved in order that all may be warned.

All these local men who hold the high priesthood, and such priests as can do so, should be engaged in missionary work in the regions round about the lo-

calities in which they live, and we trust that arrangements may be perfected by which their services may be enlisted, and that before long.

All the local church laborers of the lesser priesthood, the "standing ministers," priests, teachers, and deacons, ought to be busy, going forward, occupying in their office and in their calling. Why did they receive ordination? Clearly in order that they might accomplish good and labor in harmony with the divine will.

Most important, perhaps, of this local work, is that which confronts the stakes at the present time; and we believe that there is before the stakes a period of activity, or at least a period of great *opportunity*.

In harmony with the communication from the Presidency and Twelve, the late conference recommended the reorganization of the stake presidency here in Lamoni. Our President John Smith, mindful that age sets a limit to aspiration, told us, possibly more than a year ago, that his resignation was at our disposal at any time when we should conclude that the stake presidency should be reorganized. That, I believe, was a noble example. The conference passed upon this recommendation and approved it—that the stake presidency should be reorganized, with Brother John F. Garver as stake president.

It may be said that this should not have come before the General Conference; but it was considered in the joint council in connection with other stake matters, and went to the conference all in one document. It will come in due time before the Lamoni Stake, and the fact that the General Conference has passed on it will not rob the people of any right they ever had to either accept or reject.

REORGANIZATION OF INDEPENDENCE STAKE

At the same time the Presidency and Twelve recommended the reorganization of the Independence Stake, the territory formerly included therein to be divided into three stakes, to be known as the Independence Stake, the Kansas City Stake, and the Holden Stake.

This recommendation, as those who were present very well know, met with opposition. That was all right. We do not feel at all disturbed when those who cannot agree with a document coming from the leading quorums have the courage to oppose it. In fact, I would feel a degree of concern if the elders had any fear or any hesitancy in so doing. I will say in passing that I have no fear that such a time is imminent. There is no evidence that there is any waning of that disposition to stand by what the people may believe to be their rights.

But the question was passed upon and indorsed by the conference, by a large majority, and that, of

course, is the end of controversy in the matter, or should be. However, for the benefit of those who were not present, I wish to make one or two statements, as it appears to me, from things that I have heard, that the situation has been misunderstood by some who were not there.

The opposition was based, mainly, I believe, on the thought that such a reorganization of the Independence Stake ought to take place following divine revelation. Now the question would arise, of course, should such a recommendation come of necessity as the result of a formal, written revelation, passed upon by the quorums, and then passed to the conference?

In a joint council meeting of the First Presidency, Twelve, Seventy, and Order of Bishops, held after this matter had been considered in the conference, President Frederick M. Smith made the statement that he was positive that this recommendation was based on divine inspiration. That statement has the more force when you pause to reflect that Brother Fred M. is exceedingly cautious when making claim to divine inspiration or revelation. It is true that he did not make that statement before the conference, one reason perhaps being that he did not get to make a speech on the main question; but he did make it before the joint council, as I have observed, and you may have it for what it is worth. I think it no violation of confidence to refer to it here.

We believe that so far as custom is concerned, this matter was in harmony with the precedent set by the old church, as we sometimes refer to the church during the days of Joseph the Martyr. It is true that in 1873 the Lord, speaking on stake organizations, said that there should not be any stakes organized until he should command it; but in 1901 he did command that two stakes should be organized, indicating that the period of prohibition had passed. The absolute prohibition against the organization of any stakes being lifted, we may assume that the church might go forward, under divine inspiration, operating through those quorums to whom this work properly belongs, so far as oversight is concerned.

I have mentioned the example set by the old church. I believe that practically all of the stakes in the old church were organized without direct, formal, written revelation—nearly all of them at least. But it does not follow that the spirit of inspiration did not direct in the matter.

Well, it is alleged that in the old church they made some mistakes, and that is very evidently true. But in order to rob these historic instances of stake organization of the virtue of precedent, formally observed, it must be proved that in *this* instance they made a mistake. We believe that the church from 1830 to 1844 was the church of the living God. True, it was not infallible. They made some mistake, but

we, being in succession, must honor their conference actions just as much as our own, excepting in those instances where we can prove that they were acting in opposition to the will of God and the revealed law of God. So the burden of proof would shift to those who are making the opposition along this line, and they must prove that the church was wrong in its work of stake organization in those early days in order to give their objection any force or weight. The assumption must be that they were operating under divine inspiration and in harmony with law.

The stake at Nauvoo was organized without any written, formal revelation, but later the Lord referred to it as "this stake which I have planted"; so we may confidently infer that their work met with his approval rather than the reverse—certainly he did not thus indorse a wrong procedure.

I have simply made these observations for the benefit of those who were not present. You may take them for what they may be worth, and if you do not agree with them, it is your God-given privilege to disagree, so far as that is concerned.

SOME STATISTICS

The time evidently has come for intensive cultivation along this line of stake work, and I may give you a few statistics to show how unconsciously we have been growing in numbers, in Zion.

When the Independence Stake was organized in 1901, there were approximately 1,900 members. The new Independence Stake, consisting of Independence alone, the city of Independence, within the city limits, will have 3,300—nearly twice as many as there were in the entire Independence Stake at the time of its organization. Kansas City Stake will have 1,778, or very nearly as many as there were in the entire stake; while the stake at Holden will have 1,172 members. So you can see we have gradually been gathering, almost unconsciously, and the divine prediction that those who were faithful should remain, and return, they and their children, to their inheritance, has been fulfilled to a degree.

I believe that we may apply our text to this line of church work and say to the children of Israel, that they shall go forward in their stake work, not only here at Lamoni, but also in Independence Stake, in the Kansas City Stake, and in Holden Stake.

(To be continued.)

CURRENT EVENTS

MORGENTHAU RESIGNED.—Henry Morgenthau, ambassador to Turkey, and who recently returned to this country, has resigned.

ENORMOUS PROFITS.—The United States Steel Corporation for the first quarter of the present year, realized a net profit of about \$60,000,000.

PARCEL POST SUSPENDED.—Because of lack of

steamship transportation facilities, parcel post service between the United States and Holland has been suspended.

LABOR TROUBLE.—Two men were killed and a score wounded when on the 2d shots were exchanged between strikers and deputy sheriffs and guards at the Carnegie Steel Company works at Braddock, Pennsylvania.

CESSION RESUMED.—It is rumored that the American and Danish governments, after a lapse of fourteen years, have resumed negotiations looking to the cession of the Danish West Indian islands, Saint Thomas, Saint Croix, and Saint John, to the United States.

TEACHERS SUSTAINED.—The appellate court at Chicago on the 1st, discredited the rule of the Chicago Board of Education designed to compel public-school teachers to withdraw from the Teachers' Federation. The decision was on appeal of the board from an injunction issued by the Supreme Court restraining it from enforcing the rule. President Jacob Loeb, of the board, and author of this rule, is quoted as saying that the bill will be taken to the Supreme Court.

ARMY INCREASE.—Failure of the conferees to agree on fundamental provision of the House and Senate army reorganization bills has been reported to the House. The matters at issue include the size of the army, and the volunteer army plan, which the Senate proposed to substitute for the National Guard feature of the House bill. The House conferees are reported willing to compromise on the size of the army, but the Senate conferees are said to stand firm for the volunteer army plan. The present authorized strength of the army is 100,000. The House bill would increase the army to about 140,000, the Senate bill to 250,000.

IRISH UPRISING.—All Irish rebels have surrendered, and conditions throughout the territory affected by the uprising are assuming a normal condition. Several hundred dead and wounded are reported, with property damage mounting into the millions. Seven men, signers of the republican proclamation issued at the outset of the uprising, including Patrick H. Pearse, "provisional president" of Ireland, have been court martialed and shot. Sixteen others were sentenced to death, but their sentences have been commuted to ten years imprisonment, with one exception, which is eight years. Others have been imprisoned, and trials are still pending.

FREEDOM FOR FILIPINOS.—After voting 213 to 165 to strike the Clark amendment from the pending Philippines independence bill, the House, on the 1st, by a vote of 251 to 17, passed a substitute for the entire measure the Jones Bill, providing for a greater degree of self-government, and carrying a

preamble declaring the intention of the United States to grant independence ultimately, but not fixing a date. The bill as passed by the Senate on February 4, with the Clark amendment, would have provided independence for the Philippines in from two to four years, at the discretion of the President, or on further action by Congress. The matter now goes to a conference between the two houses.

EUROPEAN WAR.—If reports, or lack of them, is an indication of the present status, the week past has been one of little activity on all fronts, except that of Verdun. In the vicinity of Verdun the French have assumed the offensive, where they have made minor gains, German action being confined mainly to artillery fire. There has been no change elsewhere. Reports from the Balkans deal only with political unrest in Greece. Germany announces the loss of a Zeppelin in a raid on the eastern coast of England the night of the 2d, and it is reported from London that two more Zeppelins were destroyed on the 5th, making thirty-one of these German airships to be destroyed during the war. A British army yacht and a mine sweeper have been sunk by mines in the Mediterranean. A bill for general and immediate compulsory service is under consideration by Great Britain.

GERMAN REPLY.—The German reply to the late American note covering the sinking of the *Sussex* and the German submarine policy, was made public in the press of the 6th. This note admits "possibility" that the *Sussex* was torpedoed by a German submarine, and asks time for further investigation. It states that German submarine commanders have heretofore been instructed to conduct their warfare in keeping with international law, except "against enemy trade carried on enemy freight ships encountered in the war zone surrounding Great Britain." Germany further accedes to the demands of the United States in the matter of submarine warfare in the following language:

In accordance with the general principles of visit and search and the destruction of merchant vessels recognized by international law, such vessels, both within and without the area declared a naval war zone, shall not be sunk without warning and without saving human lives unless the ship attempt to escape or offer resistance.

The concession, however, is accompanied by a complaint that Great Britain is violating trade laws, and the hope is expressed "that the Government of the United States will now demand" that the British Government conform to international law, the note incorporating the words:

Should steps taken by the Government of the United States not attain the object it desires, to have the laws of humanity followed by all belligerent nations, the German Government would then be facing a new situation in which it must reserve to itself complete liberty of decision.

UNITED STATES AND MEXICO.—The conferences between Generals Scott and Obregon have continued at El Paso, Texas. A tentative agreement reached, as announced by the press, would provide for an active campaign by Carranza troops against bandits in the regions south of the present line of the American expedition, and for gradual withdrawal of the American forces to the border, as the ability of the Mexican troops to adequately police the country were demonstrated. This arrangement was satisfactory to the United States Government, and it is reported that Carranza approved it save in a few minor points. At this juncture unknown Mexican bandits crossed the Rio Grande, into Brewster County, Texas, on the night of the 5th, and attacked a detachment of nine cavalymen, at Glen Springs, killing three, and a ten-year-old-boy. Two American cavalymen were wounded and one is missing. A posse of civilians are reported in pursuit of the bandits, and United States troops have been ordered to the scene of trouble. The conferences before referred to, were interrupted for consideration of the bandit raid on Glen Springs. One engagement between United States and Villa forces is unofficially reported. The American troops seem to have been shifted so as to be advantageously stationed for the protection of their positions and lines of communication. Carranza forces are reported to be in a vigorous campaign against Zapata in the south. Carranza has issued a decree doubling taxes throughout the country, to continue until the substitution of the new currency has been affected. Another decree restores freight and passenger rates on the national railway to the basis prevailing before the revolution. All concessions in the state of Sonora have been annulled, including public service concessions and franchises. No more exclusive franchises are to be issued, and no further tax exemptions allowed.

NOTES AND COMMENTS

ITEMS OF INTEREST.—We learn that the work of transferring and reorganizing the affairs of the Presiding Bishopric is going forward. We are informed by wireless from Independence that before going East Bishop McGuire took over the cash account in the Bishop's office and left Brother James F. Keir in charge of the office. Bishop McGuire elsewhere in this issue announces his permanent address is Box 125, Independence, Missouri. President Frederick M. Smith was to have gone East May 8 to be absent for about two weeks. It is expected that the reorganization of the Lamoni Stake Presidency will take place after his return, probably about June 15; and the reorganization of the Independence Stake, also of the Standing High Council, at a little later date.

Original Articles

ZION

In the Mosaic economy was reflected a "shadow of good things to come" under the operation of the church of Jesus Christ. (Hebrews 10:1.) Inasmuch as the substance was to be found in the church as established by Jesus Christ, its work of freeing men from bondage of every sort and leading them to God must, when faithfully performed, transcend in magnitude the great work accomplished under the Mosaic regime.

It is therefore evident that provision exists in the gospel of Christ for the members of the kingdom of God doing more than merely loving God in an abstract sense, saying prayers or rejoicing in the glories that belong to a future state. Too often have men been simply religionists and not Christians. The result has been that their works, though in the Christian dispensation, were a "shadow" of the marvelous accomplishments of the people under the Mosaic polity. This ought not to be, for the precepts, powers, and governmental principles of the church under the rule of Christ far exceed the imperfect covenant through which God wrought with Israel.

CONCERNING THE GATHERING

We look forward as a church to the establishing of Zion. As a social ideal fervently cherished by many is attended by a collective effort to secure its benefits, it follows that in various localities there may be gatherings of the people in an attempt to have their ideals meet with realization. In the times of Moses God led the people to Palestine; which fact identifies God with the principles of a gathering of his people. Christ has also identified himself with the principle of a gathering of his people: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matthew 23:37.) This was spoken in the Christian dispensation.

It is thus seen that the disciples of Christ believed in a gathering of the people under divine direction. The gathering of a few people or of many together under the same influence of the precepts of Christ can not conflict with the rights of other citizens, the object being to live altogether in accord with the law of the land and at the same time to carry into execution the following two commandments, without which there is no true expression of the power and possibilities of the Christian religion:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.—Matthew 22:37-39.

Zion is the practical realization of the ideal of the church; a condition where men do not merely eulogize the divine character of Christ and pass encomiums upon his perfect law, but where they with joy carry into operation all of his teachings relating to the salvation of men. Harmonious social relations between man and men are as necessary as a proper relation between man and God. In fact, without a true relation among men there is no proper relation between man and God. How high and precious is the ideal of the church!

VITAL PRINCIPLES

The world is suffering to-day from industrial oppression, unequal distribution of the necessities of life, selfishness, religious confusion, and despair, resulting from troublesome times. Who is it that does not hear the great throbbing heart of humanity?

No social order is destined to be permanent or to meet fully the needs of society that does not contain all of the vital governmental principles in properly balanced proportions. Any vital principle left out will later on prove the ground of social revolt.

Under the rule of Christ in his church we note several principles: The theocratic principle of government which provides for God having a leading part in directing his people; the representative principle, which provides for the selecting of delegates, thereby securing to the people self-representation; the democratic, which throws on the people responsibility for the success of their undertakings and consequently leads to their development; and, in a sense, the aristocratic, such as is found in the law providing for those holding the priesthood declaring, when necessary, what is the law of the church. (Doctrine and Covenants 119:7.) Zion, having in it all the governmental principles essential to mankind's welfare, is destined to abide.

The administration of the law of Christ under a divinely authorized ministry must, like in the days of Moses, lead to the freeing of the people from bondage of every sort. The only thing hindering the moving into a higher altitude would be the indisposition on the part of the people to exercise in a favorable manner their power of choice. The Lord does not compel. The true relation is for men to be willing "laborers together with God."

The story of how the Israelites were led out of industrial slavery, were lifted out of degrading conditions into beautiful home life, and enjoyed communication with God, is rich in its symbolism of the principles leading to Zion's redemption, in which the people of God will be gathered and his power be over them. In the Mosaic order the help and direction of God were indispensable to success. The people were reminded that "man doth not live by bread

only, but by every word that proceedeth out of the mouth of the Lord doth man live." (Deuteronomy 8:3.) The relation of God is therein revealed to the industrial, social and religious life of the people. Without his help and direction there can be no true Zion's advancement. The way to freedom is by acknowledging God and following his directing hand. It is essential that the richness of character springing from obedience to the will of God as revealed in his law, should adorn all engaged in Zion's redemption. What freed man in the past must not be neglected in freeing men to-day.

Children of God should beware lest they be caught in the current of a luxury loving age and give not a fair consecration of their talents and means to the establishing of righteousness on earth. The cry of those so neglected will be finally, "The summer has passed, the harvest is ended, and my soul is not saved!"

CONDITIONS TO OBTAIN

The mission of Christ is revealed in part in the following words, read by him in the synagogue of Nazareth:

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.—Luke 4:18, 19.

The gospel of Christ must function in all the secular activities of life; its spirit should affect all institutions and undertakings.

Zion is a condition in which the depths of divine life are sounded, not by a mere contemplation of the divine character and the perfection of his law, but through *works* as well. James, the brother of our Lord said, "But wilt thou know, O vain man, that faith without works is dead." (James 2:20.) The church has yet a great deal to learn before sensing fully the profound meaning of those words, affecting as they do health, spirituality and Zion's redemption.

In respect to the riches of earth, Zion will produce abundantly, distribute justly, and consume rationally.

In Zion there will be a reduction to a minimum of poverty, as a result of cooperation, and the elimination of selfishness, injustice, and special privilege; disease will to a very large extent be warded off by living in harmony with the "perfect law of liberty," concerning which is written, "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed"; crime will largely disappear, because of the people having become "new creatures in Christ," their lives trans-

formed, and the law of God written in their hearts.

A vast amount of the misery of human life will disappear through the abolition of alcoholism, an intelligent use of the franchise under the influence of spiritual ideals, the abolishing of iniquitous competition, and a disappearance of women being placed in occupations where they are robbed of home, wifehood, and motherhood, and where the effects of employing immatured children resulting in physical, mental, and moral degradation will not be known and should not be known in any community professing civilization.

And, too, the law of environment will work with all its beneficent influence in Zion. The perplexed will be reassured, mourners comforted, the poor cared for, the rights of all classes considered, and the "pure in heart shall see God."

It is written:

Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory.—Psalm 102:13-16.

Out of Zion, the perfection of beauty, God hath shined.—Psalm 50:2.

And before the coming of the Lord there will have been constructed by the united efforts of his people a "temple" to which the Lord will "suddenly come," and which standing in the midst of Zion will be a perpetual delight to all who know the Lord. (Malachi 3:1-5.)

TO BUILD ACCORDING TO RIGHTEOUSNESS

One's life does not consist in the abundance of one's possessions; but in the qualities that make one a useful and valuable member of society and of the kingdom of God. The attributes of God do not change; and he is concerned about any weak who may be downtrodden, sick neglected, poor uncared for, widows neglected, low wages paid where higher could be paid and are needed, discouraged hearts, and all inequality.

The church has not enlisted to fight the battle of a class against a class, but to announce the principles that apply equally to all men. The following cannot be safely set aside:

Woe unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment and of indignation; The harvest is past, the summer is ended, and my soul is not saved! Woe unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with their own hands!—Doctrine and Covenants 56:5.

All must build according to the principles of righteousness found in the Sermon on the Mount

and in the Golden Rule in order for their work to be abiding and accepted of God. In all of God's dealings with men, the stamp of sovereignty is placed upon spiritual forces. The mainsprings of life must be brought in contact with God. No system for the perfect amelioration of the conditions of the distressed and oppressed of men is possible with God left out of consideration. The religious element must enter into any true state of social life. Without it the qualities of unselfishness and fidelity will not long continue. The whole question affecting the interests of society is not merely one of dollars and cents; it is one of the true relation of men to men in all of the complexities of civilized life, which must grow out of a true conception of God through Jesus Christ who came to save the world. In Zion the religious element will provide a sense of individual responsibility. The truth of Christ must affect every corner of society. Zion's ideal is in perfect harmony with the vision of the seer of Patmos, which will in the by and by meet with fulfillment: "The tabernacle of God is with men and he shall dwell with them."

Costly dinners, expensive clothing, vain exhibitions of wealth, unnecessary indulgence in pleasure, energies directed toward individual and selfish ends, paraded before the eyes of the world, is one way of proclaiming to them that those things are the chief things of life, and are the gods men ought to worship. Continuing to participate in such things removes one from the companionship of the Man of Galilee.

ALL VOCATIONS SACRED

The true interests of farmers, men of business, mechanics, et al, are closely interwoven with the welfare and building up of the kingdom of God, as is indicated by the following:

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that labor-eth in the ministry and him that toyleth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.—Ibid., 119: 8.

Every vocation that contributes to the well-being of social life appears to me to be sacred. In social life the head cannot say to the foot, "I have no need of thee." The Spirit of the Master of men through the fundamental principles of the gospel of Christ most influence all who give direction to the affairs of human life.

THE NEED OF THE HOUR

The need of the hour is for such a searching diagnosis as will remove all spiritual astigmatism from every member of the church.

Will Zion be redeemed? Most assuredly. But Zion's light is burning now, much more brightly per-

haps than some imagine. Look around and behold the moving of God's hand in the church and in the world to accomplish his purposes and fulfill the covenants made with the fathers! Why live altogether in the future? When Zion's redemption is fully accomplished, there will be no more nor greater opportunities for doing good or rendering service to our fellow men than the present affords.

If one is interested in the local work of the church, what a privilege is offered to cooperate! If one is interested in missionary work, the department of the bishopric could be sustained. And among other helps and institutions awaiting the opportunity to bless, and calling for the support of Zion's children are the Sunday school, Religio, Woman's Auxiliary Society with its various departments, college, homes, for the aged, and the home for children, Sanitarium, United Order of Enoch, etc. What an opportunity and royal privilege to take part with God in his great work of latter days! To me Zion exists today; I know of no time when there will be more avenues to enter upon in service to my fellow men.

Behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven.—Ibid., 64: 8.

And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we cannot stand. And it shall come to pass that the righteous shall be gathered out from all nations, and shall come to Zion singing, with songs of everlasting joy.—Ibid., 45: 13, 14.

Zion is called to stand forth as a deliverer—to be an ensign to all people. Saints, respond to the trumpet call of latter days. Cast in your interests with the church, and let the chief end of life be that happiness which comes from a consecration of your all to the building up of the kingdom of God. "When the Lord shall build up Zion he shall appear in his glory."

May the happy relation God has forecasted he would sustain to the industrial, social, and religious life of his people, be hastened, that it may be said in our day concerning the church: "Out of Zion, the perfection of beauty, God hath shined."

PAUL M. HANSON.

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He who has realized the love that is divine has become a new man, and has ceased to be swayed and dominated by the old elements of self. He is known for his patience, his purity, and his unalterable sweetness.—James Allen.

AZTEC TRADITIONS AND CUSTOMS

TAKEN FROM PRESCOTT'S CONQUEST OF MEXICO

The most convincing witness of the truthfulness of the Book of Mormon is found within the book itself. The genius of the record is in the spirit that accompanies it. Yet the external proofs of every fact stated in the Book of Mormon are being established in so many ways, and by men so disinterested in our faith, that our claims challenge the attention of every thinking man, and give great strength to our cause.

By far the most advanced of all the native Americans found here by the first discoverers were the Incas of Peru, and the Aztecs of Mexico. Two wonderful histories have been written of these peoples: The Conquest of Peru, and The Conquest of Mexico, by William H. Prescott. These writings are not of recent date (the first was published in 1843) but they contain so many striking facts, corroborative of the Book of Mormon, that they are worth recopying and notice. Prescott is ranked as one of America's greatest men of letters, and perhaps the most gifted of all her many notable historians. With his beautiful style, and keen sense of relation, he combined an indefatigable industry and patience. After he had become fired with the ambition to write a history of Mexico's conquest, he spent seven years in preparation, and when he began to write, he brought to his subject no chance knowledge. He searched through the royal libraries of Europe and of Mexico; copied out the chronicles of the conquerors themselves, and read through thousands of pages of original documents beside. Prescott, while he writes a literary history, writes advisedly, and is sure of his statements.

His first conclusion is, as is that of every other writer acquainted with the subject, that the civilization of the ancient Mexicans, at the time of their discovery by the Spaniards, was in a stage of retrogression, rather than of progress. He states positively that while they display remarkable advancement in society and government as well as in the arts, yet this is an eclipsed glory and far less than their former state. All that the Aztecs had of culture and attainments at the time of their conquest they owed to the great race that must have preceded them.

This is vital to the Book of Mormon claim, because in that book, the rise of the Nephite nation; their great enlightenment; their skill in the arts; their free government and remarkable religion; are all described in detail, together with the history of their utter destruction, and the Lamanite degeneracy. While the historian is at a loss to explain how the Aztecs came by their civilization, and what became of the former enlightened races, the problem is easily solved for us. In the Aztec we recognize the Laman-

ite, and know the source of his civilization to have been the Nephites, to whom Christ himself came, and among whom he established his church.

First as to the Aztec idea of God, Prescott says:

The Aztecs recognized the existence of a supreme Creator and Lord of the universe. They addressed him, in their prayers, as "the God by whom we live," "omnipresent, that knoweth all thoughts and giveth all gifts," "without whom man is as nothing," "invisible, incorporeal, one God, of perfect perfection and purity," "under whose wings we find repose and a sure defense." These sublime attributes infer no inadequate conception of the true God.

This is Prescott's explanation of the origin of the Aztec religion:

In contemplating the religious system of the Aztecs, one is struck with its apparent incongruity, as if some portion of it had emanated from a comparatively refined people, open to gentle influences, while the rest breathes a spirit of unmitigated ferocity. It naturally suggests the idea of two distinct sources, and authorizes the belief that the Aztecs had inherited from their predecessors a milder faith, on which was afterward engrafted their own mythology. The latter soon became dominant, and gave its dark coloring to the creeds of the conquered nations—which the Mexicans, like the ancient Romans, seem willingly to have incorporated into their own—until the same funereal superstition settled over the farthest borders.

None of the deities of the country suggested such astonishing analogies with Scripture as Quetzalcoatl. . . . He was the white man, wearing a long beard, who came from the East; and who, after presiding over the golden age of Anahuac, disappeared as mysteriously as he had come, on the great Atlantic ocean. As he promised to return at some future date, his reappearance was looked for with confidence by each succeeding generation.

This is strong and unprejudiced evidence that Christ really came to this continent, as he said in the Bible he would; and that he lived with the people and taught them the true faith, and when he left promised to return to them.

The Aztecs had a distinct tradition of the flood.

They believed that two persons survived the Deluge, a man, named Coxcox and his wife. Their heads are represented in an ancient painting, together with a boat floating on the waters, at the foot of a mountain. A dove is also depicted, with the hieroglyphical emblem of languages in his mouth, which he is distributing to the children of Coxcox, who were born dumb. The neighboring people of Mechoacan, inhabiting the same high plains of the Andes, had a still further tradition, that the boat in which Tezpi, their Noah, escaped, was filled with various kinds of animals and birds. After some time, a vulture was sent out from it, but remained feeding on the dead bodies of the giants, which had been left on the earth as the water subsided. The little humming bird was then sent forth, and returned with a twig in its mouth.

"Another point of coincidence is found in the goddess Cioacoatl," "our lady and mother," "the first goddess who brought forth"; "who bequeathed the sufferings of childbirth to women, as the tribute of death"; "by whom sin came into the world." Such was the remarkable language applied by the Aztecs to this venerated deity. She was usually represented with the serpent near her; and her name signified the "serpent-woman." In all this we see much to remind us of the mother of the human family, the Eve of the Hebrew and Syrian nations.

Prescott says the Spaniards were greatly impressed by evidences of the true faith as they believed it. That:

They could not surpress their wonder, as they beheld the cross, the sacred emblem of their own faith, raised as an object of worship in the temples of Anahuac. They met with it in various places; and the image of the cross may be seen at this day, sculptured in bas-relief, on the walls of one of the buildings of Palenque, while a figure bearing some resemblance to that of a child is held up to it, as if in adoration.

Their surprise was heightened when they witnessed a religious rite which reminded them of the Christian communion. On these occasions, an image of the tutelary deity of the Aztecs was made of the flour of maize, mixed with blood, and, after consecration by the priests, was distributed among the people, who, as they ate it, "showed signs of humiliation and sorrow, declaring it was the flesh of the deity." With the same feelings they witnessed another ceremony, that of the Aztec baptism; in which after a solemn invocation, the head and lips of the infant were touched with water, and a name given to it; while the goddess Cioacoatl, who presided over its birth, was implored, "that the sin, which was given to us before the beginning of the world, might not visit the child, but that cleansed by these waters, it might live, and be born anew."

These are but a few of the many corroborative evidences of the historical accuracy of the Book of Mormon. They are to be found in every ruined temple and buried city in the Americas, and are scattered all through Indian tradition. The Book of Mormon bears the historical as well as the Bible and moral tests, and not the weakest of the three is the testimony of the ancient nations found to-day graven on the enduring stones, and buried ruins.

ARTHUR E. MCKIM.

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BUILDING CHARACTER

There is a statement which says, "Whatsoever things are pure, whatsoever things are true, whatsoever things are holy, think on these things."

Man is wonderfully and awfully made. One of the greatest gifts bestowed upon the human family is that of speech, the ability to express thought in such a way as to convey that thought to another. This coupled with the ability through the special organs of hearing, designated to make that exchange complete, furnishes one of the greatest sources of education at our command.

We are living in a great day of education and progress in various directions. Many theories and basic principles which have been held aloft and stood the test for years become undermined and crumble away to be superceded by others seemingly of more durability. These conditions show the need of heeding the admonition to "prove all things and hold fast that which is good." And when we consider the true purpose of this life to be one of a preparatory period, or a day of preparation for something better,

as we believe it to be, it behooves us to use all the means at our command to bring ourselves nearer the great goal, and make of self that fully-developed and rounded out character in all its powers as designed by the great Master Builder. This means growth; growth along the line of education and the development of the intellectual powers as here implied.

Now in order for growth to take place there must be an organism or individual entity which has within it the power to react upon or absorb from some source, that which will create within that entity a change toward perfection.

Believing as we do that these bodies are made up of two forms of organization, so to speak, viz, the spirit, and the fleshy organization, or mortal body, we are sometimes almost ready to say that the intellect or understanding and the spirit are one and the same thing. It is not the purpose of this paper, however, to enter into the consideration of the spirit of man further than this: The functions of the body and spirit in this united condition and the power and possibilities of this union by reason of growth and development. Knowledge in general may be considered as being derived from two sources.

There are intellectual states of external origin which are dependent upon the existence and presence of external objects, something which is exterior to the intellect itself.

There are intellectual states of internal origin, such for instance as are expressed by the words truth, falsehood, power, merit, honor, obligation, etc., these are conditions which depend upon the operation of the mind itself for generation: originating within.

The body may well be viewed as the instrument for the use of the mind or spirit, and as such the matter of education of our children rightly demands the very best efforts and methods possible for this development. The Lord has designated the age of eight years as the approximate period in life to reach the degree of development for the assuming of the responsibility of one's own actions.

Accountability or responsibility is inconceivable without a degree of freedom in the choice of one's course in life. This being the case, would it not be the better method to pursue in child government to early in life strive to direct by giving the child a reason why we desire it to do certain things, or refrain from doing others? and in this way we can through suggestion often call forth the exercise of decision in the young mind in favor of reason rather than passion or fancy.

To think, and to will, or choose, are attributes of the mind. The power to choose, or the freedom of the will, does not necessarily conflict with the influences or limitations which one constantly sees

thrown around individuals in this life by reason of environment and heredity; nor does it imply the ability to promptly overcome such obstacles, but rather the setting right of one's course, or the maintaining of a true attitude of mind and purpose. Though the complete victory may be temporarily lost, the ground may be gained little by little until the final triumph is reached. This may be questioned by some, as in a case where a strong hereditary tendency for certain evils exists.

Herein lies the great need of the teacher, and the inestimable value of her work—careful, earnest and persistent, along sound basic lines. And when occasion has asserted itself and the judgment has decided against a certain course, or series of actions, or habit, that is the first step toward the new standard that has been raised. And when one feels the power and influence of an effort to overcome if it be only a desire to resist, this is an awakening not to be ignored, but one to build upon and add to; and if this desire is born of sincerity and determination, it will be supplemented by truth from heaven.

Here we have the promise that he that will do the will of God shall be made free indeed; and when we find that of ourselves we cannot build fortifications strong enough to resist evil, the gospel brings us this promise that his grace is sufficient for us. And with the support of this promise that desire can be repeated again and again, which furnishes material for growth in the direction sought.

The power or ability to accept or reject an offer of aid or support is also evidence of that freedom of power to choose or to will. There is no wider field for doing good than that open to the teacher of the Sunday school, of the Religio, of the public school, the parent in the private home,—everywhere, every day, by all who can create in the child mind one good strong desire for the right thing because it is right and for a true purpose.

This is the strongest incentive and the greatest spiritual freedom that can be delegated to anyone: *The power to try.*

See the little one as day after day he makes an effort to get upon his little feet. By and by he stands erect in the center of the room, tottering, but there he stands. And how those eyes sparkle with delight and triumph! He has reached the goal, and now the way is open for greater achievements.

So it is all through life. If we would make development we must have an aim, a purpose ahead, and we must see it clearly. Though the goal is not the final resting place, let it be a guidepost for the present mile we are traveling. With the strength gained and the development made in that mile, and the additional experience, and realized hopes, a new goal still farther ahead, a little nearer perfection, can more easily be located.

Self-confidence is a prerequisite to confidence in God. Self-activity is also a prerequisite to self-confidence. Without this action of self, the power of initiative, the power to begin action without compulsion from another (although the way may first be pointed out), the human soul would not be responsible for its own acts. We would still be slaves, and the cultivation of character through education would be an impossibility.

In early life the growth of the mind is almost wholly dependent upon things external, and through the channels open by means of the five special senses comes our primary education. These sources of knowledge supply material for that mental development which gives rise to and exercise of those intellectual states of internal origin.

The boy sees the apple on the tree. Through the agency of sight he learns of the existence of objects. He picks the apple up. Immediately he discovers its nature as to smoothness of surface and density, it being firm to the touch. Here the exercise of comparison is brought into play. The apple is heavy, it has weight. Again the exercise of the same faculty is brought into use.

He eats the apple, and upon finding the taste to be such that it is pleasing to the mind, the process of mental action goes on, and a decision of approval or acceptance based upon information gleaned through these various sources is reached. The apple is promptly placed with that class of things to be desired for their good.

That same boy on his way to school with older companions on passing by a fine orchard, hears the conversation of his friends: "Let's crawl through the fence and get some of those fine apples and fill our pockets."

"All right, but where is Mr. Jones? Is he around anywhere to catch us in his orchard? If he is, we can't go, for they are his."

Here is a new mental picture brought into play: creeping into Mr. Jones's orchard, but not to let him find it out. The apples are all right and greatly to be desired, but that new feeling from within, is it fear? or an effort to put back that something which seems like a conflict between doing and not doing? I wonder if the boy has been taught, or is being led by wise and loving parents?

It seems that all things in this life are placed in contrast: the good and the bad; the right and the wrong, ever vying with each other in a wave of influence to and from the individual. We move this way and that in our personal experience, now moving toward absorption of influence for good, now toward influence or feeling of evil; now toward a decision in our course leading to a great crisis in life for better or worse.

The great responsibility and glory of the teacher

and parent is that he is permitted during the minority of the child, and during its inceptive age, to suggest standards and supply motives till such time as the immature person shall have become mature, the weak strong, the ignorant intelligent.

D. P. COOPER.

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LABORERS TOGETHER WITH GOD

For we are laborers together with God: ye are God's husbandry, ye are God's building.

The thought conveyed in this passage of scripture by the Apostle Paul without a doubt referred to all those who were of the household of faith, or all that had come under the bonds of the gospel covenant, including those of the priesthood as well as those of the membership.

Yes, we are laboring together in this great latter-day glory—the kingdom of God here upon the earth, helping to erect the visible structure, the church. It is also important to note that every day of our lives we are erecting or adding to our spiritual structure those things that will determine where we shall stand on that great day when Christ comes to call his own.

God is blessing those who are faithful through the means of this visible structure, through which he at divers times and places gives those who labor together divine blessings and gifts as he sees fit, "dividing to every man severally as he will."

God did not intend that his Saints should be selfish and labor for themselves only; and it seems that the apostle understood this when he directed that message of information to the Corinthian saints, "For we (all who have laid the foundation) are laborers together with God.

This seems to the writer to be one of the greatest privileges and honors that can be given to any individual, that is to have the opportunity in life to work in partnership with the great divine Being that created the heavens and the earth, the one that said, "I am Alpha and Omega the beginning and the end," the one that said, "Let there be light, and there was light." Have we then as Saints of the Most High realized our responsibility in this great work in which we are engaged? or have we through the weakness of the flesh begun to erect inferior foundations, which have not been provided for in the written word?

This work of laboring together with God should not be confined to the one day in the week known to us as the day of rest (Sunday), when we retire from our toil and hardships of the week. We should continue to labor for God during the six remaining days. We observe the faithful laborer who toils week in and week out, going and coming from his labor six days in the week, working probably for a

small compensation to provide for wife and children. What would be the result now if this man who was a faithful worker would begin to shirk his duty—probably just because things did not work out to suit his own individual ideas? If he did not continue faithful he would lose his compensation. So it is with those who are laborers together with God. His Saints should take heed how they build the foundation that has been laid, and try seven days each week to add those things to their lives that are typified as gold, silver and precious stones.

Did you ever stop and think that it is the character of God's people that testifies to the world that they have built upon a good, substantial foundation? Let us begin to sense our responsibility regarding the building of the structure, so that our compensation will be the greatest and highest obtainable in the celestial kingdom of God. As God gave the Apostle Paul and others wisdom to be wise builders, so, in his wisdom, love, and impartiality, he has given us wisdom and knowledge that we might improve every moment and "redeem the time."

Let us note the man who contemplates erecting a home. The first thing he does is to go to the architect or one who has a knowledge of construction, and has plans and specifications drawn up to suit his requirements and means. Then he advertises for bids for the erecting of the structure or building, as the plans and specifications call for. If he is a wise man he will place a clause in the specifications granting him the privilege of accepting or rejecting such bids as he sees fit for he would realize that some might be inferior builders. Finally, after the bids are let and opened, he selects the one (probably the lowest bidder) that suits his requirements.

The contractor then starts on the job after the material has been ordered and ready, observing every detail of the structure, from the foundation to the completed building. First he begins by staking off the foundation the required size; he then digs the trench and the foundation is laid. The building has just been started, and it would not be wisdom for the contractor to leave the work unfinished; or to place inferior material upon the foundation, or other than that which was called for in the specifications. He must abide by the laws or rules governing the building of the structure, as drawn and detailed by the architect.

So dear Saints, we who are laborers together in this great latter-day work should watch the spiritual structure that we are building, and be admonished by the beautiful thoughts which have been given us through divine revelation in these the last days as recorded in the Doctrine and Covenants, and "come up higher." God, the great architect of the universe, is feeling after all, and desires that his people be faithful and diligent, with charity extended toward

all mankind, so when we are called to leave the church militant we can enter the church triumphant in the celestial kingdom of God, and hear that, "Well done, thou good and faithful servant."

C. A. BEIL.

Of General Interest

THE WAR'S CARNAGE

If the European war consisted of nothing but the battle of Verdun, it would go down in history as a bloodier war than the American Rebellion.

More men have been killed, with the slaughter still going on, than were killed in the Civil War.

More men have been continuously engaged in this battle than were continuously engaged in the Civil War.

Only the great list of casualties from disease and the immense captures put the total losses in the Civil War above those of the battle of Verdun.

The losses at Verdun are, of course, still a matter of speculation. All accounts agree, however, that it is the bloodiest battle of the war. Approximately 1,500,000 men have been engaged, exclusive of those fighting in Champagne and other points where supporting actions or counteroffensives have been carried on.

The French estimate of German losses puts them at 250,000. Although the defensive armies have naturally had slighter losses, the fierce character of the French counterattacks before Douaumont and to the westward must have made the French casualties as heavy as the German in that section of the battlefield, and they may safely be placed at a total of 150,000.

These estimates are for the fighting up until two days ago. Some of the heaviest struggles have come since. Therefore, making allowance for undue liberality in the first French estimate, it is still reasonably certain that the total losses to date surpass 400,000. More likely they are over half a million.

In close quarter fighting of this type, with massed charges of infantry into machine gun and high explosive fire, and later hand to hand engagements, the percentage of dead to wounded is enormously greater than in trench fighting. It is likely that 150,000 have been killed in the nine days of fighting about Verdun.

In the Civil War, 67,058 Union soldiers were killed in battle, and the Confederate losses, never accurately stated, are conceded to have been smaller. The total number killed in battle was therefore less than 135,000.

The heavier losses of the Verdun battle are due to improved methods of man-killing. Science has brought the art . . . to a perfection undreamed of in the crude days of the Civil War.

This enlargement of killing capacity is reflected

in the disuse of the word *decimated* which was one of the favorite verbs employed in Civil War times to denote terrible slaughter. To decimate is literally to kill one man in ten. Such a death rate was considered so enormous, only a few years ago, that "decimated" was almost as strong as "annihilated."

But to-day the word is worth nothing. A regiment which loses only one man in ten in a charge is considered the beneficiary of a modern miracle. Fifty per cent losses are not esteemed unduly heavy. In scores of cases, battalions have been wiped out, and regiments have been left with only a sprinkling of their former strength.

The enthusiastic writer who tries to give an impression of the horror of modern warfare by using "decimated" in its figurative sense merely arouses a smile. The figurative meaning is destroyed by the insignificance of its literal meaning.—*The Des Moines (Iowa) Register, February 29, 1916.*

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THE RESTORATION OF ISRAEL

[Under the caption, "The Restoration of Judah and Israel to their Own Land," one Joseph Keevil discusses in the *Christian Standard* of February 26, 1916, the return of the chosen people of God to their home land with a clearness and directness seldom observed outside of the latter-day persuasion. This discussion will be of especial interest to those of our elders who have had to defend the promises of God as made in this connection in the Scriptures, and against attacks of the brethren of Mr. Keevil and supporters of the *Standard*. The *Christian Standard* is one of the most influential periodicals of the Christian or Disciple Church, and it is to be presumed that Mr. Keevil is a member of that Church.—EDITORS.]

That the Jews shall be brought back from their wanderings and be permitted to dwell in their *own land* is a truth clearly revealed in the Old Testament. A subject dealing with the future can be safely presented if the word of God is permitted to speak. What saith the Scriptures on this most interesting subject? My aim will be merely to call attention to the statements of scripture, and let each reader draw his own conclusions.

1. The Jews will return to Palestine and be privileged to possess their land in peace.

Behold, the days come, saith Jehovah, that it shall be no more said, As Jehovah liveth, that brought up the children of Israel out of the land of Egypt; but, as Jehovah liveth, that brought up the children of Israel from the land of the north, and from all the countries whither he had driven them. And I will bring them again into their land that I gave unto their fathers.—Jeremiah 16: 14, 15.

And it shall come to pass in that day, that the Lord will set his hand again the second time to recover the remnant of his people, that shall remain, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hameth, and from the islands of the sea. And he will set up an ensign for the nations, and will assemble the outcast of Israel, and gather to-

gether the dispersed of Judah from the four corners of the earth—Isaiah 11: 11, 12.

Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; every one that is called by my name, and whom I have created for my glory, whom I have formed, yea, whom I have made.—Isaiah 43: 5-7.

The children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up from the land; for great shall be the day of Jezreel.—Hosea 1: 11.

They shall know that I am Jehovah their God, in that I caused them to go into captivity among the nations, and have gathered them unto their own land; and I will leave none of them any more there; neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord Jehovah.—Ezekiel 39: 28, 29.

2. The Jews, after returning to their own land, will accept Christ as their Messiah.

I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land. And I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people and I will be your God.—Ezekiel 36: 24-28.

I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication; and they shall look upon me whom they have pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.—Zechariah 12: 10.

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness.—Zechariah 13: 1.

Thus saith the Lord Jehovah: Behold, I will take the children of Israel from among the nations, whither they are gone, and will gather them on every side, and bring them into their own land: and I will make them a nation in the land, upon the mountains of Israel; and one king shall be king to them all. . . . Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; and I will be their God, and they shall be my people. And the nations shall know that I am Jehovah that sanctified Israel, when my sanctuary shall be in the midst of them for evermore.—Ezekiel 37: 21-28.

O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto thee! how oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.—Matthew 23: 37-39.

A hardening in part hath befallen Israel, until the fullness of the Gentiles be come in; and so all Israel shall be saved: even as it is written, There shall come out of Zion

the Deliverer; He shall turn away ungodliness from Jacob: And this is my covenant unto them, When I shall take away their sins.—Romans 11: 25-27.

The above are but a few of the many prophecies predicting the restoration of the Jews to their own land and their accepting the Christ as their Messiah. So clear is the teaching of the Scriptures on this question that it admits of no doubt. The only question raised is whether it will be a literal or a spiritual restoration. Possibly the latter view is the generally accepted theory. However, if we note carefully the prophetic utterances concerning the Jews, and divide them into two classes—(1) those dealing with their dispersion, and (2) those dealing with their restoration—it will aid us in coming to a just conclusion. All the prophetic utterances dealing with their dispersion were literally fulfilled. The actual facts are before us. The Jews to-day are scattered. Who can say Leviticus 26 is not literally fulfilled to-day? No words could picture more perfectly the condition of the Jews. Or the words of Amos (9: 9): "I will sift the house of Israel among all the nations, like a grain is sifted in a sieve; yet shall not the least kernel fall upon the earth." Such outstanding facts compel us to recognize the truth. God has kept his word and will keep his word. As the prophecies dealing with the dispersion of the Jews were literally fulfilled, so will those prophecies dealing with their restoration be literally fulfilled. The Jews will return to their land and enjoy it in peace, governed by one King—Jesus the Christ, King of kings and Lord of lords.

In the providences of God, mighty movements are now taking place. What the day or the hour will bring forth no one knows but God. Who is able to say that God is not using some of the present mighty movements to work out his purposes? The present world war; Zionist movement; the religious unrest of the Jews generally; the growing conviction of the injustice done to the Jews the world over may be used by God to open the way and make possible the return of the Jews to their own land. That they are going is a fact, for their God has promised it, as the scriptures above clearly teach; the events crowding so rapidly upon us indicate the time is drawing near.

Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, sit on thy throne, O Jerusalem: loose thyself from the bonds of thy neck, O captive daughter of Zion.—Isaiah 52: 1, 2.

Upon their return a mighty work for their redemption will be accomplished; for then will come those events that will bring about their accepting the Christ as their Messiah and the ushering in of that time when the kingdoms of this world shall become the kingdom of our Lord and Christ; when

that most wonderful condition so strikingly presented by the prophet (Isaiah 65:17-25) will be realized by the chosen people of God.

In the preparation for the return of the Jews to their own land, a work of evangelization must be done to prepare the leaders for the task of leading Israel back again to God. What a challenge to the church of God to-day! That we may see this challenge stand out in bold relief, let us note Israel's claim upon the church of Christ to-day.

1. Israel gave to the world a knowledge of the true and living God. 2. Israel gave to us the sacred Scriptures. 3. They established the Christian religion. 4. All the spiritual blessings we now enjoy have come to us through the Jews. Common gratitude should lead us to enter upon this work, and give to the Jew a knowledge of the Christ, and return to him some of the blessings he first gave to us. The gospel is the power of God unto salvation to *the Jew first*. The command to disciple all the nations includes the Jew. The great heart desire of the Apostle Paul was that his brethren according to the flesh may be saved. God has placed upon us the duty, a responsibility we cannot escape, to bring the truth concerning the Messiahship of Christ to the "seed of Abraham," the children of the covenant and of promise. Shall we heed this call of God, and discharge this obligation? The ultimate redemption of the race is waiting for the redemption of the Jews. Read once more that wonderful eleventh chapter of Romans, and grasp the full significance of Paul's statement.

If the casting away of them is the reconciling of the world, what shall the receiving of them be but life from the dead (verse 15)?

"Pray for the peace of Jerusalem: they shall prosper that love thee."—Psalm 122: 6.

They that did the king's business, helped the Jews (Ether 9: 3).

No road is a good road unless it will take you to your destination. A bypath that ends in the underbrush is disappointing. And a road that is cut by a broken bridge only leads you part way, and means time lost. At a country crossroads stood a rudely painted board indicating "bridge down" on one of the highways. Consequently no traveler passed that way until the sign was gone and the bridge was repaired. But men are not always as wise in the life roads that they follow. Everyone knows that any road of sin always has bridges down, and the way has been posted with warnings, and gets no repair. Only loss and disappointment lie in that direction. It is well for man that there is One who knows and is the way. There are no broken bridges to trouble us in that direction.—*Sunday School Times*.

Mothers' Home Column

EDITED BY CHRISTIANA SALYARDS, LAMONI, IOWA

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JUNE READING.—ADOLESCENCE

RELATION TO THE RACE

"With the coming of puberty, the child leaves its hitherto individual existence and enters upon the life of the race as a whole. Instincts and activities become racial—that is, the boy and girl reach out to those interests and occupations which are fundamental to the human race as a whole. . . . Foremost among these purely racial instincts is that of reproduction of kind. . . . Since, then, the desire to marry and rear offspring is as old as the race itself, is it any wonder that hundreds of our young people marry at too early an age, or, worse still, fall into habits which will unfit them for marriage later? But does the blame lie wholly with them? . . .

"Why are so many unfortunate marriages to-day ending in the divorce courts? Why are so many young couples under thirty—yes, under twenty-five—with several children to feed and clothe, appealing to the charity organization societies or else fighting along by themselves in galling poverty with children only half clothed and a quarter fed? Are not both of these deplorable conditions due to a lack in education—the education for life as it really is and not as young people dream of it? What does the average boy of twenty or even twenty-five know of the importance of right fatherly influence over his infant son, even if, perchance, he has been fortunate enough to select a wife who shall be a real helpmate for him? What does the girl who marries at seventeen or eighteen know about the habits, good or bad, which she will find in her husband? What does she know about caring for and training the little ones who in ninety-nine cases out of a hundred are sure to come in the first years? What has she been taught regarding their discipline that should be commenced in the first few months of the infants' lives?"—E. V. Fish.

IS HOME MAKING LOSING ITS HOLD?

But there is another grave danger to the race in the increasing tendency to disregard marriage and to seek happiness in freedom from the cares of home and children. Of this Miss Fish says: "The dignity of the womanly accomplishment of home-making in every sense of the word seems to be losing its hold in many, many cases, and girls prefer the independent life oftentimes stuffy office or the public service of professional life to what they consider the narrow limits of a home of their own with its cares and responsibilities. . . . The swing of the pendulum away from the restrictions of centuries has been too far—it remains now for the philosopher, the teacher, the parent, who deplore any extreme, to bring the feminine ambitions back to the middle ground

where love of home, of husband and of children shall be balanced by an intellect fully equipped to meet all the emergencies of home making and by a will, not dominated by masculine authority, but respected by the husband because of its efficiency in matters of importance."

As a result of various studies of the ideals held by boys and girls, G. Stanley Hall states that "While boys rarely, and then only when very young, choose female ideals, girls' preference for the life of the other sex sometimes reaches sixty and seventy per cent. The divorce between the life preferred and that demanded by the interests of the race is often absolute. Saddest and most unnatural of all is the fact that this state of things increases most rapidly during just those years when ideals of womanhood should be developed and become dominant" . . .

MOTHERHOOD THE HIGHEST IDEAL FOR WOMAN

Doctor Hall says further: "To be a true woman means to be yet more mother than wife. The madonna conception expresses man's highest comprehension of woman's real nature. . . . The elimination of maternity is one of the greatest calamities, if not diseases, of our age. . . .

"While I sympathize profoundly with the claim of woman for every opportunity which she can fill, and yield to none in appreciation of her ability, I insist that the cardinal defect in the woman's college is that it is based upon the assumption, implied and often expressed, if not almost universally acknowledged, that girls should primarily be trained to independence and self-support, and that matrimony and motherhood, if it come, will take care of itself, or, as some even urge, is thus best provided for. . . .

"For one, I plead with no whit less earnestness and conviction than any of the feminists, and indeed with more fervor because on nearly all their grounds and also on others, for the higher education of women, and would welcome them to every opportunity available to men if they cannot do better; but I would open to their election another education, which every competent judge would pronounce more favorable to motherhood, under the influence of female principals who do not publicly say that it is not desirable 'that women students should study motherhood, because they do not know whether they will marry; who encouraged them to elect no special subjects because they are women,' and who think infant psychology 'foolish.' . . . In its largest sense maternity might be the heart of all the higher training of young women."

RIGHT DOMESTIC MOTIVES

"More than training in domestic economy we need training in sufficient domestic *motives*. Young people must be taught to establish homes, not simply because they feel miserable when separated, nor because one needs a place to board and the other a boarder, but because the largest duty and joy of life are to enrich the world with other lives and to give themselves to high love in making those other lives of the highest worth to the world.

"Taking the home in religious terms will mean, first of all, that we conceive it as an institution with a religious *purpose*, namely, that of the willing self-devotion of our lives to a spiritual, personal purpose, the giving to the world of children who are adequately trained and sufficiently motivated to live the social life of good will.

"A home is the elementary social organization for the fundamental purposes of breeding the species, nurturing and training the young. But you can never make a home on a physiological basis alone. You can never discharge its duties on the physiological plane alone. The business of a home is greater far than multiplying children; you cannot measure

families by their size. If quality counts anywhere it counts here, though it is well to remember that it takes some reasonable quantity to make the right quality in each."—Henry F. Cope in *Parents and Their Problems*.

Professor Irving King designates as the *normal home* "the home formed by honest, hard-working parents whose lives are ruled by ideals and who are anxious to do their very best for their children, who believe it is the main purpose of their lives to rear a happy group of right-minded children, who indeed look at this in no sense as a burden or as a restriction upon their performing some larger, more ostentatious duties, but rather as their very highest privilege."

PURITY FOR THE INDIVIDUAL AND FOR THE RACE

"Wedlock with children should enter into the life plan of every young man. He should know that nearly all lewd women are diseased and that, 'the greatest criminal is he who poisons the germ cells, for he poisons life at its fountain head.' . . .

"It is hard for the young to realize that the first purpose of sex is procreation and not pleasure, that sex is a creative function, that youth cannot become mature unless the glands continue internal secretions, which must not be interfered with by those that are external. Sex is a great quickener of mind, intelligence and especially of the imagination and the higher sentiments. If there is excess or defect it is self-respect, will, mind power that suffer. The individuality is not completed because general nutrition is interfered with. . . . The sex organs have two functions: the first is reproduction and the other is to give force and energy to all other parts and to character generally. The most unfortunate falsehood in regard to sex is the notion that exercise of this function is a physiological necessity and preserves virility. It is precisely as physiological to speak of exercising the lachrymal, mammary or other glands to keep them from atrophy. . . .

"I hold that the rudiments of eugenics should be in some way imparted to every boy and girl in the early teens and that it should be continued in the high school and in college. . . . It sublimates the intense natural interest in sex during the teens, long circuits it, elevates it and besides great intellectual there lie in it also even greater moral possibilities. It broadens the historic sense by showing the individual's relations to his ancestors and to posterity, and inculcates the sacredness of the germ plasm which must be served as a center of supreme interest in all human affairs."G. Stanley Hall.

"If our system of education were rational, if it were shaped less by tradition and more by the needs of human nature, our young people would not be left without guidance when their susceptibilities awaken, but the significance of their impulses would be explained. They would be made to realize that the sex instinct exists not merely for its own satisfaction, but points forward to parenthood and the continued life of the race. Moreover, the years intervening between puberty and marriage are not merely a time of peril but also of precious opportunity. If the imagination and the heart are awakened while the impulses are controlled, the new energies overflow and are diffused through other parts of life. . . . Furthermore, these impulses, powerful as they are, are not solely responsible for the social evil with the misery which it brings in its train. Vice is largely due to false ideas and ideals which are perpetuated in our social traditions. . . .

Among the untruths which youth acquire . . . is the impression that the whole subject belongs, not in the realm of the sacred, but in that of the obscene. . . . When the immoral silence and needless mystery have been done away with, and clear information and a correct emotional attitude have re-

placed the unclean mind and filthy imagination, the purely physical impulses will be seen to be surprisingly amenable to control."—George R. Dodson, M. D., in *Parents and Their Problems*.

WHO IS RESPONSIBLE?

"So often I hear the complaint of mothers that their daughters are becoming 'boy-struck' and silly. Usually these very mothers are to blame for this unwomanly trait. Have you not heard mothers talk to their girls about their little sweethearts? Have you not heard fathers tease their daughters about the boy friends whom they happen to know? Frequently I have heard children under ten talking about being jealous because a certain little boy is going with another little girl! What wonder is it, with such silly sentimental ideas put into the minds of our girls both before and at the period when the sex nature is awakening, that at sixteen or younger they become boy crazy and begin to talk about beaux and marriage and do all in their power to attract the attention of men and boys."—E. V. Fish.

Writing from the boy side of the problem Hanford M. Burr says, "It must be confessed that the attitude of many adults to boy and girl attractions is so inane and silly as to be almost criminal. Sometimes it seems as if the whole idea of sex relation had been permanently poisoned for the boy by those who ought to have shown him its beautiful character."

WHOLESOME ASSOCIATION

"Happy is the boy who is influenced only by noble women and pure, true-hearted girls. . . . There can be little question that the companionship of the right kind of girls under natural and wholesome conditions is one of the best possible moral safeguards. Many a boy is kept from secret vice or licentiousness by an attachment for a pure girl, who unconsciously exerts a greater restraining influence than parents and teachers combined." . . .

LOYALTY TO WOMEN

"The susceptible boy yields successively to the charms of different types of girls. . . . But natural and perhaps unavoidable as this succession of interests may be, it is a source of very real peril to the boy. It is liable to develop an inconstant habit of mind, to dull the fine sense of loyalty, and produce that most unmanly thing, a male flirt. The best preventives and correctives would seem to be these: first, the boy should be prevented, as far as possible, from being thrown with girls under conditions favorable to the development of abnormal sentimentality. The companionship of other boys is perhaps the best antidote and of sensible girls the next best. In the next place the boy should be trained to a high sense of loyalty to all womankind, and made to feel that to win love and then cast it aside is not only cruel but unmanly. . . .

"Much is said and written in these days concerning the instinct of gang loyalty, a very ancient and very useful instinct, though sometimes distinctly unmoral. Is it not high time for us to place more emphasis on the development of loyalty to the *girl*? . . . This much is clear—consciously or unconsciously the boy will imitate not merely the manners but the habits of thought of his elders. The man who treats his mother or wife or sister with neglect or subtle disrespect can never teach a boy that respect and reverence for woman, without which social purity is impossible. . . .

MAN BEFORE LOVER

"Again the youth should be helped to the realization of the fact that he is not yet a finished product, that his tastes and character have not matured, and that he is in no more

condition to make a final choice of a partner for life than he is to enter at once upon his trade or profession, and that he has thus no moral right to give pledges or expect them. Careful parents and teachers have made much of the sacredness of the human body and that is well; but more care should be taken to magnify the sacredness of love and therefore of the love language. In doing so it is easy to appeal to the natural shyness and reticence of the boy.

"But when all is said, the very best preventive for the evils of adolescent love-making is preoccupation with other things. The main business of the youth is getting the physical, mental and moral training which will enable him to do a man's work and play a man's part in the world, and he should be held rigorously to it. He must be made to feel that he must become a man before he can become a *lover*."—From *Adolescent Boyhood*, by Hanford M. Burr, B. A., B. D.

The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,
LAMONI, IOWA

Our Children's Home

Like all other well regulated families, our home family has its troubles and reverses. Since our last appearance in these columns this has been demonstrated more emphatically than ever before. One of our little girls was taken sick and when our family physician came to see her the malady was pronounced diphtheria, and hence were were quarantined and for several weeks have been isolated from the world including schools, which was and is a serious sacrifice to our girls and boys.

However we have been greatly blest, and though the embargo has not been raised, danger has passed and life is about as happy as could be expected under the circumstances. The little girl who first took the disease was in a dangerous condition for a time, but in answer to our urgent request, the Sanitarium at Independence sent us a trained nurse; the afflicted children were placed in a ward by themselves, and soon through the blessings of God, the skillful treatment of the nurse, assisted by others of the home force, the disease yielded to treatment and success was apparent. If no other cases develop, we will all be at liberty again soon.

This affliction has not been without its lessons however, which we hope others as well as ourselves will note and be benefitted by. Sometime ago by advice and direction of the State Inspector we made a rule that the application for admittance of a child should be accompanied by physicians certificate showing that the child is free from contagious and infectious disease. Notwithstanding this a child was sent here without such a certificate. Instead of sending it back, as we probably should have done, we had an examination made, and before the physician was sufficiently satisfied to grant the certificate this epidemic broke out and caught the child there and the case is still undecided." In this case the trouble did not originate with this particular child, but if it had, how great would have been the responsibility resting upon the parties moving so unthoughtedly.

Again we have persistently urged that arrangements be made, and understanding had with the board before children are brought to the home. This was disregarded in the case referred to, and the result might have been the placing of the child's life in danger.

Another serious trouble and anxiety has been occasioned by this neglect of proper understanding. A mother with two small children came unannounced, went to the home and

without noticing the quarantine flag walked into the house. A member of the board opened her own home to the strangers and they were hurried out of the stricken house. The bishop of the stake had to take charge of the mother and children thus thrown upon the community without support or protection. This was a hardship upon the parties, upon the home, and upon the Lamoni Stake. All this could have been avoided by paying heed to the rules of the institution. We want to insist as strongly as we can that these things ought not to be, and if such disregard of our repeated warnings continues the board may be compelled to use more heroic measures by promptly returning any and all who come contrary to rules governing.

Criticism has been made that operations are slow and sometimes injury results on account of conclusions not being reached promptly. This is possible, and better regulations may be possible. We would be grateful for suggestions along these lines, but we are sure that the execution of such rules as our best wisdom has suggested will cause less delay and less trouble than the disregard of such rules, as our late experience has amply demonstrated.

The terms of office of trustees Joseph Roberts, Oscar Anderson, and Minnie B. Nicholson expired at our late General Conference. Brother Roberts and Sister Nicholson were re-elected. Brother Anderson, upon his own request, was not appointed, and Brother Alva J. Yarrington was chosen to succeed him. The reorganization of the board resulted in the choice of the same officers who served last year.

Permit us to suggest to our friends to whom we have never appealed in vain that we are not in as good condition financially as we were at last report. This is in consequence of the large extra expense occasioned by our late sickness.

A Spring Song

(When our doors again are opened and the children roam the fields, they will appreciate the following verses.)

Listen, listen, little children!

Thrushes sing across the morn,
Blackbirds chuckle, sparrows twitter,
"Yesterday the Spring was born."

Yesterday I saw a snowdrop,
Heard her ring her silver bells,
Heard the violet tell the crocus
It was time to weave her spells.

Come and walk with me, O children!

Walk where pine trees whisper low,
In a thousand scented murmurs,
"It is time for frost to go."
Watch with me the glad news leaping
Blue beneath a bluer sky,
Towards the brown, wide shore where bubbles,
Painted foam balls fading lie.

All the world is fair in springtime.

All last year seems gone away—
Gone the storm or angry tumult,
Gone the dim, depressing gray.
Earth, who has a new fair garment,
Seems to greet us as we pass,
Seems to smile in each new daisy
That peeps at us through the grass.

Sin and sorrow in the springtime

Ever seem to stand aside,
All the world is fresh and lovely,
Nought seems ever to have died.

Each wee comer has its secret,
That wind doth spread abroad;
Each pale wheat-field has its minstrel,
That at dawn towards heaven has soared.

Ah! my children, you have springtime
In your childish hearts so fair;
You have never known a sorrow
Never pain or never care;
And the God of little children
Says his springtime aye shall last,
Till their growing time is over,
Till their childish time is past.

Then though summer's heat must search you,
Autumn's harvest work be done,
In that fair and lovely country
That shall need no moon nor sun.
You shall find your spring days waiting,
Sweet with flowers, and undefiled,
For God's gift to all who love him
Is a heart like to a child.

—T. E. Pantou.

Letter Department

More Concerning Clark Braden

My letter in the HERALD for February 23, in regard to what has become of Elder Clark Braden, has called out an inquiry from parties who are asking the reasons why Elder Braden refused to meet the Reorganized Church upon church propositions. In respect to Elder Braden and his friends, I give the reasons why in Braden's own words as near as my memory serves me now. In my last debate with Mr. Braden, and after the Reorganized Church proposition had been discussed, Elder Braden said in part during his first speech upon his church proposition:

My people are a set of fools! The elders of this Reorganized Church will come around and preach first principles—faith, repentance and baptism, just about as we do, and then challenge for debate, and our people at once accept. Then this Reorganized Church presents church propositions, embracing organization, doctrine and practice, in harmony with the Church of Christ, set up by divine authority nineteen hundred years ago. This looks very plausible to our people upon its surface, and they readily accept and bind themselves in writing for me. No man can meet this Reorganization upon such proposition. For instance:

The church of Christ, set up by Christ and his apostles nineteen hundred years ago, had living apostles and prophets in it; and when we face this Reorganized Church with that statement, they will blurt out, "We have them!" and so on down the list of evangelists, teachers and miracles—such as speaking in tongues, healing the sick, etc.; it's always "We have them"! Thus the burden rests upon me to prove their so-called apostles and prophets are false ones; and the same with their so-called miracles, etc.

Then when our Church of Christ has to be compared with the one Christ and his apostles set up, where are we? Our brethren know we have not an apostle or prophet in our church; neither have we the gifts of the Holy Spirit in comparison with the church of Christ in the New Testament. Our brethren make fools of themselves by allowing themselves to be dragged into such a debate. To do so is to tie our hands and feet, and throw ourselves into the laps of the

Mormons. As for me, I have met this Reorganization for the last time upon church propositions.

This statement Elder Braden made good to the day of his death, notwithstanding, early in his warfare against the Saints, he decreed he would put "Mormonism to the knife, and the knife to the hilt."

Elder Braden almost encompassed land and sea to prepare himself to make good his threatened annihilation of "Mormonism"; and in his frenzied assault upon the faith of the Saints, he met in public debate E. L. Kelley, four times; S. W. L. Scott, twice; J. W. Gillen, J. F. Mintun, J. F. McDowell, T. W. Williams, J. W. Wight, once each, and I. N. White, six times—the last being in the opera hall at Thayer, Missouri, January and February, 1902, at which time Elder Braden made it apparent by his own statement, that his big knife had failed of its intended mission, had been broken at the hilt, and had fallen at the feet of "Mormonism," as powerless as though it were a basswood sword; and in his failure to accomplish his ends he was forced to leave the debate facing a challenge from me to "repeat the Thayer debate in every hamlet, town and city where Clark Braden shall be selected and indorsed to preach or lecture against the faith taught by the Reorganized Church of Jesus Christ of Latter Day Saints, during Clark Braden's natural life."

This challenge followed Mr. Braden to his lecture field, and so disconcerted him in his plans of bluster over annihilating "Mormonism," that he closed his lectures before his advertised schedule was more than one half filled. Friends of the Saints' cause dropped the printed challenges into the baskets that were used in taking up collections for Mr. Braden, and he met the issue by saying, "This is one of I. N. White's tricks"; further than this, my challenge was never met, and Mr. Braden left the lecture field, and soon his advertisement appeared in the papers to sell his vast collections of books which he used in his attempt to defeat what he termed "Mormonism."

During Elder Braden's debates with me, he used the large edition of the Book of Mormon—first edition. He discovered a few typographical errors in it, and he wrote President Joseph Smith of the same, suggesting a change or two in some other parts of the book, which he intimated might be mistakes made in the same way in some of the former editions. I do not call to mind Joseph's answer to Elder Braden, but President Smith wrote me in regard to it, and in his letter suggested that were it not possible and fair to believe that Elder Braden had become conscious, and even convinced, that we had the truth. And should he prove to be as honest as was Paul of old in accepting what he once opposed, would he not make a similar defender of the faith? This statement from President Smith was very significant—viewing it from what had just occurred with me and Elder Braden, which President Smith could not have known of.

I had closed my affirmative upon, "Was Joseph Smith a true prophet of God?" Then Mr. Braden followed upon his church proposition; and in his first, and opening speech, made the following comment and acknowledgement: This Reorganized Church is both logical and reasonable in their contention that in the baptism of the Holy Spirit the miraculous gifts—such as prophesying, speaking in unknown tongues, and healing the sick, and such other like gifts of the Spirit, can be enjoyed by baptized believers in our day and age of the world. Our Methodist and Baptist people contend they have the baptism in the Holy Spirit, and at the same time deny all the miraculous gifts that are promised to follow such baptized believers; in this they are neither reasonable nor logical. My contention is, that we cannot receive the baptism in the Holy Spirit in this day and age of the world—all of that ceased with the New Testament

apostles; though some of my brethren contend we can receive baptism in the Holy Spirit, which thing I contend is not granted to them in the New Testament Scriptures.

If I believed we could receive the baptism in the Holy Spirit in this day of the world, I could believe Joseph a true prophet of God, as easily as I can believe Jeremiah or Isaiah, are true prophets of God. And again, If I was convinced we had a scriptural right to the baptism in the Holy Spirit, I could as easily believe this Book of Mormon (holding it up before the large assembly) to be the Word of God, as I can believe our Bible is God's word.

I took occasion, at the time, to thank Elder Braden for these statements, since he had made an effort during the discussion to discredit Joseph Smith's claims, and the divine origin of the Book of Mormon, similar to what the infidel does in considering the Bible and its prophets. I pitied him in his apparent blindness, but admired his sincerity as expressed before the people.

Ever after that statement of Elder Braden, I believed he was really conscious of the Reorganized Church having the truth; but, seemingly, he had too much at stake, and too much to take back to accept it, hence his refusal to debate the Reorganization further upon church propositions.

And is it not fair to believe that the truth he had to meet in his debates with nearly a score of the ministers of the Reorganization, was the reason of him "softening a good deal towards his former antagonists," during his last six years of earth life? And when once moved far from the din and smoke of his old battle field, where he had decreed death to "Mormonism," the "new field" was probably more inviting to a "change of mind" in his former religious views; and while he was not inclined like Paul of old to join in with the way he once claimed as heresy, he could afford to die on a side track—a "Christian Socialist." I. N. WHITE.

INDEPENDENCE, MISSOURI, April 25, 1916.

In Appreciation of God's Direction

My heart is filled to overflowing this beautiful spring morning, with thanksgiving to the giver of all good gifts. I feel it a joy to live and feast my eyes on the beauties of the earth, given by an all-wise and loving Father to gladden the hearts of the children of men: roses in abundance, both indoors and out, and other flowers of varying hue that greet the eye at every turn; trees, beautiful in their rich green foliage, and birds fitting from branch to branch, and from tree to tree, in their very gladness that the warm sunshine of spring has come again.

But the chief cause of my joy this morning is this—the *Lord has spoken*. Yes, it is the knowledge of that, and the light of the unerring Spirit which gave that knowledge that casts an unusual brightness over all my surroundings—the reassurance that the Lord is still at the head of his church and will direct in time of his people's need. And though the revelation only contained the names of two persons who were to take their places in the church, it was sufficient for me that he, the Lord, had spoken.

The spirit of it came to me in great force and filled me—and seemingly the whole room also, with a joyous light, and from my full heart the words burst forth, "this latter-day work is the best, the grandest thing on earth!" And with this thought all the little troubles and perplexities in connection with the work sank into insignificance.

It is beautiful to contemplate the assembling together of the men chosen of God to transact the business of the kingdom, the Master being one with them. I have been present when other revelations have been read to the congregation, but

none ever appealed to me as did this one that I read in the first number of the conference "Daily"—notwithstanding the distance rolled between—giving to me the testimony that I wanted. How good, how condescending is our God!

It mattered not to me what the message was, just so I knew the Lord had spoken. For to *know* that the Master is at the helm is what is needed in these perilous times—perilous to both the church and the world.

How truly are we now living in the time spoken of in Doctrine and Covenants 61:3, when the destroyer rides upon the waters, when it is dangerous for even the Saints to journey upon them to the land of Zion "lest their faith fail and they be caught in her snares." And since the Lord did not revoke the decree, it is probable that the days will come when it will be even more dangerous on the waters than now; so that only the upright in heart, those who go by faith, can travel the waters in safety.

I think few, if any, expected to witness such a terrible fulfillment as is now in operation. It was supposed that the destruction would be by the elements alone; but we live to see that it is the elements and the destructive works of man combined.

And how little those destroyers know that they are fulfilling the decree of him who holds the destiny of all nations in his hand.

Truly it behooves us, as Saints, to live near to the Lord. Let us seek ever the Christ Spirit, then we need fear no evil.

F. B. BURTON.

SANTA ANA, CALIFORNIA, April 20, 1916.

MISSOURI VALLEY, IOWA, May 1, 1916.

Editors Herald: I write to request prayers for myself. I have been badly afflicted for a number of years. I cannot do hard work without a great deal of suffering. About seven years ago I was administered to and was promised that on certain conditions I should have the desire of my heart. I was better for a time. Three years ago I did some heavy lifting which brought on my present condition. Since then I have been gradually growing worse, until my strength has largely left me. I have a wife and four children to support. Unless I secure relief from my present physical condition I will soon have to give up heavy work. I am now farming, which is too heavy for me.

I believe that the Lord will in time heal me of affliction. I feel, however, that there is something lacking on my part. I trust that the Saints will pray that the Holy Spirit may show me wherein I lack, and give me strength to do what is required. I shall strive to be humble and prayerful.

Your brother in Christ,

JAMES A. PHILLIPS.

OAKLAND, CALIFORNIA, March 1, 1916.

Editors Herald: "For the good that I would, I do not; but the evil which I would not, that I do."—Romans 7:19.

Did you ever, in trying to do good, discover that you had made a mistake, and then feel as if you wished the earth would open up and let you hide yourself in it for a while until your mistake had been forgotten? That is how I felt when I again read the article "Nuts for Adventists." I refer particularly to the paragraph in which I referred to Father Ricard.

I do not know how I happened to refer to Father J. S. Ricard as Father J. S. Jerome, using his Christian name for his surname, unless it was because curiosity caused me to look up Saint Jerome in the encyclopedia, and Jerome became impressed upon my mind.

Father Ricard's article appeared on pages 30, 31 and 32,

of the November, 1915, issue of *Sunspot*, and not on page 29. I can only account for this error by the fact that, for convenience in reference, I pasted a copy of my letter to Father Ricard containing the questions on page 29 of my copy of the magazine, and in that way page 29 became connected in my mind with Father Ricard's article.

I wonder what mistake Saint Paul made that caused him to say: "For the good that I would, I do not; but the evil which I would not, that I do."

Yours respectfully,

FREDERICK W. LOCK.

2225 Market Street.

STONINGTON, ILLINOIS, February 27, 1916.

Editors Herald: The HERALD is the best paper on earth to me. I enjoy reading the many letters from different parts of the world. I have just read "Homeward Bound" by C. Ed Miller, an old-time friend of ours, whom we knew when we lived in Fayette City, and who was then president of the Pittsburgh District.

On February 9 my wife was called home to Monessen, Pennsylvania. Reaching there the night of the 10th, she found her mother, Sister Arthur Barker, very ill, and who passed peacefully away the morning of the 13th. I was called there to attend the funeral. She was a kind and loving mother, and loved most by those who knew her best. She was a faithful Saint, having a desire to do good, and will be missed by many outside of the church as well as those in the church. While it seems hard to part, we all feel to say, "Thy will, not mine, be done." Sister Barker was well known by many of the elders, and by the Saints at Saint Thomas, Canada, where she first heard the angel message.

I had the privilege of meeting two of our old-time friends, Elders Richard Baldwin and James McConnaughy, both noble men in the work. Brother Baldwin preached the funeral sermon.

The Baptists have just closed a two weeks' revival at Stonington, and now the Methodists think it is their turn. They commence to-night for a three weeks' series. They are trying to raise a choir of fifty singers. When I attend these services I think of what Brother Elbert A. Smith said in his sermon, "A city set on a hill," remembering what he said about Shaker bonnets, long robes, bare feet, etc. I have seen many different kinds of worship myself. It seems that everything goes that pleases the people.

I have tried several times to get the gospel established in this place, but the people seem to be troubled greatly with the spirit of indifference. We have had Brethren A. M. Baker, R. L. Fulk, Jesse Paxton, and others at different times. Many promised to come, but few made their appearance. We expect Brethren Baker and Fulk to give us a call with the tent next summer.

I am willing to do all I can to help the great cause along; if it is but the saving of one soul I know I shall be amply rewarded.

With best wishes to all the Saints, I am,

Your brother in Christ,

WILLIAM SOTTON.

SKIATOOK, OKLAHOMA, February 27, 1916.

Editors Herald: I write with a sad, sad heart. On December 24 the death angel visited my home and took from me my dear companion. Since I am left alone without home and companion, I feel it my duty to live my life all for the Lord, and to help every dear one in every way I can.

I am afflicted and not able to do hard work. I ask the Saints to pray for me, that if it be the Lord's will I may be

healed. I want to live as a true Saint, so that when it comes my time to pass over I may be prepared to meet the loved ones gone before.

I wish to thank the dear Saints for their kind treatment and sympathy for me and mine. Pray that in my lonely hours I may find rest and sleep.

May God bless all the Saints.

Your sister,
DELLA WATSON.

CENTRAL LAKE, MICHIGAN, February 27, 1916.

Editors Herald: I have been reading old HERALDS. I enjoy reading the letters. I was thinking how I was once helped by a letter from a sister. At that time she was undergoing trial which lasted for one and one half years. So when my trials began I said, I can stand them one and a half years too, and trust in God. When the year and a half had passed I could see no sunshine yet. I thought of the man who was God-fearing, though two years in prison. I am now waiting for the two years to pass. I shall endeavor to trust God so long as I live.

There is no church here and I am lonely. I long to be with God's people. I have been in the church nearly three years. As soon as I joined the church the Evil One began to hinder me, but if God is for us, who can be against us?

I was left last spring with six little ones. My husband went to the Soldier's Home at Grand Rapids, Michigan. I was shown in a dream that I was to lose two of my children. I prayed over the matter and told the Lord he might take them if it were best. On New Year's morning my baby was taken. I am trying hard not to complain.

The last of January I sent my oldest daughter, eleven years of age, to Ann Arbor, four hundred miles from here, to the University of Michigan Hospital. She was nearly blind, and had other ailments. I received a letter from her yesterday saying she was getting better, but that it was the Lord's help that was restoring her.

It is trial that makes us pure. I ask for help to endure, and to pray, "Though he slay me, yet will I trust him." God is good to me and blesses me in many ways. I am trying to live the life of a Saint. I enjoy hearing from the Saints. I pray God to send an elder here sometime. I am glad I am a Latter Day Saint. Many say, "I don't see how you can be so cheerful." I tell them I could not if it were not for the trust I have in God.

Ever praying for the Lord's people, I remain,

MRS. JENNIE ADAMS.

Box 227.

DAFOE, MICHIGAN, February 14, 1916.

Editors Herald: I wish to communicate with the Saints of Flint, or Laingsburg, if there be any at Laingsburg; and not knowing the address of any of the brethren or sisters, I thought I would try and reach them through the HERALD. I have a father and brother, also stepmother, living at Laingsburg, Michigan. Father's name is John Keyes, and my brother's name is Arthur. The latter is fifteen years of age, and as far as I know has never heard the gospel preached except when a small boy of five or six years.

Would some of the Saints, if possible, try to find a way to get him to attend Sunday school and church? Father is a member of the church, but, I fear, does not attend nor teach his son to do so. I would consider it a great favor if some of the Saints would get acquainted with him.

Brother Ernest Orton, if still living at Flint, used to know him when he was a small boy.

Hoping and praying for the advancement of the gospel, I

MRS. GEORGE E. CARPENTER.

Route 1, Box 98.

WINNIPEG, MANITOBA, February 21, 1916.

Editors Herald: Our district conference has just closed, and it was in the opinion of many the best ever held in this district. We were unfortunate in not being able to have any brethren from outside points with us, owing to unforeseen conditions arising; but the local brethren proved equal to the occasion, and we listened to some very inspiring sermons. There were not very many Saints from outside points who made the effort to attend, but those who did felt well repaid for the sacrifice made.

Throughout the business sessions a good spirit prevailed. The Saints seemed anxious to do what they could for the up-building of the work in this part of God's moral vineyard. Some in this district are endeavoring to show their faith by their works in this regard by complying with the temporal law. We feel that if all will strive to come more in harmony with that which has been given for our direction that the work in this part will indeed progress.

Our Sunday morning prayer and sacrament service was one not soon to be forgotten. The Spirit of God was poured out upon us as a mantle; all felt its quickening power. The Lord spoke to his people, saying that which they had felt was but a foretaste of that which we would receive in Zion, and that God was desiring to bless his people in this part if they would obey him. Brother Ed. Macgregor was called to the office of a priest, and it was also suggested that there were others of whom the Lord required greater service if they would be faithful.

That which seemed to impress itself on our minds throughout the prayer and preaching services was the fact that it was required of us to be more diligent in our service, and to come up higher and occupy a higher plane of spiritual and moral excellency; to let our light shine more brightly. The assurance was given, that if we would move out in this way the blessings of God would be poured out upon us abundantly.

Our district is small and many of the Saints are scattered, but we are not by any means discouraged. We desire to see a work accomplished in this part of God's vineyard.

SISTER PUGSLEY,
ESTELLA HAYWARD,
Press Committee.

Extracts from Letters

Elder John Shields, writes from Acton, Ontario: "We are having some of the heaviest snowstorms and severest weather of the winter. The few Saints here are well. Brother King Cooper who was my companion in an eighteen mile walk to Damascus, Ontario, twenty-six years ago, where our late Brother William Brothers, of Buffalo, New, York, was one of the first to receive the message, to-day takes me by team sixteen miles to Cedar Valley."

Elder A. H. Christensen writes from Papeete, Tahiti, under date of March 8, 1916: "We are getting along nicely here, not feeling any ill effects of the war, except that the membership here are troubled on account of enlistment for the war. There have been a good many selected and who are awaiting the steamer to take them away. The natives say they don't see why the government wants to send them to fight when they are not angry with anyone. Like the 'Light Brigade,' 'Theirs not to reason why; theirs but to do and die.'"

Thomas G. Whipple, Gales Ferry, Connecticut: "It is with gratitude that we receive the weekly visits of the HERALD, and it with pleasure and profit that we peruse the many excellent articles and letters that fill the pages of our silent preacher, or teacher."

Margie M. Davis, Independence, Missouri, writes: "I am

still in the faith. The past conference has been a spiritual feast to me. Pray for me that I may continue faithful. I feel that I am one of the weak ones, but I am striving to come up higher. I desire to do my whole duty."

L. C. Donaldson, Riverton, Iowa: "I am seventy-seven years old and in the faith, trying to do all I can for the good work we are engaged in."

Miscellaneous Department

Pastoral

To the Church in Mission No. 2 comprising Missouri, Kansas, Central and Southeastern Illinois; Greeting: As we enter another year of church service under the leadership of the Savior of men, our hearts are responsive with appreciation for such blessing. To be "called of God" as fellow laborers with his Son is the opportunity of all possibility for highest success. May our zeal and wisdom be commensurate with this end.

The following arrangement of the men as our associates is hereby offered:

Independence Stake, with the contemplated division into three, as outlined by the order of General Conference, with W. W. Smith as president and M. H. Siegfried as bishop; J. A. Tanner over the Kansas City Department; D. J. Krahl, as president, and C. J. Hunt as bishop of the Holden part; I. N. White as patriarch of Independence; L. E. Hills, as missionary; F. L. Sawley to labor as health will permit at Marshall and vicinity.

Spring River: Charles Fry, as president of the district; A. C. Silvers and R. S. Budd will work together as missionaries; Lee Quick to continue his labors as formerly.

J. A. Davis in charge of the unorganized territory in Southwestern Kansas; A. C. Martin and E. T. Draper under his direction.

Clinton: W. S. Macrae, as district president; T. C. Kelley and John Davis as missionaries.

Saint Louis: J. W. Paxton and W. A. Smith as missionaries outside of branches.

Southwestern Missouri: Henry Sparling in charge; L. M. McFadden, D. E. Tucker, L. R. Bishop and A. T. Gray, as Brother Sparling may arrange.

Far West: A. E. McCord, and J. W. Roberts as missionaries; W. P. Pickering in Saint Joseph Third Branch; B. J. Scott in Saint Joseph Firsh Branch.

Northeastern Missouri: J. F. Mintun, A. M. Chase and John Ely. The latter two may work together in tent work.

Northeastern Kansas: Samuel Twombly as president; George Jenkins, to take care of the work in Atchison and vicinity; J. W. A. Bailey as missionary.

Northwestern Kansas: J. D. Shower and T. W. Curtis.

Nodaway: O. W. Okerlind.

Southeastern Illinois: S. H. Fields, H. H. Henson, F. O. Prichett and R. T. Walters.

Central Illinois: A. M. Baker, R. L. Fulk, P. R. Burton.

Far West and Nodaway: William Lewis as evangelical minister.

Fraternally yours,
F. M. SHEEHY.

Having been placed in charge of Mission No. 9, comprising Oklahoma, Texas, Arkansas, and Louisiana, I take this means of addressing the priesthood and Saints of this field through the church papers. The opportunities and openings for work are many, and I feel we should make this a banner year.

Brother J. T. Riley will continue as my assistant in charge of Arkansas and Louisiana. Those appointed to that field will report to him. Those appointed to Oklahoma and Texas will report direct to me. The time for reports is July 1, October 1, January 1, and March 1. I will expect reports from all the men on those dates. Please send all reports to my home address, 824 South Chrysler, Independence, Missouri, unless otherwise directed.

Elders John Harp, of 3427 South Flores Street, San Antonio, Texas, and S. W. Simmons, of Davidson, Oklahoma, have been appointed to Northwestern Texas. Their field is known as the Panhandle country, and it will extend as far east as Fort Worth. All wanting work in this part will please address those men.

Brother E. L. Henson, has been ordained a high priest, and given Southwestern Texas District, with the expectation

that he will be chosen as district president at the next district conference. We hope to see by the cooperation of the local brethren of this district with him, a good work done.

H. N. Pierce has been appointed to Central and Western Oklahoma districts, with a view to his giving about half of his time to helping the Indian work, to be associated with Philip Cook and A. W. Sanders in this work. Brother Pierce comes to our field highly recommended as a missionary and has had some experience in Indian work.

I want to advise again that the men preach more sermons in a place where they have an interest, and not be in a hurry to leave such places. It is better to do our work well and not cover too much ground—we will get better results. And I think we should preach our faith and let other churches alone. If we tell our story that is hard enough on the creeds. Watch for new openings and be sure to use them for all they are worth.

We are going to try to have a State reunion for Oklahoma this year and also organize the elders into a quorum. We have not settled on the place for holding it yet, but are quite sure the date will be August 4 to 14, and will make announcements on this later.

I want to urge the local priesthood to do more work. You should have some regular appointments in new places near you. See to it that this is done, please.

Sincerely yours,

May 1, 1916.

W. M. AYLOR.

To the Saints of the Kirtland District; Greeting: As I have been appointed to labor in this district for this conference year, I wish to be able to make a number of new openings. For me to be able to do this, I will need the assistance of all the Saints who are interested in this part of the work. We call the attention especially of the isolated Saints. As this part of the work seems to have been neglected somewhat in the past, I wish to make this my special work this year. Although I know I will not be able to record nearly so many sermons as in the past, this work must be done by some one.

If any of the Saints know of any new opening that needs attention, or where there is a possible chance to make a new opening, please let me know as soon as possible, and I will try to take care of it.

I don't want the branches to think I have forsaken them. Not so. I am willing to lend them all the assistance I can. Any wishing my assistance will please notify me at my home address.

Let me hear from some of you right away. My home address is Lawndale, Ohio.

Asking the Father's blessing upon this district, and a prosperous year for all, I remain,

Your brother in Christ,

JAMES MCCONNAUGHY.

May 4, 1916.

To the Saints of Oklahoma, the Eastern Oklahoma District, the Spring River District, and All Unorganized Territory in Southern Kansas; Greeting: In entering upon the work of the coming year I am led to state, that I do so with unhesitating faith in God, in his work, and also faith in his chosen servants.

At the General Conference it seemed to be the consensus of opinion that the outlook for the universal spread of the message we bear was never more favorable, notwithstanding perilous times, war and rumors of war are on every hand.

Thousands of people to-day are inquiring, "Where is our God, and what is the service he requires at our hands?"

Are we not better able to make answer to this query than any other people?

E. L. Kelley, as Presiding Bishop, has for twenty-six years served the church with untiring love and toil, securing the respect and confidence of the people, and we trust that respect and confidence will be given our new Presiding Bishop, Benjamin McGuire and his councilor, James F. Keir, who are taking hold of their work with considerable faith and zeal.

I trust that faith will prompt the Saints to be mindful of their part of the work—the placing of tithes and offerings at the disposal of the church, thus enabling the men who are in charge of temporalities to meet the demands that are upon them. That is, looking after the families of a God-loving and loyal ministry, who must be cared for as well as the sick and destitute so we trust that those who have helped so nobly in the past will show as great activity in the future. To those who have had mental reservations, we desire to urge the necessity of a close cooperation with God if they expect to

receive his divine protection and counsel in this the hastening time.

At our late conference our beloved president, made the statement relating to the hastening time, "We need not say that it is near or that we expect it soon. It is upon us now, it is here." So if we are to receive grace, favor and the benediction of God, it will be through honoring his decrees and appointments and by all laboring together with God to accomplish the work intrusted to all. Not just the ministry, not just the priesthood, but everyone who has entered into covenant relation with God.

The traveling ministry, viz: W. M. Aylor, Elam Erwin, Joseph Arber, J. E. Vanderwood, J. Arthur Davis, J. T. Riley, Charles Fry, Earl D. Bailey, Lemuel Dyke, and all agents in the branches of the above territory, will collect and receipt for tithes and offerings.

ELLIS SHORT, *Bishop of Above Territory.*
INDEPENDENCE, MISSOURI.

To the Saints and Friends of the Northeastern Missouri District: By reason of the decision of the appointing powers, I am to assist you in the effort to spread the gospel of the kingdom of God in your district of the church. Since the field of labor is entirely new to me, and nearly all strangers, I ask that I may be informed of the location of scattered members of the church, and where the branches are located, and who are presidents of the branches. Would also desire to know when your next district conference is to be. Anyone who may have friends in that part of the world that they are desirous of having visited with the gospel, please to write me, giving particulars.

I am not sure just how soon I can enter the field of active work, but am busy as possible getting my work as secretary of the presidents of the seventy completed, and preparation of home affairs so my companion can be cared for in my absence. This preparation could be more speedily done had one the means to hire work done, but when one has to do all the work, or nearly all of it himself, it makes slow progress, but we are thankful to say that progress is being made.

I request an interest in your prayers that I may be guided by the spirit of wisdom and revelation in the efforts that I shall make to build up the kingdom of God and to establish his righteousness where my labor has been appointed. I request to cooperate with all who are interested in Zion's redemption.

We trust that the actions of the late conference will in some ways advance the work of God more speedily, and that more of inspiration will prevail in the future, both as to the labor to be done at the gatherings of God's people and in the fields of labor.

With an increasing interest in things divine as the years pass and the closing of my active work begins to appear in the horizon,—but the close of *what work is possible* will not be this side of eternity for the good of humanity, and with all the powers of my being I desire to be engaged—I am,

J. F. MINTUN.

DES MOINES, IOWA, 1205 Filmore Street, May 2, 1916.

To the Saints and Friends of Northwestern Texas: As I have been appointed for another year to labor among you in the great work of the Lord, I take this means of notifying all interested that I am ready and willing to answer all calls for preaching, especially for those who will arrange for the meetings first. Brother John Harp has also been appointed to this same field, so we are to have help which we have all seen the need of heretofore.

Now come one and all to this great effort. Let us make the year 1916 a banner year for Northwestern Texas. Remember, it takes effort and sacrifice, but we ought to be able to make the sacrifice for the Lord's work. I am also to serve the church as bishop's agent. I will gladly receipt for all tithes sent or put in my hands. Remember, it takes money to grease the railroad track and support the preacher's wife. Bear in mind both preacher and wife are on the altar to spend and be spent as sacrificial offerings to the Lord's work. We want you to share with us, both the preacher and wife. We will get out of the gospel and kingdom just what we put in—no more, no less. Come one and all, let us put much in and get much out. The hereafter will take care of itself.

Saints, this is a new era of the Reorganization. I feel hopeful. I want all the people among whom I have labored in this great State to wake up to the fact that this is indeed the hastening time for all of us, and unless we really move, the work of the Lord will hasten on and leave us behind so far we cannot catch up. Let us run the race set before us. Can

you not see it is to be a run? Hasten now. I want to say I am on the track, ready to begin the race with you for the year 1916. You furnish grease for the track; that is a part of your work, and John and I will be on hand to tell the angel message.

May God bless you all and open the way for the spread of his truth. S. W. SIMMONS.

DAVIDSON, OKLAHOMA, May 2, 1916.

Conference Notices

Pottawattamie, Crescent, Iowa, May 28 and 29. Usual devotional services Sunday; business sessions Monday. J. Charles Jensen, secretary.

Northeastern Nebraska, June 10 and 11, 1916, Decatur, Nebraska. As many of the Saints as possible are requested to attend. Odessa Jensen, secretary, Blair, Nebraska; Carl T. Self, president, Omaha, Nebraska.

Spring River, Webb City, Missouri, June 3 and 4. Election of officers and consideration of district by-laws. Mollie Davis, secretary, 115 West Jefferson Avenue, Pittsburg, Kansas.

Covention Notice

Gallands Grove Religio and Sunday School at Denison, Iowa, June 9, 1916 at 10 a. m. Floy Holcomb, secretary, Dunlap, Iowa.

Reunion Notice

As provided by last semiannual conference of Spokane District, a reunion will be held one half mile from Sawyer Station on Spokane International Railway, and about one half mile from Laclede, Idaho, on Great Northern Railway, beginning June 29 and ending July 9, 1916. Two trains daily each way stop at Sawyer and will be met with conveyance from beginning of Reunion until end, including July 2. Anyone coming on Great Northern Railway get off at Laclede; if he wishes to be met with a rig notify H. P. Jenkins, Valley, Idaho, stating time, of arrival. Tents 10 by 12 (large enough for two cots) \$4; cots 50 cents each. Any one wishing to secure tents or cots notify H. P. Jenkins, Valley, Idaho, or L. P. Summers, Sagle, Idaho, not later than May 31. Meals furnished on the grounds at reasonable rates. A beautiful spot has been selected, in sight of Pendd' Oreille River and Laclede Ferry about one fourth mile away; abundance of shade trees, fine spring and running stream. Good speakers and a good spiritual time expected. Come out and enjoy your vacation with us. Oliver Turnbull, secretary reunion committee.

Two-Day Meeting

The following two-day meetings have been arranged for the Far West District: First Branch, Saint Joseph, T. A. Ivie, John Piepergerdes, June 10 and 11. Second Branch, Saint Joseph, David Powell, David Wilke, June 17 and 18. Third Branch, Saint Joseph, B. J. Scott, Joseph Curtis, May 20 and 21. South Park, Saint Joseph, W. W. Scott, E. E. McCormick, May 27 and 28. Wyatt Park, Saint Joseph, B. R. Constance, Paul Pugsley, June 24 and 25. Stewartville Branch, Coventry Archibald, Coleman Snider, July 29 and 30. German Stewartville Branch, Charles C. Morton, W. S. Hodson, July 22 and 23. Dekalb Branch, W. P. Pickering, Clarence Pickering, June 24 and 25. Pleasant Grove Branch, Robert McFee, Jacob Andes, July 29 and 30. Cameron Branch, Elias Hinderks, John Bear, August 12 and 13. Delano Branch, T. T. Hinderks, C. P. Faul, June 17 and 18. Far West Branch, S. J. Hines, A. W. Head, June 10 and 11. Kingston Branch, B. J. Scott, S. H. Simmons, July 8 and 9. Oakdale Branch, T. T. Hinderks, Henry Johnson, August 12 and 13. Edgerton Junction Branch, G. W. Best, F. R. Gist, June 24 and 25. Alma Branch, J. T. Ford, R. L. Ferguson, September 9 and 10. Trenton Branch, B. J. Dice, A. R. Daniels, June 24 and 25. Walkendan Branch, R. L. Ferguson, J. T. Ford, September 16 and 17.

J. T. FORD, *District President.*

HAMILTON, MISSOURI, May 1, 1916.

Laurel Club Notice

Those who are raising funds for the sarcophagus of the late President Joseph Smith wish to remind all who have subscribed any amount, that the treasurer's address is Mrs. C. Ed. Miller, 202 South Pendleton Street, Independence, Mis-

souri, and that the subscriptions should be paid as soon as possible. There is still an amount to be raised, and any further contributions may be sent to Mrs. Miller also.

MRS. JOSEPH STURGESS, *President.*
MRS. C. ED. MILLER, *Treasurer.*

Addresses

Benjamin R. McGuire, Presiding Bishop, Box 125, Independence, Missouri.

Notice of Appointment

Notice is hereby given of the appointment of Elder J. W. Davis to Toronto District, Hamilton objective, the Presidency, missionary in charge and Presiding Bishopric concurring in the appointment.

FREDERICK M. SMITH.

INDEPENDENCE, MISSOURI, May 5, 1916.

Married

BEARDSMORE-LAWRENSON.—An interesting wedding occurred at the home of Sister Newlands, Denver, Colorado, April 16, 1916, when Brother Joseph Beardsmore and Sister Jennie Lawrenson were united in marriage. The young bride looked very beautiful in white with bride's roses. She was attended by Sister Manchester in blue and the groom by Brother Albert Beardsmore. The parlors were beautifully decorated with apple blossoms and easter lilies. They entered to the strains of Lohengrin wedding march. Brother Herbert Bartless officiated. After the wedding supper, the young folks departed to their new life amidst the congratulations and well wishes of all present.

Requests for Prayers

An isolated sister requests prayers that they may be able to sell where they are and move where they may have the association of the Saints. She also desires to exert the proper influence as a Saint upon her husband that he may be induced to become a member of the church and together properly rear their children. Heretofore she has received help through this means, and has faith that the Lord will again answer prayers in their behalf.

A sister from Yuma, Colorado, Mrs. Raymond Auld, desires the prayers of the Saints. Her limbs are badly burned, and she suffers greatly.

Died

HENDERSON.—Mary Jane Henderson, nee Trout, was born October 20, 1833, near Lexington, Clinton County, Ohio. In 1839 she removed with her parents to Eagle Town, Hamilton County, Indiana, where on April 24, 1851 she was united in marriage to James B. Henderson. To this union were born the following children: George W. of Barnsville, Ohio; the late Eliza Goff, of West Branch, Michigan; William B. of Marion, Illinois; Alma D; Mrs. Nellie Durbun; Mrs. Lucy Flynn; Mrs. Elizabeth O'Reilly, and James B. Henderson, jr. Her parents were faithful members of the Latter Day Saint Church and followed the exodus of 1847 as far west as Council Bluffs, Iowa, where, upon discovering they were being deceived by false leaders, they returned to Whitestown, Indiana. In 1861 the deceased was baptized into the church by James Blakesly. Her greatest pleasure was to serve her Maker, and as long as strength lasted she was always found at the shrine of devotion. When the tender thread of life had nearly broken, and her limbs would no longer obey duty's summons to take her to the gatherings of the Saints, the sacrament was brought to her, and she would stand, while trembling under the weight of years, and bear faithful testimony to the cause of Christ. Forty-five years ago her companion, who was an elder in the church, and whose devotion to the cross of Christ made sacred his memory in the hearts of all who knew James B. Henderson, answered the summons of death's angel, leaving a widow to care for a family of seven and give life to his unborn son. Her children all grew to maturity. Only once has the circle, encompassed and nurtured by the mother love, been invaded. This time God called her oldest daughter, Eliza. We can say with a reasonable degree of safety, that death's sting, at her departure was robbed of its venom by the reunion with her loved ones gone on before to welcome her home to rest eternal. She passed from this earth

life April 15, 1916, at the home of her youngest daughter, Mrs. O'Reilly, where she had found a happy home for many years, at the age of 82 years, 5 months, 25 days. Besides these children, she had scores of grandchildren and great grandchildren, and a host of friends to mourn her departure and revere her memory. And while she is now tasting the realities of eternal life, she yet lives with us in the ideals of a better and a grander life, as inspiration for kindness, patience, love and godly devotion. Louder than any words her unselfish life itself bespeaks the fact, that when all her children and friends are gathered safely into the kingdom of God and not one has been lost, she will say with the Psalmist to her God: "When I shall arise in thy likeness I shall be satisfied." Services held at the West Side Church, Chicago, Illinois, April 17, at 2 p. m.; sermon by C. B. Hartshorn, assisted by Harry Passman; interment in Woodlawn Cemetery.

RICE.—Henry M. Rice, born at Marlboro, Massachusetts; died April 27, 1916, at Plymouth, Massachusetts, aged 70 years. He was a Civil War veteran, having served in Company 1, Fifth Regiment, M. P. M. He did not belong to the church, but was always glad to hear the gospel and expressed the desire that he might be baptized during his last illness, but opportunity did not permit his desire being carried out. Funeral from his home. Sermon by Benjamin W. Leland, prayer by N. R. Nickerson.

BAKER.—Rillie May Crooks, born July 23, 1880, Lucas County, Iowa; died April 26, 1916, at Lamoni, Iowa. Married William Baker, November 18, 1896. To them were born 2 daughters, Zora E., and Edna E. They removed to Lamoni in 1912. She leaves to mourn, husband, 2 daughters, mother, sister, brother and many relatives. Funeral remarks by C. Scott before a large concourse, which attested the esteem merited by her. Interment in Graceland Cemetery, Lucas County, Iowa. She died in the glorious gospel hope.

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



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

VOLUME 63

LAMONI, IOWA, MAY 17, 1916

NUMBER 20

Editorial

SAY TO THE CHILDREN OF ISRAEL, GO FORWARD.—PART II

(Sermon preached by Elbert A. Smith, at Lamoni, Iowa, Sunday morning, April 30, 1916. Reported by Winsome Smith.)

Text: "Speak unto the children of Israel, that they go forward."—Exodus 14: 15.

OUR INSTITUTIONAL WORK

Passing now from missionary and stake work, we turn to a consideration of another line of church activity, that of our institutional work, and when we come to institutional work some of our people put after it a great big question mark. They feel that it has been robbing the missionary line of service. Well then, the question may be raised, if that is true, what particular institution has been doing so, and which one shall we abandon? We do not want to make a mistake and go backward under the belief that we are going forward.

Have we lost any of our vigor that we must abandon some of the lines of work that we have hitherto prescribed? Or is the church abundantly able and strong, if it is only *willing* to carry forward all that we have undertaken, and even take on new burdens we have not yet dreamed of? Are we withered up in any way? Has God cut off the source of our strength? Is it not more a question of *willingness* than it is a question of *ability*?

GRACELAND COLLEGE

Take for instance Graceland College, because it is usually in the forefront of the fight at every conference, or comes up for consideration at least. Personally I will confess that at times in the past I have had my doubts about Graceland College. I have felt that it was a burden that possibly we could afford to drop and turn our attention to other matters, but of late those doubts have vanished, and I feel confident that we cannot afford to relax our efforts in behalf of Graceland College.

A FEEDER TO THE MISSIONARY FORCE

I do not think that Graceland College is robbing the missionary work. I believe that it is a feeder of the mission work; and we might name some of the strong men who have come out of Graceland College and gone into the mission field to represent the church, who possibly would not have done so had it not been for the influence cast round them in Graceland College. And I am quite sure that there will be many other like men in years to come. We are adding to the list from time to time.

I believe that the college was never in a better condition than it is to-day to go forward with a great and noble work. You know the force of men and women that we have there as instructors, I will not name them,—I will not embarrass some of those present by naming them—but you know the professors who are in that college, men and women of consecration and devotion. I am just as sure that if it be true God raised up Gomer T. Griffiths to be an apostle, and Frederick M. Smith to be the president of the church, he also raised up some of these men to go into Graceland College and labor among our young people. I believe they are working in harmony with the Spirit and inspiration of God along that line.

A LOCAL INSTITUTION

Well, some one says, and we meet that objection frequently, Graceland College is a *local* institution. Of course it is local in one sense, it has to be located at some point. It cannot revolve around the earth like the moon. It cannot do its work in the saddle, like a Methodist circuit rider; or perambulate from place to place like a peripatetic pedagogue. It has to be located in some particular place. And I may say in passing that I think it is very happily located.

The college is a local institution in a physical sense only. In a spiritual sense it is not a local institution, and that is demonstrated by the fact that constantly we draw students from various parts of Canada, from practically all parts of the United States, and even from foreign fields. By and by we expect to draw them from all the world.

It is further demonstrated by the fact that the college has put its stamp on men who go to far fields. It is true it has put its stamp on John F. Garver, who is to preside over the Lamoni Stake, but also on Frederick M. Smith, the first graduate from the college, who presides over the church work in all the world. It put its stamp on Myron A. McConley, who is going to Hawaii this year, and who has already filled one successful island mission. It has put its stamp on Paul M. Hanson, who is one of the men now in charge of Australia. And so its spirit and its influence are not local, but go into all the world, and we trust will increase rather than diminish.

THAT CHAIR OF RELIGIOUS EDUCATION

This year there was a recommendation brought in that a chair of religious education should be established. That came from the Presidency and Twelve also, and it was laid on the table, or adversely acted on at least—again in harmony with the rights of the people—and that having been disposed of by conference is no longer a matter of controversy. But the main objection that was urged against it, I believed, was the question of economy, and we hope that that question will presently be disposed of so that by and by the matter may again be taken up in due and regular form and the chair be established, or at least proper consideration be given to the merits of the proposition.

I believe that the main argument that was brought against that proposition was that of expense, the question of economy, and I am willing to concede that to be an argument worthy of consideration, and the conference having decided that it was, I have no objection to urge. Other arguments I did not consider of great importance. The statement is made that this is the germ of a theological course. Well, that may or may not be true, but you know that some germs are said to be beneficent.

Is there anything wrong in the study of theology? God tells us in Doctrine and Covenants 85 that we shall study *doctrine* and *theory* and *practice*. Can you find any better definition of theology than that? Just because sectarian churches have sustained religious institutions, known as theological seminaries, that have been, as a leading pastor from Chicago said, "theological cemeteries," is that an argument that we should not study theology? Because they have not understood doctrine, is that a reason that we should not study doctrine? And if it is proper for a young man to study theology in the corn field, is it wrong for him to study it in the college? Would it be wrong for a dozen, or forty young men, to get together in a class in Graceland College and study theology under a leader, and all right for them later to go out one by one to separate fields and study it alone without a human instructor, at a time when

they should be prepared to teach and not to be taught?

NONSECTARIAN

Well, some one says, this is a nonsectarian institution. Let me tell you, if that word *nonsectarian* is to be taken in its usual narrow application, then the sooner it is chiseled from the corner stone of our college the better it will please me. Graceland is sustained and attended by Latter Day Saints, and embodies their ideals. It is, and should be, a Latter Day Saint college in spirit and in fact. It is nonsectarian in the sense that the church itself is nonsectarian. We have never conceded that this church is a sect—it is the church of God, not one of the sects. And in that broad sense Graceland College is nonsectarian, as I view the matter.

I believe that we should make the college more useful, that it should reach out and draw from every stake and district and branch young men and women who shall come in there and receive its benefits. It costs just about so much to keep it up anyway, and the more students we can have there the greater will be our gain and influence. Personally I feel the only thing I can say about Graceland College is that the children of Israel should go forward with it.

THE SANITARIUM

Then I turn to another of our institutions, the Sanitarium. I presume that there will be less objection urged against the Sanitarium because of the fact that it was established in harmony with a divine, formal, written revelation that is in our church books. Such inspiration as may be back of Graceland College we must discover to a degree by inference.

The Sanitarium is certainly doing a wonderful work, and there are many here, our aged stake president among others, who can testify to the benefits that are received from it. I remember myself, when I went there—my companion being stricken with what I at the time feared was a fatal illness, and almost distracted myself with watching and anxiety, and work, I took her there. And as we came in at those doors, it seemed to me I felt the Spirit there of that man who said, "Come unto me all ye who labor and are heavy laden, and I will give you rest." And there we did find rest, and the Spirit of God, and the spirit of healing; and there are thousands of others who directly, or indirectly, have received a similar blessing, and have only words of praise and thanksgiving for that institution.

HEALING THE WOUNDS OF JESUS

"Inasmuch as you have done it unto the least of these my disciples you have done it unto me." And so I see in the Sanitarium an institution that is minister-

ing to Christ himself, healing and alleviating his wounds that are present in the bodies of his disciples.

In the Sanitarium in 1915 there were four hundred and sixty-two patients who received treatment. There are so many there now that the nurses have been driven out from the third floor, and have been obliged to seek quarters elsewhere, and the third floor is to be occupied as a first-class maternity ward.

Brother Harrington in writing to me says they have a class of nurses who will graduate this year, and they must be replaced; so if there are any Lamoni girls who wish to enlist for service, they may find an opportunity in that institution.

We believe that it is a place, not where men and women may go to be operated on surgically, or dosed with drugs of necessity, but where they may receive intelligent care, and also come under proper spiritual influence, where there is peace, and religion in its broadest sense; where the physicians and the nurses in the morning meet together for their devotional service before they go about their day's work; where the physician in charge himself may come in and put his hand on the head of the afflicted patient and administer to that patient in the name of God. It is a unique institution, there being no other like it in all the world, for that reason. Hence we believe that we should go forward along that line of service.

THE SAINTS' HOMES AND CHILDREN'S HOME

In our Saints' homes and in our Children's Home, we cannot afford to relax our efforts. Of course they take money, but they are pursuing a legitimate work, the Children's Home having been instituted in harmony with a revelation, the Saints' homes having been built to meet an imperative need.

The bishops say that next after preaching the gospel we ought to take care of the poor and needy. Where will you find those whose necessity so touches our hearts as among the little orphan children, or among the tottering and aged people who have passed the years of vitality, and now need our succor and support?

These homes are not in any sense poor houses. Some of our people have stood aloof who really needed their help, because they have thought of them as poor houses. We think that the presence in Liberty Home (that building that in years past was sanctified by the presence and the prayers of our late President Joseph Smith) of such a man as Joseph R. Lambert, and Brother Roth in the Saints' Home, ought to have an excellent influence along that line. These men have served long and nobly, yet go there without any thought of degradation. They go there happily, finding a safe refuge.

(Continued on page 469.)

CURRENT EVENTS

TEACHERS ORGANIZE.—The American Federation of Teachers, to be affiliated with the American Federation of Labor, has been organized at Chicago.

NEW CHINESE REPUBLIC.—Press dispatches from Peking announce the formation of a southern Chinese republic at Canton, including four provinces, with president, vice president, and premier.

SANTO DOMINGO TROUBLE.—Trouble in Santo Domingo has resulted in the impeachment of the president, who has declared the capital to be in a state of siege, and has removed the seat of government to a suburb. American marines have landed to preserve order.

EUROPEAN WAR.—The fighting on all fronts seems to be increasing in intensity. Attacks by the Germans indicate the renewal of their offensive in the regions of Verdun. On this front trenches have been taken and retaken, first one side and then the other showing the greater strength. The Germans claim slight gains over the Russians. The Russians and Turks both announce gains in Armenia. The Italians have realized slight advantage over the Austrians.

IRISH SITUATION.—President Asquith, on the 11th, announced in the British Commons that the casualties among the citizens in the Irish uprising up to May 9 included 180 killed, 614 wounded, and among the military, 124 killed, 397 wounded. It was announced in the Commons on the 11th that 14 Irish rebels had been executed; 2 others had been sentenced to death, but the sentences had not been carried out; 73 had been given prison sentences; 6 imprisoned at hard labor; 1,706 had been deported. Premier Asquith has gone to Ireland to secure first-hand information necessary to the formation of a new policy toward that country.

ROOSEVELT IN RACE.—By letter to Guy Ferguson, secretary of the Roosevelt Nonpartisan League, organized to carry out what are called the Roosevelt policies in a matter of national preparedness, etc., and, it is said, to try to obtain the nomination of Theodore Roosevelt for president by uniting the Republican and Progressive parties, Mr. Roosevelt says:

Your league emphasizes its devotion to these principles and supports me only as representing these principles. This is emphatically the proper attitude to take; and because this is your attitude, and because you are working in this spirit, I very earnestly approve your work.

Mr. Roosevelt, therefore, now formally enters the race for nomination.

GERMANY TO UNITED STATES.—In a note to the United States made public the 11th, after further investigation following the late note to the United States concerning the *Sussex* and announcing changes in submarine policy, "the German Government frankly admits that the assurance given to the

American Government, in accordance with which passenger vessels were not to be attacked without warning, has not been adhered to in the present case"—in the case of the *Sussex*. The German note also includes the words:

It therefore expresses to the American Government its sincere regret regarding the deplorable incident and declares its readiness to pay an adequate indemnity to the injured American citizens. It also disapproved of the conduct of the commander, who has been appropriately punished.

ARMY REORGANIZATION.—The House and Senate conferees have reached an agreement in the matter of army reorganization. The bill to be introduced in Congress would provide a regular voluntary army, exclusive of auxiliaries, of 175,000, and for an increase of twenty-five per cent, or a full strength of near 240,000, on authority of the president in time of emergency, with a provision for a minimum of 160,000, below which it would be the duty of the War Department to see that the number did not fall. The National Guard plan of the House has been adopted, and would provide for the apportionment of 800 guardsmen for each senator and representative from each state, or for a combined strength of 425,000, the guardsmen to take a double oath of allegiance, to state and nation, and to be subject to call for national defense.

UNITED STATES TO GERMANY.—In a note to Germany made public in the press of the 9th, the United States Government accepted the German Government's "declaration of its abandonment of the policy which has seriously menaced the good relations between the two countries"—that is, the submarine policy of Germany—relying "upon a scrupulous execution henceforth of the now altered policy of the Imperial Government." Referring to the discussion in the German note of alleged practices on the part of Great Britain, and reservations in connection therewith, the United States note states and closes with the words:

In order, however, to avoid any possible misunderstanding, the Government of the United States notifies the Imperial Government that it cannot for a moment entertain, much less discuss, a suggestion that respect by German naval authorities for the rights of citizens of the United States upon the high seas should in any way or in the slightest degree be made contingent upon the conduct of any other government affecting the rights of neutrals and noncombatants. Responsibility in such matters is single, not joint; absolute, not relative.

UNITED STATES AND MEXICO.—The conferences at El Paso, Texas, between Generals Scott and Obregon, have come to a close without a formal agreement. Carranza finally failed to approve the tentative agreement which would have provided for an active campaign by Carranza forces against Villa bandits, looking to the capture of Villa himself, and the gradual withdrawal of American forces to the border as

order was restored. Carranza insisted that a time limit be placed upon the stay of the American troops in Mexico, while President Wilson insisted that they remain to cooperate with Carranza troops until the Villa bandits were disbanded. The shifting of Carranza troops to points of advantage and the failure of the attempt to reach an agreement have advised further precautionary measures on the part of the American Government, including the calling out of the national guardsmen of Texas, Arizona, and New Mexico, and further reinforcement by three regiments and two battalions of regular soldiers, that the American expedition in Mexico may be strengthened against any possible contingency. The American forces in Mexico are being placed to best advantage, and additional troops have been sent across the border. The handling of the situation has reverted to diplomatic channels. The United States is still laboring to the end of cooperation with Carranza for the elimination of Villa and raiding bandits. General Scott is at this writing enroute on his return to Washington, and it is hoped that while no written agreement has been reached, the conferences above referred to may have resulted in a better understanding, and may make for a fuller cooperation. Under late developments and movements, the hunt for Villa on the part of the United States soldiers has practically ceased. Official reports tell of skirmishes between Mexican and American soldiers and posses across the Rio Grande. Carranza victories over Zapata forces in Southern Mexico are reported.

NOTES AND COMMENTS

WHAT NEXT?—A writer in *Firm Foundation*, published in the interest of the no-organ faction of the Christian Church, discussing conditions arising in localities where "some have split up congregations" over the dividing of Bible classes for convenience, and to group members according to ability, etc., asks, "Well! What next, for an excuse to get up a little Satanic notoriety?" Division and subdivision has been the history of this people since their early contention over the organ and other points of difference. In fact, this faith, conceived in dissension and brought forth in strife, has persistently continued under the same spirit until even its own are made to wonder "What next!"

THE ACACIA.—There has come to our desk a copy of the "Acacia," for 1916, the Graceland College annual. This book is a very acceptable production, beautifully illustrated with half-tones and excellent pen and ink drawings. There are articles of historical nature concerning each department, statements of the work of the past year, pictures of the students in each department, with reference to the work they are taking. Every Graceland alumnus and friend of the college would appreciate a copy of this annual. It may be secured by sending one dollar to R. W. Travis, business manager, Lamoni, Iowa.

SAY TO THE CHILDREN OF ISRAEL, GO FORWARD

(Continued from page 467.)

PAYING THE DEBT

Another thing that I have noted down is that of our tithing and consecration. One of the best ways in which to pay this church debt, over which we are alarmed, and which I believe ought to be paid (we ought to have a reserve fund instead of a deficit)—one of the best ways in which to pay that debt is for all the people to turn in their tithes and their offerings and consecrations. It is not a question of whether we are able to meet these debts, it is a question of whether we are willing to meet them. We can pay the debt, we can run the college, we can carry on the missionary work, if we only want to do so.

STEWARDSHIPS

Another matter is that of stewardships. We have made a start along that line. The Lamoni Electric Light Company, for instance, has taken over the lighting plant in this community. Some of those who took it over with the idea of taking it as a stewardship, have felt very badly because they have been criticized. Some have circulated the rumor that they were trying to rob the church, that the church was simply handing this out to them as a gift. I will venture the prediction that when a man gets a stewardship (for a while at least) he will be an object of criticism and suspicion, unfortunately; but shall we stand still, or go backward, because of that?

The facts are that these men are buying this institution for all that it is worth. They are obliging themselves to pay sixty thousand dollars for it, in all probability all that it would sell for anywhere—and the church is obliged to sell it anyway under the state law.

The brethren who entered into this transaction now come to the Presidency and Twelve and say, "How can we take this over and run it, that forever it may be a stewardship, and all the profits received over and above the living expenses of those who actually work there may go into the church?" And that proposition is now in the hands of a committee appointed by the joint council. They wanted to get it in shape to report on at the late conference, but could not do so. In the meantime the deed of transfer and signed note are in the hands of President Frederick M. Smith, in escrow, waiting for the time when this matter shall be satisfactorily adjusted.

We ought not to hesitate because there is a certain degree of feeling even along these lines. The time has evidently come when we should go forward in this matter of stewardships and consecration.

THE LATE REVELATION

The late revelation to the conference came to us, bringing with it a great degree of satisfaction. It cleared up, as you know, the question of the reorganization of the Presiding Bishopric. I believe, however, and I am more and more convinced, that the action taken at the conference held here a little over one year ago, was the best that could have been taken considering all the circumstances. The matter of reorganizing the Presiding Bishopric, as you will remember, was referred to the Presidency and Twelve, and during the year they were criticized because they were so slow in accomplishing anything tangible along that line, and some of them, like your speaker, probably, were very impatient themselves because nothing seemed to be accomplished, but it all worked out satisfactorily under divine direction; and the joint council to whom it was referred, did accomplish some very valuable preparatory work.

Now in conclusion, I want to revert to the opening statement, that we have been going through a period of transition; and yet during all that period, the thing that was encouraging was that the people everywhere seemed to retain faith and confidence in the ultimate onward progress and triumph of the work. Everywhere I went in the districts, at their conferences or reunions, there was a splendid spirit of confidence. There was no especial effort made from headquarters to cause that, and you may have supposed under conditions existing that there might have been an opposite feeling, but instead the Spirit of God everywhere seemed to be inciting the people to go forward and move up and get ready for important events.

A LIVING, CONFIDENT, FORWARD-LOOKING INSTITUTION

To me that is encouraging. It would not do any especial good for a few men, like myself and others, to be optimistic and call for a move forward, if in the great body of the church there was a feeling of lethargy, of decay, and of backward looking. Whenever you find a man that is always looking into the past, you may know that he is getting old. He will never do anything any more of any great consequence. Whenever you find an institution that is looking into the past, its days are numbered; but when you find an institution that feels within itself the upwelling and abundant forces of divine growth and power, an institution that *intends* to go forward, and *expects* to go forward, the chances are that it will go forward; and most certainly so under divine direction, for the Apostle Paul says, "If God be for us, who can be against us?"

So I will give you, in conclusion, again, the admonition and the counsel that came to Israel so long ago, "Speak unto the children of Israel, that they go forward."

Original Articles

FOUNDATION OF FAITH--PART I

BY M. H. BOND

In a recent lecture by Doctor Max Hardman, a university professor of Kansas City, upon the subject or text, "The mob," he said:

The mob might be in the majority, but it was never right, because it was made up of unthinking individuals who accepted ideas ready-made.

In a democracy such as ours the menace of the mob is particularly apparent. Most of us think by label. We believe in a certain thing because it is popular, because we see other people believing or doing it. Democracy must stagnate and die if it does not allow individual thought, and yet we accept ideas simply because we feel that not to accept them is to become an outcast. You must conform. It is for personality, for individuality, that I plead.

He described the typical conversation on conduct as this:

Don't do that.

Why?

It isn't proper—well, it has never been done before."

Again he said:

I beg of you to subject everything to the crucial test of thought. That means that we *cannot accept anything on faith*. There is nothing we can refuse to talk about; there is no subject too delicate, no subject too dangerous, for if they are ignored we can have no assurance that our opinions are right. Courage to think is fundamental, courage to say what you think is equally important. You can't let well enough alone, for there is no well enough.

With much, if not all of this, the writer is in agreement. The right, the courage, and the duty to think is fundamental, and necessary to the progress of the individual, the community, or the church, if its solidarity is to be permanently preserved.

The single exception to the doctor's statement in regard to the use of the word *faith* may be noticed hereafter.

When, as recorded in John 8: 31, 32, Jesus said to those Jews that believed on him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free," he unalterably committed himself to the idea of intimate and inseparable association of *truth* with *freedom*. Freedom! the antithesis of slavery; and slavery, as we have been properly, though perhaps sometimes superficially taught, is by every possible means a thing to be avoided.

In an article in *Hibbard's Journal*, by Professor John Erskine, of Columbia University, New York, entitled "The moral obligation to be intelligent," he states that in "Paradise Lost" Milton attributes intelligence of the highest order to the Devil. To this opinion of Milton, if it be correctly stated, the writer would urge serious objection.

In Doctrine and Covenants 90: 6, we have it stated that "the glory of God is intelligence, or in other

words, light and truth." Our object in calling attention to this matter is that we may emphasize or call attention to the prevalent lack in the world of letters, and among so-called professors of learning and wisdom, in their application of the word *intelligence*, especially to religious matters; as for instance, the indorsement of Milton's idea that the Devil possessed and exhibited intelligence of the highest order.

As I interpret the Scriptures, God and Jesus Christ alone are the interpreters in the highest and best and only perfect sense of the word *intelligence*.

In John 8: 44, Jesus is made to say that the Devil was a murderer and a liar, and that he "abode not in the truth," and if he ever was possessed of the light and truth and glory of God, it was lost by transgression.

In 2 Thessalonians 2: 13, Paul tells us that those who had been called to be Saints had been chosen from the beginning "through sanctification of the Spirit *and belief of the truth*," consequently the man who is led to believe something other than the truth, no matter how attractive or plausible the form, by just so much is he neither saved, or in the proper, the best, or the gospel sense, an "intelligent" person.

"If any man will do his will, he shall know of the doctrine," said Jesus. Knowledge and intelligence, in their highest analysis, will be found to be absolutely harmonious, and may be used as interchangeable terms, or as meaning the same thing.

Again, Doctor Hardman says, "I beg of you to subject everything to the crucial test of thought; that means that we cannot accept anything on faith." One of the prophets in the Book of Mormon defines faith as a belief in things that are true. The antithesis of this must be: any religious tradition or belief that may be proved to be untrue, we are not warranted in denominating faith. Herein lies the fallacy of a host of so-called intelligent people in their terminology regarding problems of religion.

"I beg of you," says Professor Hardman, "to subject everything to the crucial test of thought." Well! the all-absorbing questions that men have been and are still discussing regarding the existence of God, the book or books that has or have been, and still is or are claimed to contain the sole revelation of God's will and of his character, etc., has or have been and still is or are being subjected to "the crucial test of thought." As a result, what has the modern and up-to-date thinker given to the world in settlement of the question as to the oft-repeated question of Pilate, "What is truth?" There is to be found no greater divergence and conflict of opinion, or a greater variety of product of their *thought* crucible, than is to be found among the ranks of those who are in the common habit of calling the "*intelli-*

gent" people of society, or of the world at large.

Thus, we are far from finding fault with the writer in *Hibbard's Journal* who claims that we are under "moral obligations to be intelligent," yet as Latter Day Saints, by the terms of our gospel covenant, we are not only religiously bound, but must believe that we can be saved only by and through intelligence.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent," whom to know aright, is life everlasting.

In Paul's day there were "gods many, and lords many." The many and diversified mental conceptions of God that largely control our worship and service to-day, through creed formula and acceptance, reveal to us the fact that the situation has not materially changed, and as a result of creed propaganda and belief, we have the statement by the modern thinker and skeptic, that "an honest God, is the noblest work of man."

While this statement may have still a semblance of irreverence to some, yet it obviously contains in its implied sarcasm a truth that is rapidly being made apparent by abandonment of unworthy, unjust, and unreasonable contention concerning God's character.

"The glory of God is intelligence, or, in other words, light and truth; light and truth forsaketh that Evil One."—Doctrine and Covenants 90:6.

Why should we or anyone hug our delusions, our traditions, our superstitions, our carnal fears to know the truth about ourselves, our neighbors, our religion? Why should we fail to inquire after light, truth, intelligence, and to earnestly seek for the permanent and abiding glory of God? Why seek for vainglory, the flattering notice, or the temporal and fleeting favors that man is able to bestow? and be willing to continue to live in the "fools' paradise" of ignorance, only to be wakened on the morrow to that sense of loss that can come only to those especially, who having opportunity, who refuse the glorious message of God, the "light and truth" that he is willing to reveal or place us in possession of, under conditions which we are able, if so disposed, or willing to fulfill?

How does God communicate his intelligence, his truth to men? Is it orally, or after the manner or speech through which men seek to convey information? These are the methods or means by which the natural man, or the carnal mind, has in the past sought to "find out God." With what results has, or is history furnishing us?

For those who are earnestly seeking for the process or a knowledge of the law by which this "secret of the Lord," or an acquaintance with "his covenant," by and through which only a man may know of the doctrine of Christ, and its truth or falsity be absolutely and unassailably determined, we call attention

to a statement to be found in the Book of Doctrine and Covenants 85:17, 18:

Behold, that which you hear is as the voice of one crying in the wilderness; in the wilderness, because you cannot see him: my voice, because my voice is spirit; my spirit is truth: truth abideth and hath no end.

God's Spirit "is truth;" and in the examination of occult forces, spirit communications, or revelations purporting to come from God, or angels or spirits that once inhabited bodies upon the earth, or from any source whatever, the "moral obligation to be intelligent" through the agency of the highest and most reliable sources of information possible for man to attain to, is the only path that duty and safety points out to the truly rational mind. To "try the spirits" that (as in John's day, so to-day) are manifestly present, and so successfully augmenting the number of their adherents, and followers of their claims, is only a wise precaution against the obscuration of our intellectual privileges. We must not only heed the instruction of Paul, that "with the heart man believeth with all diligence, for out of it are the issues of life," we must also make investment of our interests in a belief, or so-called "faith" in things that pertain to our welfare both here and hereafter, whose foundations the infinite "intelligence" alone is able and willing to furnish; if we do not invite trouble, disappointment and ultimate failure.

We are willing, then, to agree with Professor Erskine, that we "are under moral obligation to be intelligent." But that intelligence must be of a character that insures permanency of conclusion, or that is the equivalent of a knowledge of things permanent in their character. If it be conceded, even in a hypothetical way, that there is a God, a creator of men and things visible to the natural eye of man, it would stand to reason that any "intelligent" presentation of claim for a revelation from him should have at least equal consideration and opportunity or field for explanation, with any other materialistic, occult, or so-called "spirit manifestations" that are to be found in the field of human inquiry or investigation.

For the last eighty-five years modern history has recorded the rise and organization of a church that has challenged the almost universal and popular claim that revelation from God ceased with the death of the chosen apostles of Jesus Christ, or that the canon of authorized scripture was forever completed and sealed against further communication in the apocalyptic vision of John upon the Island of Patmos. This is of itself largely an explanation for the hostility urged by press and pulpit. From almost every quarter, as a result of past traditional teaching or religious training by self-appointed teachers, who, hopelessly divided among themselves, yet seemingly, by a similar instinct and impulse, by every species of

intent or opposition that once characterized the war against "the sect everywhere spoken against," two thousand years ago, have sought to annul or destroy the influence of a religious propaganda, or church that has, in the aggregate perhaps already persuaded one half million of people that there can be neither reason nor scriptural argument of a stable character assigned for the denial of the proposition that if God ever has spoken to mankind, the necessity and demand for a vindication of the unchangeability of his methods of salvation for the race calls for an interference upon his part and an explanation from himself, as to a remedy for the confusion that exists in the religious world to-day.

Still another and perhaps more dangerous and subtle enemy to the "foundations of faith" which Jesus Christ once laid, is to be found in the prevalence in our day of fraudulent "occult" manifestations. These are arranged in various groups or cults, or "churches," such as modern "spiritualism," "faith cures," "speaking in tongues." Among them may be properly classed the claims of Mrs. Eddy also, while at the same time constituting practically a denial of the hitherto prevalent and popular claim of the "evangelical," or "orthodox" churches in this regard, yet seeking a remedy which does not "cure," but seems rather to augment the prevailing skepticism or indifference concerning religious matters.

We are in a world to-day that is in a war with itself. "Faith, hope, charity, or love," the greatest and most permanent and abiding things, according to Paul—where are they to be found?

Hope, permanent, stable and abiding hope, secure from illusion or failure, or destruction, must have its foundation in a faith, or intelligence, whose author is God alone. To deny this is to leave mankind literally without God, and without hope of any stable character. It will drive the people farther and farther into the atmospheres of stoicism, indifference or worldly and unprofitable ambitions, or pleasures that destroy the treasures of the souls of men: selfishness, hatred, war, and everything destructive of his permanent happiness and welfare.

It is true that there are many, as yet, interested in the problem of the possibility of a future life, as we have inferred. It is true that mankind in many quarters is daily and hourly reminded with King David that "our days are as a shadow, and there are none abiding." Mankind must realize that our present tenure of life hangs upon a thread which the accident of a moment may sever. In their seeking for an answer to the old-time cry of the ancient, "If a man die, shall he live again?" they are obliged to grope their way among the confusing, unsatisfactory evidence offered by either honest, or "fake" curists for our doubts and fears.

To leave the purely materialistic field of inquiry

and investigation, evidence or argument, and be forced to explore a literally "unknown country," or one untraversed for centuries by man, with eyes so blinded and confused by our former religious training in regard to truths that are spiritual only in their character, and which, by any possibility, may be only determined or "spiritually discerned," is but to make it not only impossible to build a sure and certain "foundation of faith," but to aid in the destruction of the slender and attenuated "hope" of thousands of honest people. They are left to be further preyed upon by the danger of "spirit forces" that may seek, by "lying signs and wonders" to engage the attention of the spiritually unintelligent and the unwary, or, if possible, to "deceive the very elect."

(To be continued.)

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THE IMMUTABLE LAW OF GOD

AS REFERRING TO TITHING

Of all the eternal laws that God has laid down for his children to live, prosper and abide by, it would seem that the law of tithing is the one least used, and the most abused of any which are taught and practiced by our church.

When considered from the viewpoint of obedience on the one hand, and the final and triumphant gathering of God's people to Zion on the other hand, it would seem impossible to dispense with such a divine command, if we are to attain the results which the Saints so strongly believed in and advocate, that we as a church may be as a bride adorned for her husband and ready to meet him at his coming, and ultimately realize the consummation of all things.

We have the law of tithing preached to us, and many are the well-written articles on the subject. We find it presented in the Bible, Book of Mormon, Doctrine and Covenants, and the church history; yet many of us seemingly do not sense the full and complete meaning of this God given law. I do not believe that there are any true Latter Day Saints that do not believe this law to be divinely appointed, and none question the unqualified supremacy of the law of tithing; hence we might say we are a unit in belief on the subject, but not so in giving, therefore, we are somewhat inconsistent as a church body.

Judging from my own sad experience, I am persuaded to believe that many of the Saints fully intend to obey this law, at some future time, when it will be more convenient to pay the amount due in a lump sum, and thus surprise the good bishop in so doing, and at the same time make their peace with God. But alas, that certain piece of property is not sold, the deal that was pending does not materialize—if it does the tithing question is again deferred un-

til certain other long-pending matters have been cared for financially. The resolution that had germinated is quashed; the bishop is left to struggle along as before; the missionary and those dependent upon him are left with only a meager allowance; the work is retarded; faith is oftentimes weakened; God is robbed of what is rightfully and justly due him in tithes and offerings, say nothing of the untold millions that fail to hear the angel message, and the world is not redeemed.

I well remember my own experience which no doubt in some ways is little different from many others. I was cashier of a good little bank on the eastern slope of Colorado, I was making money and had a comfortable home, yet I do not remember of ever paying one cent of tithing while holding that position, which I did between six and seven years. This is a very sad confession to make, nevertheless it is true. Either wife or I would bring up the subject occasionally, and having constantly in mind a desire to sell out our holdings and locate where we could have the privilege of associating with a good live branch of the church, the paying of tithes would be put off until such time as the sale could be made, when we would pay in a large sum of money as tithing to gladden the bishop's heart, and at the same time appease the ever-smiting conscience of the unfaithful that we were.

Finally the sale was made, but did we pay our tithing? No. We would now wait until we got settled again, somewhere—didn't know where, but we waited, and Satan smiled no doubt. The new location was sought for most diligently, and much money spent in trying to find the much-coveted green pasture that the other fellow is so persistently holding up before the unsettled mind. Several months were spent in looking around, and our patience as well as our money was being rapidly exhausted. Finally we invested in some mortgages, also in some high-priced land, which, owing to the sharp decline in property values about that time, lost us heavily.

About a year after selling out reverses began to come quick and fast, until ill health overtook us and we found that our little nest egg had almost entirely disappeared. God had been robbed and Satan had been enriched by the transaction; and it was only after we found that we were not able to give to the church that we came to repent in sack cloth and ashes. What a cruel monster procrastination is, and how indiscriminately does he play with the human race, clothing them with the spirit of indifference. The would-be willing hands hang idly by, and the work of to-day is not done, the harvest is past, and the celestial glory is not won.

Our own financial affairs for the past two years have been very depressing to say the least, yet we are firmly resolved to place "tithing" at the head of

our monthly list of expenditures. While we are not able to pay as much as we would like, yet by wearing the shiny suit a few weeks longer, and having the worn shoes repaired instead of being replaced with new ones, we are able to do this. May we humble ourselves so the Lord may be able to use us together with the mere pittance that we are able to give to the Master's cause, that his name may be glorified upon the earth.

Our retiring bishop, Brother E. L. Kelley, has won the admiration, love, and good will of thousands of the Saints, and has borne a great burden for the church for lo, these many years, until God in his wisdom and mercy has seen fit to relieve him and sends to us Brother Benjamin R. McGuire, who in the prime and vigor of life has assumed the grave responsibilities of this office. I would to God that at this time I were able in some way of proclaiming a message to the seventy-eight thousand, three hundred and twenty-six Saints who make up the membership of this the only true church of the living God, impressing the importance of systematic giving, whether in the matter of tithing, free will offering, or for local branch work.

I firmly believe there are comparatively few adult Saints that could not give at least one dollar each month, and some could give many times that amount with scarcely a sacrifice of any kind on their part, which in the aggregate would mean much to the church, and would soon remove every embarrassment from the bishop's office, and God would surely bless and prosper his church as never before, as the promise is ours; and all of his promises are sure and steadfast, and never failing.

Dear Saints, many of us have not only been slothful servants, but have deliberately abused a sacred privilege. Let us therefore, rally to the support of our worthy brother whom God has so recently called to act as our bishop, that we may lighten his burdens, that God may be honored, and that we may as individuals magnify the office whereunto we have been called, whether we labor as members, or have been sought out as chosen vessels of the Lord. When we get our pay check, let us remember the extreme need of the church, let us act to-day, as we have no promise of to-morrow. Let us not wait to get the big lump sum to pay in, but rather give the nickel, dime, quarter, or the dollar, as these are placed in our hands as stewards of the Lord, that many stars may adorn our crown as the Lord the righteous Judge will give in that day, when if obedient and faithful to the end we are ushered into celestial glory.

I pray that God will humble and prosper his people, and that this feeble effort may be the means of bringing forth many abler and more far reaching appeals for obedience, until all from the least to

the greatest may be fully aroused to sense the keen responsibility of their stewardship here below.

DAVID S. BOYD.

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HOME

Home. What tender memories cling around that word. The magnetic needle seeks the pole by the law of attraction. So has home an attraction above any other thing in this life. I remember a man who, while young, left Denmark for America. After he had been over here a while, he wrote home, saying, "America is a blessed land, but there is no place so dear to me as the place where I was born." What home really means to us can never be realized or appreciated by us until after we have passed through some experiences.

To build up a true home should be the aim of all the Saints of God. But in order to do this many things should be considered. It takes the same kind of material to build up a home it does to build up Zion.

Jesus said: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."—John 14: 23.

If we expect to have the Spirit of God to dwell with us in our homes, our homes must be builded up of true character, of love, humility, meekness, kindness, righteousness, frugality, unselfishness, liberty of thought, and purity of life. There should be no selfishness, extravagance, envy, or greed. As Brother Vanderwood says about Zion, so we might say about home: Home means a life, not an argument, a reality, not a theory, a character, not a profession. The Lord has told his people to come up higher, and said, "Ye must practice virtue and holiness before me continually." (Doctrine and Covenants 46: 9.)

The cause is onward, and in order to keep pace with its onward march we must cultivate all the higher and nobler powers of our nature, and a harmonious action of all the faculties of our being—mentally, morally and spiritually.

Order is heaven's first law. Our homes should be homes of order. There should be system about all our work in such a way that it would be pleasing to our heavenly Father, that his will might be done on earth as it is done in heaven. Until our homes be thus ordered and conducted, we will never be able to build up or redeem Zion. Charity begins at home.

In the great school of life home should be made the center of attraction for the young—a place of rest and comfort. There should be a variety of good reading matter. Its teaching should be chiefly by example. We are in a sense partially made up for good or ill of what others have been.

Gladstone has said, "One example is worth a thousand arguments."

Professor Draper says:

The child camera, like the photographer's, impartially receives whatever passes before it. A kind or inspiring word, a beautiful action, a loving look, to those it is no less sensitive than to their opposites. To repress the disagreeable, the discreditable, is only to do half one's duty. The other half is to give amplest expression to the agreeable and the honorable. Thrice fortunate is the child whose memory is a gallery filled with pictures of lovely words and deeds. To confer this good fortune upon their children is the precious privilege of parents.

Andrew Carnegie said:

Give me the life of the boy whose mother is nurse, seamstress, washerwoman, cook, teacher, angel, and saint, all in one, and whose father is guide, exemplar, and friend.

The greatest and best men and women look back to their homes for the impulses which under the blessings of God made them what they are.

One writer says:

Let home stand first before all other things. No matter how high your ambition may transcend its duties, no matter how far your talents or your influence may reach beyond its doors, before everything else build up a true home. Be not its slave; be its minister. Let it not be enough that it is swept and garnished, that its food is delicious; but feed the love in it, feed the truth in it, feed thought and aspiration, feed all charity and gentleness in it. Then from its walls shall come forth the true woman and the true man, who shall rule together and bless the land.

A. JENSEN.

Of General Interest

JOSIAH STRONG

In the death of Doctor Josiah Strong, April 28, our country has lost an eminent representative of a fine type of American citizenship. A patriot to his heart's core, his ideal of patriotism was not devotion to our country only, but rather to our country for the world. To him our country meant our countrymen, who make it what it is, and should make it what it must become, an inspiring example of the equality of high and low in reciprocal duties, rights, and opportunities.

Of this patriotic ideal Doctor Strong, for five of his earlier years in home missionary service, has been for the past thirty years our foremost missionary by voice and pen at home and abroad. His pioneer book, *Our Country*, appeared in 1886. Pronounced by Mr. Spofford, then chief librarian of Congress, "one of the best books in the world," it gave a stimulus to Christian work fairly comparable to that of *Uncle Tom's Cabin* to the antislavery movement. Nearly the whole of it has been republished in portions by pamphlets and the daily press, American and British, some of it even in Chinese, and it has gone into European tongues.

Other works followed rapidly, among them *The New Era*, *The Twentieth Century City*, *Religious*

Movements for Social Betterment, The Next Great Awakening, Social Progress, The Challenge of the City, Our World: The New World-Life, Our World: The New World-Religion. This last remains unfinished. In 1898 Doctor Strong organized the American Institute of Social Service, of which he was president till his death. Organizations on its plan have been formed in five European countries and in Australia. Several of Doctor Strong's publications have been translated into European and Asiatic languages. Some have been used in our colleges, seminaries, Bible classes, prayer meetings, and daily readings at family worship.

What the great Belgian economist, Emile de Laveleye, had asserted, "The earthly welfare of mankind was a capital principle of the Founder of Christianity," Doctor Strong saw on the face of the gospel. He saw that its neglect by a church intent only on the salvation of individual souls had alienated the masses of workingmen suffering under social wrongs. Only Christ's gospel of social as well as individual salvation could regain their respect, their confidence. "Try the untried half of the gospel," was his awakening cry. Among the now manifest signs of this "conversion of the church to Christ" that Doctor Strong preached is the program of social reform put forth some years ago by the Federal Council of the Churches of Christ, and emphasized lately by the Men and Religion Forward Movement.—*The Outlook, May 10, 1916.*

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BIBLE STUDY IN THE SCHOOLS AN INTERESTING EXPERIMENT

Two experiments have been initiated in the West for adding to popular education some study of the Bible in connection with the public schools and under the direction of the state. These experiments are certainly of interest and may prove to be of importance.

Professor Huxley with his characteristic clearness and vigor urges the importance of religious teaching and of the use of the Bible for that purpose. The following paragraph, condensed from his essay entitled "The school board," must suffice here to give our readers his view:

My belief is that no human being, and no society composed of human beings, ever did, or ever will, come to much unless their conduct was governed and guided by the love of some ethical ideals. . . . I have always been strongly in favor of secular education in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up in the present utterly chaotic state of opinion on these matters, without the use of the Bible. . . .

For three centuries this book has been woven into the life of all that is best and noblest in English history; it has be-

come the national epic of Britain; it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past, stretching back to the furthest limits of the oldest nations in the world. By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves but a momentary space in the interval between two eternities, and earns the blessings or the curses of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their work?

The opposition to any introduction of the Bible as a textbook in our public schools comes curiously from both its admirers and its critics. The admirers, believing that the Bible is an infallible rule of faith and practice, are unwilling that it should be taught by anyone who does not believe in its infallibility and does not use it as an authoritative rule of life. The critics, who do not believe that it is an infallible rule of faith and practice, object to its use lest the teacher shall lead the people to believe in its infallibility and accept it as an authoritative rule of life. Thus the two combine to exclude it altogether.

As a result our boys and girls are growing up in almost total ignorance of the life and literature of an ancient people whose spiritual, ethical, and political ideals have had a greater influence on our national life and character than those of any other ancient people. They are permitted to know Homer, but not Job; the institutes of Justinian, but not the Ten Commandments; the Jupiter of the Romans, but not the Jehovah of the Hebrews.

More than that, they are growing up under a system of education without any systematic attempt to furnish them with any ethical and spiritual ideals or even any political ideals, except such attempt as is made by occasionally singing a patriotic hymn and occasionally saluting the American Flag. Afraid of sectarian theology, the American people have banished the unsectarian Bible. They have decreed, to quote Mr. Huxley again, "the abolition of all 'religious' teaching, when they only want to be free of theology—burning your ship to get rid of the cockroaches!" We hope the time will come when the Bible will be taught in our public school as the life and literature of the ancient Greeks and the ancient Romans are taught, and the pupils will be left to compare for themselves the spiritual and ethical ideals of these ancient peoples; as we teach the Declaration of Independence, the Constitution of the United States, and the history of the Republic without any attempt to impose upon the readers the duty of accepting the political ideals of America as a fundamental and infallible standard for political life.

The two plans initiated in the West, one in North Dakota, the other in Colorado, seem to us interesting and important because they at least recognize the

present defect in our systems of education and make some attempt to cure that defect.

The first plan was proposed by Professor Vernon P. Squires, of the University of North Dakota, in 1911. He proposed that as a guide to systematic Bible study the State Board of Education should authorize a syllabus for use by students, and to anyone passing an examination by state authorities a half unit of credit in the high school course should be allowed. Religious instruction as such must not enter in the syllabus or examination; every suspicion of sectarianism must be avoided; no textbook was prescribed except the Bible; and either the Roman Catholic, the King James, or the Revised Version might be used. While the syllabus is prescribed and the examinations are conducted by the state, the studies are pursued outside of the public school.

All Christian bodies have taken part in this movement, most of the Bible classes meeting on Sunday in connection with the various Sunday schools. The difficulty at first of getting the boys and girls to do serious academic work has been largely overcome, for the pupils were not long in discovering that the old-time Sunday school work did not fit them for high school standards. The examination questions employed are indicated by a few illustrations taken from those given out last June:

What connection with the life and work of Paul did each of the following men have: Agrippa, Barnabas, Felix, Festus, John, Mark, Luke, Peter, Silas, Stephen, Timothy?

Name and classify twenty books in the Old Testament and twenty books in the New Testament.

Write a memory passage from the New Testament at least 150 words in length.

Explain the Biblical allusion in each of the following quotations:

"He, who lone in Patmos banished,
Saw in the sun a mighty angel stand,
And heard great Babylon's doom pronounced
by heaven's command."—Burns.

"The airy hand confusion wrought,
Wrote 'Mene, mene,' and divided quite
The kingdom of her thought."—Tennyson.

"Lazarus left his charnel-cave
And home to Mary's house returned."—Tennyson.

"He changes the self-satisfied Pharisee into the broken-hearted, self-abashed publican."—Newman.

"Known voices are as David's harp
Bewitching Saul's oppressive woes."—Faber.

"Nor did Israel escape
The infection, when their borrowed gold composed
The calf in Oreb; and the rebel king
Doubled that sin in Bethel and in Dan."—Milton.

In Colorado a different method is pursued, though with substantially the same purpose in view. The Teacher's College at Greeley recognizes credentials brought from approved local schools, as credentials on other subjects from other normal schools are recognized, except that a representative of the faculty

must approve the textbook and the teacher, and to this representative must be submitted, not only the student's record, but also his notebook and a short thesis. The Colorado plan differs from the North Dakota plan in refusing even to consider students unless their teachers have been approved and have scholastic attainments equivalent to graduation from a college and some special training. But in both plans the Sunday school class has been the chief means of preparation, and, as might be expected, the result has been in both states to raise the standard of teaching in the Sunday schools. At the same time many young people have been either kept in or brought back to the Sunday schools.

The general plan of securing in some way cooperation between the state and the church schools has extended to other states. At a recent meeting of the Religious Education Association in Chicago it was shown that in Indiana in over twenty cities and towns classes of Protestants, of Catholics, and of Jews had been organized in accordance with a similar plan of cooperation; in the State of Washington more than thirty high schools are giving credits for Bible study pursued outside the school; and Birmingham, Alabama, has extended the system to the elementary schools as well.

There are doubtless objections to any plan of cooperation between the church schools and the public schools; but there are also objections to the present method, which leaves our children to grow up in complete ignorance of a book which has exerted a far wider influence over the moral and spiritual life of Christendom than any other. *The Outlook* regards the experiments here reported as tentative only, but, whatever may result from them, we welcome the indication which they afford of the growing purpose of the American people to incorporate in their systems of education some method of supplying the children of the Nation with ethical and spiritual ideals for the guidance of their conduct and the inspiration of their life.—*The Outlook*, April 26, 1916.

* * * * *

X-RAY AT SANITARIUM

Doctor Leonard Harrington, in charge of the Independence Sanitarium, has just completed the installation of a large new X-Ray machine. The machine and installation cost \$2,000.

This is the last word in such machines. Marvelous things can be done with this machine and it is a great help to the surgeons. With the machine is, of course, the attachment for the making of photographs and for every varied use such machines are put to in the aid of health giving work.

Doctor Harrington said yesterday that in a short time he expected to give a clinic and take pictures and make examinations practically without cost to

introduce the work.—*The Jackson Examiner*; April 7, 1916.

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SARCOPHAGUS FOR PRESIDENT SMITH

A deed signed by Benjamin R. McGuire, Presiding Bishop of the Reorganized Latter Day Saints Church, to Frederick M. Smith, the President of the church, which was filed for record in this city Saturday afternoon, conveys lots 101 and 102, block 3, Mound Grove Cemetery. This ground is to be the site of the proposed mausoleum for the body of the late President Joseph Smith. The body has been in the Criley family vault since the death of the late president on December 9, 1914.

The mausoleum is now being constructed of Vermont granite, in the East, and will arrive here, it is expected, in time to be set up in the cemetery about June 20. A large drawing of the monument was exhibited during the recent session of the General Conference in this city. The women's organization of the church made a large contribution, and undertook to raise the balance by subscriptions from other friends.

The deed to this ground is the first that has been filed bearing the signature of the new Presiding Bishop. He has just taken charge of his office as successor to E. L. Kelley, who retired on account of his age and the increasing burden of the office.—*The Jackson Examiner*, May 5, 1916.

* * * * *

THE SUNDAY TABERNACLE

Just how much of a furore Billy Sunday is creating in staid old Boston with his tabernacle plans may be judged from this item of news with regard to Governor McCall.

The legislature of the commonwealth finally passed a bill to allow a tabernacle to be built and the governor, who is potentially a candidate for the presidency, took it under the most careful advisement, as the *Transcript* assures us:

One matter to which he gave his attention was the bill to permit the erection of the Billy Sunday tabernacle in Boston without complying with the building laws. The governor has until midnight to-morrow to sign the bill, to allow it to become a law without his signature, or to veto it. His intentions are unknown. Governor McCall intended to hold a hearing on the bill yesterday afternoon, but was unable to do so, because of his indisposition. It is barely possible that he will give a hearing to-morrow.

We sometimes suspect that one of the explanations of the tremendous vogue of the Sunday meetings from the start is this preliminary quarrel over the tabernacle. It occurs in every city in one form or another, and with precisely the same result in all. By the time Mr. Sunday actually arrives the community is in a fever heat of interested attention.

Who could believe that in Boston, the cradle of

liberty, the legislature and the governor should debate for weeks over acquiescing in a Sunday tabernacle?—*The Des Moines Register*.

[Governor McCall vetoed the bill to permit the erection of a Sunday tabernacle in Boston contrary to the building laws.—EDITORS.]

* * * * *

LOW MORTALITY FROM WOUNDS

The present war is distinguished from all others in history by many features besides its unexampled magnitude and its unparalleled methods of human destruction. One of these features is the surprisingly small percentage of serious wounds that prove fatal. If the usual proportion of deaths had followed in the hundreds of thousands of cases carried back wounded from the front, the armies would long since have been decimated. As it is, there are untold legions who are so injured and maimed that they are forever unfitted for further service. But on the other hand there are scores of thousands who have been cured and restored, perhaps more than once or twice, and are again at the front.

France has been conspicuously successful in reducing mortality at her sanitary formations. In a recent lecture by the director of the medico-surgical statistics of her army, remarkable results in this particular are noted. This official declares from the records that out of 100 soldiers in hospitals 98 are cured—only 2 succumbed; while in the hospitals in Paris in time of peace the mortality was six times greater, or about 110 deaths for every 1,000 cured. The military figures above given, it should be remembered, include both "sick and wounded"—the showing would be no less encouraging if the two classes were distinguished. It is believed that the mortality among the sick is only about 13 in 1,000, notwithstanding the fact that the present sick are generally older and more exhausted men than in the beginning of the war when the mortality was higher.

Such statements tend to answer in some measure the agonizing question as to what becomes of the wounded; and they also help to explain how the armies are kept up so nearly to their original strength. If only 20 die out of 1,000 borne wounded from the field, and the most of the remainder soon come back to fight again, the supply of "fodder for cannon" is not being exhausted as fast as the onlooking world has been wont to believe.—*Deseret Evening News*.

There are many definitions of forgiveness, but a very good illustration of it was given by a little boy who, on being asked what forgiveness of injuries was, gave the answer: "It is the scent that flowers give when they are trampled on!"—Sunday at Home.

The Staff

EDITED BY AUDENTIA ANDERSON, OMAHA, NEBRASKA

An Inspirational Conference

At memory's door only a slight touch is needed to bring to view many beautiful pictures, and to re-create many joyous experiences. Among these which concern the late conference, no feature is more prominent with those who love music than the very great impression made through the medium of this art. Many fine sermons had their settings in gems of voice and orchestral production, and, on other occasions, the joy of our gospel was expressed entirely in music—many forms of beauty and enjoyment being presented for our edification.

The institute program on Sunday afternoon—the second of the series—had for its theme, "The choir; as others see us." It was presided over by President Elbert A. Smith, who, through his alert and appreciative perceptions, managed to blend into his duties a charming mixture of humor, emotion and unconventionality, which added much to the enjoyment of the listeners. Several of the "papers" turned out to be addresses, and we feel, in a way, a sense of loss that we are not able to pass them along to our readers. Brother Pitt's paper, forwarded from California, we give you this month. Brother Scott's we hope to present later, as well as others read during the convention.

The third session of the institute was held Tuesday evening, April 11, and proved to be a "heart-to-heart" affair, in which many spoke freely of their experiences and desires along this line of service. Of the five excellent papers read, and the three addresses made, we present the one on "The combined orchestra movement," by Brother Mills. The excellent work done by the organization in Independence, known as the "National Orchestra," in the five months since its beginning, promises great things for the future. The big number, Farmers Mass, in B Flat, in which this orchestra of forty pieces supported the conference choir of one hundred and fifty voices, was truly an inspirational thing, and made us feel that no discouragement should be allowed to hinder our upward progress.

We hesitate to approach the subject of the "Messiah" renditions for the reason that we feel words to be inadequate, and our own powers altogether too limited to do the matter justice. It is not simply because this is the first time we have ever undertaken so worthy a task; it is not that our efforts were perfect; but the thing that stays with us is the *wonderful spirit* that accompanied the rendition. It was the message, expressed with such masterful art, that captured the hearts of us all, and that message was pointed out, emphasized, and enhanced by the inspirational leading of our director. His example as well as his counsel, constrained the singers to feel that we were "treading on holy ground,"—that a commission was intrusted to us—a message was to be delivered through us, and that only to the extent that it should be given with true humility and an "eye single to the glory of God," would it be carried straight into the souls of the listeners.

This, dear singers of Israel, is the secret of our power; this is the key which, used wisely, will unlock the hearts of the people, and help us to assist God in bringing about the salvation of Zion. All true eminence is only reached through a submergence of self and self-interests; all real service is centered in others; and, as we sense this, and see its real significance, and are able to follow the leadings of such a faith, we are endowed with the added power from above, which becomes irresistible. Is it worth cultivating, think you? Will it be worth our efforts to qualify ourselves for effectual service in this as in many other lines of activity?

We think yes; and we trust the musicians of our church will sense the great possibilities which are before them; will pray over their work; will renew their diligence to the end, that God may find helpers who are not only willing but able!

The "Messiah" was given three evenings, April 13, 15, and 16. Hundreds were turned from the church on each occasion, owing to lack of room, which was a powerful demonstration of the crying need, even at the present time, for a larger auditorium for the assembling of the Saints. "Give us room that we may dwell," is being echoed in the hearts of all conference goers. What a pity it is, that the oratorio, with its wonderful appeal, should not have reached everyone that desired to hear it! We hope that when next we prepare a great musical message for the people, we may have room—room for the singers, room for a good-sized orchestra, and room for the great mass of people who are eager to receive that message.

Before we leave the subject of the oratorio, we must mention the soloists. Sister Robinson, with her beautiful and highly-cultivated voice is not a stranger to the congregations of our people, and she was heard at her best this spring, the climax of perfection being reached, perhaps, in the masterpiece, "I know that my Redeemer liveth." The lovely consecration which characterizes Sister Robinson, the readiness with which she gives of her talent, her time, her means, her encouragement, and her own preparation along musical lines, acquired through years of study and application, makes her gift all the more admirable, as one feels that she regards it as a gift from on high,—a thing to be used for heavenly purposes.

Sister Ethel Kinnaman (who, by the way, changed that name to one a trifle longer, on the evening conference closed) is not altogether unknown to our people, as she sang for us four years ago. Since that time she has improved really valuable opportunities for advancement, and her rich contralto voice comes back to us enhanced by its years of cultivation, to a degree which won its way directly into the hearts of its hearers.

Brother Paul N. Craig sang the bass solos, and the fire and enthusiasm of his interpretations were only equalled by the natural beauty of his young voice. The consecration and devotion of his life make his offering of praise in song all the more acceptable, and it would be well for us all to emulate the humility and earnestness which characterizes his study and interest in this dearest of arts.

The tenor solos were taken by Mr. George Deane, of Kansas City, and were sung with taste and finish. He is an artist, with a voice capable of wide interpretations and range of expression, and he seemed to catch the spirit which permeated the renditions, preceded as they were by earnest prayer each evening. May the successes of this spring but presage many, many more, of every variety with which we may add to the influence and efficiency of the powers for good which are inherent in the church and its earnest workers.

Should we mention the annual choir serenading stroll? The evening was ideal and thirty homes were visited and cheered by song. The eastern Saints, departing in their "special" at 10.30 received a farewell concert, appreciated,—even by Brother Greene, ill in his berth! Later, the footsore and weary, but still light-hearted singers, found at the home of President Frederick M. Smith rest and refreshment,—both for body and spirit, the joyous service of song closing with an eloquent plea from the beloved leader to the God above, that he may guide and control these singers, inspire them with his own will and wisdom, endow them with patience and consecration, that through them he may work out his wonderful plans for the redemption of the world.

Is Outlook for Combined Orchestra Promising?

With seductive smiles and enticing words, your speaker was approached to write this paper, and in a burst of enthusiasm he yielded, and promised to do the best he could. We did not then comprehend just what the task meant. Since the work of the *combined* orchestra is as yet prospective and hardly in experiment, the answer to the question contained in our subject must largely be in the nature of a prophecy. We never did think very much of those prophets who, in prophesying, just simply went around doing "the best they could," but in this instance we are compelled to do just that very thing. But we feel that there is a large field of deduction from which we may base many of the elements of our prophecy.

Yes, the outlook for the combined orchestra is a promising one. In fact, we cannot remember to have ever before seen so much outlook attached to a young and healthy movement. There is outlook on every side of it, and its beauty is in the nature of that beauty that greets the eyes of him who in vision beholds the ultimate triumph of God's work.

Do you in spiritual fancy conceive the musical service of the church made more ennobling and elevating? Do you in spiritual perspective behold the people of God brought, through the medium of their music, into greater spiritual rapport with the divine life? There is outlook there, pleasing and promising; and your soul and mine, if we keep truly in tune with the infinite plan, will partake of its saving grace, and eternity only will reveal its glorious fruition.

Why is the national church orchestra? What is the meaning of this newly-born orchestral movement of the church? Prior to the inception of the general choir movement the various choirs of the church existed as a result of individual effort and incentive, called into being from their own spontaneity. Now the fostering care of the church is over not only the choirs that are under the banner of the choir movement, but the influences of the church are being used to encourage and enlarge those already formed, and to call into being and stimulate choirs yet to be. So with the orchestral field.

Heretofore no general plan or system was had. Individual instrumentalists and bodies have had to shift for themselves very largely as best they might, with such encouragement as generous and interested auditors would give them. Now the church is stretching forth its hand to nurse this budding material and movement. It means that the church is realizing more than ever before the value of its musical assets and is determined to cultivate them. It means that the church is beginning to properly sense the wondrous wisdom of the divine command to "cultivate the gifts of music and of song," and to employ the various instruments of music devised by man in conjunction. Providence was but bringing to our notice what has been long recognized by constructive reformers for years past,—that where a peoples' hearts are set to the pursuit of the beautiful and the refined, their feet are not found in the ways of evil.

Hence this orchestral movement, but now in its infancy, will be the channel through which will flow to the church a rich harvest of good to its people. Already the impulses of its beginning are being felt over the whole church, and here and there are springing into being little nuclei that will gather into concrete organizations in time. In fact, the promoters of the movement now fear that they have started something that they cannot stop.

The success of the combined orchestra is merely a question of the success of the various individual orchestras which will eventually contribute to its work. In getting at the measure of what may be expected in this direction we are going to be reminiscent. About five or six years ago a number of musical souls banded together for the purpose of

organizing an orchestra for service in the Independence Sunday school. Just ten instruments in all were represented in that small beginning. Our playing was noted for its enthusiasm rather than its poetic quality. But we had the prime quality of perseverance, and our auditors were patient.

We progressed. In time new material was added to our ranks; old material became more proficient, and we continued in our process of development, until what was accepted at first with tolerance was later received with welcome. Our work, at first crude and in a measure grotesque, gradually became more pleasing and refined. Visitors from over the church witnessed our work, and a desire to emulate our achievements was felt in other branches of the church; here and there a germ was planted that was later to spring into being. Now the leaven is permeating the entire lump, and we are to-day beholding its workings. It is this saturation of the mass with the fertile life-germs of development that is the assurance of our future and the basis upon which we found our prophecy.

Now for that "prophesying" at which we promised to do the best we could. The metes and bounds of a force for good cannot be definitely described and measured; neither can we accurately preestimate the development that may be realized. Yet we prophesy for this orchestral movement a growth that will be normal and continued, and a success that will be gratifying to all, as well as a rich compensation for the labor involved. We look forward with ample confidence to the fulfillment of our dreams; to the day when many, very many, of the "young men and the maidens" of the church shall be insistently cultivating the gifts that are within them, of music and of song; when many, very many, of the branches throughout the church will equip themselves with orchestral bodies, for service in both the Sabbath school and the church.

We look forward to that time, we say, because the church has within itself the elements of its own growth, and because these things are but one part, one manifestation of that spiritual renaissance within the church that will not be denied. When that day shall come, and come it will, the church will have enlisted a power such as it has never before employed: a power that will draw all men unto it, and the musical service of the true faith will assist the spoken word as never before. When that day shall come, and come it must, the *combined* orchestra shall sit with the *combined* choir in a united service of the house of God.

ARTHUR H. MILLS.

The Choir

WHAT PLACE HAS THE CHOIR IN CHURCH SERVICES?

Music has always performed an important part in Christian worship, in ancient as well as in modern times; and since the song service has been indorsed by the Lord and he has given direction concerning this service, in order to make the worship in the house of the Lord complete, we should therefore be earnestly engaged in this work as the Lord has directed.

There is something in the sweet strains of music which seems to penetrate the soul and sometimes melt the hardest heart when argument and reason fail. We have all read how King Saul employed the sweet singer of Israel, David, to drive away the evil spirit, with his music; and many a sad heart and sin-sick soul has been relieved, comforted, and strengthened, by some sweet song.

The modern revivalist has learned the importance of music, both to attract the multitude and to soften the hearts of hearers. It is sometimes a question which has the most telling effect on the congregation—the music or the preaching.

To say the least, both can be made to work harmoniously together, and sometimes may be of equal benefit.

The choir, composed as it should be of good people with cultivated voices led by a good chorister, one possessing not only good musical ability, but one possessing a strong spiritual nature, who like the preacher seeks the leadings of the Holy Spirit in his work, can be of excellent service in the congregation of the Saints. Such a choir will be inspired from on high, the hearers will catch the inspiration and their hearts will be attuned to the service and be better fitted for the word of truth proceeding from the pulpit. The place of the choir, therefore, should be very near the minister, and closely associated with him in his efforts in bringing souls into closer touch with God.

For a choir to be able to occupy this important position and to be qualified to accomplish such a grand work, it is necessary for each member to remember the divine injunction of the Master to do all things with an eye single to his glory. This will prevent jealousy and envy creeping in, for these are weapons of the Adversary, calculated in their very nature to hinder the good work.

The spirit of self-sacrifice will also be necessary, that each member may not only be present at church service, but also present at choir practice, for this is very essential, in order to render the selections in unison and in harmony; and some rule should prevail to exclude those who thus fail in their duty.

It should be clearly understood, however, that the choir is only to lead the congregation in the singing, and not to do the singing for them, excepting it may be in special numbers, such as anthems, solos, etc. These should be selected with a view of keeping within range of the hearers' ability to appreciate what is rendered, and many times the more simple pieces are most appreciated by the majority, as comparatively few are able to appreciate extremely classical music; therefore, these should be the exception rather than the rule, bearing in mind that "that which edifieth is of God."

Congregational singing should be encouraged by the choir in the selection of such songs as the congregation can most readily join in singing. We have met one choir in our travels whose leader was an extremist. Most of the hymns were sung too fast. The holds were three times the length intended, and the last note ended with a sudden stop, as though the leader was jabbed with a pin. Of course the congregation could not sing, much to their disappointment, and a number became exasperated as a consequence. This choir was a hindrance and in no sense a help to the worship.

The best choir I ever heard was in Plymouth Church, Brooklyn, New York—Henry Ward Beecher's. It was composed of nearly one hundred voices, the congregation numbering over two thousand, with songbooks for each member. One pleasing feature was that there was no choir leader in sight. He doubtless had wielded the baton in choir practice, and the choir was so well drilled that it was not necessary for him to be in evidence with his baton in open service. The songs of praise which rose from this vast audience led by this choir of well-trained voices was grand and most inspiring.

In striking contrast to this, I see a small congregation numbering some thirty or forty people, with a choir of about six members, the leader swinging the baton with great energy and no regard to time, while most of the audience are looking on in silence. Such a scene suggests the question whether so much physical exercise on the part of the leader is really necessary before a small congregation. Generally speaking, as little public display as possible will be found to be most edifying in the congregations of the Saints.

It is very gratifying to see the work along musical lines

engaging the attention of the Saints. They have much to encourage them, as they not only have the natural talents which others possess, but in connection with this, they have the Holy Spirit's influence to inspire their minds and enable them to sing with the spirit and the understanding. It is this which makes the singing of the Saints attractive to others.

May the Lord bless all those engaged in this service of song, and may they keep in memory "The service of song in the house of the Lord with humility and unity of spirit in those who sing, and for those who hear is blessed and acceptable with God," and may the choir service continue to improve and go on to perfection, and continue to be a power for good in the church.

F. G. PITT.

Sunday School Department

EDITED BY GOMER R. WELLS, LAMONI, IOWA

Our New Official Organ

This is the last time our Sunday school department will appear in the HERALD. We are glad to know that the space will be occupied by the Woman's Auxiliary, two pages each week. On behalf of the association, we wish hereby to express our appreciation for the free space we have occupied the last year, the value of which was no less than five hundred dollars if paid for in a business contract.

The consensus of opinion of Sunday school and general church workers is known to be that it is not wise to increase the number of our church publications until we have utilized our present periodicals to the fullest extent. *Autumn Leaves* is considered to be the logical channel of expression. The Board of Publication has shown a willingness to cooperate. It would be necessary to enlarge the magazine if we used it as our organ. We could not expect the board to bear that extra expense without some help from us. We are able and willing to give it. The late General Convention thought so and accepted the liberal offer of the board to grant us the free use of eight extra pages, indefinitely if we secure only 600 new subscriptions at \$1.00 a year, paid in advance. The executive council has appointed your general superintendent to edit this department and the undersigned were directed to execute the will of the convention in securing the requisite number of new subscribers.

HERE IS OUR PLAN

We expect to begin the department in the July number of the *Leaves*. We expect also that our fellow workers everywhere will stand by us and send in the subscriptions before that date. (We are only carrying out your wishes after all.)

The association has about 750 schools. One subscription from each would bring more than the number asked for by the board. But remember, if we raise 1,000, we can have just double the space, 16 pages. Thus we would reach more workers with more matter. How does that look—shall we stop at 600?

We want every local and district superintendent to take stock by finding out how many officers and teachers take the *Leaves*, make an active canvass and urge all to subscribe. We have 5,000 officers and teachers, district and local, who should support our new official organ. Perhaps some are already subscribers—that doesn't mean you, of course.

AND IT'S WORTH IT, TOO

The general officers are constantly sending and receiving information that should be printed so that all—every district

and local officer and teacher could get the benefit. We answer hundreds of questions every year that would never be written if we had this larger means of passing on information—a saving of time, energy, stamps and stationery, as well as a gain in efficiency all round.

Autumn Leaves is already worth anyone's dollar. In addition to the fine editorials and articles of general interest, it is the official organ of our sister society through the Religio's Arena. This would make of it an ideal auxiliary magazine. Auxiliary workers must take it to keep abreast of the work, in spirit, in method, and as to where it is being done.

STOP; LOOK; LISTEN

Caution Number 1.—Renewals to *Autumn Leaves* do not count on this proposition. Let them be taken care of in the usual way when the time comes.

Caution Number 2.—The Herald Publishing House will receive subscriptions on this, but if sent in the usual way they will not be credited to our department. Unless you specify, "Credit this to the Sunday school department," the clerks will take it for an ordinary subscription. For your convenience we are sending out thousands of special order blanks for this purpose. Use them and avoid mistakes.

If you prefer, you can send your subscription to either of the undersigned, at Lamoni, Iowa, and we will turn them over to the Herald Publishing House with proper instructions.

Caution Number 3.—Don't make the mistake of canvassing only Sunday school officers and teachers. *Autumn Leaves* is worth while to any other church worker, even leaving out the auxiliary departments. You would confer a favor on anyone to take his money for *Autumn Leaves*. Don't hesitate.

We have written in this cautionary manner because we know there are a lot of workers so full of enthusiasm they may not stop to pick out all the details and may make some mistakes. We make it so plain that "he that runs may read."

Subscriptions are already coming in, unsolicited on our part. Brother Thomas Forbes of Detroit was the first to subscribe. Sister Ruby Jackson, one of Saint Joseph's live wires, sent us a crisp five-dollar note with five new subscriptions, as a result of a little boosting as soon as she got home from General Conference. She thinks she can send five more. If that is any sign, we are going to reach the 1,000 mark and have the sixteen pages. Why not! We can do if we only think so. We hope every district and local officer will make everyone he talks to think so, too. If officers are asleep on this proposition, let some one else take hold of it. Everybody can work, but it is better to bunch your subscriptions and send them through some one person. If the superintendent does not lead out, let some other officer or teacher or member do so.

Now, here goes for 600, or 1,000—which shall it be? We'll tell you later.

G. R. WELLS,
E. D. MOORE,
Committee.

Still Boosting

Since writing the above, we have received the following:

Dear Brother Wells: I am pleased to be able to enclose seven more subscriptions to *Autumn Leaves* to credit of "our Sunday School Department."

Saint Joseph is quite fortunate in having some very loyal soldiers who respond to calls for assistance whenever possible for them to do so. Then, too, we have tried to make them understand that the magazine is well worth the price, and in addition they are helping the Sunday school association in the work they are trying to do.

Will keep on boosting and the first Sunday I can spare, will run down to the other branches and say a good word for you. When I get another dollar you shall hear from me again.

Cordially,

RUBY JACKSON.

This makes an even dozen from this one school.

If every school will exert such energy as this, the Herald Publishing House will surely feel impressed with the power there is in this, the strongest auxiliary the church has. We'll get those sixteen pages yet.

EDITOR.

Senior "Quarterly" to Missionaries

As usual, we will place all General Conference appointees on the free list for the next twelve months, if they will send us their field address. Old lists are cancelled every year. If you have no settled field address, give home address and have the *Quarterly* forwarded, which takes a one-cent stamp, amounting to only four cents for the year. Surely it is worth that much to keep up with the course.

Missionaries and others can do a service by calling attention of all students of the *Quarterlies* to the fact that the editors are following a course marked out by the lessons committee appointed by the body. If that course is not satisfactory, don't blame the editors, but send delegates to General Convention instructed to tell how we can make the course better. If any quarter's lessons seem too historic, or are otherwise not to the taste of some, remember that all quarters are not on the same theme. It may be more satisfactory next quarter. Anyhow, follow the course and criticize it as a whole, not piecemeal.

They Like the Lessons

"CHICAGO, ILLINOIS, April 5, 1916.

"ELDER GOMER R. WELLS,

"General Superintendent.

"*Dear Brother:* The officers and teachers of the First Chicago Sunday School desire to express our gratitude, through you, to the editors of all the *Quarterlies* and the lessons committee for the excellent work which our *Quarterlies* represent.

"We have heard many words of praise for the present graded lessons and heartily appreciate the labor and talent which has produced them.

(Signed) "C. B. HARTSHORN, Superintendent.

"By order of the school, April 3, 1916."

What the Convention Did

About the first thing was to rescind the action of two years ago which gave to the Joint Council of the First Presidency and Twelve the power to nominate the general superintendent. This carried by a vote which in proportion was: fifty-four per cent for, and forty-six per cent against.

This puts us back on the old ground when the convention might elect an officer who was obligated to General Conference, and might be appointed to some other work. It had been thus for years. For a number of conventions prior to the action of two years ago (now rescinded), the conventions were unanimously expressing the need for securing the whole time of the superintendent. The joint council was asked to consider it three years ago. That body could give no relief as long as they had no voice in the selection of the superintendent.

It was suggested that if they had the power to nominate, there would be cooperation in the matter. It was clear that with such power, granted with the understanding that the one nominated was to give his whole time to the Sunday

school work, there would be no clash. The joint council would be obligated to not appoint such a nominee to other work, if elected by the association. As the association has now withdrawn that power, this cooperation ceases, and the appointing powers are not obligated to consider the release of a superintendent who might be one the said council had already decided to appoint to other work. It might be detrimental to the work in a certain place or field to release him, or it might not be. We are now working independently. Before we worked coordinately with the council. If we did not like their nominees, we still had the power to say so, and they were obligated to make further nominations.

Immediately after the election of superintendent this year, a motion obtained to the effect that the association request the joint council to release him from other appointment, so that he might give his whole time to the Sunday school work. This was graciously granted this year, but will they be in a position to do this every other year? Time will tell. The noble spirit exhibited by the council is commendable.

TRAINING WORKERS

There was presented to the Religio convention, Sunday school convention and General Conference, by the joint council, a recommendation that Graceland College be made to serve the church in a larger way by training auxiliary workers, by the establishment of a chair or chairs for that purpose.

The Religio convention after an animated debate laid the proposition on the table. The Sunday school convention after a still longer debate referred it to the General Conference, thus refusing to commit itself. There again it came up in a still longer discussion, culminating in the recommendation being turned down.

The arguments urged were: (1) We ought to pay off the college debt first; (2) such a proposition as that recommended would violate the articles of incorporation of the college, wherein it is provided: "The college shall never be sectarian in its work or instruction, but its advantages and privileges shall be open alike to all. . . ."—Article 16.

According to article three, it is the purpose of the institution to establish "a school of an academical and collegiate character, which may include collegiate, scientific, normal, law, and such other departments with such course of instruction and elective studies as the board of trustees may determine. . . ." Had there been a proposition to include religious instruction in the course and make it compulsory to obtaining a diploma, there would be something in the sectarian argument. There was no such hint, however. The instruction proposed would be entirely "elective," which in an American college means, "a study or course of study which a student may choose from several alternatives."—Webster.

The admonition, "Pay the debt" was declaimed so often and persistently that the college budget, including a plan to pay off the debt in five years, one fifth each year, was passed unanimously without debate. We rejoice in this determination, and hope that the church will steadfastly set its face in that direction until the debt is all paid. By that time the church may see its way clear to train Sunday school and Religio workers, choristers, and other such kind of auxiliary workers, without violating the articles of incorporation of Graceland College.

MATTERS REFERRED TO EXECUTIVE COUNCIL

After a strenuous debate on the foregoing matter and the question of issuing a special quarterly to satisfy new members and nonmembers, the following was referred to the executive council with power to act:

1. A motion to appropriate five hundred dollars to Graceland College debt. The action of the executive on this is: "That it be the sense of this body that we do not have sufficient funds to make this appropriation at this time."

2. A motion requesting that an active campaign be conducted in favor of the "organized class movement." This matter was given over to the general superintendent to attend to.

3. A request to provide loose-leaf lessons. This was referred to a subcommittee: Superintendent, secretary, and treasurer.

4. Request to provide a Sunday school room for the Japanese Sunday school in Honolulu. This was referred to the superintendent and treasurer for investigation and report to the executive council.

5. Proposed amendment to by-laws making the basis of representation from schools to district conventions one for every ten or a fraction over five. This was adopted and will be inserted in the next issue of the constitution. Order Number 69, ten cents a dozen, from Herald Publishing House, Lamoni, Iowa.

6. Proposed amendment specifying that districts with one thousand or less of membership might change delegate convention to mass convention for that convention only. This was adopted, and is now binding on all districts. The Rules of Order and Debate are considered binding, but they are no less so than our constitution and by-laws. Latter Day Saints are always law-abiding—they believe in order and system. Some day an emergency may arise in which a district will be very glad it worked under the delegate system—it will be a time when it will not be just or wise to turn the meeting into a mass convention. A word to the wise is sufficient. The privilege of voice and vote, one or both, "except when the full delegate vote is called for," is permissible at any convention. It satisfies those who think the delegate method is too restrictive.

7. Proposed amendments making all references to *librarian* read member of library board or commission, were all adopted as proposed.

The new issue of constitution and by-laws will contain all the above-mentioned changes, and corrected up to date. Every district and local superintendent should see that every officer in the respective executive councils and every teacher in the school is supplied with a copy of the latest amended constitution.

CRADLE ROLL OFFICERS

The convention placed in constitution all amendments providing for general, district, and local cradle roll superintendents, making them members of their respective executive councils. No district or school need hesitate now to elect such officers. District or local superintendents should make a temporary appointment where the time of next convention or business meeting is some time off. Confer with your assistant in office.

The general cradle roll superintendent is Mrs. H. B. Roberts, 1407 West Short Street, Independence, Missouri. Write her if in need of information or advice.

MISSIONARY QUARTERLY

In response to a request that new members in isolated schools and nonmembers be supplied with quarterlies based entirely on the King James Translation of the Bible and devoid of references to the three standard books of the church, the executive council and lessons committee were asked to consider this matter. For this special purpose there was added to that committee one from each of the following quorums: Twelve, high priests, first, second and third

quorums of seventy, making a committee of twenty, of which all were present except three, viz, editors of senior, intermediate and junior *Quarterlies*. This special committee had "power to act." After two meetings the committee passed the following:

"Resolved, That the editors of all grades of the *Quarterlies* be instructed to base their lessons upon the King James Translation, and that all other translations and books of reference be used only as corroborative authority."

The editors have been so instructed. One district asked that all quotations from the three standard books be printed out in full. This is hardly practicable. It would make the *Quarterlies* too bulky. In order that our students may be well equipped, it is necessary that they study the text from the books. Latter Day Saints should know their books from cover to cover. If every reference or citation was printed in full in the lessons, the books would not get thumbed as they do now. A more serious objection is that the reader's ideas would be cast in the very same mold as the mind of the editor. Our people are noted for habits of independent thought. Our present system is favorable to that. It may be inconvenient for a comparative few who have to study their lessons on the cars going to and from work, but it is the greatest good to the greatest number that we must consider.

READY TO ASSIST

All district secretaries and others interested in our department are urged to be free to call on us for any help it may be thought we can give.

During the past year it has been our pleasure to acquire an extensive acquaintance with willing workers all over the land. We have appreciated this privilege, and would like to still further extend this association. What we have learned we are glad to pass along. Some of the features we have had reported to us might be of interest to you, should you have similar problems.

We are always glad to receive suggestions as well as give, as this work is dependent upon a cooperative spirit. Write to me often. I will respond promptly, and seek to make your affiliation with the association as beneficial as possible.

LAMONI, IOWA.

E. D. MOORE.

To District Superintendents

Your next report will not be due till July next. You will receive blanks in plenty of time, furnished to you by the general superintendent at association expense. Please provide yourselves with blank number 60b, for report of local superintendents to you, at district expense. Order by number from Herald Publishing House, Lamoni, Iowa, at ten cents a dozen, 75 cents a hundred. Get plenty, as it is necessary to send two to each superintendent, one for report and one for a duplicate to keep. These are punched ready to file in loose-leaf binder, number M-EA 1 1-2 R, \$1.90, postpaid from Herald Publishing House. Lasts for years. Keeps your records clean and orderly, ready to hand on to your successor. Every district should provide one each for secretary and superintendent.

Concerning Social Purity

(The following letters are given place here that they may be helpful to any who are not fully acquainted with the work of the Social Purity Board, on which the association is represented by a member elected by the convention.)

Dear Brother Farrell: I noticed your name on the Sunday school *Quarterly* as member of the Social Purity Board. Just what that means I do not know. However, I am interested.

I have read a few books along the purity line, and have been surprised to see members older than I almost quench the notions I had imbibed. Seeing your title on the *Quarterly*, I thought I would write to you for some information. I am told that the church should lead in all things, so I would like to have my ideas when arguing the points backed up by our church books, and not have to hand a friend a book written under spirit control or supposed spirit control. Encouragement from you would be thankfully received.

Dear Brother: As you know I must have received your letter several weeks ago; but it was misplaced and I forgot about your request. However, I trust I am not too late with my answer.

Yes, I am one of the committees on the Social Purity Board. Some years ago a few interested members of the church decided that something should be done to extend the light of sexual purity into the lives of such as might be innocently ignorant of facts they ought to know. A committee was appointed by the Religio, to consider the matter. This committee reported that good could be done by wise efforts along the purity line, and suggested that inasmuch as the matter covered general lines a board should be appointed or elected, consisting of a member each from the church proper, the Sunday school, and the Religio. The suggestion was acted on favorably, and the Social Purity Board has been busy since. Our work has consisted chiefly in selecting a few assistants, who have placed literature and in other ways created an active interest in the subject.

There is no mystery or fanaticism attached to the work. Realizing the seriousness which attaches itself to the subject and the far-reaching effect of a wrong method, the board has moved slowly, and, it feels, wisely. The first need was to procure literature dealing with the purity subject and written in a safe and simple manner. After reading many works written by many minds and in various styles, the board selected the works of Mr. Shannon as being the best adapted to the needs of the members of the church. These books are imperfect in some respects, but the precious metal in them far outweighs the dross. These works may be obtained from the Herald Publishing House, Lamoni, Iowa. Our hope is to place at least one book in the home of every Saint. The expense makes the progress slow; but over a thousand were sold last year by the Herald Publishing House.

What we might call active ignorance has militated against the large extension of the purity work. Men have thought that darkness rather than light should cover the subject of sexuality. This course has resulted in much avoidable distress and misery and death. We believe that thousands of boys and girls in the world, and many in the church, will be helped by receiving proper instruction from fathers and mothers who are being enlisted in the fight against that impurity which is the result of ignorance. To tell the "story of life" to children at the right time and in the right way is not to put wrong suggestions into their minds, but is to impart knowledge of value to be used in time of need. The alphabet is taught to children when they have no appreciative sense of its significance. Every parent should read Shannon's work, *How to Tell the Story of Life*.

The words *social purity* have been made to stand for a lot of good and a lot of evil notions. But this may be said also of the word *religion*. There are fanatics found in every walk of life. There is nothing intricate about the work of the Social Purity Board. It is said, "What is everyone's work is no one's work," or words to that effect. This is true in purity work, in part. Everybody should be interested doers, but organizing, advertising, circulating literature, interesting parents, etc., etc., must rest first, and perhaps always, in

the hands of a competent committee. The work of the great church is divided into parts under the care of quorums. A specialist is a man prepared to speak or represent his line or lines of work. The word *efficiency* has been sadly overworked, but notwithstanding this, who would not prefer to rest his case in the hands of one qualified to handle it? Fathers and mothers should be specialists in purity work in their homes; and it is to assist them to be such that the Social Purity Board was appointed.

Command me at any time.

I am interested in the spread of a fullness of the light.

RALPH W. FARRELL.

Letter Department

CEDAR RAPIDS, IOWA, May 5, 1916.

Editors Herald: Having arrived in my field and desiring to do all I can for the spread of the work and the building up of the same, I take this means of soliciting the assistance of the Saints throughout the districts where I am to labor.

I have been appointed to the Saskatchewan District for three months and Eastern Iowa for the balance of the year. I came to this place the 2d inst., and expect to visit Waterloo, Oelwein, Aurora, Strawberry Point, and other places; will likely remain in this district until after the district conference, and probably go to Saskatchewan about the middle of June, then return here for the fall and winter. So I desire to ask the Saints to cooperate with me in the great work of which we are a part.

If you are prepared to help in this work, don't hesitate to write me, making known your wants and the possibilities for work in your locality. The missionaries need and must have your assistance if they are to make a success of the work. Not only in a financial way, but in many other ways do we need your help. Remember that we appreciate the little things as well as the big ones.

I know there are those who because they cannot help in a big way sometimes withhold the little support that they might give. This is a mistake, as it takes the little things to make up the big things; it takes the nickels and dimes to make the dollars; so if you cannot do much, do not hesitate to do the little you can do, and it will be appreciated. Remember that the widow's mite was considered more than the large offering of the rich man.

You can help the missionaries by helping to open up new places, and providing places in which to hold meetings, distributing tracts, advertising matter, etc., and one way that you can materially help is by your presence at the meetings whenever opportunity affords. There is nothing more harmful to the work, and discouraging to the missionary than, when meetings are being carried on, to find half or more than half of the Saints in the community absent, some of them with no more substantial excuse than a snow ball in a July sun.

As the Lord has again spoken, and strengthened the financial arm of the church, let us move forward in the line of duty, supporting the work by our tithes and offerings, and the many promises which have been given of late through tongues, and prophecy, will be forthcoming, for the Lord never made a promise yet that he did not fulfill, if we lived up to our part of the contract.

So let us take new courage, cease to complain and find fault, renew our diligence, and arise to maintain the cause which we have espoused. May God's peace abide with and his richest blessings rest upon his people, is the prayer of your humble servant.

Any mail addressed to 1500 West Short Street, Independence, Missouri, will reach me in due time. E. R. DAVIS.

LOWELL, ARKANSAS, April 3, 1916.

Editors Herald: I would like to say to the Saints and friends of Arkansas and Louisiana that as I am sent back to this field of labor I would ask your cooperation in preaching the word to the people this year. Let's see just how we can work together in spreading abroad the angel's message. If there are any who want meetings, write me about it, so we can arrange for them. To wait is to disrupt our arrangements.

In this arrangement it will be necessary to consider the needs of others. You are aware that we can be at only one place at a time, and the time that you may want your meeting, may be the time others will want theirs. So let's not be discouraged if we are not successful in our first effort.

Selfishness no doubt is the greatest evil with which we have to do; let no suggestion of it control you. I believe if the missionaries were to sit down and consult their own feelings and needs (in selfishness), they would immediately go home; but we cannot afford it. Then if we must work, let us do so systematically. Since the time Satan began his work in the world, the laws of righteousness have been so disturbed that it takes an unselfish effort on the part of the advocates of truth to accomplish anything. Let us try to make this the best year for service that we have ever had.

I hope that the Saints of this field will make special effort to make it possible for the missionaries to make some new openings. You can help in a number of ways. For instance: You have a friend living in the country or town; send the church papers to him and get him interested in the work, and then inform him that we have missionaries in his field who would like to call on him and instruct him in the things pertaining to the gospel. Have him write to us and give us an invitation to come and preach for him. If he is interested, he will get us a place to preach in and care for us while preaching. I might mention many other ways in which we could reach the people, but I think this will suffice.

If every Latter Day Saint in Arkansas and Louisiana were to effect a new opening, and these be filled by worthy missionaries, there would still be, in this field, thousands of honest-hearted souls left without warning. But you say, I'm not able to sacrifice the time to hunt up subjects of this kind; I'm not able to pay an elder's way to come to my place; I'm not able to spend time for the accomplishing of all these things. I grant that one now and then is not able, but where there is one not able there are a thousand that are. I grant you that to bring the world back to its normal condition is a ponderous task, but will waiting make the task lighter? Verily, no! but the longer we wait the greater the difficulties.

Let us work together. Write now.

JAMES MARION SMITH.

CHICAGO, ILLINOIS, February 28, 1916.

Editors Herald: I do not intend to be without the HERALD. It has been much help to me. I look for it eagerly the day it arrives, and I can hardly wait till I find time from my duties to read every word of it. I have sent my HERALDS, all but the last four, to some one else after reading them, the most of the time to outsiders, so that in this way I might do all the good possible. I feel that every line is too valuable to be lost.

My husband has just been baptized into the fold. I have many other relatives and friends I am trying to reach. I feel that with my husband's aid my talents for service have been increased. I want to do my duty, and I know I can do it better with the aid of the HERALD. I would like to take more of the church publications; I know we would be benefited by them, and I sincerely believe the way will be opened for me to do so in the near future.

4702 Lawndale Avenue.

HATTIE K. BELL.

Miscellaneous Department

Convention Minutes

WESTERN MAINE.—Sunday school, met at Stonington, April 22 and 23. Owing to bad weather attendance was poor. Program was interesting and instructive. Next convention to be held at time of district conference. Mrs. L. J. Eaton, secretary, Deer Isle, Maine.

Pastoral

To the Saints and Friends in Utah, Nevada, Oregon, California and Hawaiian Territory; Greeting: We suggest the following arrangement for the conference year's work:

Utah: A. V. Closson will concentrate his efforts in Salt Lake City. N. L. Booker will take care of the northern part of the State. B. L. McKim will locate at Provo and take care of the southern part of the State. So far as practicable, we advise that a special effort be made to use the tent in missionary work by Brethren Booker and McKim.

Nevada will be provided for by S. M. Reiste, and we would like a special effort to be made in Lassen County, California where we had some interest years ago and there are calls at the present for some one to go and preach. This point can be reached from Reno easily.

Oregon: N. T. Chapman will labor in the eastern part of the Portland District, making Condon a base. C. E. Jones will make Oregon City a base, and cooperating with G. M. Shippy will develop the interests already cultivated and make new openings as far as possible south of Portland. M. H. Cook as president of the district and the Portland Branch will no doubt find plenty to do, and as much as possible will cooperate with the brethren in these efforts. We extend a hearty invitation to Swen Swensen of Washington to step over and render any help he can in the places where he did so well last year.

Southwestern District: Brethren A. C. Barmore and R. F. Slye will be united in the efforts which we trust will be made in this district this year and we suggest that the eastern portion of this field offers a good field taking in the towns on the Southern Pacific Railway, and we would like to see an effort made with the tent by these brethren this year.

Northern California District: H. J. Davison will make his headquarters at Oakland and render what help he can to the Saints there, and also in San Francisco. Should it be agreeable to the Saints at Oakland, Brother Davison is eligible for election as pastor. Charles A. Parkin will represent the financial interests of the church as heretofore. F. G. Pitt will be with us again and continue the good work he is doing as evangelist in the district.

Arthur Allen will take care of the work in the section including Sacramento, Stockton and Ceres and also the work begun by Brother McConley at Auburn. We recommend that Brother Allen be elected president of the Sacramento and the Stockton branches and have the cooperation of the local brethren until the work in these places is more fully developed.

Brethren Brooner and Headding will labor together in the southern portion of this district and we hope to see an effort made in the San Joaquin Valley beginning with Modesto and going south, using the tent in special missionary effort. We also desire that the work on the coast line especially at Monterey be taken care of this year also by these brethren.

Brother McConley will labor with Brother Cady as long as he can in the field where work was done so effectively last year. Then when Brother McConley leaves for Hawaii we hope that Brother Hawkins will be able to cooperate with Brother Cady as much as possible. We also request that effort be made this year to reach the various points from Santa Rosa to Ukiah from whence we have urgent calls for preaching.

C. W. Hawkins will devote all of his time to the work this year and we feel sure our brother will have the hearty support of the Saints in his efforts throughout the district.

Southern California District: Brother Goodrich this year will concentrate at Santa Ana and as far as his health will permit will take care of the work in that vicinity.

G. E. Harrington will probably locate at San Diego and will be available for work throughout the district.

I also expect to make my home in Los Angeles for this year and will unite with these brethren in doing what we can for the success of the work in this district.

We urge upon the missionaries the need of systematic and persistent effort; haphazard work and occasionalism are just as fatal to success in ministerial work as in commercialism.

We would like that each one engaged in proselyting will tract from house to house and cultivate thereby an acquaintance with the people. To devote from two to four hours a day in this sort of work will bring surprising results and a peculiar satisfaction to the one doing it. Where it is not possible to hold tent meetings we might secure good results by street meetings, especially in cities.

We trust that the same good will which has prevailed between the local and general ministry may continue with us, and hope that we shall get nearer to the ideal presented in our conferences last year in which the work of each section of the ministry shall be supplemental to the other.

The need of financial help is obvious and we hope that all the Saints will pay their tithes and offerings as regularly as possible to the local bishops and agents so as enable these officers to meet the demands made upon them.

Regarding the Hawaiian Territory, we shall be grateful to avail ourselves of the splendid help of Brother Waller with whom we will be associated this year, C. Ed. Miller and M. A. McConley; the first in Honolulu and the latter in Hilo. As heretofore, we recommend that the advice and counsel of Brother Waller be secured by the brethren in their work.

Finally, send all reports to me not later than the 1st day of July, October, January and March; to me at this address: Marsh-Strong Building, Los Angeles, California.

JOHN W. RUSHTON.

INDEPENDENCE, MISSOURI, May 8, 1916.

To the Saints and Friends in the Virginias; Greeting: Since the appointment of Elder H. E. Winegar to the Virginias, certain developments have caused the authorities to deem it advisable to transfer Brother Winegar from the Virginias to Idaho, where he did such a splendid work last year, and I have therefore appointed Elder Fred Moser, jr., as my assistant in charge of the Virginias.

Elders Thomas Newton and J. M. Nunley will therefore communicate with Brother Moser at once, at 404 Stealy Avenue, Clarksburg, West Virginia, for further instructions.

Respectfully,

R. C. RUSSELL.

SAINT THOMAS, ONTARIO, 44 Balaclava Street.

To the Saints of the Southern Nebraska District: Having been appointed to labor in your district for the coming conference year; I would like to get the names of as many scattered Saints as possible. Those knowing names and addresses of any Saints, please notify,

CHARLES J. SMITH.

LOGAN, IOWA.

To the Saints of South Dakota; Dear Brothers and Sisters in Christ: Having been appointed to labor in your State, I take this means of communicating with you.

I have met some of you in past years and shall be glad to meet you again if in the prosecuting of my work as a servant of the church and of Christ I may be permitted to do so. But time works changes, and I am not fully acquainted with conditions there, so I write to ask that you will advise me of conditions in your immediate vicinity; the opportunities for preaching, etc. So far as possible I would be glad to visit the scattered members and give to them what encouragement I may be able. I crave the hearty cooperation of the Saints throughout the State in the effort to reach the people with the message of the restored gospel.

Please write to me at my home address, Inman, Nebraska. Do so at an early date, so I may be able to get into the field as soon as possible. In the meantime I will try to do some work in Central Nebraska District as bishop's agent for that district.

Wishing you all a successful and prosperous year in all lines of proper effort, I am,

Your brother in Christ,

LEVI GAMET.

Dear Saints and Friends of the Eastern Oklahoma District; Greeting: Having been appointed by the powers that be to act as your missionary another conference year, I beg for your full cooperation, chiefly the branch authorities. All differences and difficulties that the local officers may not be able to cope with, or settle, should be reported to me. And local elders and priests who are able to give all, or a part of their time, outside or near their respective branches, without neglecting their duties towards same, should do so, and make new openings. If you need help, I will respond or send some one if possible.

The laborers are few, the field is large, there being fourteen

counties in Oklahoma, thirty-five in Texas, and seven in Arkansas, western boundary, parallel 96, hence the need of constant and untiring labor and push.

Remember that we are in God's own true church; by him we have been called into service; to him we will be held responsible. Answer to him we must, sooner or later, as to our labors, character, and deportment. Our example should be worthy of imitation. The hastening time is at hand and before us. Come, let us carefully and prayerfully as officers and members, labor hand in hand together. Our salvation and that of others is at stake. The strongest, most far-reaching testimony that we can possibly bear is a Godly walk and conversation. Let us preach the pure gospel of Christ as accepted by us, and let other churches alone, unless assailed.

Don't forget our district reunion to be held at Fort Towson, Oklahoma, August 4 to 14. Let success be the watchword.

From the branch presidents I shall expect quarterly reports promptly, June 25, September 25, December 25 and February 25, so I can make out my quarterly reports on the first.

Having moved my family to Independence, Missouri, my home address will be Independence, Missouri, West Walnut Street, Box 1440. My field address will be Haileyville, Oklahoma. All communications and reports should be sent to field address.

Branches and scattered members throughout the territory will please write me of your wants.

J. C. CHRESTENSEN, *District President.*

May 12, 1916.

The Bishopric

APPOINTMENT OF AGENT

Owing to the resignation of Brother B. F. Spicer as bishop's agent of the Central Texas District, we hereby appoint Elder A. J. Banta of 949 Yale Street, Houston, Texas.

We desire to express our appreciation of the services rendered by Brother Spicer in looking after the work of the Bishopric in that district, and we heartily commend to the Saints our newly appointed agent. Brother Banta is the son of Elijah Banta formerly of the Bishopric, and we truly pray that the mantle of his father may rest upon him and that he may prove a blessing to the Saints in the Central Texas District.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*
INDEPENDENCE, MISSOURI, May 12, 1916.

AGENT'S NOTICE

To the Saints of Northern California; Greeting: Everyone is rejoicing over the last conference, and the missionaries hastening to their fields full of zeal for the progress of the greatest work on earth, the building up of the kingdom of God among men. Let us all ask ourselves, "Am I doing my part? If not, what lack I yet?" Paul says, "Let no man deceive himself," so there is a possibility of doing so.

Some people think if they save a sum of money and when they die leave it to the church, they have done their part. That may be a good work, but it does not meet the requirements of the divine purpose. "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments." (Psalm 112:1). He commended Malachi to say to the people: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith. . . if I will not open unto you the windows of heaven and pour you out a blessing." (Malachi 3:10).

To begin with, he asks the question, "Will a man rob God?" Could you rob your friend of that which does not belong to him? When we hold the tithe of all our increase, we rob God. Do you want to do that? This is a testing time, to see if we will obey his word which is to be a "lamp to my feet and a light to my pathway." We are to be tested now. If we are not faithful in handling that which belongs to God, who will commit to your trust the true riches? (Luke 16:9-13.) The true riches are eternal life, are they not? He that is faithful in that which is least is faithful in much.

God is not going to put us in possession of eternal life until we have proven ourselves worthy of it. Let us not forget that. Equality is plainly manifest in God's rule. All are to pay the tenth, and then if you have more, other means are provided and are mandatory if you desire to live in harmony with the divine rule. It must not be forgotten that the tithe is a part of what a person has been blessed with.

"Verily I say unto you, it shall come to pass that all those who gather into the land of Zion shall be tithed of their

surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. . . . And this shall be an ensample unto all the stakes of Zion." (Doctrine and Covenants 106:2.) Some have stumbled over this thought, that tithe always means a tenth. If we say they are to be assessed of their surplus, there might not be so much objection. Some say, "I am in California, and do not come under that rule." But the direct application of the order of surplus is in Zion and her stakes, but the privileged administration is coextensive with the residence of the Saints and a proper officer to administer. "He that sendeth up treasures unto the land of Zion, shall receive an inheritance in the world, and his works shall follow him."—Doctrine and Covenants 63:13.

Any who expect to pay in to the church funds, will confer a favor if they will kindly do so at once to relieve the present needs.

C. A. PARKIN, *Bishop's Agent, Northern California.*
SAN FRANCISCO, CALIFORNIA, 579 Fifth Avenue, May 9, 1916.

Conference Notices

Fremont at Tabor, Iowa, June 10 and 11, beginning 10 a. m. the 10th. Auxiliary conventions will be held previous as usual, beginning Friday evening 8 p. m. Election of officers. T. A. Hougas, president.

Eastern Iowa, Muscatine, Iowa, June 17, 10 a. m. According to rule, branch presidents are to send tabulated reports to district president. As present incumbent will not be present, send reports to C. G. Dykes, vice president, R. F. D. 3, Muscatine. Send all statistical reports to district secretary. Reports are to be from October 1, 1915, to May 31, 1916, and in hand not later than May 10. J. E. Benson, secretary, 1225 Nicholas Avenue, Davenport, Iowa.

Conference Notices

Southern Missouri, Saints' Church, 5 miles east of Ava, Missouri, 10 a. m., June 10. Send all reports to undersigned. Those intending to go by railroad should notify Grant Burgen, Basher, Missouri, and transportation will be provided. Benjamin Pearson, secretary, Tigris, Missouri.

Southeastern Illinois, Brush Creek, June 4 and 5. Send all reports and assessments to W. E. Presnell, secretary, Xenia, Illinois.

Kewanee, at Rock Island, Illinois, June 3 and 4. Meetings held in the Armory Hall on Sixteenth Street, between Third and Fourth Avenues. Committee will meet the incoming trains at each depot. J. F. Curtis expected to be present. Send branch reports to district secretary in good season. Annual election of district officers. Mary E. Gillin, secretary, 115 Clarke Avenue, Peoria, Illinois.

New York, with Buffalo Branch, June 10 and 11, 2 p. m., in Sterlings Hall, 374 Connecticut Street, between Normal Avenue and Fourteenth Street. Take Hoyt car Number 7, or Grant car Number 3. All statistical and ministerial reports should be in hands of secretary by June 1. A. E. Stone, president; Anna M. Brothers, secretary, 36 Tremont Avenue, Buffalo, New York.

Eastern Montana, at Andes, June 17. W. R. Hillman, president.

Covention Notices

Southern Missouri Sunday school, Saints' church, 5 miles east of Ava, in the afternoon of June 9. Those coming by train must be in Mansfield on morning trains and take the Ava train about 10 a. m. Myrtle E. Pearson, secretary, Tigris Missouri.

Southeastern Illinois Sunday school, Brush Creek, June 3, 2.30 p. m. Sam Hoover, superintendent.

Eastern Iowa Sunday school, at Muscatine, June 16. Send all reports in as soon as possible. Miss Anna Lowe, district secretary, Baldwin, Iowa.

Florida Sunday school, at Santa Rosa church, near Berrydale, June 9, 1916, 10.30 a. m. W. L. Armstrong, secretary.

Reunion Notices

Southern California, at Convention Park, Hermosa Beach, August 4 to 14. Radical measures have been introduced to reduce the expenses. Members have volunteered to do all our own work this year to save hiring the cooks and all other

work is to be done by our own men's and boys' clubs. Peter Kaufman is chairman of the tent committee. All who are willing to assist in this work should communicate with him at Montebello as early as possible. The cafeteria will be continued, but under management of a committee. No wages are to be paid this year and meals to be served at cost, so it is desired that all who can assist in this service and that those willing to help signify their willingness to H. F. Backer, 463 North Grand Avenue, Los Angeles, as soon as possible. The district now owns quite a good supply of cots and mattresses. It was decided to reduce the price one half, so that this year the price will be for single cot and mattress \$1; double cot and mattress, \$1.50; tables 25 cents each so long as the supply lasts; it will therefore be desirable that those wishing them should put in their order early and accompany the order with the money, for after the supply is exhausted the charge will be whatever it costs to hire them from other parties. The prices of tents will be the same as usual, 10 by 12, \$2.50; 12 by 14, \$3; 12 by 16, \$3.50. Chairs 15 cents. Send all orders for the tents, cots and mattresses to the secretary, together with the money. It is probable that the conference session will be at 10 a. m. August 7; Religio Convention August 9, and Sunday school Friday, August 11, as usual. R. T. Cooper, secretary, 421 Marsh-Strong Building, Los Angeles, California.

Round Park Saints, at Comstock, Nebraska, June 8 to 18. Board and room at reasonable rate. We expect Elders J. A. Gillen, W. M. Self, J. R. Sutton, C. W. Prettyman, and possibly others. J. G. Bills.

Minnesota reunion, June 10 to 20, at Clitherall. District conference the 17th. A program will be given by the Sunday school and Religio evening of June 9. B. S. Lambkin, secretary of committee.

Two-Day Meeting

At Coleman, Michigan, June 10 and 11. Good speakers in attendance. George W. Burt, district president.

Quorum Notice

Second ministerial conference under the auspices of the Quorum of Elders of the Eastern Mission will be held with the Boston Saints, June 17 and 18, 7.30 p. m. A very fine program has been provided and a profitable time is anticipated. Conference is open to all, ministry and members, and a good representative gathering is desired. W. A. Sinclair, president of Quorum.

Correction

In marriage announcement appearing in HERALD of May 10, the name *Bartless* should have read *Bartlett*.

An Opportunity to Help

The work in the study of the Bible and Religious Pedagogy in Graceland College has expanded very considerably during the present year and has reached the point where use could be made of a small collection of modern textbooks and reference books on Bible and religious subjects.

It is hoped that there may be members of the church who will be willing either to donate textbooks which they may have on these subjects for use in the library, or may be willing to make a small money subscription for the purpose of purchasing such texts. Any who will be willing to do this will be assisting the department very materially and their donations or subscriptions will be very thankfully received.

Please send any donations or subscriptions to the President, Graceland College, Lamoni, Iowa.

Died

AUGDEN.—Audelia Augden died April 28, 1916, aged 57 years, 11 months. This sister obeyed the gospel about 12 years ago and lived a faithful, consistent life of a Saint. She died with the hope of a grand and glorious resurrection. Funeral in charge of A. R. Manchester, sermon by James McConaughy.

JONES.—Daniel Jones, born at Llanella, Monmouthshire, England, October 7, 1843; died at Chicago, Illinois, March 21, 1916. Came with his parents to America in 1856, crossing the ocean in sailing ship, *Enoch Train*. Arriving at Iowa

City, Iowa, they joined a handcart company bound for Utah, but at Florence, Nebraska, his father refused to go farther. The family remained there until Daniel was grown to manhood. Baptized at Gallands Grove, Iowa, September 15, 1878, by T. W. Chatburn. Married Fannie Roberts in 1876. To them were born 7 children. He is survived by the widow and 4 children. Funeral at Lamoni, Iowa, March 23, sermon by Heman C. Smith.

THE SAINTS' HERALD

Eilbert A. Smith, Editor; John F. Garver, Assistant Editor. Published every Wednesday. Subscription price \$1.50 per year in advance.

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HOW WE WERE TREATED IN A CHRISTIAN COMMUNITY

Some people imagine the day of religious persecution and abuse is ended. Others know that it is not. In *Autumn Leaves* for June Elder Leonard G. Holloway tells how he was treated in a community in Iowa only recently by a congregation of so-called "Christians"—or as they are sometimes termed, "Campbellites."

Yet it came out all right. The Lord turned it to our good and to the defeat of those who forgot Christian charity.

This is but one of many interesting Missionary Anecdotes now running in *Autumn Leaves*. You will like them.

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



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

VOLUME 63

LAMONI, IOWA, MAY 24, 1916

NUMBER 21

Editorial

"THE PRESBYTERIAN" SPEAKS

JOHN CALVIN ON THE WITNESS STAND

Our attention has been called to the following article, appearing in *The Presbyterian*, April 6, 1916, under the caption, "Both are Mormons," and credited to "Investigator":

There are two "Mormon" church denominations. They call themselves "The Church of Jesus Christ of Latter-day Saints" and the "Reorganized Church of Latter Day Saints." The world calls them both "Mormon," because both accept the Book of Mormon as scripture, equal in authority and superior in authenticity to the Bible; and because both accept and proclaim as a prophet of God, that Joseph Smith who founded the whole fraudulent institution.

For long years, both seemed to be willing to accept "Mormon" as a designation. While often proclaiming their technical or official titles, their written and spoken utterances teemed with the words "Mormon" and "Mormonism." Of late, and particularly in Philadelphia, the Reorganized Church has sought to escape from odium, and to make a deceptive approach to evangelical Christianity, by denying the title "Mormon" and by denouncing "Mormonism."

Let no one be deceived. The facts are plain. We shall endeavor to state them justly and with every desire to stimulate any effort to win men and bodies of men into Christian communion.

The Church of Jesus Christ of Latter-day Saints has its headquarters at Salt Lake City, Utah. Its present prophet is Joseph F. Smith, nephew of the original prophet. It teaches polygamy. Its prophet and many of its priests practice polygamy. It teaches disloyalty. It misuses public trust funds. It is engaged in a vast treasonable conspiracy against the civil government. It is powerful in numbers, and more powerful in intrigue.

The Reorganized Church of Latter Day Saints has its headquarters at Independence, Missouri. Its prophet is Frederick M. Smith, grandson of the original prophet. It does not teach polygamy or treason. It is not as strong in numbers and intrigue as the other Mormon denominations; but it is just as insolently insistent upon the claim that Joseph Smith restored the power and authority of the gospel of Jesus Christ.

So far as we know, there is no crusade against the Reorganized Church, although there is resistance to its absurd pretensions. The great fight now moving forward in the United States is against the crime and disloyalty and pledge breaking of the polygamous church.

But both churches are "Mormon" churches—one as much as the other. Both get their existence under the pretense that the gospel was lost and that its saving power had to be

restored through Joseph Smith, the Mormon prophet. Both set that ignorant and willful quack as the earthly head of Christ's church in the latter-day. Both accept Smith's blasphemy as gospel. Both set up Smith's "revelations" as divine. Hence both are fraudulent. And one of them is criminal. The Reorganized Church is fighting the unreorganized church on polygamy, right of succession, and other points. At the same time, it is pushing forward everywhere for recognition among Christian bodies; and it wants to drag its false prophet, Joseph Smith, and his profane scriptures in with it.

We offer our earnest objection and warning. The reorganized "Mormon" church is not entitled to affiliation with evangelical Christianity, while it holds Joseph Smith as the "restorer" of the gospel. Its creeping approaches should be resisted at every point. Setting aside for the moment, all possibility that the two Smith "Mormon" churches may ever come together; the Reorganized Church is not intrinsically entitled to Christian fellowship.

And, not setting aside for the moment that possibility, there is double reason for watchful resistance against the Reorganized Church. It might be the thin end of a wedge.

The entire scheme of Smithism in both churches is too much like Mohammedanism.

Evidently the writer of the foregoing article desired to be fair and impartial in his statement, and to the extent of his success we congratulate him.

We may even concede that making due allowance for his viewpoint, theology, and denominational affiliation, his statement is all that we could reasonably ask for or expect. Of course in making that concession we may not be any more guilty of flattery than he. To concede that a thing is all that could be expected considering the source, may or may not be eulogistic—that would depend upon our opinion of the source.

In this instance we do not wish to either eulogize or defame. The writer of the article, belonging to an old-line, orthodox denomination, one of those whose creeds were denounced by the revelation of 1820, could not be expected to indorse our claims regarding restoration—certainly not until he has a change of heart. In conceding the differences between the Reorganized Church and the Utah church on moral questions, he goes about as far as we could expect him to go.

To a degree, at least, he takes the issue from the realm of morals, so far as we are concerned, and transfers it to the realm of theology.

We are weary of repudiating doctrines and beliefs which we have never indorsed, and welcome even so grudging and almost churlish a statement as that made by the writer in question, as it opens the way for defense of that which we do believe.

Our main objection to the word "*Mormon*" has been that it has generally been taken to denote Utah Mormonism—if it is to be taken merely as indicating a belief in the Book of Mormon and in the restored gospel, we would not urge so strenuous an objection.

The writer brands Joseph Smith as a false prophet, his revelations as blasphemy, the Book of Mormon as profane, the idea of an apostasy and restoration as absurd.

This verdict is easily reached so long as he may pose as judge, jury, and prosecuting attorney in one person. But our appeal is to another court. "Our defense is prepared before us." Our claims are supported by the Scriptures and by "profane history."

Regarding the apostasy, John Calvin, patron Saint of Presbyterianism, in a letter to Charles V and the Diet at Spire, said:

Divine worship being vitiated by so many false opinions, and perverted by so many impious and foul superstitions, the sacred majesty of God is insulted with atrocious contumely, his holy name profaned, his glory almost trampled under foot. Nay, while the whole Christian world is openly polluted with idolatry, men adore, instead of him, their own fictions. A thousand superstitions reign, superstitions which are just so many open insults to him. The power of Christ is almost obliterated from the minds of men, the hope of salvation is transferred from him to empty, frivolous, and nugatory ceremonies, while there is a pollution of the sacraments not less to be execrated. Baptism is deformed by numberless additions, the holy supper is prostituted to all kinds of ignominy, religion throughout has degenerated into an entirely different form. If we are negligent in remedying these evils, God assuredly will not forget himself.—*The Necessity of Reforming the Church*, pp. 168, 169.

We quote the foregoing from a book published by the Presbyterian Board of Publication, Philadelphia, 1844. In its preface to the book the board says:

It is now within a year of three centuries since this work of Calvin, on *The Necessity of Reforming the Church*, was written, and yet, with reference both to its subject and its contents, it looks as if it had been intended for the present day.

The horrible condition of apostasy pictured by John Calvin and still evident three centuries later was not to be remedied by *human reformation*, but by *divine restoration*.

Calvin was right. God did not "forget himself."

The writer says that we should be excluded from "evangelical Christianity." As we have often pointed out, this cannot be done consistently under any proper definition of the word *evangelical*.

The true definition as set forth by Webster indicates that to be orthodox and evangelical is to be sound in doctrine, in harmony with the gospel of

Christ and the truth, as taught in the New Testament.

Under such a definition we maintain our stand. In teaching and doctrine we are in accord with the New Testament. But if to be recognized as evangelical we must come under another rule and be found in accord with "popular opinion," we shall cheerfully remain without the pale of "the elect" who are designated and foreordained by boards and federations as evangelical.

If to be recognized as evangelical we must become unevangelical, we prefer to remain evangelical and unrecognized. But we trust a better perception of truth and justice may presently obtain.

To the charge that our church is tainted with Mohammedanism we reply by challenging the writer to name one point on which the Reorganized Church of Jesus Christ of Latter Day Saints is so nearly in accord with Mohammedanism as Presbyterianism is and has been in its historic allegiance to the doctrine of predestination as set forth in the Westminster Confession of Faith.

In his *Ten Great Religions*, Clarke says of Mohammedan theology:

Accordingly, when God—so runs the tradition,—I had better say blasphemy—resolved to create the human race, he took into his hands a mass of earth, the same whence all mankind were to be formed, . . . having then divided the clod into two equal portions, he threw the one half into hell, saying, "These to eternal fire, and I care not"; and projected the other half into heaven, adding, "and these to paradise, and I care not."—*Ten Great Religions*, part 1, p. 479.

Compare that with the following from the Westminster Confession of Faith, for centuries generally accepted by Presbyterians the world over:

II. Although God knows whatsoever may or can come to pass upon all supposed conditions; yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass upon such conditions.

III. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

IV. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished.

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace.

VI. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they who are elected being fallen in Adam, are redeemed by Christ; are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other

redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.

VII. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice.—Westminster Confession, chapter 3, sections 2-6.

We have quoted from the version published by the United Presbyterian Board of Publication, at Pittsburgh, 1888.

Who strikes hands with Mohammedanism? It is to be noted that this delectable document states that God did not decree because he foresaw. (See third section.) He did not foreordain individuals to be damned or to be saved because he foresaw or even considered their works, whether good or bad, (see section 5) but simply as it pleased him—or, to borrow Mohammedan phraseology, which might well have been written in, "These to eternal fire, and I care not; and these to paradise, and I care not."

This creed was in full force when the angel spoke to Joseph Smith in 1820 and said that the creeds were wrong. Did he tell the truth?

Who is entitled to affiliate with "evangelical Christianity"? the Reorganized Church, with a pure and scriptural doctrine, or Presbyterianism, with this Calvinistic monstrosity upon its back?

ELBERT A. SMITH.

CURRENT EVENTS

DESTRUCTIVE STORM.—A tornado at Kemp City, Oklahoma, on the night of the 19th, killed nine and injured thirty-eight.

DEADLY EXPLOSION.—Fourteen men were killed and thirty injured in an explosion at the Du Pont powder works, near Gibbstown, New Jersey, the 15th.

ARMY BILL PASSES.—The conference army reorganization bill, previously referred to in this column, passed the United States Senate May 17, and the House the 20th.

GERMAN RESPECT FOR LAW.—The German ambassador to the United States, under direction from his Government, has instructed German consuls to urge all German subjects in this country to respect American laws.

CHINESE AFFAIRS.—Fighting is reported at Tsinan Fu, Province of Shantung, where forty rebels have been killed. It is said that President Yuan Shih-Kia is likely to be deposed because of lack of loyalty to the republic.

METHODISTS UNITE.—In the general conference of the Methodist Episcopal Church at Saratoga Springs, New York, on the 16th, action was had looking to the uniting of that church and the Methodist Episcopal

Church South. The press reports that the scene was dramatic, the senior bishops of the two churches standing hand in hand as the conference sang, "Blest be the tie that binds." This action is subject to the concurrence of the Methodist Church South, which meets in conference in 1918.

SHIP PURCHASE.—A bill designed to build up the American merchant marine through Federal aid, passed the House on the 20th. This bill would authorize the expenditure of \$50,000,000, raised by the sale of Panama Canal bonds, for the purchase and leasing of merchant ships to be used in carrying domestic trade. The ships purchased would be sold or leased to private carriers as rapidly as possible, the Government retaining the right to recall them in case of war, to be used as auxiliaries to the navy, all vessels to be disposed of or operation thereof discontinued within five years after the close of the present European war. A shipping board of five would be created by the bill, to prevent rate discrimination of all ships in American waters, and to fix maximum rates.

IRISH AFFAIRS.—Premier Asquith has visited different points in Ireland, investigating various phases of the recent Irish uprising, and gathering information to guide the British Government in its future policy in conducting the affairs of this little country. Mr. Asquith has been made a member of the Irish privy council. This is the first time for a British premier to be a member of this body, and indicates a greater share on the part of the premier in the executive government of the island. Sir Roger Casement, taken from a German vessel in an attempt to land arms in Ireland, and thought to be otherwise implicated in the recent uprising, has by a court martial been committed to trial on the charge of high treason. J. C. Lynch, a naturalized American, has by a court martial been convicted of participating in the Irish rebellion, and sentenced to ten years imprisonment.

UNITED STATES AND MEXICO.—Report from Washington is that as a result of the conferences between Generals Scott and Obregon, a better understanding prevails in Mexico with reference to the motives of the Washington Government in sending troops into that country, which is not for intervention, but only to disperse or capture the bandits that infest the border country and outrage American territory. As a result, it is said that the Carranza Government has ordered a more thorough search for Villa, and a more effectual guard for the international border. Three Mexican bandits were killed by an American detachment in a skirmish near Lake Itascate, Mexico, the 15th. The troops of the first expedition into Mexico, following the Villa raid on Columbus, New Mexico, have been drawn closer together. Their search for Villa has not been resumed. The troops under Col-

onel Sibley, sent in pursuit of the bandits who raided Glenn Springs, the 5th, have reached El Pino, one hundred and twenty-five miles south of the Mexican line, where, it is announced, they will probably remain for a time.

EUROPEAN WAR.—The French and Germans both report minor gains in the regions of Verdun. Fighting on the western front has extended to the Champagne and Argonne regions. Activity on the eastern front continues, though no decisive engagements have occurred. The Austrians have assumed the offensive on the Austro-Italian line, where they are conducting a vigorous campaign. The Italians have yielded territory in the region of Trent. The Russians continue their advances in Armenia. It is reported that they threaten the rear of the Turkish troops in Mesopotamia, and are in striking distance of the railroad which supplies the Turkish forces in the vicinity of Bagdad. Clashes have occurred along the Greek border and Bulgarian troops have been transferred from the Rumanian to the Saloniki front. Differences between the entente powers and the Greek Government are reported settled amicably. One French and three German steamships have been sunk by enemy submarines. Germany has served notice on neutral nations that merchantmen that turn their guns toward her submarines, thus assuming a position from which they may fire, will be sunk on sight.

NOTES AND COMMENTS

A BIG LECTURE.—Referring to an effort of Elder S. W. L. Scott in the Fairy Theater, Knox, Indiana, March 5, on the subject "The eastern conflict as seen through the tubes of prophecy," the *Starke County Republican* of March 9, says:

The speaker wove into his subject prophecy and history, ancient and modern, in such a fascinating manner as to leave the conviction in the mind that he is master of his subjects. A big lecture is this, and should be heard everywhere in vindication of the Bible as the Christian revelation of God to man.

SHANNON REPORTS FAVORABLY.—Professor T. W. Shannon, editor of *Practical Eugenics*, and a well-known social purity worker, delivered two lectures at the late General Conference, under the auspices of the Social Purity Board of the church. His report of this visit to the conference in *Practical Eugenics* for May, is favorable, and will make to the advantage of our cause. Mr. Shannon says:

The editor recently lectured twice at the international conference of the Reorganized Church of the Latter Day Saints, at Independence, Missouri. At this conference were some eight hundred ministerial delegates representing this denomination in many states of the Union, as well as several foreign fields. We were interested in learning that for many decades this church has stood firmly in her opposition to the use of tobacco by the ministry, and in teach-

ing the members that they should likewise abstain. In recent years, these people have taken advanced steps in the teaching of personal and social purity as a department of church work. They have circulated many thousands of our books. During the two days spent at the conference we made a host of friends, added nearly two hundred members to the P. E. M., and nearly one hundred subscribers to *Practical Eugenics*.

GIFTS POSSIBLE.—One of the most bitterly contested points in the doctrine as taught by the Latter Day Saints has been that of present-day spiritual gifts. Men have contended that the gifts ceased with the last apostle, or with the last man who had received gospel ministration under the hands of an apostle, or at the end of the apostolic age, and are not possible with us. It is therefore interesting to note the statement in the *Christian Herald* of February 23, 1916, than which there is no more influential or more widely recognized religious journal published in the United States, to-day, and which statement concedes that "these gifts are possible." Answering the question of "Subscriber," "How is it, in view of the church officers mentioned in 1 Corinthians 12: 28, that we do not have apostles and prophets in the present-day church?" The *Christian Herald* says:

In this verse Paul is describing the church as it existed at the time of his writing. Some of the twelve apostles were at this time still alive, and Paul himself claimed to be a true apostle because he himself had seen the Lord. (1 Corinthians 9: 1; 2 Corinthians 11: 5; 2 Corinthians 12: 11. See also the greetings of most of his epistles and 1 Corinthians 15: 8, 9.) The office of prophet, however, was clearly meant to continue. The gift of prophecy is referred to frequently in the New Testament, and seems to be equivalent to our modern church acts of preaching, testimony and exhortation. The particular duty of the prophet, even in the Old Testament, is not to foretell events, but to receive messages direct from God, which he repeats again to the people. In this sense the modern preacher should and must be a true prophet of God. Teachers are recognized in the church now as then, and the preacher combines in his office the work of prophet and teacher as well. "Miracles" and "healing" should accompany the modern church as they accompanied the church of the early day. "Helps and governments" are as much in need now as then, while the gift of tongues may be put down last, as it was in the days of Paul. You ask whether any church believes in all the spiritual gifts mentioned in this chapter. We think that all the churches recognize these gifts as possible. But, on the other hand, it is perhaps not necessary to believe that Paul was giving here a rigid, unalterable, formal list and plan of organization for the church. Note particularly that bishops, elders and deacons are omitted from this particular list, offices which some denominations hold to form the chief and most distinct classes of ecclesiastic organization.

What a man has to give up is the follies of his life, and for every one of them come imperishable pleasures from above.—James R. Day.

All who would win joy must share it; happiness was born a twin.—Byron.

Original Articles

A WELL-SPENT LIFE

(Synopsis of the funeral sermon of Elder James Moler, preached at Creola, Ohio, March 26, 1916, by Elder A. B. Kirkendall.)

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept my faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me.—2 Timothy 4: 6-9.

Dear friends, we read this selection of scripture, as it is especially applicable to the life work of our departed brother, and because we find it in his own Bible, that bears so many marks of constant usage, underscored probably by his own hand.

We have met to pay our last duty to James Moler, son of Andrew and Nancy Moler, born October 24, 1843, in Galia County, Ohio; died at Creola, Ohio, March 23, 1916, aged 72 years, 4 months, and 29 days.

He enlisted in the service of his country June 21, 1861, and served three years in Company B, Fourth West Virginia Infantry. Was honorably discharged January 20, 1864, and on the following day reenlisted in the Fourth West Virginia Veteran Infantry, in which he served until July 16, 1865, having served four years and six months. He participated in some of the great battles of the Rebellion, acquitting himself with honor and credit. He was wounded at the battle of Winchester.

August 16, 1866, he was married to Miss Sarah A. Wildman. To this union five children were born: H. E. Moler, of Holden, Missouri; Martha, of Creola, Ohio; William and Oscar, of Columbus, Ohio; and one son who died in infancy. His wife died January 10, 1889. March 20, 1890, he married Miss Abigail Wine. To this marriage two children were born, Joseph Burton and Frances, of Creola, Ohio. These with the widow, one brother, David, of Nebraska, and one sister, Mrs. Martha Willis, of Wellston, Ohio, survive.

Brother Moler all his life was of a religious turn. He united with the Disciple Church in early manhood and was an elder in that organization until August 4, 1881, when he united with the Reorganized Church of Jesus Christ of Latter Day Saints, being baptized by his brother-in-law, Elder T. J. Beatty. January 8, 1882, he was ordained an elder and immediately entered the missionary work. September 10, 1888, he was ordained a seventy, and later, August 14, 1896, he was ordained a high priest, occupying in that calling until his demise.

He resided in West Virginia six years, thirteen years in Missouri, the remainder of his life being spent in Ohio. He prosecuted missionary work in all these States.

He was a wise counselor in the affairs of his church, and while never eloquent as the term is usually used, yet he was an interesting and convincing speaker, always supporting his thoughts by numerous quotations from the Scriptures. Few men were so familiar with the Bible as Brother Moler, and the beauty of his life consisted in emulating the Master.

Very few men were more intimately acquainted with Brother Moler than your speaker. Thirty-nine years ago last holidays I first met him and formed his acquaintance. From that time until the present we have been intimate friends, closely associated in the affairs of the church in this district. Hence I am speaking from my personal knowledge when I bear testimony to the truthfulness of the statements concerning his life and work just made. He was to me more than a friend and brother. I was in his confidence as much as any man of my acquaintance. All the years intervening since I first met him, with the exception of the thirteen years that he resided in Missouri I was in close touch with him. He was a wise counselor, and a father in the gospel to me. When I first met him he had just united with the church, under the teachings of his brother-in-law, Elder Thomas J. Beatty, of sainted memory, who also has gone to his reward.

Brother Moler united with the Bible Christian Church in early youth, afterwards changing his church relationship to the Disciple of Christ. In this denomination he was an energetic worker, being chosen an elder. When he first heard the message of the restored gospel he gave it careful, painstaking and thorough investigation, and having been convinced of its truthfulness he accepted it. Shortly after coming into the church he was ordained an elder, and immediately began preaching.

For the benefit of those who are not familiar with the organization of our church, I will state that there are three quorums in the church, each equal in authority. The first is known as the First Presidency, and consists of three men, who preside over the entire church in all the world. The second quorum consists of twelve men who form the head of the evangelistic department of the church. The world is divided into twelve fields, and each of these men presides over his allotted district. The third consists of quorums of seventy, men who are the evangelizers of the church. On volunteering and entering into the ranks, they go wherever they are sent.

Into this body Brother Moler was chosen and ordained, and immediately made preaching his life work. Forsaking home comforts and family, he laid his all upon the altar of sacrifice, spending many years in the active service of the church. And in all those years no word or act of his ever brought re-

proach upon the work he loved so well. His entire life brought honor to it.

As years crept upon him he was transferred, as stated, to the high priests' quorum. This body consists of men who by reason of their experience in gospel work and of their adaptation to the work, are chosen to preside over the larger branches and districts of the church. Brother Moler held this position until the time of his death. He was of a judicial turn of mind, giving every question mature thought, careful consideration before deciding; and having once reached a conclusion it was hard to move him therefrom. Being convinced of an error in his position, however, no one was more ready to make a change than was Brother Moler.

No text other than the scripture reading has been taken by your speaker. However, his mind goes back in scripture times to one of the prophets of God, one who was a precursor and forerunner of the Master. Of him it was recorded, "He was a just man and devout." What was said of Simeon the prophet, can be said with equal truth of Brother Moler. He was a just man and devout: just in that he disdained false weights and short measures, both in business affairs and in morals. Double dealing was held in abhorrence by him. He was a man of sterling character, always maintaining his integrity, living a life of honor and purity of thought and action, and insisting and urging that these attributes be manifested in the lives of others. Devout in that he recognized that there was an all-wise and supreme Ruler of the universe, and as one of the creatures of this great Creator, he recognized that due adoration and reverence and worship should be given him.

Speaking of Brother Moler as a man, he was, as I remember him when I met him more than thirty years ago, a man of robust stature, formed in rugged outline, but with the upright mien, fearless eye, beaming with intelligence, and high forehead indicative of intellect, a man that would attract attention wherever he might be—a man among men.

Speaking of him as a Christian, as a follower of the meek and lowly Nazarene, he had many of those attributes possessed by the Master himself. Brother Moler was a man who made no claim towards absolute perfection of character, but only claimed to be a lawful striver in the service of the Master. As a Christian he was a Christian among Christians.

He was beloved by the Saints wherever he labored. These young people in the choir here to-day came from their various places of work, from the school-room, from college, to pay their tribute to his memory because of the tender feeling that they had toward him. They, as well as others, recognized in him a father, and one who loved them. From all parts of Ohio District are friends here to-day who

have left their homes to pay their last respects. All these evidence to us the high esteem in which he was held by them.

After an absence of thirteen years Brother Moler returned to his native state that his last days might be spent among the hills of old Ohio he loved so well, and that his ashes might mingle with his native soil. He chose this place as the spot in which to spend his declining years, because of tender feelings which existed for the people here. He loved the young people of Creola.

This morning his son, also a minister of the gospel, said to me, "Father was more than a father to me. He was a counselor and a companion." Think of it! Father and son standing shoulder to shoulder for years in the same cause, often occupying the same pulpit alternately, laboring as coworkers together for God, endeavoring to present the angel's message to the sons of men. And while thinking over the past, standing by the side of the casket containing the remains of his father, Brother H. E. Moler penned the following lines. Inspirational they are, containing a prayer that is worthy of our consideration:

O God of love, bow down thine ear,
And hear our mournful cry;
Unto our saddened hearts draw near,
O, come thou, very nigh.

By hand of death from us is torn
Our father, loved and dear:
To paradise his soul is borne,
Beyond this vale of tears.

Great God, in pity look thou now,
Upon our heartfelt grief;
Beneath affliction's rod we bow,
Come thou to our relief.

No more his face our eyes shall see,
No more his voice we'll hear,
But still his life of purity
Our mem'ries shall revere.

But then, O Lord, "we sorrow not
As those who have no hope,"
In God's own plan so wondrous wrought,
But on in darkness grope.

For on the resurrection day
When dead in Christ shall wake,
Shall they who've kept the gospel way
Their bed of clay forsake.

Oh then shall our dear father stand
In immortality,
Among the hosts of Enoch's band
Through all eternity.

Then may our lives like his be pure,
Our trust like his grow strong;
Like him unto the end endure,
Let life be short or long.

Speaking from my personal knowledge of the man after years of intimate acquaintance, I can say of Brother Moler what I can say of no other man, that is, that I never heard an unclean word or an impure thought expressed by him. Never did I hear him relate an incident in which the name of his Creator was used profanely; nor did I ever hear him relate a story suggestive of impurity, or reflecting upon the virtue of womanhood. He was a clean man, a man of purest thought. And if it be true that if we sow a thought we reap an act, if we sow an act we reap a habit, if we sow a habit we reap a character, if we sow a character we reap a destiny, we can in the case of Brother Moler eliminate all those intermediate terms, and, judging by the purity of his thoughts crystallized into pure actions, we can say without hesitation that his destiny is salvation in the kingdom of our God.

There is a beautiful thought, and I believe that I have never officiated at a funeral in which I did not refer to it, because it is one of the most beautiful illustrations of the condition of our departed contained in the word of God. Reading from the Apostle Paul we can understand how one evening, after a day of arduous labor in which he had preached the message of salvation to the people, he sat down in that beautiful Palestinian country, and lifting his eyes heavenward he saw the beautiful glory of stars.

Jupiter and Venus may have been in conjunction, as those of us who are interested in these matters saw them in the heavens a few weeks ago, like lovers wooing. The Pleiades were then as now, exerting their "sweet influences." The sun had just gone down over the western hills, the moon in her fullness was rising in the east, and as the Apostle Paul looked upon that wonderful sight, sensing what the Psalmist said, that the heavens declare the handiwork of God, his mind was directed toward the condition of the departed Saints, and in poetic strain he exclaims: There is a glory of the sun, there is a glory of the moon, there is a glory of the stars, and as one star differeth from another star in glory, so also is the resurrection from the dead; Christ the first fruits of them that slept and afterwards they that are Christ's at his coming.

What a beautiful thought! From the glowing orb of day to the little twinkling star scarcely discernible to the human eye, each one typifies the condition of a departed one, varying in degrees of brilliancy as our lives have been, as stated in the scripture reading, whether their deeds have been good or evil.

Judging the life work of Brother Moler, it is the belief of your speaker that his life is typified by the brilliant noonday orb. While we shall soon place his body in the tomb, there to molder back to the elements from whence they came, dust returning to

dust, his spirit is in the paradise of God, there awaiting the redemption of his body, and when the angel shall stand with one foot upon the sea and the other upon the land, and swear by him that liveth forever and ever that time shall be no longer; and when the Master himself shall come with a shout, and all that are in their graves shall come forth, among that number will be our departed brother, who will then enter into the celestial glory typified by the sun and will throughout the ages of eternity enjoy the fruition of his labor, the association of departed ones that have gone on before together with those who will come after, and above all, the instruction of the Master himself.

To mourning friends we say, Be of good cheer. Time, the wonderful healer will bring the balm of Gilead to your souls, and you will look forward to the meeting rather than back to the parting.

Brother Moler left a precious legacy—a fragrant memory of a well-spent life.

Break the beautiful vase if you will,
But the scent of the roses remains with us still.

So it is with our dear brother. God bless you.

* * * * *

THE GATHERING

Let my commandments to gather into regions round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me.—Doctrine and Covenants 117: 11.

There ought not to be any misunderstandings as to where the "regions round about" are. The Reorganization has maintained that the followers of Brigham Young made a mistake when they taught that Salt Lake and vicinity was the gathering place, also that the followers of Strang made a similar mistake in claiming that Beaver Island was; and Lyman Wight and his followers made a similar mistake when they claimed that Texas was. If I should say that Pennsylvania, New York, or Maine were just as much the gathering place as Jackson County, Missouri, or adjoining counties, I would also make a mistake and not be in harmony with the law.

Inasmuch as the law is to "gather into regions round about," may I ask, Where is that territory, and how far does the regions round about extend?

Hearken O ye elders of my church saith the Lord your God, who have assembled yourselves together according to my commandments. In this land [which is the land of Missouri], which is the land which I have appointed and consecrated for the gathering of the Saints. Wherefore, this is the land of promise [Missouri], and the place for the city of Zion, and thus saith the Lord, your God, if you will receive wisdom, here is wisdom; behold, the place which is now called Independence is the center place, and the spot for the temple is lying westward upon a lot which is not far from the courthouse; wherefore it is wisdom that the land should be purchased by the Saints; and also every tract lying westward,

even unto the line running directly between Jew and Gentile. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, that they may obtain it for an everlasting inheritance.—Doctrine and Covenants 57: 1.

From the above we learn that Missouri is the land appointed and consecrated, or set apart, for the gathering of the Saints, and not Utah, Pennsylvania, or New Mexico.

A commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed, [Jackson County and the adjoining counties in Missouri]; nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste, nor by flight; but let all things be prepared before you.—Doctrine and Covenants 98: 9.

The contrast between the Saints of 1830-35, and the Saints of the Reorganization is marked: the former were overly anxious, too hasty; so much so that the Lord several times admonished them not to be in haste, but to have all things prepared before them; while we of the Reorganized Church have gone to the other extreme—moved too slowly. As early as 1873 the command was to the Reorganized Church, to “gather into the regions round about.” That was forty-three years ago. At that time, and for ten years after, unimproved land could have been bought for \$5 to \$10 an acre, improved farms from \$10 to \$20; and to-day this land is worth from \$75 to \$125 per acre. Many of the Saints who emigrated from the various States, east, west, north and south, paid no attention to the command to gather into the “regions round about,” but located hundreds, and some thousands of miles away, in localities where there were no church of church privileges. They may have made a success along temporal lines, but as a whole, at a great loss spiritually. Many of their children have grown up, isolated from church and Sunday school privileges, and are strangers to the church. Had these families located in the “regions round about,” they would be just as well off financially, and their families would have had church privileges, and would have been in harmony with the command to “gather into regions round about.”

In 1870 my own family and my wife's parents moved from Ohio to Nebraska. We took homesteads. After obtaining a deed for our homestead we sold out, and in December, 1875, moved to Stewartsville, Missouri. We were quite prosperous when we left the homestead, but for five years we had had much to contend with, as the grasshoppers destroyed three crops. From a financial standpoint we had made a mistake in moving to Missouri. The land in Nebraska was advancing in price. Often my wife's father would remind us of the great mistake we had made; he was not in the church at that time, and he made it unpleasant by referring to the mistake, as he called it, so much.

Just before leaving Nebraska, I saw in a dream a Catholic church near our home. I give it but little thought, for there was no visible sign then that the dream would be fulfilled soon. Twenty-five years later, my wife and I visited our old home. There stood the church just as it was seen years before. Our neighbor's children had married into Catholic families. I remarked to my wife that we had often been reproved for leaving that neighborhood, and had been told that it was a very unwise move, but I said, “If they gave me the whole State of Nebraska, I would not exchange, for as it is, our sons and daughters are married to members of the church, and our grandchildren are in the church. The chances are if we had remained on our homestead, the children—like our neighbor's children—would have gone out into the world, and would have been lost to the church.”

When we returned home from this visit, we informed grandpa that we were more than ever convinced that the locating in the “regions round about” was a wise move. There is more to live for than the accumulation of wealth. The true riches is a life of righteousness, bringing up our children under conditions where they can be encouraged in the service of the Lord, which is the duty of every father and mother. The parents who have only the accumulation of wealth and deprive themselves, as well as their children, of church privileges, make a serious mistake.

In Doctrine and Covenants 102: 8, eight months after the revelation in Doctrine and Covenants 98, we have the following: “To have sent wise men to fulfill that which I have commanded concerning the purchasing of all the lands in Jackson County [Missouri], that can be purchased, and in the adjoining counties [not states] round about.” From this we learn that Jackson County and the adjoining counties are the places that the Saints were commanded to gather, as in the beginning and in paragraph 4, of section 98, we are informed that:

There is no other place appointed than that which I have appointed [Jackson County and the adjoining counties in Missouri], neither shall there be any other place appointed than which I have appointed for the work of gathering of my Saints [that is what we have been telling all those that have gathered to the various places], until the day cometh when there is found no more room for them, and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion.

Moses said, Blessed of the Lord be Joseph's land, (America) (Deuteronomy 33: 13). It is the land of Zion, and some day it will be organized into stakes; but for the beginning of the gathering, the command is to “gather into Jackson County and the regions round about the adjoining counties. Let my commandments to gather into the regions round about

and counsel of the elders of my church guide in this matter until it shall be otherwise given to me."

It is generally understood that the elders from whom counsel is to be received relative to the gathering are the Presidency, missionary in charge, and Bishopric, (Doctrine and Covenants 48: 2), but more especially the Bishopric. The late President Joseph Smith frequently advised those seeking information along temporal lines, such as concerning moving into regions round about, and concerning what locality would be best, to first consult the Bishopric. The command, "Have all things prepared before you," does not refer only to the parts we intend moving to, but also where we are leaving. If the work is going to suffer by moving into Zion, go slow; seek not only the advice of the Bishopric, but the missionary in charge also.

It is quite evident that many will be found at their post of duty when the Master comes, even those who cannot go to Zion or her stakes, because their service is needed where they are, and they will be blessed of the Lord, though they may be hundreds or thousands of miles away from Zion. The admonition of the Master should be heeded, "First seek to establish the kingdom of God and its righteousness"—keeping that thought uppermost in mind we should let other things be secondary. He who is faithful about his Master's business has nothing to fear, whether in Zion, in her stakes, or in the distant lands, or islands of the sea. Wherever our post of duty lies, let us there be found faithful to our trust, and when the way opens up, and in harmony with the counsel of those in authority, we can go into Zion, or the "regions round about." Mistakes have often been made in not seeking counsel from the proper authority, and not only has the individual suffered loss, but the cause also. Heed the admonition, Seek the counsel of the elders, Presidency, Twelve and Bishopric.

WILLIAM LEWIS.

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FOUNDATION OF FAITH--PART 2

BY M. H. BOND

The manifestation of the Spirit is given to every man to profit withal.—Paul.

That which manifests, is light.—Paul.

The glory of God is intelligence or, in other words, light and truth!—Doctrine and Covenants.

The inquiry, belief, and knowledge of truth is the sovereign God of human nature.

This motto of the ancients I saw inscribed in letters of gold upon the dome of the Congressional Library in the city of Washington, District of Columbia, a few years ago, and was impressed not only with its importance as pertains to human affairs in general, but especially in its relation to the investigation or discussion of religious questions.

We are ready to affirm that "signs and wonders" were incorporated in the gospel system and illustrated by numerous and striking examples at the hands of Jesus and his ministers in their day and time, and that they have had their reaffirmation to a greater or less extent in our day. We undertake to maintain this, but that they constitute the surest base upon which to predicate a belief that is permanent and abiding, is not true, as we shall attempt to show.

We know, said Nicodemus to Jesus, that no man can do these miracles that thou doest, except God be with him. The reply of the Savior does not seem to be of an encouraging nature to the man who may be seeking for, or may become unduly impressed, with a physical display of "signs and wonders" as a foundation of faith," that alone can successfully withstand the forces of evil that have, in the past, and yet still in our day are undertaking to bar the way of truth and the light of God from the human heart and mind.

In the days of the Pharaohs, Aaron was forced to encounter "miracle workers," but neither the superior power or skill betrayed by him in dealing with his opposers, or the long history of miraculous manifestations that accompanied the children of Israel under the leadership of Moses succeeded in the acquirement or maintenance of a close relationship with Jehovah. Indeed, open rebellion and longing for a return to the "fleshpots of Egypt" were of frequent occurrence, and manifested in their complaints to Moses whenever "miracles" were not speedily forthcoming.

The gospel was had among them, we are told, but not being mixed with that divine communion, or "assurance," which the keeping of his commandments offers to the obedient only—a possession of the faith, which is his gift to them. Being deprived of this gift, the lack of faith proved their undoing; in other words, being without any stable knowledge or communion with God, he gave them over to a worship that was in harmony with their lustful and carnal appetites. The Egyptian god of lust was set up as a physical figure to represent a god that might agree to, or consent to, supply that desire.

The martyr Stephen said to their descendants:

This is he [Jesus] that was in the church in the wilderness with the angel that spake to him in Mount Sinai, and with our fathers; who received the lively [gospel] oracles to give unto us, to whom our fathers would not obey, but in their hearts turned back again into Egypt.

The Psalmist David tells us that "God greatly abhorred them," "so that he forsook the tabernacle of Shiloh [Christ], the tent [church] which he placed among men."

False Christs and false prophets were to arise and show great signs and wonders, insomuch that, if

it were possible, they should deceive the very elect, according to the statement made by the Savior in his day. "Except ye see signs and wonders, ye will not believe," said Jesus to the nobleman. The demand of the times was for miracles and occult signs, as in our day. Herod desired to see Jesus that he might perform some miracles. It is written by John that "a great multitude followed him because they saw his miracles which he did on them which were diseased." Of professed disciples it is written that although they had had numerous opportunities for the witnessing of his power to work miracles, the power to work permanent results was lacking. This was evidenced in the statement, "From that time, many of his disciples went back, and walked no more with him." Peter, however, who evidently had acquired a more full and complete understanding, said, "To whom shall we go? thou hast the words of eternal life." It was affirmed before by the Savior in his controversy with Satan that man shall not live by bread alone, or by miracles that convince by appeal to the physical senses only. Rather should man live "by every word that proceedeth out of the mouth of God." In other words, it is certain that we cannot always be assured that God is speaking through miracles only, or that too strong emphasis upon their value as a soul-saving agency should be had.

In 2 Thessalonians 2 we have a prophecy given to us by Paul concerning the last days in which Satan is to be permitted to work among the children of men, "with all power and signs and lying wonders"; among those who are not hungry for truth, but are willing to run after "miracles," and pay well for their exhibition. In the revelation which was given through Jesus Christ to John upon Patmos we have also the statements of Paul confirmed.

In the sixteenth and nineteenth chapters he saw three unclean spirits "come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world."

Prominent Spiritualists have confessed to the writer that there is as much evidence as to the existence of, and of manifestations of, false and "lying" spirits as that there are spirits at all.

The miracles that Jesus wrought no doubt attracted certain classes who might not be approached in any other way. A miracle was to them the sign of the power of God and of authority, and a challenge for a following. To doubt the word of one that performed the wonders that Christ was able to manifest, was to doubt the evidences of their physical senses, the only ones the most of the people seemed to be possessed of, or capable of exercising.

The glory of God is intelligence, but in the history of the world and sometimes in the history of the

church, we have seen manifestations, or listened to alleged or real miracles, signs and wonders, to which, to our mind, but little or no degree of "intelligence" could be safely attached. At least they were evidences which had their appeal to the physical senses only, in a large degree.

Man by creation is a religious being. Religion has its base largely in the emotional processes to which he is subject. Love constitutes its principal or most potential factor, and in its normal functioning has its highest manifestation in its attitude towards its Creator, God. To love best is to love God first, which necessarily and logically involves the thought of a practical acquaintance with him.

The absence of any satisfactory evidences, not only of his existence, but of his personal interest in and his willingness and ability to answer the soul's longing for "intelligence," or a personal, or stable character of a "knowledge" based upon experiences that may successfully challenge doubt or fear, has the effect of throwing mankind back upon physical forces, or an argument based largely upon inference of uncertain character.

We shall concede that there exists in humanity an almost universal desire for "immortality," and it may be argued that the mind of man could not conceive of a desire without the means of its attainment existing somewhere.

It must be so, Horatio;

Else, whence this pleasing hope, this fond desire;

This longing after immortality.

Hamlet's soliloquy in one way illustrates this thought also, and I have in the past sought to fortify myself against fear by syllogistic reasoning through this and other "natural" or physical evidences, but have concluded that there is danger in leaning too heavily upon supports of this character.

"Hope springs eternal in the human breast," but the basis of this hope lies in inference or knowledge that all must die. Man thus conceives the desire that he may live after the dissolution of the body, when at the same time this hope or desire may be traceable to a purely animal instinct for self-preservation, with little or no concept of the true meaning of the word *life* as Jesus Christ sought to impress it upon his disciples or followers.

Professor Huxley once said:

I am prepared to accept the proof of any alleged miraculous occurrence, provided only the proof be sufficient. I can only say that for those cited, the proofs seem to be grossly insufficient.

It is possible, in this connection, that some Latter Day Saint might say that if Professor Huxley should have had the privilege of association with us his point of view might have been changed even in this regard. However, our belief is that men of this character can only be successfully approached by

higher, safer, and more convincing methods. If the ethical as well as the intellectual value of an alleged miracle cannot be made substantially apparent, we shall only complicate ourselves with an argument of a doubtful nature. In submitting claim for an alleged miracle with us, its real value must be determined by the tests of intelligence or the light of truth, as we, under gospel rule and privilege, are not only permitted, but enjoined to do, and which constitutes the only safe course of procedure.

The zeal and faith a Saint sometimes exercises in sending for the elders, in season and out of season, in order to offset the legitimate effects of unsanitary or unwholesome physical conditions, such as bad air, bad food, unsuitable and unhygienic surroundings, drugs, patent medicines for children especially, as well as the facts concerning the proportionate, or even excessive amount of sickness, disease, and death among us, as in comparison with other religious bodies of people, should be a matter of more serious consideration and thought, as we believe.

The human animal is the toughest specimen of organic or animal life, and is physically conditioned to withstand in greater degree, violations of natural law than any other kind of animal. If left alone, unhindered by our ignorance, or our fears to her own resources, we shall find that

Nature as a mistress, is gentle and holy,
All that God owns, he is constantly healing.

We shall also find out sometime, we trust, that an intelligent analysis of history bearing upon the question will reveal the truth that plenary or even limited indulgence may fail to secure immunity from punishment, and that intelligence and trust as it is in God and his Christ are always to be found in the company of each other.

"The prayer of faith shall save the sick." Not elders, or oil, or desire, or even belief, as we often interpret the word, but by *faith*, as the gift of God, when present, the promised result may with reason be expected.

Faith in God is a belief of the truth; an assurance from him only, that the petitions we are making are the suggestions of the spirit of truth, and not of our beliefs, necessarily, or desires, or a traditional acceptance of the letter only.

(To be concluded.)

You say that you have tasted of salvation in the love of Christ. Are you saved from your temper, your irritability, your vanity, your personal dislikes, your judgment and condemnation of others? If not, from what are you saved, and wherein have you realized the transforming love of Christ?—James Allen.

Of General Interest

METHODIST CONFERENCE

On the morning of May 1 there will convene in Saratoga Springs, New York, the twenty-seventh delegated quadrennial session of the general conference of the Methodist Episcopal Church. This delegated body of over eight hundred ministers and laymen in equal numbers meets every four years to review the work of the church and to revise and add to its legislation. The general conference is made up of delegates from the one hundred and thirty-three annual conferences, the annual conference being the working unit of Methodism.

These delegates are elected on a basis of one ministerial delegate for every forty-five, or fraction not less than two thirds of forty-five, ministerial members in any given annual conference, the number of lay delegates always being the same for each conference as its ministerial delegates. Laymen were first admitted to the general conference in 1872, and in 1900 women were acknowledged as lay members.

The first general conference of American Methodism was held in Baltimore, Maryland, in 1792, at which all preachers in full membership of an annual conference were eligible. The first delegated general conference was held in New York City, May 1-22, 1812. At this conference the first episcopal address, an utterance which has become of increasing importance, was delivered. This episcopal address is now accepted as the official declaration of the church on important theological, administrative, and social problems.

The Methodist Episcopal Church, South, was organized in Louisville, Kentucky, May 1, 1845.

There are now twenty bishops and seven missionary bishops serving the Methodist Episcopal Church throughout the world. The former are elected by general conference and located for periods of four years each in cities which are designated episcopal residences. The latter are elected by general conference for continuous service in specific fields.

The Methodist Episcopal Church was organized at Baltimore Maryland, at the so-called Christmas conference, December 24, 1784, to January 2, 1785. At that time there were 104 preachers and 18,000 communicants. There are now over 15,000 preachers and 4,033,123 members. In the early days of the Methodist Church the salary of a preacher was \$64. If married, he received the similar amount for his wife, with \$16 for each child under 6 years of age and \$2 for each child between 6 and 11 years of age.

Among the important matters that will come before the general conference at Saratoga Springs are the questions concerning organic union with the Methodist Episcopal Church, South, which has been under discussion with both of these important

branches of Methodism for some time; the election of bishops to take the place of those who have died during the last four years and those who will retire from active service automatically by reason of this session being nearest to their seventy-third birthday; the election of editors for the church press, which includes the *Methodist Review*, the numerous weekly Christian Advocates, the *Epworth Herald*, and the Sunday school publications of the church; the election of corresponding secretaries for such church boards as the board of foreign missions, the board of home missions and church extension, the Freedmen's Aid society, the board of education, the board of Sunday schools, etc., the election of publishing agents (administrative heads) of the Methodist Book Concern, etc.—*The Des Moines Register, April 30, 1916.*

* * * * *

WHO IS THE PRESIDENT OF SWITZERLAND?

Switzerland is a republic that runs with the exactness of a Swiss watch, its machinery as hermetically concealed. I had heard that the Swiss republic set the pattern of government for the world, and I was anxious to know something of its methods and personnel. I was sorry that I was so ignorant. I didn't even know the name of the Swiss president, and for a week was ashamed to confess it. I was hoping I might see it in one of the French papers I puzzled over every evening. But at the end of the week I timidly and apologetically inquired of our friendly landlord as to the name of the Swiss president.

But then came a shock. Our landlord grew confused, blushed, and confessed that he didn't know it, either! He had known it, he said, of course, but it had slipped his mind. Slipped his mind! Think of the name of Roosevelt or Wilson or Taft slipping the mind of anybody in America—and a landlord! I asked the man who sold me cigars. He had forgotten, too. I asked the apothecary, but got no information. I was not so timid after that. I asked a fellow-passenger—guest, I mean—an American, but of long Swiss residence—and got this story. I believe most of it. He said:

"When I came to Switzerland and found out what a wonderful little country it was, its government so economical, so free from party corruption and spoils, from graft and politics, so different from the home life of our own dear Columbia, I thought: 'The man at the head of this thing must be a master hand; I'll find out his name.' So I picked out a bright-looking subject, and said, 'What is the name of the Swiss President?'"

"He tried to pretend he didn't understand my French, but he did, for I can tear the language off all right—learned it studying art in Paris. When I pinned him down he said he knew the name well

enough, *parfaitement*, but couldn't think of it at that moment.

"That was a surprise, but I asked the next man. He couldn't think of it, either. Then I asked a police officer. Of course he knew it all right: '*oh, oui, certainement, mais*'—then he scratched his head and scowled, but he couldn't dig up that name. He was just a plain liar—*tout simplement*—like the others. I asked every man I met, and every one of them knew it, had it right on the end of his tongue, but somehow it seemed to stick there. Not a man in Vevey or Montreux could tell me the name of the Swiss president. It was the same in Fribourg, the same even in Berne, the capital. I had about given it up when one evening, there in Berne I noticed a sturdy man with an honest face approaching. He looked intelligent, too, and as a last resort I said, 'Could you, by any chance, tell me the name of the Swiss president?'"

"The effect was startling. He seized me by the arm and, after looking up and down the street, leaned forward and whispered in my ear:

"*Mon Dieu! c'est moi!* I am the Swiss President; but—ah, *non*, don't tell anyone. I am the only man in Switzerland who knows it."

"You see," my friend continued, "he is elected privately; no torchlight campaigns, no scandal, and only for a year."

"He is only a sort of chairman, though of course his work is important, and the present able incumbent has been elected a number of times. His name is—is—is— Ah yes, that's my tram. So sorry to have to hurry away—see you to-night at dinner."—Albert Bigelow Paine, in *Harper's Magazine* for March.

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THE KURDS

The origin of the Kurds has not been satisfactorily settled, but it is believed that in their veins flows the blood of Chaldeans, Babylonians, and Assyrians. In early times the Kurds preferred mountains for their place of habitation, and took great pride then, as they do now, in being called "Gurdu," a title which signifies "warrior." To-day the "Gutu" are better known in the Occident as Kurds, and number about two million, five hundred thousand, and have their abodes mostly in Kurdistan. Their land, which is extremely mountainous, rises to the east of the upper Tigris in the direction of Urumiah. The area of this space is sixty thousand square miles. There is not a mile of railway in the whole country, and neither is there a road fit for traveling except by caravan.

No people are more mistrusted by the Persians and the Turks than the Kurds. They do not con-

sider a man's religion and standing; they would rob a Turk or a Persian as well as an Armenian or a Greek. The Ottoman Porte and the Persian Shah have not the power to interfere; for that very reason, I believe, the Russian rule in northern Persia was a great blessing to the peace-loving peasants, as Russia was the only government which was able to establish order and to create fear among the Kurds. Of two million, five hundred thousand Kurds, there is no one who calls himself lawgiver and ruler, no one who assumes the authority to punish his fellow Kurd. Law with a Kurd is a personal matter. Each individual considers himself his own king and prince. A monarchy of self-control is unknown among them. The Kurdish mind is his constitution, his gun and sword the means by which he enforces his law and justice. Such a state of affairs is not, of course, favorable to the establishment of a stable government, nor is such an atmosphere conducive to the development of the better qualities of human nature. . . .

Perhaps the most distinguished characteristic of the Kurds is great devotion among the members of families. This is exemplified in the following incident. A chief from the mountains of Kurdistan descended into the plains of Urumiah and there engaged in plundering the property of the citizens of the state of Azerbaijan. The militia was ordered to trap the culprits. The chief was subdued. They were brought into the city, and all were sentenced to death except the chief, who was spared for his gray hairs.

Among them was a youth of twenty, strong and healthy; his rugged appearance made an instant appeal to every spectator, and the cry rose, "Save him, save him!" Immediately the old chieftain, whom the governor had forgiven on account of his age, rushed forward and demanded, before they proceeded with the execution, to speak to the governor. After the poor old man had experienced much rough treatment at the hands of the crowd, the permission was granted. In true Oriental fashion, he thus addressed the governor:

O, eye of my home and of my family. We did come from the mountains to carry some food to our families and to our herds. We admit that we have done harm to your law-abiding citizens. You have sworn that the guilty men should die, and it is just, but I, who am pardoned on account of my age, come here to demand a favor of my lord. The youngest of my family is with me; he came here because I asked him. This is his first offense. He is young, and has hardly tasted the sweets of life; is just betrothed. I am here to die in his stead. Inshallah, inshallah (in the name of God) let a worn-out old man perish, and spare a youth, who may long be useful to his family, to feed the flocks and tend the sheep. Let him live to drink of the waters flowing from the fountains and silvery streams of Kurdistan, and to till the ground of his ancestors.

The governor was greatly moved by the old man's

appeal. He granted the chief's wishes, and the old man went to meet his fate, while the youth cried wildly and became distracted with grief because the governor reversed his decree and took the more valuable life of the aged chief. This is characteristic of a system which bears to-day more clearly than any other traces of the patriarchal government.—From "The Kurds; their character and customs," by Youel B. Mirza, in the *American Review of Reviews* for March, 1916.

Woman's Auxiliary

EDITED BY AUDENTIA ANDERSON, OMAHA, NEBRASKA.

Introducing Our New Department

At the recent General Convention of this organization, new constitution and by-laws were adopted, a committee to prepare and present the same having been appointed one year previous. Among the provisions contained therein, is one for the appointment of an editor of the press columns of the auxiliary, such appointment to be made by the executive committee. This position has fallen to our lot, and we approach the tasks involved with keen interest and a degree of enthusiasm, realizing that, with the hearty support of the sisters of the church as individuals, and of the officers of the organization, we should be able to present to our readers much that is instructive, interesting and entertaining.

It was thought wise to endeavor to obtain from the Board of Publication a greater amount of space in the HERALD, with consent to change the name of the department from "Mothers' Home Column," to that of "The Woman's Auxiliary." This was not agreed upon without some degree of sentiment and regret, inasmuch as the "Mothers' Home Column" has been endeared to us for many long years, and is inseparably connected with the name and efforts and splendid pioneer struggles of Sister M. Walker.

What a wonderful heritage this sister has left for the women of the church, as she withdraws from public activities, can only be sensed partially by a glance backward—a comparison of the small but wise beginning she so successfully laid, to the wide-reaching scope of our present endeavor to concentrate and coordinate the interests and the efforts of all the women of our faith in whatsoever lines their tastes and activities may dictate. Sister Walker has made the present achievements and plans possible; with splendid vision and indomitable courage, which recognized no obstacle, she led out, and blazed a trail which other sisters, with almost equal courage, have followed through the years past. Sister M. E. Hulmes, Sister C. B. Stebbins, Sister Anna Salyards, Sister B. C. Smith, Sister D. J. Krahl, Sister S. R. Burgess, and other consecrated sisters have kept the work active, seeking always to include in it every advanced movement every possible avenue of development open to women. Gradually they branched out, adding this or that department of study and preparation, until at last, this spring, the present broad platform was adopted, upon which it is hoped everyone will find standing room.

In the new constitution for local organizations provision is made for the appointment of a "press chairman," whose duty it shall be to keep in touch with the editor in chief, and report to her all items of general interest. Thus the department should be of a church-wide character, and should reflect the activities of our women in every locality. It is hoped that the local societies, whether organized into a central

body or not, will respond to the intention of this movement, and will keep us informed of their doings. If your aid society gives a supper, or the studiously inclined take up a new line of research, or the Oriole girls give an entertainment—why, tell us about it, and pass along the good things you have enjoyed.

We present this week the "valedictory" and "salutatory" of our outgoing and incoming presidents. A more complete explanation of the changes in the organization, as well as a list of department superintendents, etc., will appear later in these pages.

Again heartily inviting and earnestly urging your full support and frequent contributions, and desiring above all that the cause of Christ may be advanced and glorified through our efforts, we are most humbly and hopefully,

AUDENTIA ANDERSON.

OMAHA, NEBRASKA, 2009 Locust Street.

Valedictory

Seeing the need of the officers of the Woman's Auxiliary being located near enough that they could consult more readily on the various important phases of the work now under consideration, I urged that the new officers be chosen from sisters of known activity in Independence, and urged also that my name be not placed on the list for president.

My interest in the work and zeal for its progress, are as great as ever in the past, and I trust that the many sisters who have helped the work in the past will show even more activity the coming year.

The sisters have shown decided growth and development in the past year, and we hope to see even greater increase in numbers, strength, and interest for this year.

Because it means good to every sister engaged in doing gospel work in the home and community where she lives, and because the new president deserves and needs your support, we pray that not only those already enlisted, but many in all parts of the church will join the new movement for better homes, for good living, and for peace in the best sense.

In gospel love,

MRS. S. R. BURGESS.

SAINT LOUIS, MISSOURI, April 30, 1916.

Salutatory

Dear Sisters of the Auxiliary, Greeting: I had not expected to accept the office of President of the Woman's Auxiliary at this time, but Mrs. Burgess and other sisters requested me not to refuse if my name should be presented. In my few words of appreciation and acceptance I remarked that I had felt strongly of late that as individuals we should each study ourselves carefully to discover our weak points and our strong points, that is, if we expect to give our most efficient service. I added that in trying to serve you as president, wherein I might find myself weak, I felt that I should be able to reach out my hands to strong and capable sisters who would not fail me.

And thus I feel myself surrounded with a corps of strong women: Mrs. M. A. Etzenhouser, vice president; Mrs. Walter W. Smith, secretary; Mrs. Pearl Gardner, treasurer; Mrs. B. C. Smith, historian; and the various departmental heads.

Besides these especially mentioned, I have many loyal Auxiliary workers who are personal friends, and in passing from coast to coast and away up in Canada I have met noble sisters who are consecrated to the Auxiliary cause. We do not forget those in foreign lands, only we have not met them as yet, but we shall hope to have them with us at some conventions in the future.

We have secured the services of Mrs. Audentia Anderson as our Editor in Chief, and have been assured by the Board of Publication that we shall be given more adequate space in the HERALD to present our work. It is our duty, therefore, as members to secure subscriptions for this paper.

We hear those who have attended the General Conference, and also others, mentioning the fact that as a church we are passing through a period of transition. Many changes are and will no doubt be taking place. As to correct methods of procedure there is likely to be difference of opinion, but we must never forget that the great goal for which we are all striving is the building up of Zion.

The great problem before us, then, as women, is how to coordinate all our forces, making a strong auxiliary, and then how to cooperate with the general church in a manner which will produce the least friction.

Our leaflets, which we know have been excellent and of a high character, are to be discontinued with the present series. The members as well as the many readers of our columns who have not been members of the Auxiliary will miss these I am sure. The Yearbook which will recommend books for study circles, will take the place of the leaflets for the present.

We have received criticisms that our auxiliary work was not broad enough in its scope, and we are now enlarging our entire work in detail by sending out a Yearbook. This is the customary way for all large organizations to get their work in detail before their members.

We are offering you various kinds of work, both actual work and educational. We expect to publish this book very soon, and have every reason to believe the sisters will find it pleasing and helpful. We have spent many, many hours in the preparation of this Yearbook, and I am going to ask you to withhold criticism until you have seen it.

We were very proud and happy that the contributions for local branch work and general institutions were so large this year.

This reminds me to ask that you will occasionally send a collection from your local to our general treasurer for general expenses. The request will surely appeal to you as reasonable that we must have an occasional donation for our general fund. We cannot push the work without some funds in the general treasurer's hand.

We would urge our women to be wise and cautious and yet when necessary to be firm and true. There is much work to be done by the women of the church, which they are peculiarly fitted to do, and which, if they proffer with modesty and courtesy, our church men will gladly and gratefully accept.

I want to emphasize in all seriousness that the Woman's Auxiliary has it in its power to prove a most valuable adjunct to the church. Yet if we should prove thoughtless or unduly aggressive we may bring reproach upon the Auxiliary, and cause trouble for our church when our only desire is to help. Personally I have a great confidence in the good judgment and integrity of the women of our church. And for this confidence and faith in our women I am glad.

I would not fail to speak of our retiring officers and others who have rendered valuable service to this organization. With many of them I enjoy a warm friendship. Their splendid zeal, their untiring efforts, and their loyalty to the cause, have prepared the way for us to pass on, year by year, to fields of larger service.

Dear sisters throughout the church, we have put our shoulders to the wheel, let us push earnestly forward. We have trusted God in the past and have received many blessings as an auxiliary organization. Let us not fail to approach him now with gratitude for past blessings and with earnest

solicitations for divine guidance so that our activities may abound with good to us as an Auxiliary and through us to the church which it gives us pleasure to serve.

MRS. FREDERICK M. SMITH.

Letter Department

Pray Always

What shall it profit a man if he gain the whole world and lose his own soul.

"Whatsoever a man soweth that shall he also reap."

"I wish I could pray" the poor creature said
Then, in the same breath, "Oh, I wish I were dead."

"I wish I could pray," was her one bitter cry
Again and again as the days passed by.

Perhaps in her girlhood she had not thought of prayer,
But wasted her life in the world's garish glare.

Thinking only of having her pleasure and fun
And getting her fill, ere her life's race was run.

Slowly, but surely, the reaping came,
But no sheaves can she gather of golden grain;

What she has sown she now reaps in strife—
Nothing but tares, and wasted life.

A victim to insanity's awful curse,
She is ending her life. Could a fate be worse?

Years have passed since, but I can still hear her say,
In a broken-hearted whisper, "Oh, I wish I could pray."

These verses are but an outline of the thoughts that come to me as I think of a poor creature I once knew—a woman with whom I came in daily contact during my training for mental nursing. Day after day she would wander around the ward, apparently laboring under great distress of mind. She was about fifty years of age, with thin iron-gray hair that would persist in hanging over and around her little weazened face, and two small, gray eyes that seemed to see everything at once. Now and again she would push her unruly hair back from her face and gaze around with a look so wistful and sad that it made one's heart ache.

She was always ready and willing to help the other poor, demented creatures around her. I had often seen her helping the nurses with their duties, feeding this one, and caring for that one, and helping another lame patient to a chair. She never seemed weary, and she never slept. Even after her day's work of ministering to others, she was always on the alert during the dark hours of the night. Only a word and she was ready to help nurse, if required. It was during one of our talks together that she turned to me and said, "Nurse, I wish I could pray." Then she would try to repeat the Lord's prayer, but after a few vain efforts she would only break off with the cry, "I can't, nurse, I can't, Satan keeps on putting something into my mouth." And I can truly testify that when the words were on her lips they were cut short in their utterance, and her mouth seemed filled with something I could not see, yet knew instinctively was there.

I was a member of the church at that time, having been baptized by Elder William Newton about a year previous to

the time I am writing of. I was able to discern when anything unusual was taking place. This poor creature would stop suddenly with her mouth half open, then cry, "Lord be merciful to me a sinner. Oh, I wish I could pray!"

And there she is to-day, just living her life with others, a victim to the most terrible affliction that could ever take a human being into its toils.

Saints, what of the moral in this little incident? How many of you are diligent in prayer? The injunction of Paul in his letter to the Thessalonians was to "pray without ceasing." Jesus told his disciples to "watch and pray lest ye enter into temptation." Prayer is the telephone by which we communicate with God, if anything wrong gets into our lives we at once lose the connection until we can get the wrong put right and go to the telephone again.

My message to all who read this is, Pray. Never neglect your prayers. The Evil One often puts something in our way. Perhaps he makes you oversleep your time in the morning, and you scramble out of bed and don't stop to pray, so as not to be late for breakfast. Perhaps he says, "Oh, you are not fit to pray, you have been cross to-day and you can't pray when you are angry," and a hundred and one excuses he puts into your mind. But remember, the less you pray the more likely you are to get careless, and in time neglect your prayer altogether.

Think of that poor woman, when she could have prayed, she neglected it, and now she wants to pray, she cannot. When you are tempted to leave your prayer for "just this once," think of the woman in the far-away land, in one of the most beautiful parts of God's creation, and hear her words, "Oh, I wish I could pray!" and then thank God for the gift of intelligence and the opportunity he gives you to hold sweet communion with him.

If any article that I have written has helped anyone I would like to hear from them. It is my desire to reach the hearts of the careworn and sad, and I would rejoice at any time to receive a letter from any brother or sister whom I may have helped and cheered through this world.

MISS FLORENCE WRIGHT,

LONDON, ENGLAND, 58 Ickburg Road, Upper Clapton, North-east.

An Impressive Invitation

[The following letter to one interested in the gospel, and his reply, may appeal to others who may have been constrained to believe in the truth as held by the church restored in these latter days.—EDITORS.]

Dear Brother: I trust that you will not be wearied by this letter, and that you will understand the motive that prompts it. I am writing you to appeal to your better judgment, and to offer you an opportunity to move forward in obedience to the fullness of the gospel message. On next Sabbath we shall have water in the font, and who can forbid water that you should be baptized into the fold of Israel's God? To be sure, it is "Children's Day"—but we all must become as little children before we can enter the Kingdom of God. It is not enough that you have been immersed—baptism must have behind it authority; baptism must admit into the body of Christ, which is his church, with all its members, gifts, and governments. Though a man be immersed a thousand times, it availeth him not unless such rite be administered by the direction and under the power of God.

I have been very frank with you in the past, and I have felt that you honored me for so being; I shall continue to be frank with you. Facts are the things we must have to settle the war that is raging in your mind—and facts I have to

give you. In the first place, I shall give you a lengthy quotation from a work published by the Hansard Knollys Society, so named in honor of a distinguished Baptist minister of the seventeenth century. This society was organized for the purpose of publishing the works of Baptist writers. The work before me is entitled *Struggles and Triumphs of Religious Liberty—An Historical Survey*, by Edward B. Underhill, London, 1851. Pages 237, 238, 239:

"In March, 1639, Mr. Williams became a Baptist, together with several more of his companions in exile. As none of the colony had been baptized, a Mr. Holliman was selected to baptize Mr. Williams, who then baptized Mr. Holliman and ten others. Thus was founded the first Baptist church in America. . . . Mr. Williams appears to have remained pastor of the newly-formed church but a few months. For, while retaining all his original sentiments upon the doctrines of God's work, and the ordinances of the church, he conceived a true ministry must derive its authority from direct apostolic succession, or endowment: that, therefore, without such a commission he had no authority to assume the office of pastor, or be a teacher in the house of God, or proclaim to the impenitent the saving mercies of redemption. . . . He seemed rather to have conceived that the church of Christ had fallen into apostasy, as to have lost both its right form and the due administration of the ordinances, which could only be restored by some new or apostolic, or specially commissioned messenger from above.

Various passages in his writings will be met with which favor this view: the following from his *Hireling Ministry*: 'In the poor small span of my life, I desired to have been a diligent and constant observer. . . . and yet cannot, in the holy presence of God, bring the result of a satisfying discovery, that either the begetting ministry of the apostles or messengers to the nations, or the feeding or nourishing ministry of pastors or teachers, according to the first institution of the Lord Jesus, are yet restored and extant.' 'He conceived', writes Mr. Cotton 'that the apostasy of anti-Christ hath so far corrupted all, that there can be no recovery out of that apostasy till Christ shall send forth new apostles to plant church anew.

Thus you see, brother, that the founder of the first Baptist church in America (and thus the founder of the indigenous Baptist churches around Providence, including the Six-Principle-Church) disowned the baptism with which he was baptized and looked forward to that time when God should restore authority "by some new or apostolic or specially commissioned messenger from above." You, my brother, have lived to see that day, and I trust, under the white lights of God's Spirit, to see the folly of clinging long to a baptism, or immersion, which is traced to the man who introduced it and who disowned it. As Mr. Williams said, it was the dark spirit of apostasy that drove away the authority to represent God in an official manner. How could men be called of God as was Aaron (Hebrews 5: 4), when there was no revelation or prophets? Williams saw this—and if language means anything as the medium through which man expressed his thoughts, had he lived to-day he would have received joyfully the wonderful manifestation of God's authority which has been restored in our time. Just as joyously as I feel you will receive the glad tidings of the restoration of the gospel in its fullness; for you are as honest a man as Roger Williams.

As a second thought I wish to submit to you, the following point seems plain and deeply significant: This latter-day work must be what it claims to be, or else it is an imposture. You see readily that if it is not a restoration of the fullness of the gospel, it must be a deception—and you will not take the

position that it is alienated from God, for you have been made a recipient of his power and goodness, through this message of healing and grace. This must be conclusive evidence that it is not a deception, for God would not bless a deception. Having evidence that he blesses it, we must be convinced that it is accepted of him.

This test may be (and should be) applied to every institution which claims to represent Christ. And when we apply the test every institution but the Reorganized Church of Jesus Christ of Latter Day Saints fails; for while we admit that there are individuals in other churches who are blessed of God, we have yet to find outside of the Latter Day Saint Church that church which, as a body, is blessed with the gifts of the Spirit, the complete organization, and the authority of the priesthood.

What more can I say to you? What more need be said? And I do not ask you to move because of anything I have said of myself—I only ask you to move out on faith which rests on facts—move out on the strength which God will surely give you, if you will ask him with a sincere heart. I say unto you, in the words of one of old, "Arise, and walk!"

The robe, the water, the administrator and better than all else, the Spirit of God, will be waiting and ready for you next Sunday after the Sunday school session. Will you come?

Yours in the great cause,

R. W. FARRELL.

PROVIDENCE, RHODE ISLAND, June 8, 1915.

Dear Brother Farrell: I have received your letter and believe that I do understand the motive that prompts it, and you have rightly guessed there has been a war raging in my mind for some time and it only needed this letter from you to make me decide now; although I think I should have decided right anyway in the end.

I have sent my resignation to the Maple Root Baptist Church, together with my intention to join the Reorganized Church of Jesus Christ of Latter Day Saints, and an explanation of the articles of faith and my reasons for uniting with said church; and I have tried to make them plain and convincing. Now I am ready to embrace the opportunity of being baptized by you next Sunday and I hope that, as you say, the Spirit of God will be waiting for me, and that I shall receive it, for I desire and intend to the best of my ability, with God's help, to obey his commands in all things.

Yours with a thankful heart,

OKLAHOMA CITY, OKLAHOMA, February 29, 1916.

Editors Herald: The conference of the Central Oklahoma District leaves pleasant memories in the minds of those fortunate enough to attend. The missionaries present were W. M. Aylor, Hubert Case, Joseph Arber and Glaudd Kuykendall.

To say that the Saints are proud of their little church building just completed, twenty-four by forty feet, bungalow style, corner of Seventh and Lottie streets, hardly expresses it. It is said that we value a thing according to the time and pains it takes to acquire it. The Saints have labored with their hands as well as prayed from their hearts that they might have a house in which they could meet and serve God more perfectly, and now they see their steadfast efforts rewarded. I am sure I express the feelings of all when I say that we are glad and thankful to all to whom thanks are due.

There were Saints from all parts of the district in attendance at the conference, as well as from the Western Oklahoma District, and one, Sister Vickery, from Winfield, Kansas. These brought with them the spirit of true devotion to

duty, which spirit prevailed throughout the meetings. The sermons were good, real spiritual feasts, and it is to be hoped found favorable soil. Brother Case was with us several days both before and after conference.

A branch was organized, to be known as the Oklahoma City Branch, with R. M. Maloney president. Brother Kuffer, late of Topeka, Kansas, was recommended for ordination to the office of priest. The weather was ideal and attendance good. The Ladies' Aid maintained their well-earned reputation of thrift and hospitality by furnishing noonday lunch both Saturday and Sunday.

Your brother,
510 North Philips Street.

ED. DILLON.

EAST PHARSALIA, NEW YORK, February 29, 1916.

Editors Herald: In reading the letters in the HERALD I am given courage in the gospel work, though I seem to be one of God's weakest children. There is no other paper that I enjoy reading as much as I do the HERALD. I think all Saints should take it, and not only take it, but read it.

We have eight members here. The work is moving forward slowly. There seems to be something to hinder most of the time. I wish other Saints could move here. We have preaching and Sunday school but no Religio.

My health has not permitted me to do much in church work the last year. It is my prayer that if it is God's will I may be restored to health, and that I might use my strength for the advancement of his work. There is nothing that brings us in touch with God as sickness does. During my sickness my path seemed very rough at times, but God has helped me in many ways. I thank him, and thank the Saints for what they have done for me. This kindness I shall never forget, nor will the Lord forget it.

I am trying to live as God would have me. Though I know I fail in many things, yet I shall ever try to battle for the right, that I may receive the reward of the faithful. I would be glad to hear from any of the Saints.

Ever praying for the advancement of God's work, I am,

Your sister,

MRS. CLARENCE GRISWOLD.

WAGNER, SOUTH DAKOTA, March 7, 1916.

Editors Herald: I am still in the faith. I have located at Wagner. This place has a population of fifteen hundred. I do not have the privilege of hearing the gospel preached in its fullness here. There have been only three sermons preached here, one by Elder Gamet, and two by Elder Chambers, of Magnolia, Iowa, two of them being funeral sermons. Different parties ask me when Elder Chambers is coming again. I ask the Saints to pray that I may not be led astray.

If an elder can come here I will secure a hall in which to preach. The Catholics are doing a great work here among the Indians.

In gospel bonds,

W. L. COFFMAN.

CLYDE, MISSOURI, March 7, 1916.

Editors Herald: I am always glad to read the letters of our brothers and sisters in the HERALD. I am sorry to say my health is not good. I have been afflicted with inflammatory rheumatism for five years. I cannot walk, I cannot even stand on my feet, and I suffer much.

I feel lonely and sad. On December 19 I was required to give up my husband who passed away suddenly. He had a paralytic stroke, and only lived about two hours after he had been stricken. It is hard for me to bear this burden,

which at times seems more than I can endure. The Lord says he will not leave us in the sixth trouble, nor forsake us in the seventh, so I am trusting in him.

Pray for me, that if it is God's will I may be healed.

Your sister,

MRS. H. A. HUFF.

WEST JONESPORT, MAINE, March 12, 1916.

Editors Herald: This has been a beautiful day. The wind has been blowing from the far north and has rustled about the tree tops and crowned the mighty ocean with whitecaps, and now as I sit by the window, realizing that the sun is about ready to bid farewell and a loving good-night to so many in this part of God's vineyard, I feel the sacredness of this quiet hour. The ocean has now become as crystal, and all nature seems to be hushed in pleasant dreams.

I realize more fully than ever that all things were created by an intelligent power. I have gratitude in my heart toward Him in whom I trust, and that I have not been spoiled through philosophy and vain deceit after the traditions of men, and not after Christ. I admire that name, for it brings a vision before me of the greatest character this world ever produced. He truly organized a powerful system for good, known as Christianity, based upon simple and demonstrated facts and truths, and was obedient unto the same. I have accepted him as my ideal in life, so my standard is truly set high. Though an imperfect piece of humanity, yet there is within my soul an unspeakable longing to march onward and upward unto the dawn of the perfect day.

I fully realize that God does not look upon sin lightly. By it was man separated from his God, so reason teaches us that only by abolishing it can we ever be united again. I have charity for all, for I truly need it myself. I rejoice that God does not require more of one than another, for all shall be saved by obedience of laws that produce good works, whether apostle or member.

I desire that my light may always be trimmed and burning, and its rays be an uplifting power unto all with whom it comes in contact.

Your brother in Christ,

MERTON L. CROWLEY.

KINGSLEY, MICHIGAN, March 13, 1916.

Editors Herald: I have been sick and afflicted for some time, and would like the brothers and sisters to pray for me, that if it be the Lord's will to heal me his will may be done. If it is not his will, I am willing to suffer. I was told by the Spirit that I would be tried by affliction. My desire is the Saints ask the Lord to give me spiritual strength, and faith, and patience that whatsoever I am called to pass through I may not murmur nor complain but that I may be faithful, and realize that affliction may be a blessing from God by which he is removing the dross and refining the gold.

I want the Saints to pray that if I am taken so sick that I lose consciousness and do not know what is going on around me, the Lord may direct some of his servants to come to administer to me, or that he will send one of his ministering angels to me. I have no use for earthly doctors.

Your sister in the gospel,

Route 2, box 44.

MRS. HANNAH SAXTON.

SAINT MARYS, ONTARIO, March 21, 1916.

Editors Herald: We are having very exciting times here just now. The ministerial association of the town has opened fire on us. I have baptized some fine people here lately and

ordained a very fine young man, a school-teacher who was baptized last spring, to the office of elder. Inflammatory sermons have been delivered in Knox and First Presbyterian churches, the Methodist to follow suit. The Baptist minister came to my home Friday and made next thing to an apology for any part he had in the matter. We reply next Sunday night; we expect Elder S. W. L. Scott this week to take the leading part. Many of the leading citizens of the town are with me.

G. C. TOMLINSON.

Box 357.

SNOVER, MICHIGAN, March 27, 1916.

Editors Herald: We are receiving a good share of God's blessings in this part of his vineyard, and are endeavoring to carry on the work that he has intrusted to our care. In the midst of the turmoil existing in these perilous times, we are still looking upward to the creator of all, the great I Am. We find, as Peter says in his second epistle, that the Lord is not slack concerning his promises, as some may count slackness, but is long suffering to us.

As time passes we behold the marvelous works of God on every hand, and also behold the fig tree bringing forth her leaves, thus setting forth that the great summer of summers is nigh. Can each of us beholding ourselves in the mirror of purity, reflect there the Christ life, and thus feel to say within ourselves, "I am ready. All is well. I have on my wedding garments prepared to meet the bridegroom whom I have learned to love." And should the Savior appear, could we say as one of old has said, I have fought the good fight. I have finished my course. I have kept the faith?

"Signs of which there's no mistaking,
Tell us that the summer nears,
So the times as plainly teach us,
The day's at hand—a thousand years."

The times are such that we cannot afford to lose any time in preparing ourselves to meet our Lord. Let not pride, jealousy, malice, or hatred, be once found among us. The satanic powers are trying to creep in among God's people to separate them from his love. Let us all come to that unity of the Spirit, where none of these temptations that so easily beset us shall decrease our faith.

In these trying days it will take a united people, working in harmony, forgetting little troubles that may have existed between them, putting on the breastplate of love, and the helmet of salvation, to conquer the mighty tide of satanic powers that we are told shall exist in the latter days. May we ever be up and doing, and, as the poet has said,

"In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle,
Be a hero in the strife."

There are many to-day who are on the brink of spiritual discouragement. To such we should say, Now is the time when you would need the gospel as never before. Instead of retreating, let us all march forward into battle with all our might, having in mind gospel patriotism and milennial preparedness.

"This life is a garden, where action and deed,
May spring into gladness by sowing the seed.
God give us abundantly sunshine and showers,
And we may have brambles or beautiful flowers."

Let us all labor for the flowers by sowing the seed of truth,

showing by our daily walk in life that these seeds have been planted within us.

Ever in the conflict for the right,

Fraternally

ORVAL L. THOMPSON.

OTTAWA, ONTARIO, March 28, 1916.

Editors Herald: Last Sunday was a banner day for the few Saints in Ottawa. We were just a handful here trying to hold up the banner of King Emmanuel, and praise his name, the Lord added six precious souls to our number on last Sunday.

I can truly say that if we can reap this kind of harvests in Ottawa, at all times, that the church will be greatly benefited by such additions. These people are of the finest kind. They are clean in their minds, and in their lives. Added to this they were diligent in their efforts in doing what they could with what light they had in their former church associations, while two who did not belong to any organization whatever are fine characters.

Our hall was filled with a most attentive audience. The writer felt his need of help in carrying on the work, but could only rely on the "Everlasting arms" for strength to do the work at hand. The lone and solitary missionary engaged on the frontier, as it were, very often realizes the wisdom which says that God's servants should go two by two. I hope the time will come when such colaborers will be sent here.

At last I feel the ice is broken in such shape that the people will take notice of the work done. There are quite a number here who believe our message, and I feel sure they all will come in due time. In this effort I am adhering strictly to the thought expressed by Saint Paul: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planted anything, neither he that watereth; but God that giveth the increase."

Brethren, if I am only successful in doing the part the good Lord assigns to his servants, trusting them with their part of this work, I feel that I ought to be able to trust the Lord to perform his part in giving the increase; and when such is given it will be increase of the divine kind, without very much admixture of the human.

I am receiving inquiries as to how the work is progressing here. I must say that taking into consideration the opposition waged against me, added to the unpopularity of the work I was sent to promulgate, I feel the effort has not been without some degree of encouragement. I have baptized nine very fine people during this conference year, and there are more than this number who believe the gospel who have not yet obeyed. As I said before, I am going to trust God to do his part of the work in bringing them in. And if I do my part I am acquitted in the matter.

I had to build a font, and I thank God I was mechanic enough to do so. I lined it with sheet metal, and I was able to do that too. I also put a coil through the hard coal heater and that enabled me to temper the water so that it was not so very cold, but just about right. All the candidates were highly pleased with the arrangements, and everything went off in first class shape. May God in his infinite mercy abundantly bless these children newly born into his kingdom. I was greatly blessed in the confirmations and the attentive audience witnessed something never seen in Ottawa before. There were many serious faces in that audience.

The fight is still an uphill one, but it seems that I can see the victory perched on our banners, For no weapon formed against this work shall prosper, and the nations of the earth

shall bow to it; and all that God requires of us is to do our part as men worthy of the trust committed to us.

To those who have been inquiring as to how I am getting along with the literature I desired, I wish to say: I have been aiming to do as much as I possibly can with the means that have come into my hands from those who have manifested an interest in the work I have been sent to do. I realize there is a great work to do in this part of the vineyard, and I fully know that it is not the work of a day nor a year, but the work of a lifetime; and for that reason I have been laying a foundation so broad that after I have finished my part of the building others who follow can continue until the whole eastern part of Ontario and the entire Province of Quebec will be affected by it, and the gospel find its way into every part of the same. It is for that reason that I have bent my effort in getting a printing press and plates made so as to be able to produce at first cost, all the literature that I want so as to unstintingly scatter the same among the people. There must be at least from three thousand to five thousand people who come to Ottawa every week to the market. They come from a radius of fifty miles all around the city. Think of what work can be done among such a number. And with the right kind of reading matter thousands of these can be awakened to the angel's message, and brought into the church; for all that the people need is to be correctly informed as to the nature of our work in order to get the honest in heart coming our way; and by the sustaining grace of God I shall plant this gospel in the hearts and minds of as many as I can.

I have the press paid for and the receipt in my pocket. I want now sufficient means to put our literature into stereotype plates and start the wheels rolling, and through the power of God, and the printing press, I'll put our literature into every home in this town; and Ottawa shall yet know that the gospel in its fullness has come within its borders and makes demands on all to obey.

Brethren, God is in this work. I am going to try to do my part to the very best of my ability, and when I have done that I am going to leave the results in his hands, but I shall never relax my effort till I have done all that is required of me.

I am not going to General Conference, much as I would like to; the work here demands my presence and I cannot afford the expense, I would sooner put the money into literature.

I shall be pleased to hear from as many as are interested in the success of the work here in Ottawa, and I pray that God will bless each one who has already extended his hands towards me, as well as all who may.

With unflinching confidence in the outcome of the angel's message, I am,
49 Lorne Avenue.

Your brother in Christ,
PHILEMON PEMENT.

EXETER, CALIFORNIA, March 29, 1916.

Editors Herald: To-day being my birthday, I decided to celebrate it by sending a letter to my brothers and sisters. I wish to relate a few of our pleasant experiences since last we wrote.

After we left Sacramento, we went to San Jose, where we spent a week or more as guests of Brother and Sister Hawkins, and where meetings were held for several evenings. Although the weather was somewhat unfavorable, the saints did well in attending the services. The San Jose Branch is to be complimented on their fine choir, under the leadership of Sister Burgess.

Conference time drawing near, we left for Oakland, where it was to be held, and where we were very kindly cared for

at the pleasant home of Brother and Sister Presley. We had a very nice conference, all passing off well. Brother J. W. Rushton was present, and his excellent sermons were much appreciated. Elder Pitt was kept busy in various ways. Many expressed themselves as having been greatly benefited in attending.

After the close of conference we departed for Fresno, where meetings were held for a week, and where good seems to have been the result. We were welcomed by Brother and Sister Carmichael, with whom we stopped while in the city, and with whom we enjoyed many delightful auto rides. One was out on "Kearney" Boulevard or drive—a distance of several miles—ten, I believe,—with great palm trees on each side of the thoroughfare. This was really the most wonderful drive we have seen anywhere.

Leaving friends at Fresno, we were soon on our way to Tulare—a fine dairy and fruit country; a distance requiring two hours and a half by train. We were met by Brother Damron and his fine big auto, and enjoyed a pleasant ride of four miles to their home. Here we were welcomed by Sister Damron. We spent almost three weeks at their delightful home.

Brother and Sister Damron have a large dairy, so we had all the rich cream and milk and fresh eggs we could consume. As my inherent love for the soil seemed to come forcibly upon me, I took advantage of the opportunity, and spent a part of each day "digging." With this and pleasant auto rides each day with Sister Mary Damron as chauffeur, one can see that our time passed all too quickly.

Elder Pitt held meetings at the Saints' church in Tulare almost each evening. Many deserve special mention for the effort made in attending the entire series—one, Sister Bedford, driving in a distance of seven miles almost every evening. As a result of the meetings, all seemed greatly encouraged to press forward with renewed vigor in the gospel. It is pleasant to labor in this work at all times, but especially so when one's efforts are appreciated as at Tulare. There we met many true and loyal Saints, Sister Walker and daughter Edna; Brother Snively and daughters Rhea and Gertrude, and brothers; Brother and Sister Powell, the Smith families, and others whose names I cannot recall. Brother and Sister Damron are included in the number of faithful ones there, for their home is always open to the missionaries and to assist in any way needed.

One day before leaving Tulare, we had a fine ride to the foothills of the Sierra Nevadas, out past Lemon Cove. How we did enjoy that ride! We passed through orange and lemon groves, fig orchards, and acres and acres of grape vineyards. The fragrance one inhales in passing through the wonderful orange groves is exhilarating, to say the least, and speeding along we soon came to the "Keweah River," where, under the shade of a large tree, we did ample justice to the delicious lunch which Sister Damron had brought along.

While holding meetings in Tulare, we met Brother and Sister B. F. Dailey, of Exeter, who had driven in occasionally a distance of seventeen miles to services. They asked us to spend a few days with them before leaving this part of the country, so we accepted their kind invitation and have had a very pleasant visit. Elder Pitt remained four days with us, then departed for Oakland, where he was to preach on Sunday. I remained here and have had a delightful time and good rest. I will join Elder Pitt in Stockton, Friday, where we will keep house for a few weeks while laboring in that city.

Exeter, where I am located is several miles nearer the foothills of the mountains than Tulare, and as I write, I can look across to the beautiful snowcapped ridge of the Sierra

Nevadas. With the wonderful shadings of the blue sky, all seems blended into one harmonious whole. Then to the left is an orange grove planted high on the mountain side, and to the right are lemon groves, fig orchards, and other fruits growing in abundance. Brother and Sister Dailey have fig and olive orchards and grape vineyards, with a few orange trees and grape fruit. The country is beautiful! All nature seems to be its best. Even the birds are rejoicing in the beautiful surroundings. There are little mocking birds singing as I write, and in fact they seem to sing most of the night as well as during the day.

My pen is inadequate to describe all the beauty of landscape as I view it, but suffice it to say, I have enjoyed the pleasant associations here in the country and the rest, and especially all the good things to eat. All together has proven very beneficial to my health, for I am feeling better than in months. Elder Pitt also is enjoying the best of health.

It has been quite a sacrifice for him to remain away from the General Conference so soon to convene, but realizing that the laborers are few, and there being such a demand for service everywhere, he decided to forgo the pleasure of attending and of meeting friends at this time.

We have not forgotten our acquaintances and friends in various parts of the world. We oftentimes speak of the delightful rides we enjoyed in Australia, on that long trip with Tommy the little missionary horse, and Brother Robertson as our faithful guide part of the way, when we called on many isolated members. How we would like to meet those dear Saints once more!

With very best wishes to Saints and friends everywhere, and praying that the Lord will bless all, I am

Your Sister in the gospel,
ROSA PARKS PITT.

News from Branches

Cleveland, Ohio

We are moving along in all departments of the work. The Sunday school is registering an attendance and interest as a general thing, which not long since we counted as a record event. The Religio is following suit. There is a general livening up of branch meetings and a good social spirit prevailing among all the membership.

We were favored with a visit by Doctor Nutting, of the Utah Gospel Mission, whose headquarters are in this city. This gentleman has had much experience traveling through the Salt Lake country trying to convert the Mormons. He has written some very biased tracts in times past, and in re-writing them wishes to present our cause with due justice. We certainly hope he will be fair with the avenues of knowledge we have placed at his service.

Our library board has a complete church library now. We have recently installed a pipe organ. Other activities we shall be pleased to report at a later date.

PUBLICITY COMMITTEE.

West Pullman, Illinois

Meetings are held regularly in our hall on One Hundred Nineteenth Street, which we have occupied for the past fifteen years. While many changes have taken place during this time, and some of our numbers have passed over the river, there are still a number of the old warriors who are striving to keep the banner of King Emmanuel afloat and to maintain the honor of God in this place.

The actions of some in days gone by have left a lasting effect in the minds of a great many against the work. We feel, however, that the light has begun to break, and that the Spirit of God is working with the people to the end that there may be some who will obey.

As it is in all large cities, we find that it is an uphill effort, and almost impossible to reach the people with the gospel message, as there are many amusements and other attractions to draw the minds of men and women away from their Master. We are hopeful, however, and are praying to the end that God will open up an effectual door to those who are seeking the light and truth.

Elder Dickhout of Hamilton, Ontario, was the morning speaker, giving us some beautiful thoughts and instructions.

HELEN NANCY SMITH.

Minneapolis, Minnesota

Minneapolis is still on the map, speaking in a church way. May 1 marked the opening of a new year in our branch and on this date we met together in annual business session, electing E. H. Bennett, president. Elder Charles Lundeen, one of the pioneer members of our branch, was relieved of the responsibilities of leadership which he so faithfully occupied. Credit is due him for his untiring efforts of the past. In his time he has seen many hours of discouragements, but brighter days have blessed his efforts, and he now lays down the leadership with conditions favorable and good.

Modern improvements, including baptismal font and kitchenette, have been installed in the basement of our church, and we are comfortably located in this part of the city.

The Ladies Auxiliary recently appropriated ninety dollars, which amount was used in redecorating the interior of the church. This auxiliary of the church has greatly helped to bring about the good conditions that exist here at the present time.

Our Sunday school and Religio are well attended, and the interest manifested by our young people is promising. We are glad that these organizations are in the church, and realize that they are a help to the church in its onward progress.

MARIE BENNETT.

1719 Sixth Avenue North, May 5, 1916.

Jonesport, Maine

Our branch has not grown greatly in numbers since last report but we are happy to say there has been a small increase, and prospects are for a larger ingathering in the near future.

Our Sunday school is still prospering and growing rapidly. A normal teacher class has recently been organized with an enrollment of eighteen. This movement will prove of much value, not only in training teachers for the Sunday school work, but as a help in qualifying our school for first grade.

Our Religio is also ranking high in success. Through this channel many nonmembers are becoming enlightened upon the teachings of the Book of Mormon, and have been led to show interest in the church. In connection with this auxiliary, Brother Ebeling, to the delight of the youngsters, has organized a nonprofane baseball team, and in the near future is to organize an athletic club. Thus the young are being interested and are made subject to church influences.

We were much pleased in noting from conference report that Brother Ebeling, who has been with us the past year, has been granted at least one more year's stay with us. Though great achievements have been realized during the past year through his efforts, we have faith to feel that with the help of God and with the support of the Saints, still

greater results will be realized in the year to come.

On the evening of April 29, the forty-eighth birthday of Brother Ebeling, and the fifty-ninth birthday of our branch president, Brother W. E. Rogers, a large assembly of Saints and friends met in honor of the occasion.

We call attention to an important event to occur in the near future, that is, the opening of our church. Plans will be made for special music for the occasion. A two weeks' series of meetings will be conducted. A spiritual feast is anticipated.

Your brother,
CHARLES F. CUMMINGS.

Miscellaneous Department

Pastoral

To the Saints in Mission Number One, comprising Iowa, Nebraska, Minnesota, North Dakota, South Dakota, Manitoba, Saskatchewan and Alberta; Greeting: I desire that the following-named brethren will labor, subject to such changes as may appear later, as follows:

Iowa: Lamoni Stake, John Smith, M. M. Turpen, Columbus Scott. Nauvoo District: James McKiernan, L. G. Holloway, Frank B. Shirk, D. J. Williams, Burlington objective. Eastern Iowa: William Sparling and E. R. Davis. Des Moines District: E. E. Long, J. L. Parker, Thomas E. Barton, D. T. Williams, with the recommendation that Brother D. T. Williams labor exclusively in the city of Des Moines, with the further recommendation that he be made president of the branch. Gallands Grove District: Charles E. Butterworth, Charles E. Harp, J. B. Barrett. Little Sioux District: Amos Berve, Sioux City objective; D. R. Chambers, Little Sioux District and Pottawattamie. F. M. Cooper, Council Bluffs, Iowa, with the recommendation that he be made president of the branch. W. E. Haden, Pottawattamie and Fremont Districts. Pottawattamie and Little Sioux Districts: H. N. Hansen. Fremont District: J. B. Wildermuth.

Nebraska: Omaha, S. W. L. Scott. Northeastern District: Hubert Case, W. E. Shakespeare. Central Nebraska: W. M. Self, Joshua Carlile. Central Nebraska and South Dakota: C. W. Prettyman. Southern Nebraska: J. A. Dowker, J. F. Grimes, Charles J. Smith. Brother Dowker is to give particular attention to Lincoln. Western Nebraska and Black Hills: R. Etzenhouser, Joseph W. Smith; Joseph W. Smith to concern himself particularly in and around North Platte.

North Dakota: J. E. Wildermuth, Thomas Leitch, W. McElwain; J. W. Peterson, to give part of his time to this district as per later arrangements.

South Dakota: Levi Gamet.

Minnesota: B. S. Lambkin, Birch Whiting, Horace Darby, to labor in this district until further notice.

Saskatchewan: T. J. Jordan, J. J. Cornish for six months. J. W. Peterson for six months, E. R. Davis during the summer months.

Alberta: W. P. Bootman, Daniel Macgregor, who will also give Saskatchewan attention when near Alberta line. Fred Gregory, William Osler.

Manitoba: E. F. Robertson, with the suggestion that he be elected president of the branch at Winnipeg. Winnipeg District: Nelson Wilson.

In connection with the above appointments, I desire to remind my associates that I would be pleased to have them send in their reports as early as possible on regular reporting dates. Will also be pleased to have them mail me, at intervals of not less than two weeks, information as to their whereabouts, and where mail will reach them in the near future. I am asking this for the reason that we are very often in receipt of inquiries in which information is desired relative to the location of the ministry in case of urgent calls and the usual demands for ministerial work in different parts of the district. A compliance with this request will be greatly appreciated.

I am thankful for the hearty cooperation given me in the past year, and feel to admonish the brethren it is necessary, because of the great demands made upon us for preaching, that all should give as much time as possible in the field.

Praying for the blessings of the Lord upon this mission, as well as the entire church, I am,

Your colaborer in the work of the Master,

JAMES A. GILLEN.

COUNCIL BLUFFS, IOWA, May 19, 1916.

Mission Number Six; Colorado, Arizona, New Mexico, and the Republic of Mexico. To the Saints of This Mission; Greeting: Colorado: Elders A. T. Higdon and J. F. Petre will look after the work in the Western District.

In the Eastern District, Elders J. Charles May, Ammon White, J. R. Sutton, and O. E. Sade will labor.

Arizona: Elders S. D. Condit and W. H. Mannering will labor as during the previous year, at least for the present.

Elder James E. Yates will as during the past year, give the city of Phoenix his special attention, and also will occupy at new points as extensively as local help at Phoenix will permit.

New Mexico will have the labors of Elder A. J. Layland.

The Republic of Mexico: While conditions prevent active work or the sending of missionaries at the present, the church is anxious to keep in touch with all members and friends in Mexico, with the idea of service if needed and to prepare for work in the future.

To the priesthood: A poor plan is to wait for "opportunity" or "an opening." We should prepare, as the law directs, for the labor demanded of us. Then go out and make "an opportunity," make "an opening." Be aggressive and be kind. And all local workers should feel to extend their labors and enlarge their talents by active work. The church needs the very best that each and all can give. Confidence in each other and earnest performance of duty will give us success at the end of the year's work.

Saints, let the undersigned or any of the above-named officials know of wants and needs and opportunities as seen by you.

Home address, Lamoni, Iowa. Field address, Phoenix, Arizona, Box 646.

JAMES E. KELLEY, *Minister in Charge.*

To the Saints and Friends of Northeastern Missouri; Greeting: As we have been appointed by our mission president to engage in the tent work in this district, we are anxious to hear from any who may be interested and to receive such help as may be offered, either by requests for work, suggestions, or financial aid.

At present we are engaged in an effort to assist with the work at this point, but expect to get the tent into operation at Macon, Missouri by June 1.

Our program for the entire season is not yet determined upon, so let us hear from you.

Our field address is, 705 West Price Street, Kirksville, Missouri.

Sincerely your servants for the cause of Christ,

A. M. CHASE.
JOHN ELY.

HIGBEE, MISSOURI, May 20, 1916.

The Bishopric

AGENT'S NOTICE

To the Saints and Friends of Western Nebraska and Black Hills; Greeting: We are facing the cares and duties of another conference year. The conference appointees are going to their several fields, leaving their dear ones in the hands of the church that has pledged itself to supply their wants. That means that tithes and offerings must be paid, that these dear ones may be cared for. I desire to thank you for the promptness with which you have supported the work in the past, and ask that a special effort be made this year that this mission may be self-supporting. Our expense will be greater this year than heretofore, so let all remember that we are coworkers together with God for the good of humanity. If we strive to do our part, God will bless us, and the work of the Lord will be accomplished. Send all moneys and communications to me at Comstock, Nebraska. Please send by check or draft. It is not safe to send currency through the mail without being registered.

May the God of Israel bless you all.

In gospel bonds,

C. W. PRETTYMAN.

COMSTOCK, NEBRASKA, May 15, 1916.

Conference Notices

Des Moines District will convene at Rhodes, June 10 and 11. Bessy Laughlin, secretary.

Northeastern Missouri, at Bevier, June 17 and 18. Election of officers. Come and get acquainted with the new mis-

sionaries. Send reports to William C. Chapman, secretary, Higbee, Missouri, R. F. D. 3.

Florida, at Santa Rosa Church, near Berrydale, June 10, 10 a. m. We hope to have some of the missionaries present. Send all reports to E. N. McCall, secretary, R. F. D. 5, Brewton, Alabama.

Nauvoo, at Farmington, Iowa, June 10, 10 a. m. Election of officers. Send reports to district president, James McKiernan, box 225, Farmington, Iowa. W. H. Thomas, secretary.

Covention Notices

Minnesota Sunday school and Religio, joint convention, June 18. Social service 8.30 a. m., business session 10 a. m., Election of Religio officers. Parents' meeting in afternoon, in charge of Sunday school and Religio. Institute sessions by the auxiliaries from 3 to 5 p. m., daily. R. J. Wildey, Sunday school superintendent, 180 Russell Avenue, Minneapolis, Minnesota; E. M. Lambkin, Religio president, Clitherall, Minnesota.

Clinton, Missouri Sunday school June 16, 10 a. m., at Eldorado Springs, Missouri. Religio will meet in the afternoon of same day. Officers to be elected. Send all reports and credentials to Zora Lowe, secretary, R. F. D. 1., Eldorado Springs, Missouri.

Alabama Sunday school, with Lone Star, June 9, 6 p. m., program 8 p. m. Each school requested to send delegates. Conference 10th and 11th. W. H. Drake, superintendent.

Nauvoo Sunday school, at Farmington, Iowa, June 9, 10 a. m. Mrs. J. H. Laubscher, secretary, 1319½ North Eighth Street, Burlington, Iowa.

Reunion Notices

Eastern Michigan, at Tenth Avenue and Thomas Street, Port Huron, Michigan, June 21 to July 2. Prices of tents as follows: 10 by 12, \$3; 12 by 14, \$3.50; 14 by 16, \$4.50; 14 by 21, 6-foot wall tent, divided into five rooms, \$7.50. Send all orders for tents not later than June 5 to Elder Otto Fetting, 1031 Gillet Street, Port Huron, Michigan. Grocery store on grounds to supply campers. J. F. Curtis and other prominent speakers will be present. Time between services will be devoted to music and auxiliary work. Conference convenes July 1, 10 a. m.

The committee appointed to locate the Southwestern Iowa Reunion have considered the matter and located the reunion for 1916 at Council Bluffs, Iowa. The branch there has further arrangements in charge and will in due time announce the same. This reunion includes the Fremont and Pottawattamie Districts in Iowa, and the Southern and Eastern Nebraska Districts, and as many others as can make it convenient to join with us. Plan to attend. H. A. Higgins, J. A. Hanson, T. A. Hougas, committee.

Requests for Prayers

Prayers are requested for Sister Susan Parvis, who resides at the Saints' Home, Lamoni, Iowa. She has serious stomach trouble and is very aged.

Prayers are requested for Sister Clara Chute, who is sorely afflicted, her mind being under a wrong influence. She is now in a State institution for treatment. This sister is reported as having been a true Saint and faithful to every known duty.

Summer School at Graceland

To the young people of the church is extended an opportunity to study during the summer months, in a place where they may also have the advantages incident to residence at church headquarters.

Those who are teachers or who desire to take up advanced college work, will find the facilities for study unexcelled.

There will be many special features in which you will be directly interested. President F. M. Smith will deliver a series of lectures, and for two days during the session State Superintendent A. M. Deyoe will be here. In addition to these two strong features the management is planning to have Mr. A. C. Monahan, specialist in rural education, here.

Mr. Monahan is considered to be the best authority in the United States on the problems of rural education. He is a representative of the United States Bureau of Education.

The following is a list of the members of the faculty: G. N. Briggs, A. B., B. Di. State University of Iowa. Director. Formerly in the employ of the United States Bureau of Education. Served several years in the Philippines. Political science and civics. R. V. Hopkins, A. B. Lombard College. Review subjects. Floyd M. McDowell, A. M. Clark University. History and education. J. A. Gunsolley, B. Acct. Penmanship and commercial subjects. Merlin L. Seder, B. S. Ames, Iowa, State College. Agriculture and manual training. C. E. Irwin, A. B. Kansas University. Physics and school management. Flossie L. Davis, Graduate State Manual Training Normal, Pittsburg, Kansas. Domestic science and physiology. Mabel Horner, Decatur County Superintendent. Reading. Mrs. Clyde T. Reed, Campbell University. Music.

The session opens June 5 and continues twelve weeks.

Let those who think they stand beware,
For David stood before;
Nor let the fallen soul despair,
For mercy can restore.

—John Newton.

THE SAINTS' HERALD

Elbert A. Smith, Editor; John F. Garver, Assistant Editor. Published every Wednesday. Subscription price \$1.50 per year in advance.

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

If not changed within a month after payment is made notify us. This paper will be promptly discontinued at date of expiration. All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same. All errors in the filling of orders or rendering of accounts should be reported immediately as receipts for money received are sent within two days after reaching the office.

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

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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Fred L. Mahannah, State Inspector of Schools.

Mabel Horner, County Superintendent of Schools.

Frederick M. Smith, President of Reorganized Church of Jesus Christ of Latter Day Saints.

H. H. Smith, Department of History, Seattle, Washington.

Ethel Banta, Director of Primary Training, State Normal School, Minnesota.

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THE SAINTS' HERALD

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

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

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



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

VOLUME 63

LAMONI, IOWA, MAY 31, 1916

NUMBER 22

Editorial

THE AGED AND THE YOUNG

From certain sources there come to our ears expressions indicating a fear that young men are to be promoted in the church at the expense of the aged.

One writer expresses it thus badly: That he has "been told that Fred M. is to put all the old men out and put young men in their places."

The question resolves itself into two phases: the call of the young, and the dropping out of the aged. Should it not occur to everyone that this dual process has been going on for a long, long time? It is nothing new, or peculiar to a new administration.

Do we not recall the revelation of 1902 in which the president was moved to ask, "What was meant by the choosing of members for the Presidency so young in years?"

That was under the administration of President Joseph Smith, himself at the time nearly seventy years of age, and so beyond suspicion that he should favor the young at the expense of the aged, as he was in no less degree exempt eleven years later when certain of the brethren were released from the apostolic quorum "on account of increasing infirmities of age and incapacity, caused by illness of body."

But let your mind run further back to the revelation of 1873 by which such a large and remarkable group of men were called to various offices. Most of them were comparatively young men.

Among them was David H. Smith, called to the Presidency at the age of twenty-eight; William H. Kelley, Thomas W. Smith, Alexander H. Smith, Zenas H. Gurley, and Joseph R. Lambert, called to the Quorum of Twelve at the ages respectively of, thirty-two, thirty-five, thirty-four, thirty-one, and twenty-seven.

No doubt some were concerned at the time, but the promise to those men was that if faithful they should become "men of power and excellent wisdom," a promise that was fulfilled to a most striking degree, when we consider the group as a whole.

Our minds go back still further, to the youthful E. C. Briggs, for a time our sole missionary; later

called to the office of apostle at the age of twenty-five.

At the age of twenty-five Joseph Smith, the Martyr, was named as the first elder of the church. The first mission of the church, that to the Lamanites, resulting also in the planting of the work in Kirtland and in Missouri, was undertaken by Oliver Cowdery, aged twenty-five, Parley P. Pratt, aged twenty-three, and Peter Whitmer, aged twenty-one (and one whose age we do not know).

We may conclude, then, that this calling of young men to office is not peculiar to any one period of church history, or to any one administration. It has been going on all the time.

In fact to assume or allege that any one man has presumed to call a certain class of men to office is to discredit our whole system. It is not President Frederick M. Smith or President Joseph Smith that calls men to office. That work goes forward under the general and often specific oversight of the Holy Spirit. And in all ages that Spirit has been calling young men to positions of trust and responsibility.

A number of years ago at a reunion the writer unintentionally overheard a conversation not meant for his ears. One was so thoughtless as to remark to Elder James Moler, of revered memory, "If you old men don't watch out a lot of these young fellows will be getting ahead of you."

Brother Moler replied, serenely, "Thank God for that. If they are humble and faithful I don't care how many get ahead of me; I'll get behind them and help push with all the strength I have left."

That remark left a warm sensation in the heart. Why not? Are we not all pushing at one load? Let us welcome reinforcements.

The other phase of the question, the retirement of the aged, may be more delicate. That the aged must relax their efforts and yield their burdens to younger shoulders may be lamentable; but, alas, it certainly is equally unavoidable.

There must come a time in the lives of all of us when physical or mental decay, or both, incident to age or illness, will curtail our work and finally bring it to an end.

How we shall face that situation, whether with re-

sentment, with melancholy, or with resignation, remains to be discovered by each of us when that dread time shall come. Happy the man who gracefully adapts himself to the inevitable with that quiet fortitude that characterized our late lamented president, who to quote his own words, endeavored "to grow old gracefully."

Emerson, growing old, wrote:

TERMINUS

It is time to be old,
To take in sail;
The god of bounds,
Who set to seas a shore,
Came to me in his fatal rounds,
And said: "No more!
No farther shoot
Thy broad ambitious branches, and they root.
Fancy departs; no more invent;
Contract thy firmament
To compass of a tent,
There's not enough for this and that,
Make thy option which of two;
Economize the failing river,
Not the less revere the Giver.
Leave the many and hold the few,
Timely wise accept the terms,
Soften the fall with wary foot;
A little while
Still plan and smile, . . ."
I trim myself to the storm of time,
I man the rudder, reef the sail,
Obey the voice at eve obeyed at prime;
"Lovely, faithful, banish fear.
Right onward drive unharmed!
The port, well worth the cruise, is near.
And every wave is charmed."

Of course the church should not make the mistake of retiring men who are yet capable of active service and wise counsel. Such things do not always go by calendar; wisdom does not always come with maturity, nor does it always depart even in extreme old age. No age limit can be set arbitrarily, for the ending of service, at forty, or fifty, or sixty, or seventy, or eighty. God and nature attend to each of us in turn. To work while the day lasts is the divine admonition.

We believe that as a rule the church is disposed to uphold men in office until it is quite obvious that wisdom and the Spirit indicate that a change is necessary. And it should be remembered that because a man is relieved from a particular work in a particular council or quorum or position, it does not necessarily follow that he can no longer serve the church in any capacity. He may still work in other capacities to the extent of his vigor and ability.

To those who have served the church well and are now partially or wholly disabled by age or infirmity, we should render the most abundant honor, as is their due. From those still able to render service, though not so strenuously as in past days, and to im-

part counsel rendered valuable by that wisdom which experience brings, we should gladly receive that which they are prepared to give. And such honorable and worthy men we should support both financially and spiritually, according to their needs and just wants, and that not grudgingly.

We have observed no disposition in the church to degrade, slight, humiliate, or disinherit the aged, or to unduly exalt or advance the young. If such disposition exists it should be curbed and eradicated. The fact that we are all daily growing older should call to our attention the golden rule, that we may now do as presently we would be done by.

The aged and the young should work together after the example set by the aged Paul and the youthful Timothy.

ELBERT A. SMITH.

ON OUR RETIREMENT

With this issue the writer is retired from service as assistant editor of the HERALD. We do not bid the HERALD farewell, however, for it is "ours"—it is the publication of the church that belongs to all the people. While some man, or men, must be responsible for its immediate work and policy, all feel a vital interest in, and may contribute to its success. So while we retire from the editorial staff, it is only to join again the long list of HERALD supporters, among whom we may always have part and place.

And we are glad it is not farewell, for this would be farewell to the patrons of the HERALD also, among whom we count many of our warmest personal friends. To break companionship with such a loyal band would be sad indeed. That we may march on side by side with this ever-growing company for the good of the church and all its work, is one of the many privileges made possible through association with the people of God.

We did not take up work on the HERALD from choice. Engaged fully in other church activities, we preferred to continue therein, and felt that the request to leave these was an intrusion on our calling and office work as a minister for Christ. Time, however, brought evidences which were convincing, so that we have been made to feel that the direction to assist for a season with the HERALD was right. And that work has brought a personal development, and a breadth of vision that scarcely any other could have done. Entered upon unwillingly, our work on this periodical came to be done joyously, and has brought to us an uplift and a fuller preparation for other duties.

We turn now to this other work, not from choice, but because we are constrained to follow the same course to which we have endeavored to hold from the beginning of our work in the church—that is, to perform the work asked of us by the church, and

to which we understand we have been called of God. No duty has been anticipated with more hesitancy, or with a stronger feeling of lack of preparation; yet with the support of the Saints, if their concurrence in the appointment is finally had, and with the help of God, we are willing to undertake the new and arduous duties of this place and office.

It remains for us to pay due respect to our beloved brother and companion in labor, Elbert A. Smith, than whom there is no more lovable man among us. To have been his assistant for three years has been an inspiration. To part daily and intimate company with him brings a pang akin to that felt in parting with an esteemed friend. Yet we are not to be separated from him. In our new work we shall solicit and will receive his support, his counsel, and his active and personal cooperation. So, parting as editors, we meet at once as brethren and fellow ministers, engaged in the great cause of the upbuilding and the fuller establishment of a stake of Zion.

Our work on the *HERALD* has not always been satisfactory to us. Performed in connection with other church duties, it has sometimes been hurried, and hence has not always been done as carefully as its importance would demand. In making way for our successor, we are conscious that there is opened to him a broad field of opportunity. We can only wish him, and we feel that he will be sustained by the same helpful hands, the same consideration, the same full measure of confidence that has been our happy portion, and for all of which we shall not cease to be grateful.

J. F. GARVER.

CURRENT EVENTS

MAUNA LOA.—The Hawaiian volcano, Mauna Loa, is violently active. A large flow of lava is covering the same ground of that of the last eruption nine years ago.

RADIO RECORD.—The American steamship *Ventura*, late arrival at San Francisco, reports the picking up of a wireless message from the station at Tuckerton, New Jersey, when nine thousand miles from that place. This is said to be a world record.

BAPTISTS DISAPPROVE DIVORCE.—The National Baptist Convention, at Minneapolis, Minnesota, on the 23d, passed a resolution disapproving the action of clergymen who officiate at the marriage of persons divorced on grounds other than those "recognized by churches."

WOULD PURCHASE PALESTINE.—Henry Morgenthau, late ambassador to Turkey, in an address at Cincinnati, Ohio, the 22d, proposed the purchase of Palestine from Turkey by Jews and Christians after the war, to recoup Turkish finances, and to form a free republic, the Christian nations of the world to

participate in its government. Mr. Morgenthau is of the opinion that Turkey might be persuaded to sell.

PROTESTING MAIL SEIZURE.—The United States Government has delivered messages to Great Britain and France protesting against the methods of these countries in handling neutral mail. The note contends that first-class mail is of a privileged character and should not be interfered with on the seas. British and French war vessels have taken liberties with United States mail on the grounds that by parcels post contraband has been sent into Germany.

NEW YORK PREPAREDNESS.—Preparedness legislation has been passed by the legislature and signed by the governor of New York, which provides for drafting into military service at the discretion of the governor, any person in the State of New York of military age; the compulsory training of school children above eight years; and a commission empowered to supervise military training of schools, and to enforce in summer camps the training all boys between sixteen and nineteen, except those "regularly and lawfully employed in any occupation for a livelihood."

UNITED STATES AND MEXICO.—The troops under Colonel Sibley sent in pursuit of the bandits who attacked Glen Springs, have returned to American soil, having rescued an American storekeeper and a negro kidnapped by the Mexican raiders. Carranza is said to have provided additional troops to preserve order in northern Mexico. Two Villa bandits and an American trooper were killed in a skirmish south of Cruces, Mexico, the 25th. The economic situation in Mexico is said to be grave. Food shortage in the vicinity of Mexico City, labor strikes extending over a large part of the Government railroad lines, and the ravages of prolonged revolution contribute to this condition.

EUROPEAN WAR.—The Austrians have massed troops on the west sector of the Italian line, where they have made important gains in a formidable campaign threatening the left wing and rear of the Italian army. The fighting in the region of Verdun has been vigorous. The French have captured a part of Fort Douaumont, which was taken by the Germans early in their attack. The French have made minor gains in this territory. Heavy fighting is reported on other parts of the western line. A force of Russian cavalymen has broken through the Turkish lines and joined the British army on the south side of the Tigris, in Mesopotamia, where the British have advanced to the outskirts of Kut El Amara. Foreign secretary, Sir Edward Grey, speaking in the British Commons the 24th, stated that the war had not yet reached the point where it was possible to talk peace. King Edward on the 25th signed a compulsory service bill drafting every able-bodied man

in the United Kingdom between eighteen and forty-one, the Irish excepted. Premier Asquith has returned to London, where with his colleagues he is attempting a settlement of the proposition for Irish freedom by agreement among Irish leaders.

NOTES AND COMMENTS

A CORRECTION.—The HERALD editors desire to correct a mistake that appeared in the magazine number of the HERALD for March 15. An article appeared in that number entitled "Open air preaching in Australia," written by Elder J. H. N. Jones, but by mistake credited to Elder J. W. Haworth. As Brother Haworth sent the article in, he is very anxious that the error should be corrected, in order to relieve him of any imputation of blame.

EXPRESSIVE BUT NOT CONSISTENT.—R. B. Neal, of Anti-"Mormon" fame, in a pamphlet recently coming under our observation, says:

Personal abuse is a poor weapon to use in either written or oral discussion. It is about on a par with the "Chinese stink-pot," and "kicks harder" than it shoots.

And it was Mr. Neal, who, in an article in the *Apostolic Review* a few months ago, said that if "ordered" to do so by our president, the men and ministry of our church would "rape and murder women and children." He is expressive if not consistent.

INFALLIBLE DANIEL.—Daniel Sommer, editor in chief of the *Apostolic Review*, and prominent leader of the anti-organ Christian Church, in controversy with one L. D. Perkins of his brotherhood, says in the *Review* of April 25:

I challenge L. D. Perkins and all others that may see what I now write, to name one person or paper that has always taken the truth, the whole truth, and nothing but the truth, as found in the Bible, that ever convicted the *Review's* managers of an error in regard to their teaching concerning name, doctrine, practice, worship, or work, of the congregations of Christ.

It might be thought that one of Elder Sommer's conclusions is that there is no person or paper holding to "the truth, the whole truth, and nothing but the truth," since no man in this sphere of activity, nor any paper published by man, is or can be in possession of all truth; or that he is like the old lady who said, "I am open to conviction, but I'd smile to see the man that could convict me," were it not for the fact that his entire argument leads up to the one conclusion—Daniel the infallible!

BE TRUE.—Professor Benjamin Snow, head of the University of Wisconsin, is quoted as saying that scandal travels three times faster than sound, or about one thousand yards a second; flattery, he says, comes next, at five hundred yards a second; while truth drags along at the rate of two and one half yards a second. The professor seems to have overlooked the story of the hare and the tortoise, or

those reporting him have failed to pass along his conclusions. Like the tortoise, truth will win out in the end, for

Not to the strong is the battle,
Not to the swift is the race,
Yet to the true and the faithful
Vict'ry is promised through grace.

A BITTER OPPONENT.—One Reverend S. McLean, pastor of Knox Presbyterian Church, Saint Marys, Ontario, some weeks ago, responding to an appointment by that body, in an address before the ministerial association of the city on "Mormonism," confined his effort largely to an attack on Joseph Smith and the reorganized Saints. This address was published in the *Saint Marys Journal*. Our brother Elder G. C. Tomlinson replied through the same paper, and subsequent replies and counter replies were also published. The spirit which actuates the reverend gentleman, Mr. McLean, is shown in the language herein quoted. Speaking of Joseph Smith he says:

Joseph Smith . . . was immoral and wicked, . . . He had no spirituality whatever, and he constantly made merchandise of his pretended prophetic position, so that it secured for him houses and lands, and valuable corner lots and lucrative offices.

Of the Saints he says:

If the Brighamites were the natural product of Joseph Smith's life and teaching, and of his book, "The Book of Mormon," why may we not suspect that by and by the Latter Day Saints or Josephites of Ontario may not produce a second Brighamite system.

In one of his replies to Elder Tomlinson, Mr. McLean says:

No wonder Joseph Smith and his brother, Hyrum, were lynched by a community who were enraged by Smith's life and teaching and who would endure it no longer. How long shall Saint Marys tolerate Elder Tomlinson's championship of the life and teachings of such a character as Joseph Smith?

Saint Marys nor any other community would long extend to freemen their constitutional rights if men like those who incited the assassination of Joseph and Hyrum Smith, and like Mr. McLean, could have their way; but, thank God, there are not many such men these days, and those who do continue with us fail in their purposes to incite to violence a fair-minded and liberty-loving people. Mr. McLean is bold as well as bitter in suggestion, but slow in action: He would have Saint Marys well rid of "Mormonism," but, wisely, perhaps, he declines to meet any of our representatives in public discussion at that place. Like many other critics, Mr. McLean, according to his own admission, has not been "in a position to make personal investigations," which makes his observations all the more ridiculous—he knows nothing about the cause he so bitterly condemns.

Original Articles

FOUNDATION OF FAITH--PART 3

BY M. H. BOND

In the beginning of anything like serious study of religious questions, circumstances led, or forced me into an examination of the creeds of different bodies of people, or of churches calling themselves "Christians," and followers of Jesus Christ, with the result that, as represented in their creeds or confessions of faith, I was not bound in reason to conclusion that an infinite, loving, and all-wise God could have been the responsible author of any of them; and in the study of the Old Testament, especially, with a view to indorsement, I was confronted with numerous challenges to my reason and sense of justice, and was led to the conclusion that the Israelitish Jehovah was not bound himself to moral considerations, and especially as were enjoined by Jesus Christ, as recorded in the New Testament Scriptures when he said:

Ye have heard, that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that spitefully use you.

Why, and for what reason were his disciples thus enjoined?

That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth his rain on the just and on the unjust.

I could not then escape the conclusion that either the Almighty had changed his mind in some regards, or that the God of the Old and the New Testament were separate and distinctly different characters. I must also conclude that the militant and sanguinary disposition of professed followers of Jesus Christ as manifested in the history of the Christian church might account for their indorsement and practice of Old Testament methods in inaugurating and carrying on wars of extermination, or of "converting" people through the methods of the "autoda-fe," into hypocrites by recantation of their honest convictions, when physical torture was employed, for the prevention of the spread of "heresy" upon the part of those who held different opinions in the interpretation of religious questions, or scriptural text. "As like father, like son," the application of this motto in their case, or as true sons of the Israelitish Jehovah they were justified in the imitation and practice of his servants who were commanded, as in the case of Ai, and of other cities and countries to wage war of extermination of "all that breathe," innocent women, children and all, or, as in some cases of exception, where they were reserved for spoil, etc., and which seemed to constitute the glory of their achieve-

ment, as well as to invite the commendation of the Almighty.

These, with the numerous contradictions that seemed to abound in the Bible, the record of miracles that were contrary to the laws governing the courses in which our natural life flowed, and totally unauthenticated in my experience, and even relegated by the Christian churches as a story of long past event, and without possibility of any indorsement or proof by a repetition in the present or future history of the world had the effect upon my mind of producing, if not the open and avowed disbelief or conclusion like that of Professor Darwin that there never had been any revelation, at least the oppressive sense that I was "without God, and without hope in the world" of material things of which I was a material part only, or as to a future life, or possessed of any serious inducement to make provision for such contingency. All this, as was natural, was accompanied by the danger of a feeling of irresponsibility or respect for other than purely human law, the law of parents, or the opinions of society.

At this important period in the history of my life, a severe and continued sickness in which my life was despaired of by almost everybody, took place. During my confinement for a period of two years or more, I had ample time for reflection upon questions of a religious character, of the possible existence of any God or of a supreme ruler or governor in human affairs. I thought much of the inadequacies and incompleteness of our human lives, the possibilities of opportunity and continuous growth beyond the tomb, and was finally moved to utter my first real prayer, the burden of which was, "O God, if there is any, show me the way out of darkness, for I have no other recourse!"

Led as I was, sometime after my recovery, to something like normal conditions of bodily health, and by what I now know to be the unseen hand to build a home in the West, and where I was thrown into intimate association with my uncle, Brother S. S. Wilcox, and a company of Latter Day Saints at Manti, Iowa, religious problems, through my new environment, naturally became more interesting to me. The examination of the Book of Mormon and its claims having been made a study for some time, together with the prayer habit which I had formed, I may say the new-found pleasure, and interest in association with religious people of liberal belief, as distinguished from the claims of so-called "orthodox" professors, finally convinced me that a majority of new witnesses were lined up against my former attitude of indifference, or positive opposition to religion and the Bible, as a plenary, or in any other reasonable sense, a particularly inspired book, or as against the claims of the followers of Con-

fucius, Mohammed, Buddha, etc., for their sacred writings.

Although my mind or convictions as I now recall matters, were in what I would denominate a state of flux, I came to the conclusion that obedience to the "first principles" was morally safe, and that I had no good reason to postpone the experiment of trying to find out something about God, as the Scriptures and the preachers informed me, and that it would be to my interests, as well as a reasonable duty to unite with the church. As a result I was baptized in the Nishnabotna River by my uncle, S. S. Wilcox.

If I had been expecting anything of a miraculous nature then, or subsequently at confirmation, I should have been disappointed. The Lord seems to have taken another way of convincing me. I have never been sorry for it. I may say that in the forty years or more of my church membership and association, I have, as a rule, especially in later years, never been confirmed in the faith or unduly exalted by the witness of miracles, signs or wonders, real or imaginary, to the extent that some others seem to have enjoyed. It is of miracles of a somewhat different nature from those to which I have alluded that I now wish to speak, reference to which is made in the appeal of Peter when he enjoins the saints to whom his first epistle was addressed to "arm themselves with the same mind" that was in Jesus Christ, in whom, as Paul has affirmed, "are hidden all of the treasures of wisdom and knowledge."

Mind armament therefore, through properly associated and truthful environment, is the condition, as I was led to believe, upon which the intelligence and glory which emanates in perfected form and sense from God only is acquired, for "the ways of God are always right." My mind, then, as I have stated before, was as yet in a state of flux as to the plenary character of the Old Testament particularly, so as to hold in abeyance indorsement of many of the miracles chronicled; and at this late date holds itself immune from just condemnation for heretical opinion because of a lack of proper data or information upon which to base a firm belief or foundation of faith as to just how much of misrepresentation of the Almighty, or the God that I was and am trying to worship, might be safely attributed to the human misunderstanding, the personal environment, education, or superstition of the recorder or scribe employed to give his opinion or version of the display of God's character, intent, or purpose.

As a mind sample of present conclusions or attitude I wish to call attention to the reading of scripture to be found in the twenty-eighth chapter of Isaiah, asking you to read uninterruptedly from the beginning of the sixteenth verse to the close of the twenty-ninth chapter. There is a description of closely connected events relating to unfulfilled pre-

diction in the history of the human family. I call the reader's attention particularly to the twenty-first verse, which reads as follows:

"For the Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gideon." What for? "That he may do his work, his strange work, and bring to pass his act, his strange act," and reaffirm in the following chapter, fourteenth verse, in strikingly similar language, "Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish," etc.

Connected with this, the whole chapter abounds in a prophetic description of an event which can have no possible connection with traditions of men, their superstitions, or accredited personal religious beliefs that existed in the world, in the day of their fulfillment; and to the challenge of its being "a marvelous work and a wonder," no serious or successful attempt has been made.

The "more sure knowledge of the word of prophecy," which the Apostle Peter refers to in his second letter (see Inspired Translation) that has been vouchsafed to me, the exact literal fulfillment of which, in my day and in my time, and the truthfulness thereof has become a part of my being as much as is the knowledge of my existence, so that I feel a large measure of warrant in appropriating the words of the beloved disciple, who said, "which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life!"—the origin of which, in this stream of pure intelligence, of light and of truth, could, in my analysis of the case, have proceeded from no other source than the God of the Hebrew Bible, and a product of a revelation from Jesus Christ, through the Holy Ghost, the Comforter, the Spirit, an essence of truth, the gift of God, and of his Christ to the true discipleship in all ages, and every age of the world.

We wish, before leaving this part of the subject referred to in the quotations from or reference made to the prophecies of Isaiah, as we find recorded in the twenty-eighth chapter and twenty-first verse, to examine the evident indorsement of the event recorded in the book of Joshua, (Joshua 10:12,13) and which reads as follows:

Then spake Joshua to the Lord in the day in which the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon. And the sun stood still, and the moon stayed until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

With this story which had long been taboo with myself, and which is now confronted with scoffs and sneers by very many even of the "orthodox" min-

isters and world of to-day, the disarrangement and catastrophe which should have naturally followed such an event in our solar system would seem to furnish prima facie evidence of its unauthenticity, and there you are. What shall we do with this and other "tough" stories, or seemingly "inspired" errors with which we are confronted? What and where are the facts to be found? Where does "the truth" that alone can make us "free indeed" lie?

What I have to say at this present time, or as expressing my up-to-date conclusion concerning the actual association of the Almighty with the alleged happenings in regard to the performance of the sun and moon at the command of Joshua, is this: It may be claimed that the chroniclers of this event may have alluded to a sensual phenomenon which had its existence in appearance only. We say and chronicle daily, "the sun rises," "the sun sets," a thing which has as yet never happened only in scripture narrative. Yet it is our common expression of appearances that are constantly manifesting themselves in the sidereal universe that is all around us.

Again it may be urged that as a world-maker, the knowledge of law by which it not only was made and by which it is still controlled, rests with its author, God. It may also be urged that intelligence, power or will to suspend or introduce by introduction of the force of another or higher law, the order of his creations is as much a possibility with him, as it was to create, set in order, or control; that it is as reasonable a thing to believe possible, as it is to profess faith in him at all, and that we have no fundamental substitutes or explanations that are needed.

But to these and other similar expressions or defenses for the letter of the world I may have to offer: Is it unnecessary to be unduly concerned about this, as about other matters of record or testimony from various sources that may strain or have strained our faith or credulity?

The recorder of the prophetic utterances of the prophet in his reference to the stopping of the sun and the moon in their usual course, seems to have given as a principal reason for his reference and comparison to events that we know are happening in our day, what some other chronicler had written concerning this event, and when, after seeming indorsement of his writing he adds, "Is not this written in the book of Jasher?" The idea occurs to me what Jasher had said about the matter constituted his authority for a repetition of the statement. I think that I am rather glad, upon the whole, that the writers of the book of Jasher and of Joshua have not made further demand upon my faith or credulity by adding that "there was no day like that before or after it." Once is enough, if you have plenty

of other and easier and effectual arguments or evidence at hand.

I do not know anything about Jasher, or his sources of information, and I doubt if others have any reliable information. I prefer, with Peter, to rest my case in "the more sure knowledge of the word of prophecy," the actual fulfillment of which, in my day, offers to me a more sure and substantial evidence of God's willingness and ability to "convert" an honest doubter by these and other similar methods, by an appeal to his powers of intelligence as a created son of God, and furnish him with a more substantial and satisfactory hope, or foundation of faith, than can be by alleged or real appearance of celestial or terrestrial "signs and wonders."

The coming forth of the Book of Mormon in the manner of an exact fulfillment of the predictions of Isaiah made over twenty-six hundred years ago, furnishes tangible evidence or proof that the world's "great Companion" is not dead, as has been affirmed, but that the prescient mind is trying to project itself into our troubled and oftentimes despairing minds through the instrumentality of "a marvelous work and a wonder," that is unexplainable except upon the ground of being true, and its inauguration the result of forces that are alone under the control of the Almighty, and to the mind of the writer of this article, the same intelligence that controlled the mind, and spoke through the man and Prophet Isaiah ages ago, without any possible collusion, wrought upon, and governed the mind and action of the "boy seer," Joseph Smith, and its fulfillment constitute proved himself a blunderer in trying to counterfeit.

It is written of Jesus, "that being in the form of God, he thought it not robbery to be equal with God," etc. We talk of equality sometimes as though it were a uniformity of earthly habit, or as if temporal environment might constitute millennial conditions; but equality of opportunity, of service, and of accomplishment along intelligent, moral and spiritual lines are synchronious, and we should accustom ourselves without prejudice to this form of grouping of forces as altogether necessary to the production of a true and lasting "equality."

"Beloved," says John, "now are we the sons of God." There may be no doubt about it, or that we are acknowledged as such in a demonstratable way, at times. "But it doth not appear what we shall be," for our vision of him is indistinct, or mayhap somewhat distorted. We "see through a glass darkly," and as it were, not "face to face." We do not "see him as he is."

We believe, then, that our analysis should become more exact as regarding our environment, and the dangers that attach to the introduction into our lives of things that are not true. The exhibition of wisdom displayed in the answer of King Solomon, when,

upon his ascent to the throne of David, his father, in answer to the proffer from the Lord as to what he would desire of him, when he said, "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad people," (1 Kings 3:8; see Inspired Translation) should lead us to pray for wisdom that will enable us to avoid mistakes.

It is true, as we are told, that all good is from God, and if men by birth, environment, education or inclination, have drifted or struggled toward the truth, and are measurably controlled by it, we are bound to recognize and give credit wherever it belongs to the record of good with which reason and history may furnish us. But the elements of fiction or falsehood that truth has been forced into association with, constitute the danger that confronts mankind to-day. Religion, churches, beliefs, may be so permeated with error that it may become a hard matter to determine what or where the forces are that predominate.

The Devil has a church, a religion, and a belief, and possibly or probably a varied assortment of samples of them. But it must not be forgotten that the Devil is a liar, and a most successful one at that, and without a church, a religion, and a belief, and an offer to sustain by successful appeal, would be of necessity shorn of much of his power for mischief.

His wars are largely or chiefly wars that have dealt with religious questions—the most sanguinary, cruel and unreasonable, with which history has furnished us account; and if it is conceded that there is a devil in existence, it seems to have become the conviction of the minds of a great many people of the honest and thinking sort, that he is mixed up in religious affairs in our day.

In what, then, are the foundations of our belief in God and his Christ laid? (I would have preferred to have used the word *belief*, as a title to this article, as it ought to be clear to us that faith is the sequence or outcome or result of an acquirement of "a belief of the truth," for by it only can we be "sanctified," or "saved.") A permanent and unshakable "faith in God" is the ultimate goal of Christian or Sainly achievement.

I believe that the wisdom of Solomon or the advice of Paul in this matter, if heeded, will aid us in laying permanent foundations, and that in seeking after confirmatory evidences through spiritual agency, we should earnestly and intelligently "covet the best gifts," gifts that "edify," instruct and tend to place us in touch or communion with "the mind of Christ," or the thoughts of God. We shall learn that permanency and stability for a foundation for a religious belief does not rest in nor is it to be found in the pursuit of signs and wonders that exhilarate for the time, but which alone would leave us

without adequate defense if confronted by a score or more of other religious or occult demonstrations or organizations which are relying largely or principally upon this uncertain class of support for evidence regarding their various claims.

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my thoughts higher than your thoughts.—Isaiah 55:8, 9.

To think as God thinks is to be Godlike. Let us improve upon our thinking processes and rise to the great companionship!

And, behold, the Lord passed by, and a great strong wind rent the mountains, and brake in pieces the rock before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering of the cave.—1 Kings 19:11-13.

But he said unto them, Except I shall see in his hands the print of the nails, and put my fingers into the print of the nails, and thrust my hand into his side, I will not believe. . . . Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, thrust it into my side; and be not faithless, but believing . . . Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, yet have believed.—John 20:25-29.

"I shall know him, I shall know him! By the prints of the nails in his hands." Are you singing it?

Then opened he their understanding, that they might understand the Scriptures.—Luke 24:45.

But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

(Concluded.)

* * * * *

PREACHING SERVICES

I assume that there are two main ideas back of the subject outline: First, decorum as a factor in securing interest in the service and fixing the attention upon the preached word; and second, such a division of subject matter with respect to order and time as most effectively to supply the needs of the congregation.

HOW CONDUCTED

First, according to a well-defined plan or order; which plan should be carefully executed by those upon whom the several duties of the service rest. Nothing has a more demoralizing effect upon a service than the failure of each officer to be in his place on time, with every arrangement for his part of the service completed before the time the service is to begin, and a failure to act at the proper moment and

in a calm manner, with dignity and according to etiquette.

To me it seems quite immaterial whether a congregation remains standing, is seated, or kneels during prayer. It is important, however, that the congregation understand what posture to assume; also that *one* rule be observed in the regular services. Unless this is done, confusion will result. If the congregation is to arise at a signal, it should be understood what the signal will be, when it is to be given, and by whom it is to be given. And it should be done in just that manner and at that time.

As things usually go now, the one in charge of a service is in doubt as to the order of procedure; and oftentimes the congregation glances back and forth, first at the presiding officer, then at the chorister, perhaps, to see who is going to give the signal to rise, or whether the congregation is to rise at all or not. This is bad. It creates disorder, minimizes the importance of the service, and robs it of much of the sanctity it should have.

To overcome many such defects, I propose that the presiding officer of the branch shall conduct his own services as a rule. We have been traditioned to believe that a man must be assisted in preaching service by another member of the priesthood, and that we are not showing proper respect for other officers when we do not have them open services occasionally. That is, we have come to think more about the individual than about the needs of the service. I see no reason why a man who is qualified to conduct a service should not be used in that kind of work when needed; but I do see a reason why a man who has failed to qualify by attention to and discipline in the details of the service, and who may be indifferent and disposed to ignore the regular procedure, should *not* be invited to conduct a service. Some men are so thoughtless that after they have been apprised of the order, they either willingly ignore the advice, or are so absent-minded that they forget it; in either case they should not be used in conducting a service.

Especially when we are trying to develop a service does it seem important that the presiding officer shall conduct personally. When the officers and congregation have come to understand the order of the service, then it will be time enough to think about courtesies to other members of the priesthood.

What we have suggested about prayer will apply to each detail of service. To the seating of the congregation by the ushers, organ preludes and postludes, the number of songs and order of singing, collections, announcements, etc. In carrying out all of these details it is very important that the deacons and others shall avoid walking around the room and talking, and arranging details, such as ventilation, light, and heating after the service has begun. The practice of visiting by the members when the hour

for meeting is nearing should always be discouraged. Let the visiting be done after the service.

DIVIDED AS TO CHARACTER OR SUBSTANCE OF TEACHING—MORNING, EVENING

Here we must take into account separately the peculiar needs of each congregation. I should say that, generally speaking, we can lay down no rule for a division of subject matter other than this: seek to divide the word to each congregation according to its needs. Here we may need more inspiration than at any other place, with the possible exception of the work of preparation.

It does not follow because a morning congregation is made up almost entirely of Saints that no doctrinal sermons should be preached in the mornings. It does not follow because we have a good attendance of visitors at the evening service, that then we must preach a doctrinal sermon. It often happens that those who attend one service do not attend the other; in which case if all the sermons at one service are of one character, and all the sermons at the other service of another character, those who attend one service only will receive one kind of food only. This would make lopsided Saints. We want rounded-out church members, and to have them they must be exercised in all directions.

Again, in almost any congregation there are members in all stages of development, and with a variety of needs, in which case a fixed class of sermons must fail to meet the needs of the congregation. Saints often need instruction in the fundamentals of our religion as do outsiders; and outsiders (as we are pleased to call them) enjoy what is called a sermon for Saints fully as well as do many church members; and what we call sermons for Saints are often very influential in molding sentiment in favor of the church. For this reason sermons at morning and evening should be of all classes: expository, textual, subject, or topical, and composed of ideas ranging from the simple to the complex. In regard to this latter clause, I mean to assert that all classes of minds should be ministered to in a single sermon if possible. While we are giving milk to the simple, let us not forget to give some meat to those who need meat, and will be unsatisfied if we are always talking the very, very simple things that relate to a religious experience.

TWO CONTROLLING IDEAS

There are two ideas that should control in the division of subject matter: First, in reference to the amount of subject matter to be included in a given discourse; and second, in relation to unity: that is preaching *something*, not preaching *about everything*.

The average mind cannot take in many new ideas at one sitting. Instead of crowding many ideas into one sermon, we should confine ourselves to the amount that can be adequately elaborated and made comprehensible. More than that is worse than a waste of the extra ideas introduced; it is an obscuring of that part that might otherwise be absorbed and assimilated.

Second, all the matter included in one discourse should relate directly to the one question under discussion. We should not ramble all around the woods in an effort to locate something that might be amusing, whether instructive or not. In order for the subject matter of any discourse to be a connected whole, it must be constructed on some plan, or it is no discourse at all. The thoughts should follow one another naturally, or logically. The mind delights to have it so whether it knows the qualities which make a sermon instructive and attractive or not.

Some will not take the trouble to do this. They imagine themselves possessed of wonderful extemporaneous powers of arrangement, but they are usually alone in their hallucination.

ARRANGEMENT

In a general way the arrangement of subject matter within a discourse should be about as follows: First, The introduction. We seek here to lead the congregation to the contemplation of the matter to be treated. We do not like to have a flood of light burst in upon us suddenly; we like the indirect rays of the sun to precede the full force of the noonday rays. Just so we should have an approach to the body of the discourse.

In the introduction we seek to prepare the mind to understand the subject matter to be treated.

Second: The explanation or proof. In this we seek to lead the mind over the route that will unfold gradually and effectively the full meaning or import of the matter treated. To bring conviction to the mind is the object of proof.

Third: The conclusion, which should be carefully prepared. In the conclusion we sum up the matter of the discourse and seek to make our appeal. This final appeal is to both the intellect and the emotion, and its purpose is to intensify the conviction of truth, and move the audience to action appropriate to the word. Here we make the final impress. It should be the strongest and best.

KINDS OF SERMONS

There should be a large variety: subject, doctrinal, moral, historical, experimental, and special. But whichever it is, the matter should be treated specifically, not generally.

I think it a good plan to preach several sermons of one class, then several of another class. This prevents monotony, and makes the preacher "last"

or "set" well with his congregation. Of course we do not for a moment suggest that we should not leave ourselves open to direction in the choice of subjects, or to the forms in which our ideas shall find expression. On the other hand, I would be ashamed to debit God with all the inspirations (?) men charge to him. It is very easy to confuse our emotions, yearnings and ambitions, and enthusiasm, with inspiration. I am ready to judge any discourse that is rambling, and that does not aim at any definite thing, to be uninspired, no odds how demonstrative the speaker may have been.

THE DEFINITE AIM OF ALL SERMONS

In conclusion I wish again to say that in the division of the substance of sermons it is not so much a matter of determining which particular class of sermons should be preached in the morning and which in the evening, as it is a division with the thought of securing variety and unity—of dividing in proper quantity, and of arranging matter within each discourse in a way to lead the congregation to better understand its duty to God, and to wish to be at peace with him.

This is the end of the preaching effort; and any division of subject matter that proves to be adequate to this end is a good division, whether it is according to established ideas of homiletics or not. God works by law; and it seems impossible that any path in which he leads in this connection will be out of harmony with the truths that we have discovered and included in our textbooks on pulpit work.

We should seek to coordinate all the agencies within the branch to one end: of an attractive, devotional, preaching service, in which the people are edified, and God is magnified.

J. AUGUST KOEHLER.

* * * * *

CONSECRATION—PROPERTY SENSE

1. What is it?

To consecrate is to *set apart* for a special purpose, or use.—The Law of Christ and Its Fulfillment, p. 102.

Direction is also given to the Saints to consecrate of their properties for the use and benefit of the church in providing for the poor, and carrying out the work of promulgating the gospel. To consecrate is to set apart for these special church, or sacred uses.—Ibid., p. 101.

The above has the indorsement of the leading quorums of the church as well as that of General Conference.

2. Who should consecrate?

It is the duty, and should be regarded as the privilege, of every person to consecrate everything he has and is to the service of God, to be used for the advancement of his work as he may direct.—Ibid., p. 105.

And, behold, *thou* wilt remember the poor, and consecrate of *thy* properties for their support.—Doctrine and Covenants 42: 8.

Therefore, if *any man* shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."—Ibid., 101: 2

It shall come to pass that *all those who gather* unto the land of Zion shall be tithed of their surplus properties, and shall observe the law.—Ibid., 106: 2.

3. To whom should consecration be made?

Consecrations are made to the Bishopric of the church. These are "men holding the office of bishop under a presiding head acting for the church in the gathering, caring for, and disbursing the contributions gathered from the Saints of moneys and properties under the terms of tithing, surplus, freewill offerings, and consecrations." (Ibid., 129: 8.)

4. Where are these consecrations kept?

In the Lord's storehouse.

The *storehouse* shall be kept by the *consecrations* of the church.—Ibid., 82: 2.

Therefore, the residue shall be kept in my storehouse.—Ibid., 42: 10.

The storehouse is the same to the Lord now, in the Reorganized Church, as it was when the above revelations were given. (See Doctrine and Covenants 122: 6.)

5. What church interests have claim upon this storehouse that is to be kept by the consecrations of the church?

The "widows," the "orphans," the "poor." (Doctrine and Covenants 82: 2.) "*Every man who has need* may amply be supplied, and receive according to his wants." "Adminster to the *poor and needy*." "For the purpose of *purchasing lands* for the public benefit of the church." "*Building houses of worship*." "*Building up of the New Jerusalem*." (Doctrine and Covenants 42: 10.)

6. Are all consecrations that may be made used for general purposes as those indicated in answer to question number 5? or may some be of a specific character?

There may be moneys or properties transferred in the form of special or specific consecrations that would not be proper to use for any other purpose than that specified. For instance, consecration to homes for aged, the home for children, the college, a certain mission, erection of the temple, etc., would come properly under the head of special consecrations.

7. What is the relation of the Order of Enoch to the storehouse?

The organization is to *regulate and establish* the affairs of the *storehouse* for the poor of the Lord's people.

The time has come, and is now at hand; and, behold, and lo, it must needs be that there be an *organization* of my people, in *regulating and establishing* the *affairs* of the *storehouse* for the poor of my people.—Doctrine and Covenants 77: 1.

This organization is referred to as a "permanent and everlasting establishment and order unto my church."

It is not difficult to understand the proper relation between the storehouse and the order when we recognize the purpose of each. The Order of Enoch being a helping order, organized for the benefit of the poor and needy, and the storehouse being kept by the consecrations of the Saints that the poor and needy may be supplied therefrom, the order has but to occupy its divinely appointed position, namely, to regulate and establish the affairs of the storehouse, to accomplish the end designed in providing for the poor and needy.

8. Does not, then, the order take the place of the Bishopric in the providing for the poor and needy?

It does not. The Bishopric are the ones authorized in the law to receive consecrations from the Saints and to disburse moneys and properties gathered in this way. The Lord, in Doctrine and Covenants 128, has made this function of the Bishopric very clear. To effect these "organizations contemplated in the law" (the Order of Enoch), "those who *by command* of God are made the custodians of the properties of the church; and these by their appointment are empowered to prosecute the work of caring for and using such properties as are confided to their care to accomplish the end designed."

The Bishopric as men are to perform under the law of God and in harmony with the law of the land their duties as keepers of the storehouse in connection with the organization of the people, the Order of Enoch, which is a helping order, to assist in providing for the poor and needy, placing of stewardships, and rendering of accounts of the same, etc.; the Bishopric and order all working together for the bringing about of equality under the law and establishing of the Zion of latter days.

ROBERT WINNING.

Of General Interest

POLYGAMY AND MODERN STYLES

Joseph F. Smith, the Mormon prophet, declares that modern styles for women are resulting in their moral ruin, and that no girl can be both decent and stylish.

Undoubtedly Prophet Smith is wholly sincere in his views, but it is surely an interesting commentary on the relative values which human beings place upon the different things that go to make up what we call a moral life.

This declaration that the women of America are being ruined by daring styles in clothes should be compared with a statement made by former United States Senator Frank J. Cannon of Utah in last Sun-

day's *New York World*. Senator Cannon was quoted as follows:

Joseph F. Smith, the president of the Church of Jesus Christ of Latter-day Saints, who is the "Mormon prophet" and absolute head of the church, lives openly with four wives. These have borne him twelve children. This American citizen transports his harem from coast to coast. When the attention of the department of justice is called to so gross a violation of the Mann white slave act an unseen and mysterious power sweeps aside the law and permits the prophet to proceed in polygamy and peace.

Which is the more likely to ruin the morality of women, polygamy or present styles of clothes? Which is the more fit subject for legal regulation, the number of wives a man may have, or the style of clothes a woman may wear? Senator Cannon says:

Polygamy flourishes to-day among the young men and young women of the church as it has never flourished before.

If there are any constitutional amendments to be adopted, they will not be on the subject of women's wardrobes.—*The Des Moines Register*.

* * * * *

A GLANCE AHEAD

FORETELLING FUTURE OF INDEPENDENCE

We have often referred to the unique situation of Independence [Missouri] historically and prospectively. That Kansas City has the forces now that attract the thought and attention by no means implies that such was always the case or will continue to be the case. Kansas City is the incident now, but Independence is sure to gain her comparative prestige, sure to be a part of the metropolis so rapidly building on Gilpin's map of Centropolis.

We are building streets now radiating over Jackson County. The higher intelligence is laying off ways of trade, not dreaming that they are giving direction to future avenues and boulevards on which will be erected department stores and skyscrapers.

It was said that the cow paths of the territory on which Boston is built became the streets of that Hub of the Universe, as seen by its literati. The streets of a city are not necessarily straight and the angles on the side of so many forties of our roads will probably serve the future city builders better than straight lines or diagonal roads.

Observe the topography of the territory north of Independence and south of the Missouri River: compare it with the territory on which Kansas City is built; consider the policies of the Missouri River as the northern base, the high healthy locations for home, the lanes and valleys for manufactories. The imagination is eclipsed in the prospective, and the coming Independence looms as assuredly in the distance as did Kansas City a half century ago.—*The Jackson Examiner, May 12, 1916.*

JEWES IN EASTERN WAR ZONE

[The terrible plight of the Jews in the eastern war zone is suggested by the following from the *Review of Reviews* for May. These poor people it would seem have borne their full share of the consequences of the crucifixion of Christ and the rejection of light, invited by their forefathers in the language, "His blood be on us, and on our children." May it please God to move soon for the release of this downtrodden people, and for the recovery and gathering of the remnant of promise.—EDITORS.]

The American Jewish Committee publish a report of the condition of the Jews in the eastern war zone as a message to the people of America, that gives utterance to their protest against the cruelties to which the Jews have been subjected in certain belligerent countries. It is stated by the committee that the report is not intended as a polemic or for partisan purposes, or to arouse prejudice. "Its sole object is to appeal to human sympathy and to the conscience of the world in the cause of justice."

When the war broke out one half the Jewish population of the world was trapped in a corner of Eastern Europe that is absolutely shut off from all neutral lands and from the sea. Russian Poland, where over two million Jews lived, is a salient. South of it is Galicia, the frontier province of Austria. Here lived another million Jews. Behind Russian Poland are the fifteen Russian provinces, which, together with Poland constitute the Pale of Jewish Settlement. Here lived another four million Jews. Thus seven million Jews—a population exceeding Belgium by one million—have borne the brunt of the war. Behind them was holy Russia, closed to them by the May Laws of 1881. In front were hostile Germany and Austria. To the south was the unfriendly Rumania. They were overwhelmed where they stood, and over their bodies crossed and recrossed the German armies from the east and the Austrian armies from the south. . . . The contending armies found in politic, in a measure, to court the good will of the Poles, Ruthenians, and other races in this area. These sustained only the necessary and unavoidable hardships of war. But the Jews were friendless, their religion proscribed . . . the old, the sick, and insane, men, women and children, were shuttled from one province to another, sidetracked for days without food or help of any kind—the less fortunate driven into the swamps to die of starvation.

The report states that all the evidence regarding Russia has been obtained directly from Russian authority, and that the accuracy of the many accounts of atrocities has been verified beyond all reasonable doubt.

The Jews, unlike the Belgians, have no England to fly to. The sympathy of the outside world is shut off from them. They have not the consolation of knowing that they are fighting for their own hearths, or even for military glory, or in the hope of a possible reward or indemnity. Jews are to-day fighting each other in all the armies of Europe. Russia alone has over 350,000 Jewish soldiers; Austria has over 50,000; altogether there are probably one-half million Jews in the ranks of the fighting armies.

It must not be lost sight of in the consideration of the evil fortunes of the Jews in Russia, that all the liberal elements of that country have protested

against the ruthless campaign of extermination pursued by the military government. Priests, publicists, writers, municipal bodies, trade and professional organizations have tried in vain to persuade the Imperial Government to admit the Jews to human equality, or at least to cease the policy of persecution. The sufferings of the Jews in the towns that bore the brunt of actual fighting have been terrible beyond description. Their plight should call forth generous response from those countries which have undertaken the task of alleviating, in part, the untold miseries inflicted by war upon nonbelligerents.

A vivid example typical of many other instances is given by the Jews in the villages of Vissiltsy, District Busak, province Kielce. Our delegate found the place razed by hostile shells. The population—mostly Jews—for over three months had been huddling together in cellars where they had taken refuge. They were not to leave their shelter by day; no food was to be cooked; no fire lighted at night—such were the orders from military quarters. A humane military chief permitted them to crawl out of their dingy holes by night and feed out of the soldiers' cauldron. But soon another chief took his place and the unfortunate Jews were left to starve in cellars. Those that succumbed were buried in holes that the survivors dug for them in the very same cellars.

In Galician provinces, within Russian occupation, conditions were very much the same. One of the members of the investigating committee writes:

I found them huddling together in damp and dark cellars, half-naked, sick, and starving. They showed complete apathy, appeared to be in a trance of terror. Only a madman—he had become insane because of the superhuman suffering—followed me into the street shrieking for bread. I handed him a coin, but he threw it down and clamored for bread. . . .

The Jews in Rumania are deprived of rights as citizens, and the Rumanian Government since the beginning of the war has maintained a hostile attitude towards the Jews. They were expelled in July, 1915, from all the border towns and localities and sent to the interior. If Rumania becomes involved in the war, it would probably be her desire to win back from Austria-Hungary a territory that would include Transylvania and Bukowina, which would increase the Jews under the Rumanian rule to more than one million.

That young man who wastes his time in amusements is stealing from himself.—*Jackson Examiner*.

Resolve to cultivate a cheerful spirit, a smiling countenance and a soothing voice. The sweet smile, the subdued speech, the hopeful mind, are earth's most potent conquerors, and he who cultivates them becomes a very master among men.—*Elbert Hubbard*.

Goodness does not consist in greatness, but greatness in goodness.—*Athenæus*.

Woman's Auxiliary

EDITED BY AUDENTIA ANDERSON, OMAHA, NEBRASKA.

ADVISORY BOARD

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Notes from the General Convention

GLEANED FROM THE SECRETARY'S MINUTES

The first appearance the auxiliary made during the recent conference, was on the evening of Monday, April 10. The exercises were presided over by Sisters Burgess, B. C. Smith, Gardner and Yingling, of the Advisory Board, the General Conference Choir opening with Buck's "Festival te deum," and closed with Gounod's "Unfold, ye portals!"

Sister Burgess, in her address on "What the women of America have done for the community," spoke of the work of many notable women, including those of our own church, such as Sisters Emma Smith, Marietta Walker, B. C. Smith, and others.

The Oriole girls of the local circles, representing the Young Woman's Department of the auxiliary, attired in their khaki uniforms, rendered "The Oriole Call; an original song written by one of their members, Sister Madeline Higgins, of Armstrong, Kansas. This was charmingly given, and the appreciation was shown in the enthusiastic applause. These young girls, enriching their lives by deeds of service (which is the spirit of their organization), are not only maintaining the highest standard of morals, but increasing their efficiency in many ways. Some months back, a prize of an Oriole pin was offered to the girl who would contribute the best song. This pin was at this service presented to Sister Higgins in a fitting speech by Sister J. A. Gardner, superintendent of the Young Woman's Department.

"President Frederick spoke on 'The church and its auxiliaries.' He enumerated all the activities of the church, including the wireless boys, the Oriole girls, and the new kodak movement. He urged the necessity of coordination of all these activities, each working parallel with the others, though at times their work might overlap. He said that if the accomplishment of this coordination should be a part of his life's work, he should be satisfied. His entire speech was very encouraging to all departments of the church."

Beginning with Tuesday morning, April 11, almost daily sessions of the auxiliary convention were held, in which some very instructive lectures, talks and papers were interspersed with the business.

Sister Vina Goffe, of Pittsburg, Kansas, gave a lecture on "Bacteriology," which, by means of elaborate charts, and a clear, concise manner of explanation, she managed to make entertaining as well as instructive.

At this first meeting, also, the work of the Patronesses of the Sanitarium was put before the assembled women, by its president, Sister E. L. Kelley; its secretary, Sister Madge Knowlton; its corresponding secretary, Sister F. O. Thomason;

Miss Cook, head nurse of the sanitarium, and by Brother Edward Rannie, of the board. The need of the sanitarium, for an almost constantly replenished store of linens, sheets, pillow slips, towels, and, not least necessary, old, clean rags, was mentioned as well as the larger need of a fully equipped laundry apparatus.

"Sister Walter Sandy of Kansas City, spoke on the subject, 'The church and state together for the education of the home.' Besides many splendid suggestions for future work, Sister Sandy presented letters from Doctor G. L. Harrington and Professor G. N. Briggs, expressing their willingness to cooperate with the Woman's Auxiliary. She also spoke of the reading courses furnished by the Government, and presented to the association pamphlets and bulletins which she had collected from the State and Government, as well as from the public library of Kansas City."

At Wednesday's session reports of officers and department heads were submitted. These reports in full may be given from time to time in this column, and will make interesting reading for all women of the church, as they indicate, very clearly, the progress being made by the auxiliary, both as to actual accomplishment, and in vision of what may still be planned and executed.

Thursday's session was marked by the adoption of a resolution to approve the document presented by the joint council, looking to the establishment of a chair in Graceland College, for the training of church workers. The Woman's Association was the only auxiliary of the church which passed favorably upon this recommendation from the council at the conference, and backed up their resolution by offers of financial aid to the enterprise.

A conference in the interests of the Oriole girls, in charge of Superintendent Sister Gardner, and her able assistant and coworker in the department, Sister Della Braidwood, was held early Friday morning. Some very interesting articles, in the way of fancywork, beadwork, painting, weaving, collections from forest and field, etc., were placed on exhibition in the basement of the church. These things represent the handwork of young girls in this department, and were an indication of the originality and industry which membership in these Oriole circles is bound to stimulate.

This same forenoon, at the woman's meeting which followed, Sister Goffe gave a lecture on "Eugenics." "She treated the subject in a general way, but the very interesting discussion which followed brought out the fact that the women had given consideration to this subject in a more specific way."

Sister Etta Weidman, of Saint Louis, read a paper written by Sister Anna DeJong Smith of the same city, upon the subject of "Graded sermons for children." "This was a splendid, sincere appeal to all, to give the children that special religious training that will reach them, and have a permanent effect upon their lives."

Sister Frederick M. Smith talked upon "Woman's suffrage." "She treated the subject in a general way, giving the audience a practical, conservative viewpoint of the question."

Sister D. J. Krahl on "Moral Basis of Woman's Suffrage," and Sister A. L. Yingling on "The refining influence of women in politics," both emphasized the good which may follow the entrance of women into the conduct of our country's affairs. The interest and enthusiasm of our church women could not be directed to a better or more vital question at the present time than this, which affects in so many important ways, the welfare and safety of the home.

On Saturday the election of officers for the coming year was completed. We have for our new president, Sister Fred-

erick M. Smith. Associated with her will be Sister M. A. Etzenhouser as vice president, Sister Walter W. Smith as secretary, Sister J. A. Gardner as treasurer, and Sister B. C. Smith as historian. These constitute the executive board, and according to the new powers given them, they met and appointed the following heads or departments:

Educational Department, Sister Helen Silsbee Smith, Omaha.

Home Department, Sister George N. Briggs, Lamoni.

Child Welfare Department, Sister Walter Sandy, Kansas City.

Relief and Service Department, Sister Edith Cochran, Saint Joseph.

Young Woman's Department, Sister J. A. Gardner, Independence.

Editor in chief, Sister Audentia Anderson, Omaha.

A Yearbook committee was elected, as follows: Sister M. A. Etzenhouser to serve three years, Sister J. A. Gardner to serve two years, and Sister F. M. Smith, to serve one year.

It was decided to discontinue the leaflets as sent out for several years, after Sister Stebbins' series on "the adolescent" is completed. Sister Burgess as outgoing president presented Sister Smith the auxiliary's gavel, together with a neat little speech of confidence and encouragement.

Sister M. E. Hulmes and Sister C. B. Stebbins were approved as assistants to the historian.

The adoption of the new constitution and by-laws was a matter that occupied attention at various meetings. The committee appointed last year to draft these new laws, presented a rather lengthy but carefully-planned document, which, with but few and slight alterations, was adopted by the society. This will be printed in the Yearbook, which is soon to be published, and in which will be found a very complete guide for the organization, of district or stake associations, and of local societies, all in conformity, at least approximately, with the general plan of our church organizations.

This Yearbook will also contain, it is planned, a list of the newly-systematized departments of the auxiliary, with explanations of their scope and aims, and such other information as will be of assistance to local organizations, seeking to get in step with the general movement forward. Also there will be messages of encouragement and appreciation from many of the men of our church, expressing their ideas of what the women of the church may do for its upbuilding and redemption.

Under the new rules, each district and each local organization of the Woman's Auxiliary is to appoint a "press chairman," whose duty it shall be to furnish items of interest to the editor in chief for the press columns of the auxiliary." This is a point which your editor is very anxious not to have overlooked, as it means a great deal to the body of the church at large to have the columns reflect the activities of the women of the church in all localities. This can only be obtained by universal cooperation, and a careful complying with the provisions by which the editor may be made acquainted with those activities. We would suggest that until locals are reorganized under the new constitution and by-laws, the present president of each local appoint a temporary press chairman, who may send in at once and frequently, any items of interest from that locality. Any lecture, or new study class formed, a picnic, or social, or any of the various pleasant instructive ways in which women are wont to exercise themselves; told of in bright entertaining style, will prove stimulating to others, and thus the good works will grow, and the good influence be spread abroad.

The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,
LAMONI, IOWA

Little Children as Teachers

Comparatively speaking, there has been but one great teacher in the world. One of his chief qualifications, that contributed to his unequal success, was his power to open the understanding of the pupil to understand the lessons he had to impart. The exercise of this power is significantly expressed in Luke 24:45, "Then opened he their understanding that they might understand the Scripture."

To sow the seed is a great thing, but to have the soil prepared for its reception is greater. Many can sow the seed of life successfully, pleasantly, eloquently, and some may in a measure influence the fertility and receptive qualities of the soil, but this power is so limited that the souls of men are saddened when they think of occupying as teachers. Reason, experience, and observation, all teach us that the nearer one approaches the divine character the more of this power he can exercise. Little children naturally, though unconsciously, approach nearer the source of divine purity from which this great teacher partook than anyone else, hence this teacher said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." It is in the preparation of the soil that little children are preeminently teachers. Older people may sow the seed effectually, and to even better advantage than children after they have been touched with this childlike, Christlike love and tenderness, but they cannot approach the child in power to effect the soil with qualities of growth and development.

Often the child can penetrate and melt to tenderness the calloused and hardened heart upon which all other influences have failed, and the heart that cannot be touched by the presence and association of innocent childhood is beyond the reach of human influence, and we can only pray that God will have mercy upon that soul. Nor can we be surprised that such inherent power is resident in the child when we read and consider such statements as the following: "Little children are alive in Christ, even from the foundation of the world," (Moroni 8:13). "In heaven their angels do always behold the face of my father which is in heaven" (Matthew 18:10).

With such association there must shine through the little child the rays of divine light that will gladden the heaviest heart, purify the heart poisoned by sin, and thus quicken the soil for the sowing of the good seed of life. The children's natures were not changed when Christ visited the Nephites; these natures were simply given divine power of expression when as related in 3 Nephi 12:7, "He did teach and minister unto the children of the multitude. . . And he did loose their tongues and they did speak unto their fathers great and marvelous things," Again, "They both saw and heard these children; yea, even babes did open their mouths, and utter marvelous things" (9th verse).

In keeping with these things is the incident related by eye and ear witness who attest that at the dedication of the Kirtland Temple, and when under the power of the Holy Spirit the entire assembly arose, a little child in its mother's arms joined in the shout thrice repeated: "Hosannah, hosannah, hosannah to God and the Lamb." This is in accord with the declaration of Jesus, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight" (Matthew 11:25, 26).

Considering the divine character of these little teachers, and the unfortunate homes without the refining, inspiring, and developing influence of these little ministers, the church would not have performed its whole duty had it not provided an institution in which these little missionaries could be protected, and equipped to go into the dark corners with their refining, softening rays of light, that quicken the latent powers of the soil in which the seeds of life are sown.

PRESENT CONDITIONS

Though the children at the home who were affected with diphtheria have apparently recovered and no new cases have developed, the town authorities with commendable care and prudence have not raised the quarantine, and the expected liberty is still delayed. Another exhibition of carelessness has occurred by the sending of a mother and three small children to the home without consultation or notice to the trustees, and no knowledge of the expected time of arrival came to the trustees until an hour before their arrival. By direction of the mayor they were stopped before they reached the home, and provision had to be made to keep them elsewhere at extra expense, which is proving burdensome to the institution.

No one should come or be encouraged to come until correspondence is had with the trustees and information had that the way is clear. We must again insist on this.

The extra expense occasioned by the sickness and quarantine and these expenses occasioned by parties coming in on us without notice has placed us in a financial condition which it was impossible to foresee, when we gave a favorable report; hence we are under the necessity of urging the friends of the home to make an extra effort to come to our relief. Please send directly to Joseph Roberts, treasurer. Some have been sent to the home, and letters have been detained by quarantine.

Letter Department

Who, What, or Where Am I?

For a third of a century an active minister for the church, and now near the point of Oslerization, and after having for the sake of the church endured many privations, always going at the behest of the church, whether to foreign or local field and at times actually living on about one-half of the prescribed "allowance" the which at best is but a pittance, and especially so under present prices, and noting the tendency of the church and especially so at the last General Conference to shelve the "old men," is it little wonder that the question of the caption confronts me?

OSLER THEORY PROVED A FALLACY!

Such leading papers as the *Chicago Herald* have taken up the above question as it relates especially to the present war in Europe, and have pointed out the fact, patent to all observers, that the leading and dependable generals are the ones who have passed the age of sixty and some of the most brilliant as to achievement are a number of years over the Osler prescription. And this not the exception but the almost universal law rule. It is true that the young men are more apt to have the "red blood" coursing their veins, but it is also true that incident thereto there is a much stronger tendency to "hotheadedness" from the standpoint of impetuosity. It is also true that there is not the tendency to exert the mellowness of age, hence the more danger of dealing harshly in cases of judgment to be rendered. In fact is the statement, "Old men for counsel and

young men for war" to be relegated to the scrap pile of a meaningless aphorism? Were it not better to "make haste to go slow"?

THE FORWARD MOVEMENT

It is fully conceded that such a movement is not only commendable but a living necessity. In fact the church can never reach its true goal without it. But on the other hand it will not do for any of us, individually or otherwise, to lay down "hard and fast" rules and say thus and so or else you are to be relegated to the "backward looking" class.

OPTIMISM AND PESSIMISM

Of the two the former is more preferable by far, but it will not do to go to the extreme as an optimist and thereby become removed from the vantage ground the occupancy of which will help us to see "when good cometh" as well as to be able to see when evil cometh. Be an optimist by all means but not an extreme one. It was the extreme of optimism that led latter-day Israel into the follies of "Brighamism" by blinding their eyes to the follies of file leaders.

LOOKING BACKWARD

Here again is the danger of the extreme view being exercised. To say that we should never look back for examples of guidance would be but to place ourselves in the position of "I am holier than thou!" It would also place one in the position of virtually saying that no preceding age ever had the ability that this age has and no people before had the knowledge that we possess, all of which would be but rhodomontade, and if any in this world should be relegated in preference to age, the uneducated or otherwise, it should be the vain boaster!

Fortunately I have never believed in "looking backward" in the sense of "living in the past" but be alive to the ever-living present should be the motto. Still it would seem that we can draw lessons of value from both the virtues and follies of the past by being able to determine the strength of the virtuous and the weakness of those who turned to folly. "Looking backward" without any modification but means the danger of becoming an extremist to our own hurt and folly. The golden mean is the true strength of one's position; the extreme is the rotten plank that breaking under the weight of our ponderousness but carries us to destruction. Let us all then as brethren, "both the aged and the youth," exercise that spirit of true charity that "thinketh no evil!"

J. W. WIGHT.

Men Who Smoke and Chew

In the past much has been said about the use of tobacco. Various essays have been written concerning the man who has created and cultivated an appetite for the habitual use of tobacco. However, the writer is of the opinion that the right thing, the most necessary thing, has been left unsaid.

All are agreed that the use of tobacco by men, in any form, is both a filthy and an unnecessary habit; but this of itself is not sufficient to cause the user to discontinue this unnatural, filthy habit.

Before we can get anyone to forsake an old custom or habit, we must enable him to see the grave injury that habit or custom is working, not only for himself, but for all around him. If we can cause men to see that such habits are essentially sinful and injurious; that the fruits of those selfish habits cause untold suffering to others; then it seems to the writer that every man thus addicted would be ready and willing to amend his ways and his doings.

In the first place, let me say that men who smoke are the most selfish and inconsiderate beings that ever lived. This I confess, may sound a little harsh, but perhaps when I have analyzed and proven my point, it will be seen and admitted by those who are given to the habit.

The man who through ignorance, the folly of youth, the lack of manly courage, or whatever reason might be ascribed, has created a false appetite (I say false, for such it is) for the use of tobacco, is the man to whom I desire to make an earnest appeal. He is the man whose reasoning faculties I would like to arrest. If he is an habitual smoker, if the unnatural appetite he has created has so robbed him of his manhood that he has lost his self-control, and his consideration for other people; if he thinks only of the gratifying of that unnatural appetite, I would like to have him pause, and look at himself for a moment.

So exceedingly selfish is he that he will pollute the pure air that is given us of God, and will compel others to inhale his filth. So little manhood has he, that he will make deathly sick a score, or a hundred men, women and children—for what purpose? Just for the sake of gratifying his selfish, unnatural appetite. He feels perfectly justified, and at ease in compelling all the people around him to inhale the poisonous fumes of his pipe or cigarette, regardless of its offensiveness to them. He corrupts the pure air, and thus deprives others of their God-given rights. What is the matter with this man, did you ask? Simply this: his manhood, if he ever had any, has been sapped out of him by reason of this destructive habit.

The writer is personally acquainted with a family: The man is an inveterate smoker; his wife is one of the nicest and most refined woman he ever knew. The smoke she is compelled to inhale daily is destroying her health, and giving a pallid look to her otherwise beautiful face. This man has grown so exceedingly selfish, and has so far lost his manhood, that he would rather cause his beautiful, innocent, virtuous, loving wife unnecessary suffering, and perhaps cause her to fill an untimely grave, than to deny himself the gratification of that unmanly habit he has contracted.

The writer was once riding on a train where but one coach was used. It was well provided with men (shall I call them men?) who had contracted the smoke habit. In a short time the smoke was so thick in the coach that one could nearly cut it in blocks and carry it out. I endured it as long as I could, and was obliged finally to open the window that I might again get a breath of God's pure air. When I had done this I overheard a murmur among the smokers as follows "Some people are so selfish that they will have a window open and thereby *unnecessarily* expose other people to draft."

From their point of view it was selfish for anyone to desire a breath of pure air as God had given it to men. To them the tobacco smoke was a *necessity*, but God's pure air was not a necessity. For them to cause others to suffer with a sick headache by reason of their smoke, in gratifying their *unnecessary*, selfish appetite was quite legitimate; but for one to desire a little pure air in order to survive was considered a very selfish act. The reader may be able to judge in this matter for himself.

Again, the writer is personally acquainted with a family that, to use a common proverb, are as poor as church mice. Quite a number of children belong to this family. The wife and mother seems to be a noble woman; the man has the tobacco habit. *They are crowded into one little room*, which is used for parlor, living room, dining room, kitchen, pantry and bedrooms; the last must be expressed in the plural, for such it should be by reason of the number in the family.

Notwithstanding their almost destitute condition, if the

good lady should take a couple of dozen of eggs to the grocery store, the first thing on the list would have to be a pound of chewing tobacco, and the good lady admits that if the husband didn't get it, they would hardly be able to live with him. Often there is but little or nothing left out of the price received for the eggs with which to get groceries for the family, but that matters little, for so long as he is able to get his tobacco he is satisfied.

So exceedingly selfish is this man that he is perfectly willing to let his wife and children go without necessary food and clothing, but he cannot deny himself the gratification of that unnatural appetite he has cultivated. He must chew his tobacco even if his children and wife must go hungry. There is much more that could be said of this case, but I will let this suffice.

Another circumstance that is personally known to the writer is a case where the man of the house both chews and smokes. It is a sad picture to behold. The wife and mother is poorly clad, and sickly. An older daughter by reason of undue exposure and improper clothing, is gradually yielding to that most dreadful disease, consumption. The little girls walk a distance of two miles to school in cold weather, with only a little calico slip to cover their bodies. The weather was so cold that the writer felt uncomfortable with proper clothing and a good overcoat; but these little girls came home from school with nothing but their thin stockings to cover their little limbs. *They were compelled to go without underclothing (did you ask why?), because their father had no money with which to buy underclothing for them;* but let it be remembered that he always had money with which to buy smoking and chewing tobacco for himself. No wonder Paul said men would be "without natural affection" in the last days.

Did I exaggerate think you, when I said men who smoke and men who chew are the most selfish creatures upon the face of the earth? I think all will agree with me that I did not. Such men as I have described mean to be good, but they have no sense of right. Rather than deny themselves the gratification of their appetite they will sacrifice their own bosom companions, or their own children, their flesh and blood. No wonder the old Hebrew prophet said, "My people are destroyed for lack of knowledge."

It is said that a hint to the wise is sufficient. May a little wisdom be granted to some men is the prayer and earnest desire of the writer.

Very sincerely,
J. E. VANDERWOOD.

NASHVILLE, TENNESSEE, April 12, 1916.

Editors Herald: I feel like I am a long ways from Zion, but still I realize that God is over all and cares for his own wheresoever they may be located. This has been my experience in time past, and I feel thankful for the Lord's kindness to "usward."

I am located in the capitol city, where many church spires pierce the southern skies, and where nearly all brands of religion may be found, except the true Church of God. So far as I know I am the only Latter Day Saint in this city, and you will not be surprised when I say that I feel quite alone. Those that have had the privilege of visiting and living for a few months in every stake of Zion, and know what it means to be associated with the leaders of the church and the advantages to be had in the large branches, cannot help feeling isolated when they find themselves alone in a city of 138,000 population.

I find by visiting the different churches here that many of them are teaching more of the gospel than in previous years. For example, the Missionary Baptists now advocate the law of

tithing, and believe that the people of the Lord shall reign a thousand years on earth, instead of their former idea that we may fly away to some unknown place and be no more than imaginary beings, years without end. However, they are yet far from the full and complete gospel.

Coming to this city as a stranger, I found it very nice to stop at the Young Women's Christian Association, at which place we meet people of various religions. The members of the association are expected to take some interest in church and Sunday school, therefore it seemed altogether advisable that I should also move out in the good work. Learning that there was a young ladies class at the First Baptists Church open to all faiths, I decided to become a member of that class. Having attended a similar class while attending high school at Paris, Tennessee, I knew that it was the best substitute obtainable to what I so much like—our own school.

At first they could not believe that I was not a Baptist, because I showed so much interest in the class. I told them from the very start that I was a Latter Day Saint, not a Baptist. Many said that I was the first of our faith they had ever seen, and expressed a desire to learn what we believed. I have tried in my weak way, to explain our position.

At first my Baptist friends seemed disappointed with me because they thought I was a Mormon; so I had to prove that we are not connected or associated with the people of Utah. They say I have shown them doctrine that they never before knew were in the Bible. They are afraid of my doctrine, especially my name, but cannot find fault with me personally. We must needs bear the reproach brought upon the true church by the apostasy of latter days.

About two years ago I was told in a dream to prepare myself, that I would have to defend the truth amid great opposition. I could not realize then how that could ever be, as I only thought of being located in Zion, where all things run smooth so far as persecution is concerned; but I understand its meaning now. Let me say that when we get away from the church, where only God can help us, and are surrounded by people who care only for the attractive side of life, people who are amusement wild, who care not for religion, know not God, and don't want to know, we are much in the same position as the missionaries in difficult fields. We feel our weakness as never before, and have opportunity to draw nearer to God, or to drift with the tide in the ways of the world, which leads to death.

When we get out into the world we can comprehend the meaning of what Jesus said when he told his disciples that they were not of the world. There is a difference between being in the world, and being of the world. If we truly desire to serve our Master, even when in the world and surrounded by all the evil of the age, we will strive to draw near to Christ that we may have his Spirit to guide us in all truth, and to enable us to meet the temptations and enticements of the Adversary bravely, and be able to stand in the trying hour.

Nashville is considered a cultured city. It has the best educational facilities to be found in the southland. Here one may meet the best ministry that modern theology can produce, trained in the art of twisting Bible truths to fit human creeds, claiming the highest knowledge to be obtainable of God and his church (but the world by wisdom knows not God). How very little these people know of our God! We can see as never before how true the statement that the greatest wisdom and knowledge cometh alone from God, and that it is he that doeth the will of the Father who shall know of the doctrine.

Seeing the gross darkness that has covered this people, and how well satisfied they are with what they have, only makes me stronger in the gospel. I at one time thought it

strange that some people of the church could ever be guilty of denying the fact that they were members of the church when the disclosing of such information might cost them position and popularity, but I have learned by experience that it takes some strength to stand up in the midst of enemies and say "I am a Latter Day Saint." This test may come to everyone, it will come to you, and at the time least expected.

I am near enough to attend some of the district conferences and other meetings of the district, and am proud to report that the work here is prospering, and that the Saints have taken new courage and are moving onward and upward. This promises to be a banner year in the Kentucky and Tennessee District. The Saints are rejoicing over the ordination of some of our young men to the priesthood. These men are strong in the faith, and have the confidence of the Saints, which will enable them to render valuable service, cooperating with the district officers and General Conference appointees. We have many talented workers just coming to the front in Sunday school work, and the work should prosper as never before.

We have had some dark hours in the recent past; shadows have hung over our district, and many have grown indifferent because of the burdens they must bear; but the darkest day must have an ending, the worst storm must pass by. Although we may grow weary and our faith be tried to the utmost, yet after the clouds are broken the sun beams forth in all its splendor, and after the storm, all is peace and calm. So it is with those who stand true and put their faith in God when all things seem to be out of harmony with the right: when the tempest is past we can see the silver lining and the smiling countenance of Providence, and are thankful that his grace has been sufficient to keep our feet in the narrow way.

Our desire is to move on in the good old way, trusting in the promises that cannot fail, trying each day to walk in the light as he is in the light. Dear Saints, pray for me that I may not be overcome by the evil power that holds sway in this city, but that I may let my light shine that others may see the truth, and that I may be worthy of the name I bear.

Yours in bonds of love,

LOUISE A. WALL.

DREWRY'S BLUFF, VIRGINIA, May 21, 1916.

Editors Herald: My mother has been bedfast since December, 1915. She is a Saint. There are none of her church, no Latter Day Saints, in this section that she knows of. Her condition is such that we expect her death most any time. She wishes if there are any ministers in this section that they would come to see her. She says it would do her good to know before she died that there would be one to preach her funeral sermon.

Mother's address is Mrs. Clara D. Hines, 320 North Thirty-Sixth Street, Richmond, Virginia.

Best wishes to all the Saints.

MRS. W. S. FUQUA.

MERLIN, ONTARIO, May 21, 1916.

Editors Herald: I will not attempt to write at any great length, but hope at no distant date to acquaint your readers with some of the doings on the Manitoulin Island and at the Canadian Soo.

As I have been appointed for another year to that mission, I hope with the assistance of the noble band of Saints to accomplish more in the future than in the year just past. I expect to leave for the Soo in the near future.

While at the Soo this winter I baptized a sister from Minneapolis, Minnesota. At her request, any of our elders will

find a welcome at the home of Mr. George Foreman, 1404 Vine Place. Mr. Foreman does not belong to our faith, but is very favorable.

I remain,

Yours in bonds,

ROBERT T. BROWN.

TOLEDO, OHIO, April 1, 1916.

Editors Herald: Perhaps a few lines from the Northwestern Ohio District would at this time be appreciated by the membership in general. Of course those who have met, and met with us, feel more interested in us than those who have not formed our acquaintance. It is true, familiarity does not always result in true and everlasting friendship without charity intervening, and this charity must be exercised by all who claim to be the sons and daughters of God. Otherwise we become as sounding brass or tinkling cymbals.

Thus I feel in regard to our first district conference which was held on March 4 and 5, 1916, which has now passed into history. It was truly a success, being presided over by our beloved brother and apostle of Jesus Christ, Gomer T. Griffiths, assisted by our humble brother and elder, Jesse Harden, which was pleasing and acceptable to our loving Father, who doeth all things well. Thus we feel to lift our voices in prayer and gratitude to him who spoke to us saying that he was well pleased with our labor, and admonishing us to continue and press on to the mark of the high calling; thus the divine influence and Spirit of our Master was in our midst. He was there as an unseen guest, to bless, comfort and direct.

I believe I am safe in saying also, voicing the sentiments of those who met with us, that it was the most spiritual meeting we ever had the privilege to attend. And I would not forget to thank the visiting brethren from Detroit, Michigan, and Cleveland, Ohio, and elsewhere, for the loyal support rendered us by them in our labor and songs of love. And while our spiritual bodies were being fed on food divine, our physical bodies were well supplied with the viands of life, prepared by committee appointed to that end.

I will add that several promising young men were called and ordained to the priesthood, Brother Matthew W. Liston to occupy as elder; Brother Herman Rose and Brother Willie Liston, priests; Brother John Collins, teacher; the ordination meeting being held at the home of the writer, which was spiritual in the highest sense, the Lord being there to bless and direct.

Within the period of about eighteen months we have baptized forty-three precious souls into the kingdom of God's Son, and so the good work rolls on under the guiding hand of our beloved branch president, W. S. Hettrick.

Hoping and praying for the welfare of Zion and God's people, that they may so live that when the judgment is set and the books are opened their names may appear written in the book of life, that we may all be worthy to enter into celestial glory, is my prayer in Jesus' name.

W. G. KIMBALL.

1509 Superior Street.

MARLIN, TEXAS, April 1, 1916.

Editors Herald: As a band of Saints we are trying to let our light shine. Our branch is gaining in membership. We had Brother E. L. Henson with us not long since. He gave us some good advice, which we feel thankful for. If we could have more men like him and like Brother John Harp the work would move on.

We had a good conference in February at Houston, Texas. The Spirit of the Lord was present to a marked degree.

The writer has labored in the Central Texas District for

the last year with good results. I just opened a new place. Had a fine meeting. The people wanted me to stay longer. There are only two Saints at that place, but I made many friends while there. When I left they bade me good-by and asked me to come again.

I would that I could give all my time to the work, but I cannot, as I have to see after my duties. I have baptized about twenty-five this year, or during the last twelve months.

A wonderful healing took place under my hands at our home town. I give all the honor to the Lord for the same. May God help the Saints to live so that they can call on him in times of need and realize his answer. I have seen the blind healed.

May the Saints ever be watchful as well as prayerful.

Your servant,

B. F. SPICER.

STANDISH, MICHIGAN, April 1, 1916.

Editors Herald: We are alone in the gospel work here, wife and I, and we feel lonely at times. We have not heard a Latter Day Saint sermon for two years. We read the sermons and letters in the HERALD, which are food for our hungry souls.

I was a member of the United Brethren Church for twenty-three years, and class leader for six months at one time. I united with the United Brethren Church when seventeen years of age, and remained with them until forty years of age. My wife had been a member of the Methodist Episcopal Church for several years, when, sixteen years ago February 18, after cutting through two feet of ice, Brother David Smith led myself and companion into the waters of baptism. We have never had any reason to regret the step we have taken.

At times when reading the testimonies of the brethren and sisters in the HERALD I am reminded of our own experiences. This was especially true when I read Sister Plum's testimony.

The Lord in his infinite wisdom has seen fit to take from our midst five precious jewels. On March 17, 1916, he took from our midst five precious jewels. On March 17, 1916 he took from us the fifth precious one. There now are five little souls resting in a group in the Woodmere Cemetery. We often wonder if we will be fortunate enough to meet out little boys. Our only desire is to so live and conduct ourselves that we may lead the two children God has seen fit to spare us to live to meet their little brothers, and above all to meet our blessed Savior when he comes, and that we too may be permitted to reign with him.

We hope and pray the time is near at hand when we may have the privilege of hearing the gospel preached every Sabbath, and of mingling our voices in prayer and testimony with our brothers and sisters. When I read the letter from Brother A. N. Boomer, of Marion, Michigan, it brought back memories of the past, when we were in Cadillac. Brother Boomer was then a teacher. Since that time he has been ordained an elder, as has also Brother Thomas Hartnell. This reminded us that we too have a work to do. God promised me in my patriarchal blessing that if I were faithful there was a great work for me to do, and my companion has the promise of being a mother in Israel, if faithful.

So we must be up and doing while the day lasts. Pray for us that we may meet the Savior when he comes, that we may be an unbroken band of Saints.

In gospel bonds,

WILLIAM GILLILAND.

News from Branches

Minneapolis, Minnesota

On May 7 we had the privilege of having with us O. Salisbury, of the Des Moines District, and Leon A. Gould, our bishop's agent, from Bemidji. Brother Salisbury gave us a very instructive sermon Sunday evening. He took for his subject, "Preparedness."

We had our regular sacrament meeting at 11.15 a. m.. It was a very spiritual meeting; the time was profitably spent and enjoyed by all.

We are looking forward to the reunion, which will be held at Clitherall, Minnesota, June 10 to 20. Quite a number will likely attend from here.

MARIE BENNETT.

1719 Sixth Avenue, North, May 16, 1916.

Burlington, Iowa

We have begun the conference year with a sense of gratitude for the progress of the year just past, and with keen desire to make this year one of still greater development, both numerically and spiritually. The branch with one accord welcomed the news of the reappointment of Brother David J. Williams as pastor of the branch, whose energy is untiring in musical lines and in cooperation with auxiliary workers.

We had with us for a few weeks, Brother John Jenkins and Brother Alex Miller from Hiteman, Iowa, and were hoping that the branch would gain by the addition of themselves and families, but that has proved uncertain, for the present at least, though we understand there is still some "hope for the future."

Brother E. R. Williams and family moved to Burlington from Ottumwa a short time before the General Conference, bringing to Burlington two more of our district executives, Brother Williams as Religio president, and Sister Williams cradle roll superintendent. Brother Williams also is helping materially in a musical way, and has found work to do in Religio programs, etc.

The male chorus which Brother Williams has organized is progressing, and has furnished the special music for Sunday evening services for some weeks past. They are expecting to attend the district conference at Farmington, Iowa, in a body, for Sunday, June 11, prepared with special numbers for the Sunday services.

The South Hill Aid has recently adopted the plan of the North Hill Aid, devoting an hour to the study of the Sunday school lesson, and serving a light lunch. We understand that the attendance thus far has indicated good interest. This plan affords another opportunity to interest neighbors and friends, which we believe will be used to advantage.

The Mother's Day program, in the hands of our standing program committee for the year, Sister Esther Ortleb and Sister Alma Bauer was well rendered, and the attractive decorations were thoroughly in keeping with the occasion. The branch had granted the morning service time, and after the program by the Sunday school was rendered, Brother Williams gave a short talk on the theme of the day, and the exercises were brought to an appropriate close with a song by the school, "Mother," during which white carnations, the emblem of the day, were distributed to the "guests of honor." A pleasant feature was the presence of the mother and father of our pastor, Brother and Sister Joseph Williams, of Hiteman, who arrived unexpectedly Saturday night. They were present at the various meetings during the week, and again Sunday morning the 21st, leaving in the afternoon.

Brother Orman Salisbury of Des Moines arrived in Burlington late Friday, and remained over Sunday with Brother Williams. He gave us a short talk at Sunday school, season-

ing his suggestions palatably with "molasses," saying among other things that the school, while well regulated, reminded him of the appearance an express wagon would present loaded with a ton or two of coal, or the way he might look riding down the street on a Shetland pony. (The comparison may be explained by the fact that our attendance has been ranging from 75 to 100, with a seating capacity of approximately 130, including the choir corner and beginners corner, both of which are occupied for class work.)

Brother Salisbury balanced his talk to the Sunday school nicely by prefacing his sermon on "Charity" with a promise to "tread on the toes of everyone present." If he did so, however, it was with all apparent good feeling, and in an entirely impersonal way, free from the aggressiveness which would antagonize rather than help. The sermon was clear-cut, practical and to the point. He spoke again in the evening, to a larger congregation than was anticipated, owing to the fact that a heavy rain began just a little after seven.

We are looking forward to a visit from Brother Elbert A. Smith, from June 18 to 25.

CORRESPONDENT.

Wichita, Kansas

Southern Kansas, unorganized district, is an important field. With two branches located in two important cities and many isolated Saints scattered in country and city as far west as the western border of the State, it presents an expanse of territory and an opportunity for gathering the Saints into small branches and preaching the gospel to many who are dissatisfied with their present church relationship and are hungry for the truth, that may not be realized except by those who have occupied in the field.

The missionaries who were sent here last year and the local ministry have been diligent and faithful. Missionaries J. Arthur Davis and A. C. Martin who labored here last year, and have been returned by General Conference, are assured of a welcome. Expressions of pleasure and satisfaction are heard everywhere among the Saints.

Home class work in Sunday school and Religio is helping the work of the missionary. At Conway Springs, twenty-five miles away, we found people investigating and receiving instruction from Sister Bertha Kanady. If we are not mistaken, some baptisms will occur there soon.

Elder J. H. Amend, of Townsend, Montana, has decided to make his home in Wichita. We are glad to have him with us; his sermons, testimonies and administrations are a strength to the Saints.

Brother and Sister E. C. Nelson and son Paul, have moved to Warrensburg, Missouri. Brother Nelson holds the office of deacon and was superintendent of our Sunday school. Sister Nelson was secretary. We miss them greatly.

Sister M. A. Eames, of Woodward, Oklahoma, visited relatives in Wichita and attended Religio. Sister Eames is a Religio home class teacher and much interested in the work. Come again Sister Eames.

Brother Sam McKnight has a route on the Missouri Pacific to Fort Scott, Kansas, and attends church when in that place. That is right. If more Saints would be as anxious to find the Wichita Branch we would be pleased. The lid is on in Wichita and it is a good place in which to live.

We meet at 116 North Elizabeth Street. It is easy to find. Take a Mount Carmel car on Douglas Avenue; get off at North Elizabeth and go a half block north.

We are planning great things this year, God willing, and will tell you about them later.

MRS. IDA H. STEWART.

1554 South Emporia.

Miscellaneous Department

Pastoral

To the Ministry and Saints in Mission Number 7, Comprising Wyoming, Idaho, Montana, Washington and British Columbia; Greeting: The ministers appointed to this field will labor as follows this year: J. M. Stubbart in Wyoming; H. W. Winegar and J. T. Davis, Eastern Idaho; G. W. Winegar, Central Idaho; J. H. Hanson, Western Idaho; J. C. Page and L. W. Bronson, Eastern Montana; A. J. Moore and G. W. Thorburn, Western Montana; J. A. Bronson and R. Newby, Spokane District; J. M. Terry, William Jonhson, S. Swenson, and R. D. Davis, Seattle and British Columbia.

Deviation from these appointments, should such seem necessary, should be made upon consultation with, or advice by, the minister in charge. Where conditions justify, I advise prolonged and concentrated efforts with a view to the establishing of branches. In order to more closely cooperate along this line I renew my request of last year, that the ministers write me at least once a month, if only a few lines, and keep me informed of their whereabouts and conditions in the parts of the field where they labor.

Blanks for the quarterly reports, due July 1, October 1, and January 1, may be had in the Herald Office. Blanks for the annual report, due March 1, will be furnished by me in due time. I request that you report promptly and inform me as to conditions, prospects, etc., in your respective fields.

The local ministry and the Saints should cooperate with the general ministry to the extent of their ability, that all may be partakers of the blessings that come to us by reason of faithful service in the Master's cause.

I invite all to carefully consider the financial program of the church, as briefly outlined by the quorum of bishops: 1. Sustaining the missionary force and the poor and needy. 2. Paying of the church debt. 3. The erection of proper offices for the general church officers as provided by General Conference Resolutions. No fault can be found with this. All Saints should be willing and anxious to support the bishopric in their effort to care for the financial interests of the church. Without means the work cannot progress.

It is my intention to visit as many parts of the mission as possible during the year. My headquarters in the field will be Spokane, Washington, 231 South Smith Street; home address, 1420 West Walnut Street, Independence, Missouri.

Your brother and colaborer,

PETER ANDERSON.

To the Saints and Friends of the Alberta District; Greeting: As I have been appointed to labor for another year in the district mentioned, I take this means to inform all isolated Saints and friends of the cause, who desire to have preaching, that my field address will be Warner, Alberta.

I expect to be in the southern part of the province, as there are several ministers in the northern part. The southern part of the field is practically new, the work only being introduced there last year. Let us all work together.

You can advise me of the opportunities in your locality and I will do my best to answer the calls. I will not reach my field until in June. Many of you know I passed through a severe case of pneumonia this spring, and my lungs are not strong yet. While I am gaining, I do not think it wise to overtax my lungs. I ask an interest in your prayers, and I pray that we may have a successful year in the work, so that when the year is ended, we can with rejoicing say like Paul. Thanks be to God who has given us the victory through our Lord Jesus Christ.

Hopefully and sincerely,

In gospel bonds,
W. P. BOOTMAN.

RACE TRACK, MONTANA, May 15, 1916.

To the Saints and Friends of Central Oklahoma District; Greeting: By the decision of the appointing powers, I have been returned for another year to labor in your district. I hope to be enabled to do all the good possible, with the assistance of the Spirit of the Master, and the cooperation of the Saints.

We trust that which was accomplished at the late General Conference will be an impetus to the work of the Lord, and that more of inspiration may be given to all in their lines of work, that all may be blessed in the great work to be done.

Let each one of us feel the responsibility that has been placed upon him. Remember, it takes courage, effort and sacrifice, but we surely ought to be willing to make the sacri-

fice necessary for the success of the work of the Master.

It is our hope that we shall not alone have the assistance of those holding priesthood in branches, but also those not appointed: elders and priests. We are desirous that you shall with us magnify your calling by making new openings and when you feel you need assistance we will gladly render all the help possible.

We expect to have a reunion in the district this year, at which the district conference will be held. Place and time will be announced later. Reports from branch presidents, can be sent to me from which to make my quarterly report. Elders and priests should send reports to the district secretary, Mrs. A. M. McGeorge, Terlton, Oklahoma.

I am also to serve as agent under Bishop Ellis Short, and will gladly receipt for tithes and offerings sent to me at my home address, 1517 West Lexington Street, Independence, Missouri. All mail sent there will be duly forwarded.

May the grace and the blessings of God attend all the Israel of modern days.

Your brother and colaborer for Christ,

JOSEPH ARBER, *District President.*

TULSA, OKLAHOMA, May 19, 1916.

To the Church Membership and Ministry of Southern Kansas, Unorganized; Greeting: As I have been appointed to labor in the above field, also bishop's agent, brethren A. C. Martin, E. T. Draper are associated with me as the missionary force.

We desire to do all the good we can. I realize we must have the cooperation of all the Saints in order to do an effective work. Would be pleased to have all the Saints write me in regard to opportunities in their localities, so I can arrange our work to save time and expense.

Bishop Ellis Short writes me that our new bishop wishes a report each month from bishops and agents. I would like our mission to make good this year along financial lines.

The Lord requires something from all, in order to speed his work on. Please assist, as the Lord has blessed you, so we may receive greater blessings and help in building up Zion.

E. L. Barraclough, of Wichita, Kansas, will be my assistant in the city of Wichita and will receipt all there. A. C. Martin and E. T. Draper will operate the tent. All wishing tent services, write me. We will arrange to meet the demand. Bear in mind our reunion to be held in Wichita. Date will be announced later by those having that part in charge.

Hoping the Lord will bless each of us in the discharge of duty this coming year, I remain,

Your brother in Christ,

J. ARTHUR DAVIS.

PITTSBURG, KANSAS, 103 East Adams Avenue, May 17, 1916.

To the Saints and Friends in Central Nebraska District, and South Dakota; Dear Brothers and Sisters: Having been appointed to labor in your vicinity, and not being acquainted with the needs of the work there, I wish you would kindly write me with reference to the work and your wants. I desire to hear from the isolated ones and the opportunity to present the gospel in your several localities.

Dear brothers and sisters, the Lord has told us that the hastening time is on, so let us rally to the great cry, "Go forward," and see that we do our full duty.

Your brother in Christ,

C. W. PRETTYMAN.

COMSTOCK, NEBRASKA, May 24, 1916.

To the Saints of the Toronto, Ontario, District; Greeting: According to the decree of the appointing powers, I am to labor among you again this conference year.

The president of the mission has invited me to act as assistant minister in charge. As we have done the past two years, we will again divide the district into sections, and give each missionary a division to labor in, as it will save expense and each man will know just where his work is, etc.

R. T. Brown will care for the work on the Manitoulin Island, and at the Soo. When laboring at the latter place he can work in conjunction with the one laboring in the American Soo. This is by mutual consent of those having the oversight of the work on the American side. Henry Ribbel will labor in New Ontario, and as far south as the northern boundary of Muskoka District. Philemon Pement, Ottawa City; J. L. Mortimore, Lincoln and Welland counties, and that part of Haldimand County in the Toronto District; J. W. Davis, Wentworth and Halton counties, Hamilton objective; F. A. Pement, Piel, York and Ontario counties, and as far east as he can work the territory; S. G. St. John, when not actively

engaged in district work elsewhere Simcoe County, and Muskoka District. I will look after the interest of the work in Bruce, Grey, Wellington, and Dufferin counties. We hope each man will work his territory as thoroughly as possible, and be diligent in the service of the good Master.

We invite the hearty cooperation of every Saint and lover of truth in the district. I will try to be in the mission by June 5. My home address is South Boardman, Michigan, box 45. My mission address will be Clavering, Ontario, care of D. B. Perkins.

Trusting that the blessings of the divine Master may be enjoyed by all the people who love truth, I subscribe myself,

Your colaborer,

W. D. ELLIS.

The Bishopric

Notice is hereby given to the Saints of the Southern Indiana District that Charles B. Welch, 4622 Belleview Avenue, Southern Heights, Louisville, Kentucky, is appointed as bishop's agent to succeed Brother Charles H. Fish. Brother Fish has served faithfully and well in this capacity, which services have been greatly appreciated. We trust that the Saints will give Brother Welch the same support and confidence, which we feel he is entitled to. A compliance with the temporal law brings to us both temporal and spiritual blessings. May we therefore move forward and receive all that God has intended that we should enjoy.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

Conference Notices

Southern Michigan and Northern Indiana, with the Lansing, Michigan, Branch, June 24 and 25. J. F. Curtis will be with us. The Lansing Saints are preparing to take care of the largest conference this district has yet held. Visiting Saints can take car at each depot and get transfer to Washtenaw Street car; get off at Logan Street. Church is on the corner. Collections for district expenses and all reports, both branch and ministerial, should be sent to me not later than June 17. W. P. Buckley, secretary-treasurer, 520 North Waterloo Avenue, Jackson, Michigan.

Nova Scotia District, at Amherst, Cumberland County, Nova Scotia, July 1 and 2. I. M. Smith expected to be present. Annie B. O'Brien, secretary.

District conference and ten-day reunion of the Texas Central District will be held at Cookes Point, Texas, commencing July 29. Sunday school convention July 28. Those expecting to attend should write to C. M. Mitchell, Caldwell, Texas, R. F. D. 3. Good speakers are expected. Noel L. Starks, president.

Central Michigan Sunday school and Religio, Bay City, June 24 and 25. Excellent program Saturday evening. Edith Smith, 706 North Linn, Bay City, Michigan.

Northeastern Illinois meets in Deselm, near Manteno, Illinois, June 17 and 18. Branch presidents and secretaries have statistical reports on hand. All in the district in the priesthood of any grade please report your work, little or much, from January 1 to June 1. Mail reports to the undersigned at Manteno, Illinois, care of E. D. Rogers, R. F. D., or to 4339 Jackson Boulevard, Chicago. Trains will be met at Manteno, Friday and Saturday, but not Sunday. Illinois Central runs to Manteno and arrives at 9.06 a. m. and 5.30 p. m. The interurban leaves Sixty-third and Halsted, Chicago, and arrives at Manteno every hour. Those coming to Manteno please notify Arthur Shreffler, Manteno, R. F. D. 2, in plenty of time. If any must come to Wilmington, notify William Bell, Ritchie, R. F. D. All come to Manteno if possible, as it is only 6 miles; and Wilmington is 12 miles and road not so good. Brother Curtis is expected to be with us. J. O. Dutton, president; F. E. Bone, secretary.

Convention Notices

New York Religio, Sterling Hall, 374 Connecticut Street, Buffalo, New York, June 9, 8 p. m. Agnes B. Batchelor, secretary, 703 Northumberland Street, Buffalo, New York.

Western Montana, Sunday school, at Bozeman, June 10 at 10 a. m. William J. Murray, secretary.

Northeastern Missouri Sunday school, Bevier, Missouri, June 16, 2 p. m. Thena Rogers, secretary.

Northeastern Nebraska Sunday school and Religio, at Decatur, Nebraska, June 9, 9 a. m. Mrs. M. A. Peterson, secretary, 2708 North Twentieth Street, Omaha, Nebraska.

Reunion Notices

Central Texas. (See conference notices, this issue.)

Reunion of the North Dakota District, at camp grounds, 8 miles south of Minot, and near Logan, June 30 to July 9. We are looking for a bigger and better reunion than ever before, so all who can should begin now to make their plans to attend. All who can should come prepared to camp, and any others should correspond with the committee, as to their needs. Meals furnished as usual. Take up matter of tents with the committee in plenty of time. J. E. Wildermuth, secretary of committee, 12 Fourteenth Street South, Fargo, North Dakota.

Massachusetts reunion at the camp grounds, Onset, Massachusetts, July 22. The committee are putting forth every effort to have first-class recreation grounds prepared with the hope that all the youth of the district will arrange their vacation so as to attend reunion and enjoy themselves, both spiritually and socially. Complete arrangements will be published later. Any information desired at present can be obtained from M. C. Fisher, 7 Miner Street, Winter Hill, Massachusetts. W. A. Sinclair, secretary.

Portland reunion will be held in Portland, Oregon, East Sixty-sixth and Everett Street, June 23 to July 1. District Conference, June 24 and 25. Tent prices: 10 by 12, \$2; 12 by 12, \$2.25; 12 by 14, \$2.50; these prices for reunion only. Wood and water free. There will be no eating tent maintained. Good camping place, plenty of shade. All Saints are requested to make every effort to meet together, and come with the expectation of making this reunion a success. We expect J. W. Rushton, our minister in charge, to be present, and arrangements are being made to make this reunion the best ever held in the district. Those desiring tents notify E. A. Lasley, 275 East Seventy-sixth Street, Portland, Oregon. M. H. Cook, district president; R. E. Chapman, district secretary.

Reunion of Chatham District, at Erie Beach, a beautiful spot on Lake Erie, about 12 miles from Chatham on the C. W. & L. E. Electric Railway, August 4 to 14. J. F. Curtis, R. C. Evans, and other prominent speakers are expected. Tents may be rented of Stewart Lamont, 36 Fifth Street, Chatham, Ontario, at the following prices: 12 by 16, \$3.75; 12 by 14, \$3.25; 9½ by 12, \$3; 8 by 10, \$2.75; 7 by 9, \$2. Meals, 12½ cents for breakfast and supper, 20 cents for dinner.

Fargo Branch Rally

Annual rally of Fargo, North Dakota, Branch, June 24 and 25, in new Fargo church, on First Avenue South, west of Fourteenth Street. We hope all who can do so will plan to attend this gathering and make it a very profitable meeting.

Quorum Notice

At the Port Huron, Michigan, reunion, June 21 to July 2, the Michigan quorum of elders will be divided into two quorums. Also the Michigan quorum of priests will be divided into two quorums. Elders and priests of Michigan take notice and all try to be present,

J. F. CURTIS, *Minister in Charge.*

Notice of Transfer

To Whom It May Concern: James M. Smith has been transferred from Arkansas and Louisiana to Central Oklahoma District. Brother Smith is a good missionary, and I hope the Saints will make an effort to have him come to their assistance, and make openings for him. His home address is Cato, Arkansas, R. F. D. 1, box 30.

May 25, 1916.

W. M. AYLOR.

Laurel Club Notice

Since there are many who have not responded to the call to aid in raising the sarcophagus fund for our late President Joseph Smith, but whom we know would like to add their names to the list of donors, we extend the opportunity now. Those whose names we have on our subscription list, but whose address we have *not*, we take this means to notify that the contract must be met within a month, and we would like to have the donations in hand of the secretary, Mrs. C. Ed. Miller, 202 South Pendleton, Independence, Missouri, within a short time.

MRS. J. R. STURGES, *President.*
MRS. C. ED. MILLER, *Secretary.*

Addresses

Mrs. H. B. Roberts, cradle roll superintendent, 1407 West Short Street, Independence, Missouri.

Benjamin R. McGuire, Presiding Bishop, Box 125, Independence, Missouri.

Correction

The letter beginning on page 458, HERALD of May 10, headed "In Appreciation of God's Direction," and signed F. B. Burton should have been E. B. Burton.

Requests for Prayers

Sister Rosa Pollock, Lucasville, Ohio, desires the prayers of the Saints that she may be relieved of the suffering caused by a cancer.

Died

HAREWOOD.—W. M. Harewood died at his home at Prairie du Chien, Wisconsin, May 17, 1916. He had lived in Grant County and also in Crawford County, and will be remembered as a special friend to the traveling elders, though not a member of the church. Funeral sermon by Arthur Davenport; interment in Prairie du Chien Cemetery.

GRAHAM.—Minnie Rachael Belle McDowell, was born at Terre Haute, Iowa, March 10th, 1880; married Grant Graham, January 17, 1907. To this union were born 2 children. Died at Vermillion, South Dakota, May 16, 1907; body brought to Lamoni. Funeral May 11; sermon by Robert M. Elvin from 1 Chronicles 16: 34, assisted by Rev. E. F. Partridge of the Methodist Episcopal Church. She leaves husband, 2 children, the youngest but 5 days old; father, 2 brothers and 2 sisters. Interment in the Terre Haute cemetery.

ACKLESON.—William Egbert Ackleson, born near Eaton, Colorado, December 7, 1914; died March 8, 1916. Cause of death was an attack of measles and pneumonia. There are left to mourn, father, mother, 3 brothers, 1 sister; 3 brothers and 1 sister having preceded him. Funeral sermon by Elder Wilbur Savage.

FALKINGHAM.—Jeremiah Falkingham was born December 3, 1850; died April 10, 1916, at Jonesport, Maine. Leaves widow, 3 daughters, 1 son to mourn. He was tenderly cared for by his devoted wife till the very last. Lost the use of his mind few months prior to his death. He was faithful to the church, and almost his last words were an exhortation to his wife to live faithful to her church. Funeral at home by J. F. Ebeling, before a large number of friends and relatives, attesting the high esteem in which he was held.

EMERY.—Eliza Blakeslee, widow of the late Alex T. Emery, and eldest of the eleven children of the late George A. and Lydia Blakeslee, born at Batavia, Illinois; died at Detroit, Michigan, April 6, 1916, aged 67 years, 4 months, 24 days. She is survived by 3 daughters, 2 grandchildren, 1 brother, Edwin A. Blakeslee, Saint Joseph, Michigan, 4 sisters, Mrs. Charles A. Clark, Galien, Michigan, Mrs. J. W. Wright, Mrs. W. A. Blair, Mrs. S. B. Smith, Detroit, Michigan. Deceased was baptized in 1860. Services in the old home of the Blakeslee family, in Galien, Samuel Stroh, of Coldwater, officiating. Sister Emery was a semiinvalid for many years, and though for the last eighteen months confined to her chair, she was a cheerful and patient sufferer.

PEARSALL.—Harriett Spillett, wife of James Pearsall, was born at Faversham, Kent, England, September 21, 1847, and died at the family home, near Dow City, Iowa, April 20, 1916, at 11 p. m., 24 hours after a paralytic stroke, aged 68 years, 6 months, and 29 days. Doctors Potter, Brandon, Rowe, and a trained nurse were called in, and everything that loving hearts and willing hands could do was done for her benefit; but her time had come, and her spirit peacefully returned to that God who gave it life. She was married to James Pearsall, at the Episcopal Church, Saint James the Great, Bethnal Green, London, England, April 11, 1870, by banns. Brother and Sister Pearsall emigrated to America the same month, and located in Texas. To this union 12 children were born: 5 sons and 7 daughters, Sarah Ruth, and Blanche having preceded their mother to the land of rest. Her religious life commenced when a child, being baptized into Christ at the place of her birth when she was but 8 years of age, when she became a member of the Latter Day Saint Church. She renewed her covenant at Stockdale, Wilson County, Texas, and she has been a faithful and worthy member of the Reorganized

Church of Jesus Christ of Latter Day Saints ever since. The family came to Iowa in September of 1880, and have resided in Shelby and Crawford counties up to date. She leaves a husband, 5 sons, 5 daughters, and 18 grandchildren, 1 great-grandchild, and other relatives and friends to mourn their loss. Funeral services were conducted at the home in the presence of a large audience, Sunday, April 23, at 2.30 p. m., by Elder Charles E. Butterworth, and the remains were placed to rest in the Holcomb Cemetery, to await the resurrection of the just.

RESCH.—Henry Resch, born October 29, 1847, Crawford County, Ohio; died at his home, Independence, Missouri, April 4, 1916. Married Sarah Elizabeth Dean, January 5, 1869. This union was blessed with 6 sons, 1 daughter, all of whom were present at the services. Baptized May 26, 1889, Kansas City, Missouri, by D. F. Winn, confirmed by Joseph Luff. Ordained elder August 19, 1894, Blue Rapids, Kansas. Deceased was faithful to his trust, and left a strong testimony of the divinity of the work. Services in charge of G. E. Harrington, sermon by A. H. Parsons, before a large audience. Interment in Mound Grove Cemetery. There are left to mourn, wife, children, many friends.

HYATT.—Lovinia Hyatt, born April 8, 1840; died at the home of her son, Blair Fillmore, Glenville, Nova Scotia, March 1, 1916. Her husband, John Hyatt, died March 9, 1909. Deceased was a firm believer in the gospel as taught by the Latter Day Saints. Services by Reverend Mitchell, Methodist, interment in Glenville Cemetery.

WHITING.—Theresa Whiting, after a long illness, passed away at her home, Seattle, Washington, March 30, 1916, leaving husband, 2 sons, 3 daughters, 20 grandchildren. Services at undertaker's chapel April 2, music by Seattle choir, sermon by J. M. Terry, assisted by William Johnson. Interment in Roslyn Cemetery, where lies a son who preceded her.

CUMMINGS.—Earl L. Cummings, grandson of Brother and Sister K. C. Cummings, born March 11, 1908, Sedalia, Missouri; died April 28, 1916, Chicago, Illinois. Remains were brought to Kansas City for burial. Funeral at residence of grandparents, 1422 Oakley Avenue, sermon by F. C. Warnky, assisted by C. A. Selbe. Interment in Mount Washington Cemetery.

HANSEN.—Mary Jane Wilson, born at Vernon Furnace, Ohio, October 28, 1843; died April 28, 1916, at Persia, Iowa. Married Frederick Hansen, February 25, 1884. To this union 3 children were born: 1 son, 2 daughters. United with the church September 15, 1862, and lived a consistent Christian life. She had been a great sufferer with asthma for thirty-one years. Leaves to mourn her departure, husband, 3 children, 3 stepchildren, 14 grandchildren, 6 brothers, 2 sisters. Funeral at the residence, May 1, conducted by Joseph Seldon. Interment in Chambers Cemetery.

UPSON.—Mary A. Upson, born January 30, 1859, at North Alton, Illinois; died March 30, 1916, at her home, Independence, Missouri. United with church at Wood River, Illinois, May 23, 1869. Married Matthew Taylor, August 4, 1880. To them were born 5 sons, 3 daughters. Those living are Mrs. Goode, Miss Grace Taylor, of Independence; Matthew Taylor, of Englewood, Missouri; David Taylor, of Centerville, Iowa. There are 8 grandchildren living. Mr. Taylor died October 20, 1905. Five years later she married F. B. Upson, of Independence. Funeral services in charge of George E. Harrington, E. L. Kelley preaching the sermon.

HARDEN.—Lora Countryman Harden, born December 31, 1885; died of typhoid fever, April 23, 1916. Married Elder Jesse Harden, March 16, 1914. To them was born a baby boy, now seven months old. Baptized by U. W. Greene in 1905, and remained faithful till the end. Her patriarchal blessing stated that she would live to see a part of the great conflict that would be abroad. Sermon by R. C. Russell.

BASKINS.—Charles L. Baskins, died May 2, 1916, at North Platte, Nebraska, aged 2 years, 6 months, 24 days. Funeral at home of parents May 4, sermon by C. W. Prettyman.

"Fold him, O Father, in thine arms,
And let him henceforth be
A messenger of love between
Our human hearts and thee."

JOHNSON.—Charles R. Johnson, born in Norway, July 27, 1862; died May 8, 1916, at his home in Des Moines, Iowa, after a brief illness. Baptized March 11, 1894. Came to America when a young man. In 1889, married Miss Emma James. To this union were born 3 children, 2 sons, 1 daughter, Ralph N., Joseph W., and Matilda. Ralph preceded his father August 22, 1912. Leaves to mourn, wife,

Joseph, Matilda, 1 brother, John, of Australia, 3 sisters, 2 in Norway, one Mrs. Peterson, of Matherville, Illinois, and a host of friends. Funeral in Saints' church, Des Moines, by J. M. Baker, assisted by J. F. Mintun.

COBURN.—Richard Coburn, born October 15, 1850, in Howard Township, Kent County, Ontario; died at Blenheim, Ontario, May 1, 1916. Baptized October 20, 1872, at Lewisville, Ontario, by Joseph Snively. Ordained elder, October 22, 1882, by George Hicklin. Was a member of second quorum of elders until the organization of Ontario quorum. Married Margaret A. Miller, July 1, 1875, who with 1 son, G. Orlow Coburn, survive. Has acted as bishop's agent, vice president of Chatham District, secretary of district, and president of Blenheim Branch for several years. Funeral in charge of John C. Dent, assisted by Robert Brown.

Book Reviews

NATURAL EDUCATION.—Winifred Sackville Stoner, \$1 net, Bobbs-Merrill Company, Indianapolis, Indiana. A preeminently practical and comprehensive account of how Mrs. Stoner trained her daughter from the cradle to the age of ten years. At the age of five the child could converse in several languages and write for periodicals; besides having many other accomplishments unusual for her age. While few mothers will be able to attain these results because of not having the education the author had, the principles used, which are termed "natural education," will undoubtedly appeal to every thoughtful parent. To be sure, we may wish the author had been privileged to train several children at the same time, and experience difficulties incident to public school attendance, but so far as her experiences are the average, we can appreciate the situation. Some few of her deductions seem wrongly drawn, but as a whole, we have only words of praise for this most excellent book.

THE SAINTS' HERALD

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THE SAINTS' HERALD

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

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

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



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

VOLUME 63

LAMONI, IOWA, JUNE 7, 1916

NUMBER 23

"I HAVE MEAT THAT YE KNOW NOT OF"— PART I

(Sermon preached by Elbert A. Smith, before the graduating class of the Lamoni High School, Sunday morning, May 14, 1916, at Lamoni, Iowa. Reported by Winsome Smith.)

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but of the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.—John 14: 6-11.

The occasion that calls us together this morning is one that is very inspiring to your speaker. I would much rather assist in launching this graduating class upon the sea of life than to preside at the launching of a battleship. I believe that it means more to the Nation and more to the community, and I know that it means more to the parents of these students who are graduating from our high school. It is a community affair, and we feel a degree of community pride, and we can sympathize with the pride that the parents feel now that their children have completed the prescribed course in the high school.

A MOTHER'S PRIDE

It is said that a couple were watching a company of recruits drilling in London, recently, and the husband turning to the wife, said, "Mary, aren't they a fine looking company of men?"

The wife answered, "Yes, John, and our boy is the handsomest one in the company. And see, John, he is the only one in the company that is not out of step."

That was a mother who said that. English, German, French, American—they all speak the same language. If all lived up to the faith their mothers have in them, every man would be a peacemaker for the world.

The text that I wish to call your attention to this morning is couched in the language of the Master:

"But he said unto them, I have meat to eat that ye know not of." (John 4: 32.)

We gather from this somewhat oracular statement of the Master to his followers that he was in touch with spiritual supplies that they did not know about—not that some one had surreptitiously brought him some literal meat while their backs were turned.

THE LESSON OF THE WIRELESS

I might illustrate this old text by a very modern illustration. I am told that at the wireless station at Graceland College they receive commercial messages from various great cities, that is, they hear them. They pick up messages from the Atlantic fleet, and from the secretary of war, and even, I have been told, the Kaiser's war orders in cipher.

Now to my mind, the singular and dramatic thing about this is that these messages are passing about our heads at the time. They may be vibrating through this room at this moment, but I do not hear them, and you do not hear them. We do not know of them, because we are not in touch with them. But those individuals who have the equipment and are attune can hear these messages.

We might almost say that they are like gods, listening to the conversation of humanity the world over. Greenland's icy mountain speaks to India's coral strand, for the delectation of these audacious eavesdroppers of the universe.

I say that I am told that they do this. I do not literally know it, but when I send a message from this station to Independence and receive in the same day an intelligent reply and afterwards confirm it by letter, I may say that I believe to the point of conviction, if not to the point of knowledge.

SOME ARE BOTH DEAF AND BLIND

And I believe just as sincerely that the otherwise stagnant atmosphere of this old earth is vibrating with spiritual messages from on high; but we do not hear them unless we are in tune and equipped to receive them. What folly it is for an infidel to say that he will not believe anything that he has not demonstrated with one of his five senses—refusing to attune himself to these messages, and yet denying

that any other man receives them or has ever received them. Such individuals truly are not only deaf, but blind.

I have here a little poem by Harry Kemp, which I wish to read:

The Spring blew trumpets of color;
Her green sang in my brain.
I heard a blind man groping
"Tap-tap" with his cane;

I pitied him in his blindness:
But can I boast "I see"?
Perhaps there walks a spirit
Close by, who pities me,—

A spirit who hears me tapping
The five-sensed cane of mind
Amid such unguessed glories
That I am *worse* than blind!

Jesus said to the Jews, "Ye are both deaf and blind." But Jesus was in touch with those spiritual messages, and hence could say to his disciples, "I have meat that ye know not of."

TWO SUGGESTIONS

Let us go back to the text. It contains for us two suggestions. First, that of duty. He went on to say, "My meat is to do the will of him that sent me, and to finish his work"; but we note also the secondary suggestion that he was receiving spiritual direction and communication. He was in touch with God.

Taking the first last, in harmony with the scriptural statement that the last shall be first, we take up the suggestion that comes to us through the text, that of spiritual communion. The lesson of the wireless warns us to be careful how we reject those claims to divine direction or inspiration that have been made in all the ages of the world.

Even so great a scientist as Sir Oliver Lodge says that the methods of science are not the only methods by which men may arrive at truth. Even profane history is full of examples or instances that we cannot account for unless we shall concede that the individual concerned had spiritual meat that the world knew not of. I will cite you to two instances from "profane history," as it is called, to bear me out in that statement.

THE VOICE THAT DIRECTED SOCRATES

The first of these is Socrates. He claimed from early childhood, I believe, to be directed by an audible voice that spoke to him, though others could not hear it. It especially spoke to him in warning at different times, telling him what he ought not to do, as well as what he ought to do.

Here was a man, born of very humble parentage,

very homely, even grotesque in appearance, and poor so far as wealth was concerned. But directed by this voice that he heard, and despite these handicaps, in some way he managed to propound such a philosophy, to live such a life, and finally to die such a sublime death that he is remembered now as the greatest of all the great Greek philosophers, the central figure in the life of Athens at that time, the man who "divides Greek history into two parts."

Well, possibly we might give some credence to his claim. It is true that some try to explain it away. They say that Socrates was an epileptic. Well, it is a pity that more men are not epileptic if they might consequently live as he lived, and die as he died, if epilepsy will confer upon the world such almost divine examples of teaching. Others say he was subject to mental aberrations. What a pity that more men are not afflicted with the same sublime insanity that actuated him in all his life.

JOAN OF ARC

The next example that I call to your attention is that of Joan of Arc, born I believe about the year 1412, in a peasant's family, very poor, uneducated, never having even learned to read or write. She was born at the time when France was in a ruined condition, when the Hundred Years War had been raging for generations, (as the term generations is often used.) Children had grown up, married; their children had been born and grown up, and their children; and still the war had gone on. England had almost overthrown France, and had her strongholds everywhere throughout the country, when this little French girl was born into the world.

At the age of thirteen years she said that voices began to speak to her and tell her how she should live, and finally on one occasion they brought to her this message:

Jeanne, you are summoned to lead a different life and to do marvelous things, for it is you whom the King of heaven has chosen to restore happiness to France and to aid King Charles. Put on a man's clothes, arm yourself; you shall be the chief in war and all shall be done according to your advice."

This strange promise was fulfilled.

Imagine one of the girls from this graduating class placed at the head of all the armies of the United States. When only a little older than that, this girl, without any military training, without any schooling, finally forced her way into the presence of the uncrowned King Charles, convinced him of her mission, and was made commander in chief of all the armies of France, and was told that all the generals should obey her implicitly.

Clothed in her shining silver armor she went out at the head of the armies, and broke down one stronghold after another, and in a few weeks' time prac-

tically destroyed the power of the enemy, and taking her uncrowned king to the city of Rheims, she assisted at his coronation—we might say she literally placed the crown upon his head.

The world, as Mark Twain truly said, has never accounted for Joan of Arc—those military achievements which she accomplished, when all the great generals had failed. Possibly she had meat that others knew not of. It is unnecessary for us to decide the source of her inspiration. France said she received it from God; the English attributed it to the Devil, and she, poor girl, was finally burned as a sorceress.

FROM SACRED HISTORY

The point that we are interested in is that there are supernatural forces at work in the world: Jesus drew upon those supernatural forces; and he drew, without doubt, from the right source.

Of course when we turn to sacred history we find so many such instances that it is impossible for us to name them all.

We see Moses watching the burning bush on Mount Horeb, and receiving from God the idea of monotheism, and the revelation of the Great I Am. We see him on Mount Sinai receiving the ten commandments, the basis of all civilized law to-day.

We see David, who rose from a shepherd's hut to the throne of a king; and who perhaps was greatest of all when he wrote the twenty-third psalm: "Thou preparest a table before me in the presence of mine enemies"—and there David ate of the meat that others knew not of.

We see Paul on the road to Damascus receiving on the highway in broad daylight the vision that not only changed his life, but the history of the world.

We see John on the Isle of Patmos, viewing the new heavens and the new earth, and hear Jesus say to him, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me." Thus he promised to share with humanity the meat that he spoke of when he talked with his disciples on that occasion.

EVERY WORD THAT PROCEEDETH

In a recent number of the *Outlook*, Lyman Abbott truly says that the attitude of Jesus was not that of a man seeking after God. It was the attitude of a man who had found God. And the statement which Jesus made early in his ministry, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," is in harmony with our text. Note, "every word that *proceedeth*."

Constant divine direction from God was the lot of our Savior. "I do always the things that please the Father," he says; and in Revelation 2:17 he

extends to us the promise, "To him that overcometh will I give to eat of the *hidden manna*."

A SPIRIT IN MAN

And so when we return to Jesus and examine into his life and realize the influence it had upon the world—his teaching, his life, his death—we are compelled, as he says, to "believe for the very works' sake." The very work that he did convinces us that he told the truth when he said, "I have meat that ye know not of."

And that, too, we may also say of the lesser prophets and seers and poets. They too received divine direction. Job truly said, "There is a spirit in man and the inspiration of the Almighty giveth them understanding."

(To be concluded.)

GOLDEN JUBILEE OF NEBRASKA CITY BRANCH

It was the good fortune of the Editor, in company with Brother Heman C. Smith, to attend the celebration of the fiftieth anniversary of the organization of the Nebraska City Branch. This event was celebrated in Nebraska City, Sunday, May 28. Services were held during the entire day, morning, afternoon, and evening, the Overland Theater being rented for the purpose.

Both of the daily papers of the city gave very favorable and lengthy comments on the occasion. The *Nebraska Daily News* has the following historical items:

Sunday was indeed a gala day for the Reorganized Church of the Latter Day Saints of this city, as it was the golden jubilee of the organization of the local church. The organization was effected April 8, 1866. In 1862, Mrs. Hannah Fuller was made a member of the church, and was the first in this country to take such action. This was the first branch south of the Platte and was known as the Weeping Water Branch. The first meetings of the local church were held in what was known as McLennan's Hall, situated on Sixth Street, just across the street from the fire house. It was a two-story frame structure, the lower floor being occupied by a restaurant and the Chronicle Printing Company.

The first presiding elder was a Mr. Baldwin, and later he was succeeded by Reverend R. C. Elvin, and later by Elder R. M. Elvin. The late J. W. Waldsmith was for many years the presiding elder, and it was under his efficient management the church grew so successfully. Elder Forscutt was also a strong and able minister and did much for the advancement of the church. Elder Higgins is now in charge, and is one of the ablest young men they have yet had.

In 1881 they purchased the brick edifice on Second Corso, between Sixth and Seventh streets, which they lately overhauled and enlarged and they now have a commodious church.

At the services yesterday there were visitors from many of the surrounding towns, the Overland Theater being used to accommodate the large audiences. . . .

It was stated by the historian that only three of the charter members of the branch were living, those being Robert M.

Elvin, of Lamoni, Iowa, and Richard Meredith, sr., and Mrs. Richard Meredith, of Nebraska City. Mr. and Mrs. Meredith were present and occupied conspicuous places in the congregation as a distinguished mark of their long identity with the church.

It was a very successful meeting and will long be remembered by those taking part.

The *Nebraska City Daily Press* has an account of the meetings, from which we extract the following, relative to the morning services:

Doctor S. P. Cresap made an address of welcome on behalf of the mayor of Nebraska City and the Business Men's Association, which was very cordial and much appreciated by the audience. He especially impressed the thought that the most valuable asset of any city was not in its beautiful homes or wide avenues, but that it was in the high standard of morality and citizenship to which its citizens had attained.

A fitting response was made by President Elbert A. Smith of Lamoni, Iowa. He impressed the thought in the minds of the audience that though the Saints may differ with other churches on doctrinal points it was not essential that those differences affect our fellowship as citizens in any way whatever, and that in all of our association as members of different churches we should not seek the point of differences but rather that of agreement, though it may lead us at times to agree to disagree, at which time we should still be friends, closing his remarks by quoting a statement from the epitome of faith [Doctrine and Covenants] which says that "those who keep the laws of God have no need to break the laws of the land."

Heman C. Smith, General Church Historian, of Lamoni, Iowa, then gave a very brief history of the church, emphasizing the thought that true history is found where the reader can trace the hand of God in shaping the destiny of mankind, and that he was sure that this could be done in following the history of the laying of the foundation of this great American nation. He could very plainly see the working of divine Providence in the bringing together of men who were instrumental in organizing the church in 1830.

CURRENT EVENTS

MUNITION SHIPMENTS.—To May 1, the United States had shipped \$338,000,000 worth of guns and ammunition to Europe since the beginning of the war.

BARS KEPT UP.—By a vote of 435 to 360 the recent Methodist General Conference retained as a part of the discipline of the church, a clause which provides that those who play cards, dance, or attend theaters may be punished by expulsion.

GOVERNMENT ARMOR FACTORY.—By a vote of 165 to 95, the House adopted amendments to the naval appropriation bill which provide for a Government armor plate plant, to cost \$11,000,000. The amendment had been previously passed by the Senate.

BRANDEIS INDORSED.—On the 1st, the nomination of Louis D. Brandeis as a judge in the supreme court of the United States was confirmed by the Senate after five months of bitter opposition. The vote was 47 to 22. The fact that Mr. Brandeis is the first Jew

to hold a position on the supreme bench adds special interest to the case.

JAMES J. HILL DEAD.—After a brief illness, James J. Hill, one of the world's greatest railway financiers, died on the 29th at Saint Paul, Minnesota. He leaves an estate estimated at \$200,000,000, chiefly railway properties, which will be managed by his son, Louis W. Hill, who is spoken of as the "world's biggest railway man." Every wheel in the Hill railway system in the Northwest was silent for the first five minutes of the funeral service. The Hill offices the world over, and the public schools of Saint Paul were closed all day and practically every commercial and industrial house in the city observed the five-minute silence in memory of the much respected financier.

EUROPEAN WAR.—The Serbian army, estimated as numbering between 80,000 and 100,000 men, has been transported from the island of Corfu to the northwest of Greece, to Saloniki, in the northeast part of Greece. Allied vessels made the transfer through the Ægean Sea without loss. Bulgarian forces have taken several Grecian forts on the northeastern frontier after some opposition from the Greeks. Furious fighting continues at Verdun with little territorial change. The Austrian advance into Italy has made little gain the past week though sharp conflicts continue. A gigantic naval engagement between German and British war fleets occurred on the afternoon and evening of May 31. While reports disagree, the losses seem to have been: British: three battle cruisers, three armored cruisers, about a dozen destroyers, and one submarine. German: two battleships, two battle cruisers, four light cruisers, six destroyers and a submarine. Practically all the men on the destroyed vessels were lost.

MEXICAN SITUATION.—The Carranza Government submitted a note to the United States on the 31st, among other things demanding an immediate withdrawal of our troops now on Mexican soil. The note asserts that the troops crossed the border after the Columbus incident without permission from the Mexican Government. It is further stated that the time has come when the United States must clearly and unequivocally declare itself as to future intentions toward Mexico. In Washington the note is not regarded as an ultimatum, but a continuation of negotiations. While no answer has been given, it is authoritatively stated from Washington that the troops will not be withdrawn until the Carranza Government demonstrates its ability to police the border. It is thought that a later distribution of 20,000 Carranza soldiers who had been mobilized at Chihuahua City is a move to that end rather than to oppose General Pershing's army. Minor conflicts between scouting parties of Villista men and United States troops are reported.

Original Articles

THEOLOGIANS ON ORGANIZATION AND DUTIES--PART 1

THE OPINIONS OF FORTY-TWO PROMINENT MINISTERS AND PROFESSORS OF THEOLOGY ON CHURCH ORGANIZATION AND DUTIES OF OFFICERS

BY CHARLES J. HUNT

This article will include two direct questions on ecclesiastical polity and the answers thereto by forty-two preachers, editors and theological professors, representing twenty prominent churches. A careful reading of their replies may help you to exercise charity for Professor E. D. Starbuck, Ph. D., who after a survey of divided Christianity, said: "The study of religion is to-day where astronomy and chemistry were four centuries ago." (The Psychology of Religion, page 3.) However sweeping the statement of Doctor Starbuck may seem to be, we wish to advise that the long-expected Old Jerusalem church and gospel is here, fully restored; and fully equipped for service, although not observed by the forty-two contributors named in this reading.

Permit me before the interrogations and replies referred to are given to the reader, to preface the article with the ever-growing reality that there has come on the swift-moving wings of time a change in the trend of religious thought by many students of theology in regard to Bible fundamentals in church organization, doctrine, and duties of officers.

These discordant teachings give full liberty for the bringing of Israel's beloved prophet Isaiah to the witness stand, who centuries ago challenged the so-called doctors of divinity (then unborn, but now their names are legion) that following a certain eventful time when "a marvelous work and a wonder" (Isaiah 29: 14) would come forth to the world, when "the wisdom of their wise men should perish (come to naught—be exposed), and the understanding of their prudent men shall be hid."

Peradventure this "new truth" may greet the ears of many for the first time. The following may help prepare their minds for it: "It is a misfortune, frequently lamented, that new truth, the most precious attainment of each generation, is also the most unwelcome."—Professor O. F. Cook.

You are hereby apprised that the new truth which has been so vigorously opposed, is the "marvelous work" referred to by the Prophet Isaiah, and is the angel message—the restoration of the gospel of Christ by angelic visitation, ordination, and organization of his church, (Revelation 14: 6, 7), and also the coming forth of the Book of Mormon, "the sealed book" of Isaiah 29: 11-24.

The responsibility of carrying this prophetic mes-

sage, so new, yet so old, to "all nations" before the end of the world, is intrusted by the Lord to the Reorganized Church of Jesus Christ of Latter Day Saints, whose headquarters and seat of the Presidency are at Lamoni, Iowa, and Independence, Missouri.

Before inserting a copy of the questions indicated by the heading of this article, it should be observed that the "kingdom of God" and "the church" are terms used interchangeably in the New Testament; both referring to the Church of Jesus Christ, organized and officered before the day of Pentecost (Acts 2: 1-47). A few of the many quotations proving that claim to be true, are: Matthew 16: 18, "I will build my church"—Jesus. Matthew 18: 17, If the second effort to settle trouble between members failed then, "tell it unto the church"—Jesus. Ephesians 5: 25, Christ loved the church, and gave himself for it—Paul. 1 Corinthians 12: 28, "God set in the church first apostles"—Matthew 10: 1-7. Twelve apostles chosen, and Jesus commanded them to preach, saying, "The kingdom of heaven is at hand," Luke 10: 1, 2. The seventy missionaries were sent out to preach the same gospel of "the kingdom of God," Mark 1: 14. Jesus preached the gospel of the kingdom of God. Matthew, Mark, Luke and Paul all teach that Christ's church was organized before Pentecost.

We now return to the record of Isaiah, who forecasted the time when "the wisdom of the wise men" would perish, which time is also indicated in the world's prophetic calendar by other sacred writers as "the hour of God's judgment," "the fullness of times," and "the last days."

You will observe that the many answers to the following questions by the noted ministers will help every reader to decide as to "the wisdom of the wise men" settling the many controverted problems confronting the religious world; their "wisdom" being contradictory and "perishing," when God's eternal truth, the searchlight, is turned on. The only safe instruction is, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isaiah 8: 20.)

John Ruskin said: "Wheresoever the search after truth begins, there life begins; wheresoever that search ceases there life ceases."

James M. Hopkin in *Homiletics*, observed that, "It is no easy or common thing to 'rightly divide the word of truth,'" and on the question of controverted problems. Elder John W. Rushton wrote: "Doubt and denial therefore are not always manifestations of superior intelligence, but oftener a lazy way of getting rid of problems and difficulties which mean work and time and care."

We sincerely trust that a careful reading of the

following will mean a deeper search after "the old paths," to find the good way "and walk therein."

Question Number 1: In what order did the following officers occupy or take precedence in office in the church organized by Christ and the twelve apostles, namely: Apostles, prophets, elders, bishops, evangelists, seventies, pastors or priests, deacons, and teachers?

Question Number 2: Does the Bible give the duties and privileges of the above-named officers so specifically that each one could understand and perform his duty as an officer in the church to-day?

Reverend Lyman Abbott, D. D., of New York City, editor *The Outlook*, preacher, lecturer, and author of international fame, replied July 23, 1915:

In my judgment Jesus Christ did not establish any church organization nor did he lay down any rules to be followed by churches in their organization and business methods. He came to teach certain fundamental truths and principles and still more to inspire, by his example, his teaching and his personal presence, the life of faith and hope and love, and he left his followers to form such organizations and establish such rules as, from time to time, the changing conditions of society might make desirable.

Reverend R. A. Torrey, D. D., member of Montrose Bible Conference Association, Montrose, Pennsylvania, and editor of *The King's Business*, a Christian magazine, said:

We have no reason in the Bible for thinking all of the classes you mention were regular officers in the church, as it existed after Pentecost; for example: there is not the slightest indication that there were any seventies in the early church, nor any priests as officials in the church. In the new testimony [New Testament] economy, every believer is a priest, there is no high priest other than our Lord Jesus in the glory. It is clear from the fourth chapter of Ephesians that pastors and teachers were not two separate officers.

The Christian Herald, New York City, one of the most popular religious weekly papers in the world, replied to the foregoing questions, July 15, 1915.

Jesus Christ did not, in any literal sense, organize a church. He organized a company of disciples and trained them to carry out the work he himself began. The word *church* is first applied by Luke to the company of original disciples at Jerusalem on the day of Pentecost (Acts 2: 47), and is afterwards frequently used in the Acts, Epistles and Apocalypse. In the various epistles the question of church officers, their duties and responsibilities, is fully discussed.

Williston Walker, Ph. D., Congregationalist, professor in Harvard University, wrote June 11, 1915:

In reply I would say that no question of early Christian history is more perplexing, and on none do the scholars of good standing more widely disagree than on that of the question of church organization. . . . In my own opinion, the organization of the early church was a development from very small beginnings. . . . I think it is impossible to assign any definite order and rank to these various leaders, and I am therefore unable to answer your first question, and do not believe anyone can, save on one point, that as the im-

mediate companions of Christ, and in many instances as the planters of churches, it seems to me that the apostles always had the highest rank in the esteem of the early church. Second, I do not believe that the New Testament intended to lay down the duties, and privileges of these officers so specifically that each one could understand and determine his duty as an officer in the church to-day. . . .

Reverend Parris T. Farwell, associate editor of *The Congregationalist and Christian World*, Boston, wrote June 30, 1915:

I can only say in general that the early church in apostolic times was, according to the New Testament records, a thoroughly democratic church, in accordance with the statement, "One in your Teacher, and all ye are brethren." . . . There is much difference of opinion concerning the functions of these various offices, but I think that you may feel assured that so far as the early church is concerned there was no precedence in office, except the natural position of the apostles as organizers and advisers of the churches. Christ himself did not organize the church. The apostles as missionaries apparently organized the churches about as our home missionaries organize churches, by calling people together and guiding them in making their own organizations. . . . The Bible does not give the duties and privileges of the above-named officers so specifically that we can have no doubt as to what their duties were and how they can be performed by a similar officer in the present day. . . . There have been many books written on the matter of the organization of the apostolic and post-apostolic ages of the church, but you will find that they are all very vague as to the functions of these various officers, and there is much difference of opinion concerning them.

Reverend John D. Nutting, Congregationalist, wrote from Cleveland, Ohio, June 10, 1915:

If you will carefully study the 12th of 1 Corinthians, which is the most full statement about such things as you inquire about, and also the rather parallel passage in Ephesians 4: 4-16, you will see that the subject of both is *not* officers or organization—the *mechanics* of the church, but spiritual gifts, the talents given spiritually by the Holy Spirit, who is God; *each* member of the church being given *some* gift by which he or she can help in the common, spiritual work for which the church exists. . . . The fact is that the true church had NO organization at all for some time after it began, on the day of Pentecost; and its officers were the *outgrowth of needs* as they came into its life, under guidance of the Spirit: the first being deacons, who were also everything else that the church needed, it would seem, as the days went by; preaching, administering the ordinances, healing, and all. . . . Hence it is impossible to answer affirmatively your second question; the duties of those having the above gifts often overlapped, and specific duties are rarely mentioned. (Emphasis, Mr. Nutting's.)

Archibald McLellan, editor *The Christian Science Journal*, Boston, wrote September 13, 1915:

I, too, am a student of the Bible, but I shall have to admit that I have not "studied up" on the point you mention sufficiently to be considered an authority.

John L. Randall, Christian Science minister of Des Moines, Iowa, replied July 21, 1915:

I have never given much thought to the question which you ask as it has never occurred to me that Jesus established any church organization and discipline. The matter of organi-

zation, as I understand it, was an after consideration. Neither did Jesus establish any creed. . . . I do not understand that the Bible gives the duties and privileges of any church officers for the reason that the Bible as I understand it, did not contemplate any order of precedence whatever, except in the ratio of one's spirituality or spiritual understanding of truth.

Reverend Charles S. McFarland, general secretary of the Federal Council of the Churches of Christ in America, (thirty denominations in all) wrote from New York City, August 16, 1915:

The Federal Council has not given consideration to the questions you raise because these are matters which must be left to the autonomy [power or right of self-government—Webster—C. J. H.] of the various denominations.

James H. Ropes, professor of New Testament literature in Harvard University, replied August 20, 1915:

I should be quite unable to arrange in order of precedence the list of officers and other leaders of the early church which you have drawn up. Many of them—indeed most of them—did not exist in the lifetime of Jesus Christ, and I do not believe that he had them in view as a part of the organization of his disciples, or that he meant to give to the apostles or the early church any rules for their organization. He left the church free to adopt such organization and government as they might find convenient and advantageous for the promotion of his cause. That freedom belongs to us, and it is a precious privilege of divine appointment.

In saying this I have already answered your second question, to which I should reply with an unhesitating NO.

Reverend William H. Ward, D. D., who will be an Octogenarian ere this article has left the printer's hands, former editor of *The Independent*, wrote from South Berwick, Maine, July 1, 1915:

Christ never organized the church. Its organization grew up as needed. 1. An extra apostle and witness. 2. Seven deacons. 3. Pastor, bishop or elder or whatever the local leader might be called following the example of James as head of the Jerusalem church. I take it that the prophets, evangelists, etc., were hardly part of a regular organization. . . . Your question does not seem to recognize how flaccid was the condition of organization in those early days. So your questions cannot be very definitely answered.

His answer to the second question was: "No, not permanent and binding."

Reverend W. H. Griffiths Thomas, of Wycliffe College, Toronto, Canada, who is identified with the Quarterly Lessons in *The Sunday School Times*, said July 3, 1915:

I do not think it would be possible to state definitely the precise precedence in office of all the names you mention in your letter. Generally speaking, it is thought that the twelve apostles occupied a unique place (thirteen with Saint Paul) and that in some respects they may be said to have been the founders and leading officers of the church (Ephesians 2: 20). Then it is thought that prophets come next as inspired preachers, possessed and led directly by the Holy Spirit. Elders and bishops represent the same office in the New Testament. . . . Evangelists seem to have been a separate order of men, intended for the purpose of preaching the gospel to the non-Christians in various places. Pastors seem to refer to

the settled ministry of teaching and can hardly be distinguished from those who are called "teachers." Priest in the New Testament is exactly the same as presbyter or elder, while the deacon seems to have been mainly intended for secular duties in connection with the church. But as I have said, I do not think we can speak strictly of precedence in office in regard to most of these, nor can I discover, beyond what I have now said, that the duties and privileges of these officers are so specifically mentioned in the New Testament that each one could understand and perform his duty as an officer in the church to-day.

L. A. Smith, Seventh-Day Adventist, editor of *The Watchman*, and author of *The United States in Prophecy*, in a letter of August 18, 1915, Nashville, Tennessee, said:

I have never seen any statement from anyone who professed to know the exact order of all the officials which you mention in your letter. I do not understand that the Bible specifically defines the duties and privileges of these officials. . . .

Editor Francis M. Wilcox, Seventh-day Adventist, of the *Review and Herald*, Washington, District of Columbia, said July 29, 1915: "I regret that I cannot reply to your inquiries."

Pastor Charles T. Russell, Brooklyn, in his book, *The New Creation*, said,

Upon this foundation (Jesus Christ) our Lord, as the Father's representative, began to rear his church, and in so doing he called twelve apostles, . . . in conformity to the divine plan. Not only did the Lord not choose more than those twelve apostles for that position, but has never given authority since for any more,—barring the fact that Judas, having proved himself unworthy of a position amongst the twelve, fell from his place and was succeeded by the Apostle Paul. . . . We cannot recognize the choice of Matthias recorded in Acts as in any sense of the word the Lord's selection. (Page 208.) Seventy other disciples were sent forth later, by the Lord." . . . (Page 214.)

Prophets, evangelists, teachers, bishops, overseers, elders, pastors, deacons, ministers, etc., are named by Pastor Russell, but he does not mention the order in which they took precedence in office in the New Testament church.

Wilbur Glen Volive, general overseer of The Christian Catholic Church in Zion, of Zion City, affirmed the published statement of John Alexander Dowie: "The apostolic office comes first, the prophetic office next, the teaching office next," and they are "permanent" offices in the Lord's church, he said. Numbering those holding apostolic office in the New Testament church, Mr. Dowie said: "the twenty-first apostle was Jude."

Reverend D. S. Phelan, LL. D., Roman Catholic, editor *The Sunday Watchman*, Saint Louis, Missouri, printed the two questions in his paper July 4, 1915, and we excerpt the following from his answer:

It would take too much space to answer any one of the questions in the foregoing letter. Some of the offices mentioned in the New Testament were temporary and intended to meet a present emergency; others were constitutional and remain in the church to the present time. Some official at-

tributes were personal and died with the holders. . . . The full apostolic office lapsed with its original holders; but bishops and priests and deacons remained.

Cardinal Gibbons, in *Faith of Our Fathers*, chapter 9, says, "Jesus, our Lord, founded but one church, which he was pleased to build on Peter."

Right Reverend William W. Webb, D. D., Episcopalian, Bishop of Milwaukee, wrote July 22, 1915, and from his letter we quote:

We know the New Testament mentions a number besides the original twelve as apostles. The term at first was used for what we know as bishops. Then gradually was restricted to the original twelve, usually including Saint Matthias, and sometimes Saint Paul. Presbyters were what we know now as priests.

Reverend Charles S. Lewis, Episcopalian, Rector of Saint Mary's church, Burlington, New Jersey, replied:

Your whole point of approach is, in my judgment, wrong so far as the truth of the New Testament is concerned. The several "officers" were not all at the same time in all places.

Reverend Cortlandt Whitehead, D. D., LL. D., Episcopal Bishop of Pittsburgh, answering August 9, 1915, said:

You propound questions which I do not think any living person can definitely answer. I can only refer you to the writings of Bishop Lightfoot, Saint Paul's Epistle to the Philippians; the Reverend Doctor Moberly's Ministerial Priesthood; and Bishop Gore's *The Ministry of the Christian Church*, which treat the subject exhaustively. I think they all agree that *in the apostles* was the fullness of the ministry, parts of which they delegated to the deacons and elders, (the elders sometimes called presbyters and sometimes bishops, pastors and teachers) and that prophets and evangelists were not different orders, but persons who "specialized" in certain duties of the ministry; the one point being that *all authority to minister came through the apostles*.—(Emphasis by Doctor Whitehead.)

Clinton R. Woodruff, member of The Federal Council of Churches, wrote from Philadelphia, August 3, 1915:

Being a member of that branch of the Catholic Church known in this country as the Episcopal Church, I believe that there are three orders: Bishops, priests and deacons, and that our bishops are the direct successors of the apostles who received their authority from our blessed Lord himself. While the duties of these orders are perhaps sufficiently defined in the Bible, the Catholic Church as the body of Christ has sufficient authority within herself to determine these matters.

Reverend John S. Littell, Episcopal, Rector of Saint James Church, Keen, New Hampshire, answered July 13, 1915:

Pardon me if I accord your interesting letter more space than you asked. Your important question cannot be answered by marking the list, at least not to my satisfaction. I conceive that in the church organized by Christ there were first in order and rank, apostles. In *time* these were preceded by the seventy; some of the apostles may have been in the seventy. But the seventy were sent to announce the coming of Christ to other places to which he wanted to go and

minister. Evidently theirs was a temporary mission for a special purpose. . . . The apostles remain as the first order. . . . Elders (priests), or pastors or bishops were the local heads of Christian communities, or congregations. . . . The elders or bishops at the head of larger groups received all functions of apostles without exception. When apostles passed away, ordaining elders came to be called bishops and elders (priests) were those who could ordain only in conjunction with the bishop. This was the guarantee of the perpetuity and continuity of the church as our Lord had promised it. . . . Prophets, evangelists, teachers, may be defined as three classes of workers having personal call and assisting in local or missionary work. I suppose they were very particular about being loyal to the apostle, bishop, elder; and local church. . . . Deacons may have continued from their foundation in the Acts, or have been appointed by local churches, or both.

To your second question I should answer *yes* except for the seventies for reasons already given. Yet it would be within the power of the church and I should say quite effective in her work if some such work as the seventies did, were taken up by seventies now, and there is nothing to prevent it. They would combine work of prophet, evangelist, teachers and perhaps others.

Reverend John N. W. Haas, D. D., Lutheran, president of Muhlenberg College, Allentown, Pennsylvania, July 26, 1915, observed:

It is not possible to answer your questions without entering upon a long discussion. In my judgment, however, there are no distinctions of work indicated in the New Testament. There are different kinds of service, but the distinctions are a result of post apostolic development. We cannot number New Testament servants of Jesus. The apostles are only superior as direct witnesses of Jesus. They have no inherent authority of rank or office. Bishops and elders are interchangeable terms. Prophets and evangelists were purely temporary types of service.

In the Pauline Epistles which are late in date, you will find a list of duties for congregational servants.

In the *History of Religious Bodies*, 1906, part 2, page 342, the Lutheran Church officers are named as pastors, elder, and deacon.

Reverend J. H. Moore, representing the Church of the Brethren (Dunkards), as office editor *The Gospel Messenger*, Elgin, Illinois replied June 23, 1915:

So far as I understand the New Testament, the office of apostles, as well as the office of the seventy, have expired. It was not intended that these offices should be continued longer than the life of those filling the position. Or, in other words, the apostles had no successors in office; neither did the seventy.

Under the New Testament arrangements there remain elders, evangelists, pastors, teachers and deacons. The term "*prophet*," as it relates to a New Testament officer, applies to the duties pertaining to elders, as well as evangelists and possibly teachers. The terms "*elder*" and "*bishop*" as well as the term "*pastor*," all refer to the one and the same office. The order in which they should stand, in the light of authority, may be regarded as follows: Elders, evangelists, teachers and deacons.

The duties of the different officers are set forth in the New Testament with sufficient clearness to be understood. The elder, or the bishop, or the pastor, is to be looked upon as the overseer of the flock. . . . An evangelist would seem

to be one who is to give his special time to the preaching of the gospel, without having charge of any flock. A teacher would appear to be one who is looked upon as a beginner in the work of the ministry. . . . The deacon becomes a helper in carrying forward the work of the church. He becomes a helper in a special manner to the elder or the overseer of the flock. In fact, all of the officials in the body of Christ are under the control and special direction of the elder in charge.

Reverend H. B. Brumbaugh, Church of the Brethren, (Dunkard), corresponding editor of *The Gospel Messenger*, gave the order in which the New Testament church officers took precedence, as follows. First, apostles, second, elders, bishops, evangelists, seventies; third, pastors or priests; fourth, deacons; fifth, teachers.

As a matter of precedence it is hard to place those different ones you name above as the best of Biblical exegesis differ. The apostles or ministers were first called. After this were the elders or bishops. The evangelist is self-made or called because of aptness in a special kind of work, and deacons called to assist the ministry. The pastor is an efficient minister. The prophet is a minister who has a spiritual gift in or foretelling or interpreting the word—a close student of the Scriptures.

(To be concluded.)

* * * * *

BAPTISM

Allow me space for just a word further on the subject of baptism. Are some of us unnecessarily confusing the mind of the people when we over-emphasize the meaning of the term, "*baptism for the remission of sins*"? What does the preacher mean? What do the people think he means? What does the term mean?

I cannot answer the first query, but as one of the people I can say what I thought the preacher meant. I thought he meant that there is attached to the ordinance of baptism a peculiar saving grace that is not so closely connected with other principles of Christ's doctrine, such as, faith, repentance, prayer, confirmation. I seemed to get the understanding that *baptism itself* remitted sins—that there was a mysterious virtue in *water*. Hence, the query arose, What part does the blood of Christ perform? Are there two ways to receive forgiveness of sins, one through baptism, and one through the blood of the Lamb? Here was confusion.

And people around me began to cry out, "Those preachers are discountenancing the virtue of Christ's atonement; they do not believe that forgiveness comes only through the Father's grace. Away with a doctrine that teaches salvation by water! Were they wholly responsible for the confusion which arose in their mind? Let us see.

What does the term "*for remission of sins*" mean? The words when written by the first recorders were

spelled thus: *eis, aphesin, hamartion* (Mark 1:4; Luke 3:3; Acts 2:38). A very comprehensive translation reads thus: "With a view to the forgiveness of transgressions." The new translations of the Scriptures use *unto* as the correct translation of *eis*. This is consistent, for the candidate who enters the waters of baptism certainly looks forward to receiving a forgiveness of his sins. *Unto* meaning *towards*, forgiveness does not come before baptism, nor while the ordinance is being performed, but after the offering has been made. And it is important that the full meaning of baptism be noted here.

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection, knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.—Romans 6:3-7, 11.

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.—Colossians 2:12, 13.

We are taught here (in the foregoing scriptures) that when a person is to be baptized, he comes a repentant, faith-quickened being, yet not forgiven, not free from sin, but looking toward the remission of sins. The man of sin is to be buried, and a life is to be consecrated to God. The candidate surrenders himself, and the authorized priest, acting for Christ, or in Christ's stead, presents the penitent one to the Father, who accepts the offering and forgives all trespasses.

Only God can remit sin, or send away the consequence of sin; but this cannot be done except by the processes of law. The nonrepentant is outside the pale of forgiveness; the nonobedient must suffer punishment—God and his laws are inseparable—and great is the mystery of godliness. To the Greek the preaching of the gospel is foolishness; to the Jews it is a stumblingblock; but to them that believe it is life everlasting. Nicodemus did not comprehend the plan of redemption. And his question has earth-quaked the centuries: "How can a man be born again? Can he enter the second time into his mother's womb and be born?" How wonderful, how simple, how plain the answer, in the light of history as written by the sacred penmen: "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

A large number of Protestant commentators have endeavored to explain this passage away, as if it did not apply to baptism at all. But by all the laws of correct interpretation, we are compelled to admit that "born of water" has here a reference to immersion in water. This was the understanding of the early writers. Paul speaks of baptism as a "burial" (Romans 6: 4), as the laver, washing, or bath of regeneration (Titus 3: 5); Tertullian refers to the saints as being little fishes "born of water"; other postapostolic writers frequently use the term, "baptism of regeneration."

It is true that many years after Christ, baptism became, in the minds of men who had wandered away from the full light of the gospel, a sort of fetish. Men not understanding the real purpose and intent of baptism, would postpone the day of their initiation into the church, believing that baptism alone would remit all past sins and fit them for the kingdom of heaven.

Another phase of this superstition was manifested when Brigham Young and the other apostate members of the quorum of twelve, were rebaptized "for the remission of their sins," and encouraged others to have the ordinance performed many times for the remission of their sins. I say superstitious, because there is only "one baptism" (Ephesians 4: 5). (In my judgment, be it sane or insane, the teaching and practice of *rebaptism* for expelled members is a snare and a delusion.)

"Born of water" is equivalent to regeneration by baptism. There are those who object to this formula of Christ's church, because it seems to them to tell of a magical or miraculous power in the hands of the priest. Not so, however, as I have hitherto explained; the authorized servant is simply acting for Christ, or in his stead. The "keys" given to Peter, and by which he was enabled to remit sins, was simply a term used to represent the bestowment of authority to preach the gospel and officiate in its ordinances. The disciples used these "keys" when they went forth in harmony with the great commission recorded by Matthew:

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

By the use of these "keys" they opened the door of the kingdom of God and hundreds times hundreds passed into the ark of safety, being "saved by water," only, however, in a figurative way, as Peter states:

In the days of Noah, . . . eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.—1 Peter 3: 20, 21.

We have in this text a powerful argument in favor of immersion as the mode of baptism, also an explanation of the object of baptism. A few drops of water placed on the head of the candidates, would not justify the remark that baptism was not for "the putting away the filth of the flesh." The body was immersed into water as it is in taking a bath, but the object was not to put away the filth of the flesh, but rather the answering of a good conscience toward God, a step in fulfilling "all righteousness." (Matthew 3: 15.) So Paul writes to the Hebrews:

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—Hebrews 10: 19-22.

It is called the "baptism of repentance," because baptism without repentance will avail nothing. Faith and repentance go together, and precede baptism; these three steps lead into the church of Christ, which represents his body. (Ephesians 1: 22, 23; Colossians 1: 18, 24.)

For as many of you as have been baptized into Christ have put on Christ.—Galatians 3: 27.

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.—Ephesians 1: 7.

This redemption, or forgiveness of sins, does not come to us until we enter him, which entrance is made possible only by keeping the commandments of God, by obeying the gospel.

Seeing you have purified your souls in obeying the truth through the Spirit . . . being born again, not of corruptible seed, but of incorruptible, by the word of God. . . . But the word of the Lord endureth forever, and this is the word which by the gospel is preached unto you.—1 Peter 1: 22, 23, 25.

For this reason, expressed by Peter, Jesus sent his disciples into the world to preach the gospel to every creature, that they might be saved by believing and being baptized. (Mark 16: 15, 16.) "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (John 1: 7.)

On one occasion, Jesus said that he was the truth, the way, and the life. (John 14: 6.) In order to receive the cleansing application (mystically) of his blood, a person must enter him, enter the way, be baptized into the church, which is his body, for therein only are experienced the laws governing eternal life.

Baptism, then, in its outward significance, is simply the door into the external church, the church we see, the body of visible members, the holy place of

the temple; but we must take this visible step before we can enter the second door, which has been opened to us by the atonement of Christ. This second door leads into the holiest place, which in the temple represented the abode of God himself. Into this sacred place of the church, where we can commune with the Holy Spirit, the Comforter, we cannot enter till cleansed by the blood of the Lamb; we must be forgiven before we can be baptized by the Holy Spirit, for the Spirit will not dwell in unclean temples.

Whereof the Holy Ghost also is a witness to us: for that he had said before, This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—Hebrews 10:15-22.

Just a word on the ambiguity of verse 22. The sprinkling of the heart and the washing of the body had taken place in the lives of these Hebrew saints, and for this reason they were instructed to draw near to God, to enter the holiest place. Both the water and the blood had been applied. It was not necessary for the translators to leave this somewhat confused impression, for the Greek statement when literally translated reads, "We should approach with a true heart, in full assurance of faith, having been sprinkled [as to] the heart from a conscience wicked, and having washed [as to] the body with water pure." (With this translation, the American Bible Union agrees: "having had our hearts sprinkled . . . having had our body washed." Also Sawyer's Translation: "let us approach . . . sprinkled in heart . . . washed in body.")

In this epistle to the Hebrews, Paul (or whoever wrote it), in a masterly manner treats on the fulfillment of the types of the old Jewish economy. Many of the things done by Moses and his assistants were types, or patterns, of things in the heavens: "The holy places made with hands, which are the figures of the true" (Hebrews 9:24).

In the matter given in the tenth chapter of Hebrews, we have a statement of Christian experience, as well as a manifest allusion to the things requisite to procuring to a defiled Jew admittance to God's sacred presence in the temple or the tabernacle. (Read carefully Leviticus 16:14-34; Numbers 17:12, 13.) In the prototype, or real substance of things, of which the type was only the shadow, Christ was the infinite offering: he took upon him our sins, he offered his precious blood (1 Peter 1:19), by

which, in a mystical sense, but none the less real, our hearts are sprinkled from an evil conscience; but the "washing" or "bathing," which was a type of literal baptism, as is plainly taught by this inspired writer, prepares us for this forgiveness, and has been well termed, baptism "for [with a view to] the remission of sins."

We conclude, therefore: Baptism is for the remission of sins. But it does not forgive sins, such power being resident in God alone.

2. Baptism is a door into the kingdom of God, the church, the body of Christ. It does not admit into the holiest place, because it does not forgive sins; but when accompanied with faith and repentance, baptism entitles us to, or brings us in contact with, the cleansing blood, or power, of God's Son.

3. We cannot approach the Father except through his appointed way, which was revealed to the children of men by messengers appointed by God. This way is sometimes called the gospel; hence, he said, "Go . . . and preach the gospel to every creature, he that believeth and is baptized shall be saved, he that believeth not shall be damned." (Mark 16:16.)

4. We cannot take the second step until we have taken the first. Paul has named some of these steps in the sixth chapter of the Hebrew epistle: Repentance, faith, baptisms, laying on of hands. Jesus has left us an example that we should follow in his steps, obeying him as he obeyed his Father in all things. We must abide in his doctrine or we cannot be saved (2 John 8, 9, 10; 1 Timothy 4:6). We must be baptized in order to be saved. He has commanded it. (Matthew 3:15; 28:19, 20; Mark 16:16; Luke 7:29, 30; John 3:5; Acts 2:38; Romans 6:3, 4; 1 Corinthians 6:11; Galatians 3:27; Ephesians 4:5; etc.)

RALPH W. FARRELL.

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WHAT IS CHARITY?

Charity, Webster tells us, is the disposition to think well of others, also universal love. Jesus set this example of love by his lowly life while here among men.

If it were not for this living example life among us would be hard indeed. We find many willing enough to preach brotherly love and charity, but not so many willing to show by their manner of speaking about others that they are trying to live up to the teachings of Jesus.

It was Jesus who gave the glad news to all when he said:

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

"Judge not a friend until thou stand in his place,"

is a copy book text that we would do well to remember when speaking of others.

Sometimes we hear when strangers come to the church, "Oh we do not want that class to associate with us." And yet our Bible tells us that God is unchangeable and, that he is no respecter of persons. We all have a soul to save, and surely the soul of a sinning man or woman is as precious in the sight of the Lord as the soul of one who has not fallen.

The story of Mary Magdalene, methinks, is one of the sweetest in the whole Bible. She it was who washed our Savior's feet with her tears and dried them with the hairs of her head. She also covered his feet with kisses, and anointed them with precious oil. Could anything be more humble? Our Savior said, she loved much because she was forgiven much. Do you think the upward path she was striving to walk in was easy? I do not. Christ knew her life, knew her many temptations, knew how hard she resisted before she fell, and in his loving-kindness had compassion on her. We say that Christ is our pattern and guide. Why, oh why, are we following so far behind? Is it from fear of what the world may say?

Are we striving to make life nobler, to lift the fallen, and help the weak, like the one who lived his life for noble ends? Or are we following blindly in the ways of the world? I do not mean that we are to wink at sin, but rather, is it not our duty to help the fallen regain their feet again, and show them by our living example the higher path wherein mankind was meant to walk: show by our lives and conversation that we are striving to keep body and spirit in the condition in which God was pleased to make them; for we left our Creator's hands pure, and not until we reach that degree of purity again will we be allowed to dwell with the redeemed on the sanctified earth.

We have many beautiful things to talk and think about, namely, good books, pictures, art, nature, and last but not least, the gospel. Why spend our time in idle gossip? in spreading some rumor we may have heard? or in warning others against certain individuals? We believe the good shepherd is caring for us. Have we any right to build a wall of class distinction around ourselves? These are questions we might well ponder over.

We condemn the fallen ones of womankind. But pause a moment and think, are they really fallen? Or is it as the poet has said,

They have but stumbled in the path
We have in weakness trod.

Is it not our duty, then, to

Speak gently to him, brother;
Thou yet mayest lead him back,
With holy words, and tones of love,
From misery's thorny track.

Forget not thou hast often sinned,
And sinful yet must be;
Deal gently with the erring one,
As God has dealt with thee.

The old Jewish custom of stoning the woman and letting the man go free had no place in the religion that Christ taught. While the practice of this custom has fallen into disuse, I am afraid some still harbor the spirit of it.

If we wish to get fine and noble things out of life, we must put fine and noble qualities into it. And what is nobler than being always willing to say a kind word to or about our fellow men?

How often a heart is wounded by a careless word! How often a resolve to do better is killed by a cruel and thoughtless remark! Many seem to be striving for some worldly honor, and in their haste forget the weak and discouraged ones among men. They forget in their haste that honor only comes to those who have striven long and faithfully to do their best, and then only when they have through long years of prayerful service become fit.

My prayer is that we may one and all become fit in the Master's service.

MAY E.

Of General Interest

THE ORIENT

New and important problems affecting the distribution of world population, and the pressure of races, are to be discovered in the western gift to the Orient of a knowledge of sanitation and medical science.

As an example, the Malay population of the Philippine Islands may be cited. During the last two centuries, the population of the Philippines has increased from 6,000,000 to 8,000,000.

This is not a large gain, even for a people so isolated that there is no increment from immigration. But when the conditions existing upon the islands during the period of Spanish authority are contrasted with to-day, it becomes plain that the Filipinos may easily become one of the numerically great races of the earth.

During these two centuries, head-hunting was carried on unchecked among some of the tribes, and tribal wars were almost continuous among them all. The islands were swept by repeated epidemics of smallpox, cholera and beriberi. The annual death rate from these diseases alone was close to 120,000 a year.

On the basis of the American birth rate, the annual natural increase in the Philippine Islands would be 160,000 a year, or twenty births to the thousand among 8,000,000 people.

If to smallpox and the other diseases listed above be added bubonic plague, malaria and dysentery, all of which was epidemic, it becomes apparent that the Filipinos would diminish rapidly in population, except that their birth rate is much higher than that in the United States.

A recent review of the work of Doctor Victor G. Heiser, director of health for the Philippines, describes the wonders by which the islands have been converted into one of the most healthful sections of the world.

From a smallpox death rate of 40,000 a year, the number of annual victims has dropped to 600, and there has not been a smallpox death in Manila since 1906.

This change means that because American sanitary methods have triumphed over smallpox, plague and other preventable diseases of the Orient, the population of the Philippines is certain to experience a vast increase. Where there has been a gain of 10,000 a year for two centuries, there will be in the future an increase of at least 100,000 a year, possibly twice that.

These same sanitary methods are being extended into practically every oriental country, except China. They are bound to exercise an enormous influence upon the world's population, and while there are certain reactions which tend to cut down overpopulation—such as famine and wars—the one great reaction of pestilence is removed, and the problems arising may be fraught with greater political than scientific interest.—*The Des Moines Register, May 11, 1916.*

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THE MENACE OF WEALTH

It is true that prosperity creates new problems. Wealth often produces inequality, changes modes of life, separates rich from poor, and sows the seeds of hatred and distrust. As a poor, undifferentiated community acquires wealth, and this wealth comes to men unequally, classes arise, and men dress, live, get money, marry, and fight according to the traditions and morality of their own class. Luxury enters. Sparta cannot maintain her strict regimen, her iron money, her rigid simplicity and hardness of life, once the Lacedæmonians acquire wealth. When, under Solomon, Judea becomes opulent, classes arise, morality and religion itself become gilt-edged, and eloquent prophets preach in vain against the avarice, cruelty, and pride of the rich. In Egypt, Babylon, Carthage, great wealth involves subtle and revolutionary changes.

There are men who believe that as Rome grew rich and fell, so America will grow rich and fall. Wealth will beget luxury, and luxury will breed a weak race of soft-handed men. We shall surrender ourselves

to a feverish, unresting search for gold. The rich will despoil the poor and corrupt the law. In such a mercenary commonwealth, writes a great American teacher, "the magistrates of the nation will judge for a consideration, the priests thereof will teach for hire, the prophets thereof will divine for money, the princes thereof will be companions of thieves; every-one loving gifts and following after rewards."

The error in these doleful predictions lies in a failure to distinguish between ancient wealth and modern. The analogy with Rome halts on all-fours. Rome suffered not because it was wealthy (it was poor compared to the England, France, Germany, or America of to-day), but because its wealth was ill-gotten, ill-used, and ill-distributed. Wealth came to Italy through exactions from conquered populations, not from the labors of free Roman citizens, and such spoliation destroys booty in the taking. Nor did the wealth, so obtained, go back into productive enterprises. It was squandered on palaces and arches, on armies, and on hordes of destitute, careless, and oppressed proletarians. It flowed into the leaking coffers of gluttonous senators, instead of spreading wide among an industrious population.—Walter E. Weyl, in *Harper's Magazine* for March.

* * * * *

THE USEFULNESS OF PRAYER

I used to wonder why folks pray.

If God were everywhere and knew all things, surely—so my reason told me—he needed not a human prayer to let him know of human needs; or the human appeal to quicken the action of his infinite compassion.

Then my little daughter fell sick and hovered for days near the border of the great unknown. And oh, how I prayed!

It was the prayer of the stricken soul crazed with anguish unbearable—a selfish prayer, as I think most prayers are. But it brought immediate relief—relief as appreciable as comes to the troubled soul who enters a vaulted sanctuary, with its soft music and subdued light and hears from the pulpit a message of inspiration and cheer.

It was the voice of the finite lifted to the infinite for pity and aid; and while we may not be sure what the effect upon the infinite was, this much is certain—reflexively the finite was moved and soothed and comforted.

So I know now that prayer does good. The good I see in it may not be the good that others see; others may see more than I. But at least I no longer scoff at prayer. No man may scoff at prayer who has gone into a deep experience and found a time when, alone, his spirit irresistibly reaches out for a communion with the all pervasive spirit which men call

by various names, but which, under any name, means God.

To realize that man, in spite of all that he has done, in spite of all that he can see or feel or know, is weak and small; and that in the wonderful universe of which he is so tiny a part there is a force, a power, compared with which his boasted best is but a chip on the wave or a leaf whirling in the storm, is good now and then; and prayer is one of the instinctive expressions of this chastening realization.

Prayer is a voice of faith; and faith removes mountains.

We have in us that which is more than reason. We have in us sensibilities, will. Reason needs exercise that it may grow in power. The sensibilities need exercise that they may grow in power. The unused will becomes as flabby as the unused muscle.

The reason may not explain for us all the mystery in prayer, but we know that our sensibilities are mel-
lowed and enriched by prayer; and that our will then gains a firmer purpose.

So I say, do not affect to despise prayer.

Try, instead, to grow up to a capacity for its helpful use.—Liby S. Richard, in *The Des Moines News*.

Woman's Auxiliary

EDITED BY AUDENTIA ANDERSON, 2009 LOCUST STREET, OMAHA,
NEBRASKA

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President, Mrs. Frederick M. Smith, 630 South Chrysler Avenue, Independence, Missouri. Vice President, Mrs. M. A. Etzenhouser, 1515 West Walnut Street, Independence, Missouri. Secretary, Mrs. W. W. Smith, 112 West Ontario Street, Philadelphia, Pennsylvania. Treasurer, Mrs. J. A. Gardner, 711 South Fuller Avenue, Independence, Missouri. Historian, Mrs. B. C. Smith, 214 South Spring Street, Independence, Missouri.

All communications for the secretary should be sent to Mrs. J. A. Gardner, acting secretary, until further notice.

SUPERINTENDENTS OF DEPARTMENTS

Educational, Helen Silsbee Smith, 2315 Harney Street, Omaha, Nebraska. Home, Mrs. George N. Briggs, Lamoni, Iowa. Child Welfare, Mrs. Walter Sandy, 3431 East Sixtieth Street, Kansas City, Missouri. Relief and Service, Mrs. Edith Cochran, 1107 Powell Street, Saint Joseph, Missouri. Young Woman's, Mrs. J. A. Gardner, 711 South Fuller Avenue, Independence, Missouri.

The Outlook

In the general readjustment of conditions throughout the church the woman's organization has not escaped the widespread impulse to move up and occupy higher and broader grounds. Of this fact, the new constitution and by-laws adopted by the general convention are evidence, and were carefully planned to cover the needs of an organization designed to meet all requirements and activities found among our women.

The outlines made for departmental work cover territory both old and new; some familiar activities have been classified and systematized perhaps under new titles; some new lines of activities and study have been suggested or emphasized. These follow lines legitimate to us, as women workers in the church, and many are truly inspirational or prophetic in their character, looking forward, as they do, to future achievements.

Of this latter class, the "preparational" studies in the educational department are perhaps, the most prominent.

They embrace all those studies which, by their nature and scope, will prepare and qualify us, as women, as mothers, wives, neighbors, and—shall we say it?—*citizens*, to take up life's duties with greater conception of their far-reaching importance—their vital meanings, and serious consequences. We truly desire to know the inner and deeper meaning of the experiences which come to us; we wish to understand their relations to us and our development, and, through us, to those about us; for it is when we have learned how to adjust ourselves to the conditions about us, with the center of our attention fixed upon the influence for *good to others* that those conditions and our efforts may bring about, that we have solved the great problem of human responsibility, and thereby found our real selves, through finding and accomplishing our real *mission*. The study of psychology helps us to understand ourselves as well as the workings of the minds about us; the study of sociology helps us to understand the fundamental principles which are at work in the steady upward stream of human life of which we are but fragments; the study of history helps us to understand how we may profit by the mistakes or triumphs of the past; and so with many other lines of thought and research which help us to understand life and its problems better, and thus enable us the more speedily and accurately to arrive at their eternal solutions.

This week Sister Helen Silsbee Smith gives us a brief sketch of what the educational department stands for, and what it is hoped may be accomplished thereby. It is urged that all women who are interested in this line of preparation, who, (either for themselves or for the benefit of a group of sisters) wish to become acquainted with the opportunities which will be offered them, in the way of outlines for study, references to books and materials, or suggestions as to subjects or courses, will write to Sister Smith at once, and receive from her the very intelligent and capable assistance she is so willing to give concerning this department work.

Notes

The Omaha Auxiliary gave a program on the evening of May 16, in which the work of the organization was put before the many people assembled in response to invitations general and specific. The work of women in general and our church women in particular, was spoken of by Sister Lorena Leeka, Brother H. A. Scott, president of the branch, told of the many ways in which a local woman's society is of assistance and service to the branch. Sister Anderson explained the aims and work of the Oriole girls; and Sister Helen Smith, president of the local auxiliary, spoke of the work it was doing, and of the plans for the immediate future. Musical numbers were interspersed with these talks, and later, strawberry shortcake was served in the basement, netting the local over \$17.50.

The ladies of the Woman's Educational Society at Lamoni, gave a cutting from "The Merchant of Venice" at the high school building Monday, May 8. The cutting included six scenes from the play. It was given without costume or scenery, but was quite a clear interpretation of the play, centering on the Shylock and Portia stories, and bringing them out in contrast to each other. This afforded pleasant and profitable teamwork for the ladies taking part in the play, and also afforded entertainment to the women of the society and their husbands and friends who came to hear the program.

This is a practical example of how the educational department may cooperate with the home department. Their study was not only a pleasure and profit to themselves, but was given out again in a way to be of real benefit to the com-

munity by providing legitimate recreation and entertainment. Many expressed themselves as having greatly enjoyed the production, and having gained, as well, a greater appreciation of this delightful play of Shakespeare's. G. B.

Cooperation

The following excerpts from the letter of a gifted sister will serve to illustrate the wonderful spirit of cooperation, of consecration and of humility which is permeating the minds and hearts of many of our church women at this time. The spirit is beautiful and truly inspirational, as it shows how God is working to accomplish his purposes: warming the hearts of the people with this splendid desire to be of service, to place their powers, natural and acquired, at the feet of the Master.

"I shall always consider my time at the disposal of the church for whatever purpose she may wish. . . . I am indeed glad of the opportunity to get in close touch with church matters. There are several forward movements in the church which have interested me very much. . . . The Woman's Auxiliary seems to have great potentialities, just as our 'Federation of Women's Clubs.' I am so glad our women are putting their oar in the great woman's movement of the world. Women have so much, socially and economically, as well as religiously and politically, which they can do; and more and more that they will be able to do in the future."

The new constitution and by-laws, adopted by the recent convention of the Woman's Auxiliary at Independence, is a very encouraging indication of the desire for progress felt by the women of our church. We, as an integral part of the whole church, are partaking of the wave of enthusiasm for advancement in educational and intellectual lines which is sweeping over not only our church body, but the entire country. We fully realize that in order to keep up with the onward march of civilization and progress, we must fall into line and step with educators of the time, or we will be left in the background as stragglers and deserters from the vast army who are giving their lives to the upbuilding of the race.

The intention of the committee who formed the constitution was to broaden the outlook and to increase the scope of its activities so as to satisfy the yearnings, and fill the needs of every member.

In doing this, the individual members are not to be left to struggle alone, or to work out their problems without assistance. The spirit of service is in our midst, to the extent that women, selected from the rank and file of consecrated workers, by the executive committee, have agreed to devote their time and energy to helping and advising those who desire to take up any line of work suggested under the different departments.

The educational department furnishes the basis for study in problems which confront the woman in the home, the mother, and the one who will accept intellectual food in scientific and cultural lines which have to do with the betterment of our people, outside as well as within the confines of the home. The purpose of this department is to establish classes for study, to furnish the stimulus to engage in various mental activities which will make the women of the church better wives, better mothers, and better members of society in general, as well as of the church body.

Lists of textbooks and working outlines will be gladly furnished to any local desiring to take up any specific line; and to those who wish to establish some sort of study club. Under this department, but who have formed no special plan of procedure, suggestions and information and help will be given by the one in charge.

The spirit of cooperation, which was felt so strongly in the convention, must permeate to the most remote branch of the church; each local, each isolated member must feel that the sisterhood is holding out its hands lovingly and whole-heartedly, and is not only willing, but anxious and glad to help in any way possible. In this way we will be doing our share toward building up Zion; we will be helping to make our organization one which will be worthy the name of God's chosen people.

HELEN SILSBEE SMITH.

Reports to the Late General Convention

PRESIDENT'S REPORT

The work has grown the past year in interest and in numbers—all departments have been active, except perhaps the "Home Economics," and this one does not seem to have accomplished the good it is capable of; however the heads of departments have shown much activity and have done a commendable work.

Letters have reached me from all parts of the United States, from Canada, England, Tahiti and Australia, some very encouraging, and many asking for literature and advice. We can see the necessity of new leaflets in every department and are expecting our new by-laws will meet the requirements of locals.

Several hundred letters and post cards have been sent to workers, and over one thousand pieces of literature have been mailed to locals, reunions and private individuals from this place, and no doubt each superintendent has sent out many more.

So many of our most willing helpers and those most efficient are handicapped by home duties—knowing how to meet and handle these situations renders them more capable advisors, but we must furnish helps in the way of printed matters that can be easily mailed and we suggest:

First, That every department superintendent write subject matter for one small leaflet as soon as possible after May 1, to be sent to our department in one of the church papers.

Second, That some provision be made to supply reunions with literature showing the good of the auxiliary work.

Third, That we ask the ministers in charge of districts to send us names of one or more sisters (in the locality where they labor) who would be capable of helping the women of her neighborhood, also write us what help is most needed.

Our readings have been especially good and helpful to the young as well as the elder ones. Many letters of commendation have been received from those reading *Autumn Leaves*, *HERALD* and *Ensign*. Much more good could be done if we had means to put the best and most complete of these readings in leaflet form for distribution at district conferences and reunions.

Sisters, we need your help in all the church. Let us make the world better because we have lived and worked. Help us by your prayers, your means, and your cooperation.

Do not say you have not time for this; you can save time by knowing the best and shortest way to achieve results.

Much good has been done and so much more can be done in the homes of the church members and in the world to pave the way for the spread of the gospel that we must be united to do our part and labor together for good.

We need more leaders. Many localities do not know what "The Woman's Auxiliary" means. Many sisters (and indeed women in our localities) lack knowledge in "home making" and in the simple matters of cleanliness and bodily care; also proper methods of child care. This is why—First, we must secure more willing and intelligent workers; second, we must encourage the sisters to read the church papers; third,

we must provide more literature of a practical and easily understood variety.

Preparedness is very necessary to help the young meet the issues of life, to fit the women to fulfill their mission in the home and community and nowhere more so than in abolishing malice, envy, and jealousy and nourishing the seeds of peace, love for each other and unselfishness.

Brother F. M. Smith's address to the sisters at Independence opened a vision of the good we can do that made us feel to pray, "Father make us worthy of the great trust and responsibility—raise up those of the sisters who can live and teach the joy of service."

MRS. S. R. BURGESS, *President.*

REPORT OF VICE PRESIDENT

As the report of the advisory board to the General Conference covers the work done during the year, there is but little that I need to report.

As vice president it has fallen to me to take charge of our board meetings except on one occasion when our president was with us for a few hours.

I have tried to keep in touch with our president and to carry out her suggestions so far as possible, though at times it has been necessary for us to take the initiative.

We labor under great disadvantages with our president in one place and our secretary in another, but we have been very fortunate this year in having so competent a person in our general treasurer who not only has acted in that capacity, but has been secretary for the board, also, and the amount of work she has done for the society is almost incredible.

We really think the society should take some steps to make it possible for those who are competent to do the work of the auxiliary, but have home duties that hinder them, by remunerating them so that they may be able to give some of their time to the work. This work has grown to such an extent that we cannot afford to make it a side issue. If we do so, we are neglecting our opportunities to labor in the great harvest of the Lord.

May the Spirit of the Lord bless and direct in all the meetings of this convention, is the prayer of

EMMA E. SMITH.

Letter Department

Zion As I See It

It has been some time since I have made an effort to write, yet it has not been because I have lost faith in the gospel work. Since leaving Southern Indiana in November, 1912, and locating in the Independence Stake, I have tried to observe the various movements of the church work, and all of the many important events. I have, I think, from careful study, seen many things to gladden my heart in the onward progress of this great latter-day work of God. And to say that I have lost interest would not be the fact. It sometimes is well for us to all take a careful study of events in order to form a right conclusion.

Now, to be at my task, as I see Zion, I believe that any who conclude that Zion is at a standstill should get such a thought out of their minds. In nearly four years of personal observation I can see a continued progress for good. Some make the unwarranted statement that we are drifting backward, but I cannot agree with these. I am frank to admit that I have not lived up to the standard required in God's holy law, but this is only because Satan has had his part in my life, I never had such a fight to combat his influence as I have had since locating in Zion. But this I expected, and I was not

deceived. I firmly believe that no one who desires to serve God will escape the powerful influence that he brings to bear upon the personality of all who seek to serve the Master.

I have full confidence in the work as outlined by the Presidency of the church, and believe that the last conference took a forward step.

It is true that some have had doubt as to the wisdom of certain conference actions, but I for one can see in the new organization of the stakes in the central place by dividing the Stake of Independence into three, an important move, and believe President Smith, with his associates, was directed by the "divine power." The need for more active work by fuller organization is very apparent. We have several thousand members to care for, and the number is on the increase very rapidly. Surely none can help but observe that some of the branches are too large, and I look to see some of the larger branches divided. It seems when a branch once has five hundred members it is entirely too large for one set of officers to care for. Again, I think that when a branch has that many members, yes, even three hundred, all the time should be required of the presiding officers, as well as the priest and teacher.

We must go forward, and those who labor in the affairs of life should be taught that the financial side should be cared for by them. There was complaint made that dividing the Independence Stake would add expense in providing for additional officers. Surely no one who is thinking can help but observe the need for several competent men to give all their time and service to the new stakes; and I for one am willing to put forth all my best efforts to support those chosen to do this work.

Walter W. Smith, J. A. Tanner and D. J. Krah, are, to my notion, men well qualified for the work in the new stakes, and they should have the full support of every member. I look to see the conditions of the branches built up, and believe these men will put into effect organizations not only in the central branches, but in all branches and missions, that will advance Zion in the onward progress, as has never been before. Those who had charge in the past did well, but they had more than they could possibly do.

Again, I can see the beginning of the work of the bishops of the new stakes, as they may be organized,—planning their work that every member may be taught the financial side, that the time may soon be here when all who can do so will be required to contribute to the aid of the church. What we want is more confidence in our brethren. Why look at the faultfinding side? We have all we can do by pushing forward the work of God. "Plenty of men will continue to build Satan's kingdom," but that is not the work of good Latter Day Saints.

So, in conclusion, let me say that I can see in Zion an increase of noble men and women, more than I saw four years ago. I see more effort along right lines, and can see an increased tendency on the part of most of our people to develop a greater desire in helping one another. I can see purer lives, nobler characters, stronger manhood, stronger womanhood, more love, more desire to do the right. I can also see a stronger effort on the part of Satan to destroy confidence, to destroy manhood and womanhood, to destroy the work of the living God.

Let us beware and think often before we speak. Let kind words go forth to those overtaken in a fault. Let us pray for them. Let us encourage those who are stronger, that they may fulfill their work, and in the end that we may all rejoice in Zion the home of God's chosen and faithful ones.

JOHN ZAHND.

KANSAS CITY, MISSOURI, 304 Reliance Building.

[The following letter from Elder Rees and Sister Hannah Jenkins, laboring in behalf of the church at Jerusalem, Palestine, written to Elder R. M. Elvin, Lamoni, Iowa, under date of February 25, 1916, will be read by the Saints with interest.—EDITORS.]

Dear Brother: It has been quite a long while since we heard from you, and we are wondering how you are. We are with you in mind often, and we pray that we shall meet you again soon.

It is likely that you have heard of my late illness. It was the worst thing I ever had. I almost lost hope of recovery. The doctors had no hope, and had it not been for a promise I had about the time I took sick, that I should recover and have better health, because I had a great deal yet to do, I think I would have lost hope also.

In the midst of my sickness, when I was beginning to take a turn for the better, the HERALD containing the prayer offered in the ordination of President Frederick M. Smith, came. Sister Jenkins took it up on the Sabbath to read. Just as she began to utter the first word of that prayer the Spirit rested on both of us in power. My pain ceased. A calm and powerful influence rested on us. The Holy Spirit bore witness to our souls that the call and ordination was divine, and now we know for a surety that President Frederick M. Smith is president of the high priesthood, not by right of lineage only, but by God's own calling.

We sometimes wondered whether or not God would bear special evidence to our souls concerning the successor to our late president. He did it in a most impressive manner, and oh, what comfort and consolation it is to know that God is at the helm—that he is directing and calling to the presidency of the high priesthood his chosen.

We are glad to say our health is improving, but I am a long way from being all right, and it is my sickness that has kept me in this land so long after being called home.

With kindest and best wishes to you and the Saints, we are as ever,
Your humble brother and sister in Christ,
REES AND HANNAH JENKINS.

JAY, FLORIDA, April 2, 1916.

Editors Herald: I do not know what I could do without the HERALD. It comes as a silent preacher to me. My very soul is filled with joy on reading the good letters in the HERALD.

I joined the church in 1881. I am trusting in the Lord that I may hold out faithful to the end, and do unto all men as I would have them do to me. Though I have combats with my neighbors, I love them. I ask the prayers of all that I may never turn back to the world, but hold on to the rod of iron and be saved in the kingdom of God.

My husband is a minister of the church. Though we are a little band of unorganized members, we have meeting in our house.

Your sister,
ELIZABETH BOOKER.

LOOKING GLASS, OREGON, April 8, 1916.

Editors Herald: The HERALD is all the preacher I have of our faith. A Methodist preacher comes here twice a month. There are a dozen different faiths represented in this valley. These count among their number fine people, but they cannot see the right way. I attend the Christian Church when I go to Roseburg. My daughter and children attend Sunday school there. I hope we can secure one of our elders to come to Roseburg this summer. We are doing all we

can to let our light shine. I have twenty of the church books, but not all of them.

May God bless all the Saints.

Your sister in Christ,
OPHELIA BUELL.

WEYBURN, SASKATCHEWAN, April 6, 1916.

Editors Herald: I wish to locate the officers of the Weyburn Branch, and take this means, thinking it may be the best way of doing so.

We have read the HERALD ever since we came to this country, and have always found it interesting as well as helpful. Our branch is in a scattered condition, yet the few here are not discouraged. We are always glad to welcome any Saints or visitors who may be stopping off here.

The heavenly Father manifested his love and kindness to us last winter through Elder Frank Jordan. Our little boy had pneumonia, and the morning before Elder Jordan came the doctor told me he was in for a long siege. He was administered to that evening, and the next morning was up and well. We are thankful to our heavenly Father, and feel that we must serve and love him better.

Should Brother Robert Boardway or Brother Daniel Sandage, each holding the office of priest and holding membership in the Weyburn Branch, read this, I wish them to send me their addresses.

Ever praying that I may be found faithful, I am,

Your sister,
MRS. J. R. DICKSON.

BIRMINGHAM, ENGLAND, April 18, 1916.

Editors Herald: I am writing to let all know of our change; instead of 53 Upper Grove Street, Smethwick, please note our present address.

We are endeavoring here to keep the gospel going, and are doing our best under the unrestful circumstances which are prevailing. We find it hard to make converts, but are praying that our efforts will at some time prove successful. There are many of the Saints called into this great war, and we pray that God will protect them.

We are all anxiously waiting to read the news (which we hope soon to arrive) of the General Conference. We have all prayed that it may be a success and a blessing to the church in all lands. We were glad Bishop R. May arrived safely, and hope he will return blessed and strengthened by his experience.

As for myself, I am still glad to be a Latter Day Saint, though very imperfect. I am doing what I can to develop myself, that I may grow more like the pattern Jesus set for me to follow. Under present conditions one finds it hard to struggle against the evils of this world, but I know God is with me, and if I will keep faithful he will bring me over victorious. We hope that your country does not become involved in this war; it is awful enough without any more joining to kill and destroy. We hope the end will soon be in sight.

Ever praying that the gospel will spread and God's peace soon reign over all lands,

Your brother in the gospel,
W. B. ARROWSMITH.

230 Newcombe Road, Hundsworth.

MILWAUKEE, WISCONSIN, April 16, 1916.

Editors Herald: Milwaukee Branch wishes to call the attention of those who may have relatives or friends in this place who might be interested in gospel work to the fact that we

have rented a hall on the south side of the city in the National Building, corner National Avenue and Grove Street, easily reached by all city cars. This location is one block east of the Chicago-Milwaukee Electric station.

We would appreciate it if Saints who write to friends or relatives residing here would call their attention to our meetings. We have heretofore met from house to house, but have recently decided to let our light shine before all. We are a small band of only sixteen active members, but we have secured more than enough to cover hall expenses. We are receiving visitors and are going to make a great effort to double or triple our membership in the near future. Elder T. V. Dreyer is delivering a series of sermons Sunday evenings which are very interesting to all. This is one way of holding the attention of visitors.

Hoping this will find favor among the Saints, I remain,
In gospel bonds,

W. E. GITTINS.

647 Madison Street.

SHELLBROOK, SASKATCHEWAN, April 21, 1916.

Editors Herald: It is with great pleasure that I look forward to the coming of the HERALD. I miss it very much if a copy fails to reach us. We have had a late spring here, the ground being covered with snow, and there being sleighing until a short time ago. Even now there are large drifts of snow. The buds are coming, however, the grass is beginning to look green, and everything is putting on new life.

Elder Jordan was with us and held meetings in the school-house in January. Considering the bad roads and cold weather there was a good attendance. There were never less than thirty present, and one night there were fifty or more, some coming three and four miles. Some who had never heard a Latter Day Saint preach before were there and said it was the best they ever heard. Elder Jordan has done a good work here. The outsiders are looking forward to his return. Those who have not heard him preach, but have heard of him, are anxious for him to come again. Elder E. R. Davis, too, is well liked by everyone.

Much prejudice is being removed here, and a good work can be done if the Saints will awaken to their duty. We have no church building, but have held meetings, also Sunday school and Religio, in private houses. It seemed no use trying to persuade outsiders to attend until we had a two-day meeting last summer, Elders Jordan and Davis preaching. At this time we secured good crowds. Now outsiders are anxious to go to our services. We are looking forward to Elder Jordan's return, and are also planning a reunion to be held here some time during the summer, notice of which will appear later.

I would have enjoyed attending General Conference and meeting with the Saints and old friends and relatives. We always have a longing for the homeland.

Ever praying for the spirit of the gospel, and the redemption of Zion, I am,

Your sister,
EFFIE J. DENTON.

VASSAR, MICHIGAN, April 21, 1916.

Editors Herald: I have read with interest the discussions in the HERALD of the part music has in drawing people to the gospel. I heard and obeyed the gospel forty-four years ago in Canada, at a time of much opposition. It was hard then to get the gospel before the people.

God blessed my sister and myself with the gift of song, though we did not have a book containing notes at that time. We only had the dear old Harp. We did not have much time for learning music, either. We would sing with the Spirit

and the understanding. People came to the meetings to hear "the Mormon girls," as they called us, sing. Old Brother Brown and Samuel Brown were among the number who came out to hear the new singers, and they, with the rest of the family, excepting one, embraced the gospel, as did many others in that place.

I always longed for a musical training, but never had the privilege of taking it up, and now as my days are coming to an end, I love music with all my soul, and often pray that it may be my lot to sing the lovely strains with those who gather home to Zion.

My prayer to God each day is that those who are assisting along this line will be blessed with power, and will teach the honest in heart everywhere that the power of song may redound to the honor and glory of God. I love the work more as time goes by, and feel certain of the final redemption of Zion. Let us all labor as one family to accomplish this end.

Your Sister,
LIZZIE HARTNELL POHLY.

DES MOINES, IOWA, April 25, 1916.

Editors Herald: I saw a letter in the HERALD some little time ago from a brother, saying if all the church members would save five cents a week to pay on the church debt, we would soon have the church debt all paid off. I thought I would put by five cents every week for that purpose. I began New Year's Day, and I intend to try and keep it up. I laid by fifty cents, that paid for ten weeks. Then when that time expired I laid by another fifty cents for another ten weeks. If half the church members would do that, what an amount of good we could do in paying off the debts of all the church institutions, and in placing money in the bishop's hands to help the missionaries' families.

I am in my seventy-second year, I have been in this church forty years. I regret I have not been able to do more for this cause than I have, which grows dearer to me every day. It is the greatest enjoyment I have on this earth. I can testify that it is the only true church on the earth to-day.

I have passed through many afflictions and sad trials, but God in his tender mercy has helped me to bear them all, and with his help I intend to sacrifice more for this gospel from now on. I feel my time is short here on earth, but I will do all I can while I am permitted to remain.

I can truthfully say I have my first nickel to spend for a movie show or theater. I wish I could say the same for some of my children. I talk to them and pray for them that they may see differently before it is too late. I have no desire for worldly pleasures.

I hope soon to be where I can attend church when I am able, and mingle with the Saints. My health is very poor. I ask the prayers of all the Saints in my behalf, that if it is God's will I may be healed of my afflictions. I intend to go to Hamilton, Missouri, in May, to make my home with my daughter, Mrs. J. H. Bullard, if I am spared till then.

I don't believe Christ would be pleased to come and find debts hanging over his institutions, and his children with money in the banks drawing interest to leave to some one else who has plenty of this world's goods and to spare. So brothers and sisters, let this be a banner year for sending in our tithes and offerings for the spreading of this gospel. We see the awful calamities and destructions coming upon this earth to-day, and we know the end is near, for the appearing of our Savior. Let us have our lamps trimmed and burning, and be prepared.

If Sister A. B. Cochraine sees this letter I wish she would

write to me. I have lost her address and would like to hear from her once more.

Ever praying God to bless his people, I am,
Your sister in the true faith,
Mrs. R. L. G.

1642 Des Moines Street.

GRAND VALLEY, ONTARIO, April 26, 1916.

Editors Herald: Your valuable paper reaches us every Saturday evening, and I must say I enjoy reading it, coming at it does laden with food for thought. The editorials are certainly grand, and the letters also. These two departments receive my first attention.

It gives me encouragement when I read of how others are spending their whole time, talent, and energy, in the service of God, reaping abundant blessings as they go along, and making sure their hold upon eternal life.

I have just finished reading the last number of the HERALD (April 19), containing the minutes of General Conference, and as I meditate upon the revelation contained therein, I am comforted with the thought that although Satan is working havoc among the nations of the world, God is watching over and caring for his people, ever being willing to bless and ready to direct when occasion demands.

Many of the young men here in Ontario have enlisted in the service of King George, many have crossed the waters never to return. It prompts me to greater diligence when I read of the many young men enlisting also in the service of King Emmanuel.

When we think of conditions as they exist throughout the world, we feel like saying with one of old, "When shall the earth rest?"

In looking over the different appointments I notice we are to have our same old "staff" with us again this conference year: Brethren John Shields, S. G. St. John, W. D. Ellis, R. T. Brown, and others, and these are not to be despised either; they can tell you all you want to know—and a little more sometimes.

Wishing you every success, I am,
Your brother,
EARNEST CLARK.

LEON, IOWA, April 27, 1916.

Editors Herald: On receipt of a letter from my sister-in-law from Manzanola, Colorado, I concluded to write the HERALD in the hope that the officers in charge of the La Junta Branch, Colorado, might write or call on her. Her name is Mrs. Charles Adair. She should be addressed at Manzanola, Colorado, Box 274. She is isolated and discouraged. If she is written to she should be referred to the place of meeting at La Junta. She might be able to go to church if she knew where the meetings were held. Her husband is not a member of the church.

I ask the Saints to pray that she may be strengthened and encouraged, and that she may press onward at all times and do what she can for the Master's cause.

Your sister,
MRS. E. H. BAILEY.

Route 3.

SAWYER, IDAHO, April 20, 1916.

Editors Herald: We rejoice in being privileged to read the many spiritual letters in the HERALD. The HERALD is a welcome visitor at our home. We have with pleasure read the Daily *Ensign*, which we enjoyed very much. Idaho is many miles from Independence, but we were just as anxious to get the daily as those nearer there. This has been the first

General Conference we were ever interested in. In fact, the first we ever had any knowledge of. We are thankful to read and know that God has so blessed his children, and that we are made to know that we please him in our efforts to do right and keep his commandments.

As a family, we find much joy and happiness in the latter-day work. We study the church books and Bible, that we may be ready to tell the gospel story to our fellow men, our friends, and kinsmen. It seems easy to distinguish those who are interested from those who do not care to hear the story. I find the Christian Scientists the hardest people to talk to. They place their whole faith in Mrs. Eddy and her works, or writings. They read what their "lessons" tell them to read. They do not "search the Scriptures" for themselves. I find it difficult to persuade them to believe even that the people whom Jesus healed were really sick. They say these people only thought they were sick.

Dear brothers and sisters, let us lift our hearts to God in thanksgiving for the restored gospel, and the fruits of its benefits to all true Saints. It seems hard for us to see honest-hearted people reject when we know it is so plain. I sometimes feel when people turn away from my talk, that it is not wise for Saints to urge the gospel on an uninterested people. We find many, however, who are hungry spiritually, and eager to hear the truth.

We certainly rejoice to know our faithful laborer and missionary, J. A. Bronson, has been sent back to us. We see Brother Sidney Gray is sent south. This is quite a change for them. Idaho is noted for its cold nights, the northern part is, we know, as all who attend our reunion will also know. We pray for a good attendance at this reunion, and the Holy Spirit to rule and guide us as one family. We think all Saints near here are expecting to do all they can to be ready. I know all the Crabb family are working to this end. All are looking eagerly forward to the reunion. We hope to have a patriarch with us, and many new Saints. I believe God will abundantly bless his children if we pray the prayer of faith, and ask for what we need, expecting to receive the same. We have his promise, Ask and you shall receive. So I do not feel it is asking too much to ask for a patriarch at this our first reunion, and I believe with all my heart we shall have one. Elder J. A. Bronson was instrumental in getting the reunion, and we have good workers on our committees, hence it should be a success.

We hope to see the latter-day work opened up to the north of us this year. There is about eighty miles of territory between Sagle and the international line to traverse yet. Sandpoint and Bonners Ferry would be good places to plant the work.

Brothers and sisters, let us put forth every effort for the cause, and present our bodies a living sacrifice, which is our reasonable service.

Ever praying for the oneness of God's great church, I am,
Your sister in bonds,
JENNIE CRABB.

Extracts from Letters

William C. Chapman, of Higbee, Missouri, writes: "Brethren A. M. Chase and John Ely are with us, and we are having some good meetings. They hold a short service on the main street each evening."

Elder H. W. Savage writes from Independence, Missouri, under date of May 19, 1916, as follows: "We are leaving Independence to-day for Spokane, Washington. Will stop a week there, go on to San Francisco, and sail from there on Steamer *Maitai* of the Union S. S. line, June 21. Will stop

at Papette, Tahiti, for one month, and go on to New Zealand, landing there in August, about the 10th."

Elder Clyde F. Ellis writes from Papeete, Tahiti, May 6: "We are all well at present and hopeful of good this coming year. We are laboring to that end."

News from Missions

South Sea Islands

We are all waiting anxiously for the news from the conference in America, which will reach us in a few hours, as the mail steamer arrived from America this morning, meeting the one bound for the States here in Papeete Harbor. We sincerely hope that the news reaches us that more help was sent us this year, for we have many islands that need laborers, among those both in and outside of the church, and who at the present time are suffering for help because of there not being a sufficient number of missionaries in the mission.

The Taronia church, which has been in construction for two or three years, was finally completed, and on April 2, at 10 a. m. we were permitted to dedicate it to the service of the Master. It is, I believe, the third church building of the church to be erected in the city of Papeete, others having been destroyed. The one just completed is a nice, neat building which is a credit to us, and which is the realization of many desires of the former missionaries. It was completed at a cost of \$2,333.63, which is very cheap for being so far from the States, as all of our lumber and material of every sort had to be imported.

On April 3, the Religio convention convened and performed its regular routine of business. Brother A. H. Christensen was elected president of Religio in the mission, with Pori a Bellais as his assistant. Delegates were elected for the coming convention.

On April 4, the Sunday school convention was opened, continuing that day only. The writer was elected superintendent of the mission, with Tapu a Moana as assistant. Delegates were selected for the coming convention.

On April 5, the natives had what they call a "Mahana Oaoaraa," which means, "rejoicing day." It was spent in songs, readings, and varied selections of native origin. We tried to impress upon their minds in these conventions and in this peculiar program of theirs the need of spending such time in ways of profit, and in the endeavor to learn their duties in these auxiliaries. All in all I believe that good was done, and that desires were instilled in them to seek a higher plane, instead of being satisfied with their present condition.

On the morning of the 6th, the mission conference was opened in the usual way, with not a very large representation of Saints from the distant islands, due to the drafting of soldiers among them. The poor native is so frightened over the war that the drafting of their own race has completely undermined them. Two of our people have been drafted and have left, and others are expecting to leave soon. Notwithstanding there were not many from the distant islands, there was a good spirit present throughout the sessions. Many things were considered, among which were the following:

Resolution was passed that the former request to President Frederick M. Smith to visit the islands be extended until he complies with it.

Resolution prevailed that the bishop of the church be requested to not permit individuals to build individual houses upon the church property in Taronia, but that instead it be given to branches and districts, which is in accord with the object in mind at the time of the purchase of this land.

Resolution prevailed that the mission take steps toward the building of a small printing office aside from the missionary house, and that there also be purchased a larger printing machine for the same.

Sometime before conference we were successful in purchasing a secondhand organ for the Taronia Branch. This is the first organ that has ever been purchased, except a small hand organ here in the mission. It proved to be a profitable addition and a great assistance to us in our conference throughout. It brought about quite a discussion among the natives, so much so that a resolution was presented by one of the elders requesting that all the branches be commanded to purchase organs for their branches. The native who can never see the happy medium could not understand why that would be unwise. However, the majority overruled and the resolution lost. The influence that it had upon the native mind was for good, and we believe that we can see the native going above his former tradition into the more excellent and better way. We are laboring hard for that end. Sister Ellis at the present has a music class of eight, and progress is being made by them. It will be productive of good.

The several quorums met during conference, and we, that is Brother Christensen and I, were very busy throughout, meeting with them and assisting them to get over some things that to them were monsters. Owing to the death of the president of the elders quorum, whose name was William a Hoarii, Tapu a Moana was chosen as his successor. Alfred Sanford, first counselor to Brother William, also died during the past year. Tapu chose as his counselors Paia a Metuaaro of Manihi, and Hiti of Tikahau. We believe that they are all good men.

Sisters Ellis and Christensen held meetings for the sisters and children each day during the conference. Their work was profitable and timely.

Conference continued until April 11, when we adjourned to meet with the Tikahau Branch for the conference of 1917.

We are endeavoring to get the branch records in a shape so that we may be able to report to General Conference of 1917 the standing of the mission. They have been straightened many times, but because we have not capable secretaries it seems an impossibility to keep them in proper condition.

We are all happy in the conflict in which we are engaged, and are trusting for the advancement of the mission during the year that is before us.

Hoping and praying that all is well with the church in the land of Zion, we remain,

Yours in the conflict,

CLYDE F. ELLIS.

PAPEETE, TAHITI, May 8, 1916.

News from Branches

San Bernardino, California

Out of courtesy to Brother George H. Wixom, mayor of the city, Sunday, May 14, Company K, National Guard of California, decided by unanimous vote to attend the church of which he is pastor, for their annual church meeting.

The house was well filled to standing room, the soldiers attending in a body, under command of Major Byron W. Allen, and Captain V. B. Hogue.

The police department of the city also attended in a body under chief W. A. Shay, Desk Sergeant, Brother Will A. Boren and Captain V. B. Hogue.

A musical program was rendered by our members, assisted by some of the best talent of the city, and this friendly mingling of the forces is one of the most pleasant experiences of such an occasion.

As the soldiers approached the church door Mr. Harry Russel, formerly a bugler in the English navy, also with the Canadian army, and for four years chief bugler and master-at-arms on the *U. S. S. McCulloch*, blew the "Church Call" by which the men filed into the church. The hymn "Redeemer of Israel" was sung by the congregation.

Brother Will A. Boren, Sergeant of Police, was in charge and presided; invocation by the chaplain, Reverend Shaw.

The sermon was by Brother George H. Wixom in his usual forceful, vigorous strain, making a beautiful comparison between the life of Jesus Christ who laid down his life for others and "that we might have life and have it more abundantly," and the soldier who under the Stars and Stripes is prepared to lay down his life for the people of his country if need be.

While the flag of other nations stands for the protection of their own people, the flag of the United States stands for freedom and protection of an ever widening cosmopolitan population who seek freedom and liberty, material and religious, under the folds of the Stars and Stripes.

It is no disgrace for a soldier to be a believer in God. The great Lincoln and Washington who have immortalized their names, were frequently found on their knees and not ashamed to acknowledge their faith in divine assistance; reference also was made to the army of Gideon.

"We do not believe in taking life, but if necessary to defend our country and preserve peace, our soldiers should be so trained that they would be the 'best shot.'"

On Sunday, April 29, at San Bernardino, Brother T. W. Williams, although suffering severely from physical ills, including a boil on his neck, delivered what is reported to have been one of the most powerful and inspirational addresses of his experience before the Young Men's Christian Association, and a good representative attendance. His topic was "A look into the future."

The meeting had been arranged by Brother George H. Wixom, and was enlivened by an orchestra of eight pieces, made up of the members of various city church orchestras.

Invocation by pastor of First Methodist Church, Reverend Geyer. Mr. Holobaugh, general secretary of the San Bernardino Young Men's Christian Association, presided. Vocal solo by Brother Frederick Hogben, of Leeds, England. Benediction by Mr. J. B. Phillips, manual instructor in the San Bernardino Polytechnic High School. R. T. COOPER.

Miscellaneous Department

Conference Minutes

SOUTHERN INDIANA.—Held at Indianapolis, May 20 and 21, in charge of R. C. Russell, J. W. Metcalf, C. H. Fish, J. E. Warne. Preaching by S. S. Smith, O. R. Miller, R. C. Russell. Owing to C. H. Fish leaving the city, his resignation was accepted as bishop's agent. Officers elected: J. E. Warne, president; S. S. Smith, vice president; Pearl F. Newton, secretary-treasurer; Goldie V. Brook, chorister; Louis Welch, member library board. James B. Welch recommended for appointment as bishop's agent. A. E. Gratz appointed to act as president of Union Branch, Wirt, Indiana. Louisville, Wirt, Derby, Byrneville and Indianapolis reported. District membership 501. Adjourned to meet at Louisville, third Saturday, and Sunday following, in October. Pearl F. Newton, secretary, 1506 West Twenty-first Street, Indianapolis Indiana.

WESTERN MAINE.—Met with Stonington Branch, May 13 and 14. Bishop's agent reported: On hand at last report, \$425.57; receipts, \$386.46; expenditures, \$541.41. Next conference at Little Deer Isle, Saturday and Sunday on or before the full moon in August, said conference to be a spiritual and educational and not a business one. Officers elected: G. H. Knowlton, president; H. R. Eaton, vice president;

G. H. Knowlton, secretary; Pearl Billings, treasurer. This was one of our best conferences. George H. Knowlton, secretary.

POTTAWATTAMIE.—Met at Crescent, May 28 and 29, President J. A. Hansen in charge. Branches reported: Boomer, 89, loss 1; Carson 60, gain 9; Council Bluffs 400, gain 9, loss 4; Crescent 173, gain 1; Hazel Dell 60; North Star 168, gain 18. Ministry reported 25 baptisms. Total membership of district 993, with 180 scattered. District treasurer reported: Balance on hand \$1.30, collection during conference \$7.12. Branch officers authorized to enroll all members living in their vicinity not enrolled in other branches. J. A. Hansen, bishop's agent, reported; On hand last report \$177.47; received since \$595.51; balance on hand \$339.99. Hazel Dell recommended Theodore Chrestensen for ordination to office of priest. He was so ordained. Council Bluffs recommended G. J. Harding to office of elder, F. J. Smith and P. H. Henemann, to office of priest; they were ordained. Adjourned to meet September 3 at Boomer, Iowa. J. Charles Jensen, secretary.

The Presidency

APPOINTMENT OF MISSIONARY

To Whom It May Concern: The General Conference having referred the name of Elder E. J. Goodenough to the First Presidency and minister in charge for appointment, we hereby appoint said brother to labor in the Northern Wisconsin District for the remainder of the conference year.

FREDERICK M. SMITH, *President.*

J. F. CURTIS, *Minister in Charge.*

INDEPENDENCE, MISSOURI, May 29, 1916.

Pastoral

To the Officers and Members of the Church in the Eastern States and European Mission—Great Britain, Scandinavia, Germany, Switzerland and Palestine; Greeting: The appointment of the late General Conference provides that we are to be laborers together during the year, so I extend to you hearty greetings in the Lord, and pray we may have a year of great success and rich spiritual blessings.

After prayerful consideration of this great field, we have decided upon the following program: To organize our local officers for an energetic proselyting campaign throughout all parts of the land, wherever openings can be obtained. All elders, priests, and lesser officers, whose time is not fully occupied by branch work, are urged to devote one or more evenings a week, and a portion of each Sunday to missionary work. There are many houses in cities and country, where they will welcome the workers, who come to preach the word and strive to build up the kingdom of God. Park meetings, street services, tentwork and tracting can readily be done. Many have volunteered for this work, and others whom we have not personally reached, will be glad to join the movement. Send in your name. It is our intention to issue certificates of appointment for the year to all who will thus labor. Said certificates will be indorsed by the First Presidency.

Information Wanted. Detailed information as to the location of churches, halls, schoolhouses, private residences, parks where services are held, and the addresses of people who will thus help, or care for the laborer. This will enable us to file for reference, with the proper officials, such items as will enable us to follow up the work. Much valuable time has been wasted in the past, as missionaries have changed, for want of such information.

District and Branch President. Assist us by furnishing the addresses of all Saints who have moved from your branches. Help us to locate them. We may keep alive their interest and reach others through them.

The following appointment of missionaries has been made: New York District. A. B. Phillips in charge. A. E. Stone and James Pycok will work together in the tent during the season. Later Brother Stone will render such assistance to the branch as is found necessary. Patriarch A. D. Angus is granted the privilege of visiting any part of New York and Philadelphia District where his services are required.

New York and Philadelphia District. Ward L. Christy, Brooklyn, New York, objective. J. A. Koehler, First Church, Philadelphia, Pennsylvania. H. W. Smith, Second Church, Philadelphia, Pennsylvania. J. R. Lentell, Scranton, Pennsylvania. Edward Gleaser, Bloomsburg, Pennsylvania, and vicinity. George Morris, Elk Mills, Maryland, and vicinity.

Brethren Morris and Gleaser will occupy in the district tent during the season.

Massachusetts District. R. W. Farrell, Providence, Rhode Island, objective. E. B. Hull, Fall River, Massachusetts. S. A. Burgess, Boston, Massachusetts.

Western Maine. H. A. Koehler and G. W. Knowlton, will prosecute missionary work, extending their labors into the eastern counties of the State. Patriarch I. M. Smith will labor in Nova Scotia during the summer, returning to Western Maine for the winter.

Eastern Maine. F. J. Ebling and J. F. Sheehy.

Great Britain. I have no changes to recommend in the disposition of laborers at present. As I expect to visit that field in June, and hope to ascertain its needs before the mission conference, changes will not be made until that date. Brethren W. H. Greenwood and Abel Hall will prosecute missionary work in England, and Thomas Jones in Southern England and Wales. All local appointees are urged to do all they can.

Germany. No missionaries were appointed to this field. All local officers are urged to do all they can to build up the branches, and win souls to Christ.

Scandinavia. Peter Muceus will remain in Norway until fall, when he is granted permission to remove his family to America. C. A. Swenson will labor in Sweden and Norway, and will be in charge there after the return of Brother Muceus.

Palestine. It was not thought wise to appoint men to that field under present conditions. We shall do all in our power to care for our members there.

Reports. Remember the dates for reports: July 1, October 1, January 1, and March 1. We expect you all to be prompt in reporting and to supply fully the information asked.

Praying that God will richly bless you all, and that the year may be the best in our history, I remain,

Your colaborer in the Lord,

ULYSSES W. GREENE.

WINTER HILL, MASSACHUSETTS, 55 Grant Street, May 26, 1916.

Conference Notices

Northern Michigan, Alpena, June 17 and 18. Secretaries of branches please report early, also all holding priesthood report your labors from last conference until present conference. If you are not coming, send reports by mail. C. N. Burtch, secretary.

Spokane, at Sawyer, Idaho, 60 miles east of Spokane, on International Railway, July 1, 10 a. m. All members holding priesthood are required to report in writing to secretary week prior to conference. F. D. Omans, president; W. W. Fordham, secretary, South 238 Haven Street, Spokane, Washington.

Alberta, at Ribstone, Alberta, July 1 and 2. Dominion Day rates of fare and one third on all railroads will be available. Election of officers. Missionary and local force will be present. Send statistical reports, carefully prepared, to Clyde C. Walrath, secretary, Edgerton, Alberta. William Osler, president, Edmonton, Alberta.

Southern Wisconsin, June 24 and 25, at Soldiers Grove. All grades of the priesthood as well as all branch and district offices should report to the conference. Send branch reports to secretary in time for conference. B. C. Flint, president; Mrs. Audrey B. Dutton, secretary.

Clinton, at Eldorado Springs, Missouri, June 17 and 18. Election of officers. Do not fail to send delegates with proper credentials. Send all reports and credentials to Zora Lowe, secretary, Eldorado Springs, Missouri, Route 1.

North Dakota, at Logan during reunion, July 6, 2 p. m. J. W. Darling, secretary, Thorne, North Dakota.

Southwestern Texas, conference and reunion, held with the Bandera Branch at Pipe Creek, beginning July 7. Ed Henson will be in charge. Carl F. Wheeler, secretary, Adkins, Texas, route 2.

Saskatchewan conference and conventions, will convene in Methodist church, Viceroy, Saskatchewan, July 12, 8 p. m., continuing till 17th. One of the First Presidency is expected to be present, also minister in charge, J. A. Gillen. All Saints urged to come. Buy a regular single-fare ticket from nearest Canadian Pacific Railway agent, obtaining therewith a standard certificate duly signed by your local agent. If 100 are present holding these certificates we return free of charge, if 50 or more are present holding these certificates we return for one third full fare. If less than 50 are present we return for

two thirds full fare. This would mean regular return rates. All the Saints expecting to attend, should communicate with George A. Jordan, Viceroy, secretary of the locating committee, letting him know how many from their family will attend. Branch presidents write how many are coming from their branches. Isolated Saints, how many from your families? This is essential to convenient arrangement for all. Thomas J. Jordan, district president; Bertha Cornish, district secretary.

Convention Notices

Northern Michigan Religio and Sunday school, Alpena, June 16. Forward credentials early. Entertainment will be provided for in the evening. Come prepared to assist in our evening program. C. N. Burtch and A. E. Starks, presidency.

New York Sunday school, June 10, 10 a. m., Sterling Hall, 374 Connecticut Street, Buffalo. Take Hoyt car, number 7, or Grant car, number 3. George Landes, president; Miss Mary Dixon, secretary, 1628 South Avenue, Niagara Falls, New York.

Northeastern Illinois Sunday school, near Manteno, Illinois, June 16, 1916, 4 p. m. Have reports and credentials in on time. La June Howard, secretary, 12055 Parnell Avenue, West Pullman, Chicago, Illinois.

Southern Wisconsin Sunday school and Religio meet in joint convention at Soldiers Grove, Wisconsin, Friday evening, June 23, 1916. Good attendance desired, as several topics of vital interest will be discussed. Ervin J. Lenox, Sunday school secretary; Sylva Dennis, Religio secretary.

Eastern Montana Sunday school, at Andes, Montana, June 16, 1916. Mrs. Mark C. Hutchinson, secretary.

Spokane Sunday school and Religio, at Sawyer, Idaho, July 2. Religio at 10.30 a. m., Sunday school at 2.30 p. m. This is the same place the district reunion will be held. There will be room for all. W. W. Wood, secretary, 127 Regal Street, Spokane, Washington.

Reunion Notices

Lamoni Stake, August 18 to 27 inclusive, in the south park near Lamoni.

Little Sioux, August 18 to August 27, at Logan, Iowa. Saints in general invited to attend this reunion. Further particulars later. W. R. Adams, secretary, Logan, Iowa.

Southwestern Oregon reunion and conference at Myrtle Point, Oregon, July 7. Southwestern Oregon missionaries and minister in charge, J. W. Rushton, will be present. Regular camping grounds will be secured. Bring your tents. F. J. Chatburn, president.

Addresses

✓ New home address of Gomer T. Griffiths is 2561 Summit Street, Columbus, Ohio. Ministers are requested to send all reports to above address.

Mrs. H. B. Roberts, Cradle Roll Superintendent, for General Sunday School Association, 1407 West Short Street, Independence, Missouri.

Requests for Prayers

Sister Mattie Haley, of South Rawdon, Nova Scotia, desires the prayers of the Saints that she may be restored to health and have patience to endure the loss of her only child, who recently died.

Died

POOLE.—Eunice Poole, daughter of Elder and Sister De Wayne Carpenter, born at Arroyo Grande, California, January 18, 1896; died at Bandon, Oregon, April 22, 1916. Baptized by A. A. Baker, at Bandon, Oregon, January 26, 1908; married Percy Howell Poole, at Bandon, July 11, 1915. She leaves to mourn, husband and a newborn baby girl, parents, grand-parents, 3 brothers, 2 sisters, 2 sisters-in-law, many Saints, and a host of friends. Funeral services by A. C. Barmore, assisted by F. J. Chatburn. The universal verdict was, "Eunice was a good girl."

ACTON.—Nels Peter Acton, born June 1, 1858, in Alborg, Denmark; died May 9, 1916, at Newmans Grove, Nebraska. Married Martha McKeown in 1878. A loving wife, 2 sons, Marcus and Edward, 3 daughters, Eliza Nelson, Edith San-

derson and Clara Dorf, are left to mourn the loss of husband and father, and were present at the bedside at the time of his death. Funeral at Grange Church in Boomer Township, sermon by D. R. Chambers.

FRY.—Arnold Kline Fry, son of Brother and Sister J. R. Fry, born June 22, 1912 at Missouri Valley, Iowa; died May 7, 1916, after an illness of 7 days. Parents, grandmother, 2 brothers, 1 sister, many relatives, are left to mourn. His pure spirit returned to the God who gave it. Sad the parting, but the memories of his baby life will linger until we meet where all will be joy and bliss. Funeral at home in Missouri Valley, sermon by D. R. Chambers, assisted by J. S. McDonald. Interment in Calhoun Cemetery.

BARSBY.—Albert Frederick, infant son of Mr. and Mrs. Barsby, born March 24, 1915, at Dunlap, Iowa; died April 27, 1916. Parents, grandmothers and many relatives and friends mourn their loss. Without having known the blight of sin, the pain of defeat, or joy of victory, his spotless spirit returned to the Father who gave it. Mother earth has claimed his little form, but nothing can separate him from our love. Funeral in Methodist church, at Dunlap. Sermon by D. R. Chambers, assisted by Reverend A. R. Grant.

HALEY.—Allen Ebeling, infant son of Walter J. and Sister Mattie E. Haley, born May 13, 1916; died May 22, 1916, at South Rawdon, Nova Scotia. Service at home and grave by Reverend James Smith, of the Baptist Church.

God in his wisdom has recalled
The boon his love had given;
And though the body molders here,
The soul is safe in heaven.

Book Reviews

CHILDREN OF HOPE.—Century Company, New York City. \$1.50. Mr. Whitman's new novel tells the story of Aurelius Goodchild, of Zenasville, Ohio, and his three lovely daughters. Aglaia, Euphrosyne, and Thalia—the "three graces"—who, having come into a legacy of \$100,000, set out to win in Europe the goals of their various ambitions. Aurelius, as quaint and lovable as Don Quixote himself, inventor, poet, photographer, piano tuner, portrait painter, botanist, chemist, shabby-genteel and imperturbably romantic amateur in a hundred fields; Agalaia, thirty, dreaming of the opera; Euphrosyne, twenty-five, with George Eliot in mind, determined to be a great novelist; and Thalia, twenty, filled with emulation of Rosa Bonheur;—these are the principal characters. Paris and other parts of the Continent, and especially Florence, form the setting of the story. This attractive and original family meet with many adventures in Europe. Singing and painting masters, pension keepers, fellow travelers, waiters, impostors, an endless procession of types are attracted by their charm or their money. Above all young men—from the four corners of the world—gather about the engaging daughters of Aurelius and make off with them one by one. These and the old world background so skillfully wrought by the author form the elements of a kaleidoscopic narrative which can be described as equally romantic and realistic.

THE SAINTS' HERALD

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



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

VOLUME 63

LAMONI, IOWA, JUNE 14, 1916

NUMBER 24

Editorial

"I HAVE MEAT THAT YE KNOW NOT OF"— PART II

(Sermon preached by Elbert A. Smith, before the graduating class of the Lamoni High School, Sunday morning, May 14, 1916, at Lamoni, Iowa. Reported by Winsome Smith.)

Why do I dwell on this theme this morning? It is because I want to arouse in the minds of these young people in particular, and in the minds of all those present, the thought that this world is not altogether material, but it is also spiritual. They will go out into the world, and find many living on a very material plane, and I do not want them to make the mistake that others make of gorging the body and starving the spirit. They will go out and find men given over to materialism, everywhere.

If they go into the country they will find men whose mental horizon is bounded on the north by corn, on the south by oats, on the east by cattle, and on the west by hogs. And if they go into the city they will find those whose horizons are bounded by stocks and bonds, and real estate, and insurance; and their desires and diversions within that domain are sensual and material.

IDEALISTS

I want these young people to go out as idealists. I take it for granted that they are idealists, all young people are idealists until they have been spoiled. A true idealist is not a fanatic. He has a substratum of common sense, and so the Apostle Paul in 2 Timothy 1: 7 says, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

When Paul was brought before the Roman ruler, he said, "Paul, thou art beside thyself; much learning doth make thee mad." He thought Paul was crazy. But Paul says that he had received the spirit of a "sound mind." Paul was the sanest man in the court room. The others all thought he was crazy, but he was the only sane man there; he was in touch with God and the truth.

It is said that in those days when many of the steamboats on the Mississippi River were equipped

with steam calliopes, one boat came into the city of Burlington on a certain occasion, and when a tune was played, the musician, who was also the fireman on the boat, discovered (as did also all who were within a mile of the landing) that one note made a horrible discord. So he took a monkey wrench and went to work to tune it up, and in course of time he discovered that the note that made the discord was the only note in tune.

And so it was on this occasion. Paul was in tune with the universe, and all others were out of tune, and so they thought that Paul made the discord, that he was mad from much learning.

The idealist is sane, and the true idealist has been the true conferrer of blessings upon the world. You have but to turn the pages of history to convince yourselves of that. Paul himself was an idealist, hence he carried the gospel of Jesus Christ to the Gentiles. He dreamed of preaching it in Rome, and he preached it in Rome. He was one of those men who build air castles, and then put foundations under them.

MAKING DREAMS COME TRUE

Columbus was an idealist, and so he saw, first in meditation, and afterwards in reality, a new earth.

Galileo was an idealist, and so at the age of nineteen, watching a lamp swing to and fro in the dim cathedral at Pisa, he perceived a natural law that others knew not of.

John Brown was an idealist. He saw the horror of African slavery, and so, almost single-handed, he went down to Harpers Ferry and grappled with the iniquity. He died; but in a very short time great armies were raised up and half a nation was singing, "John Brown's body lies a moldering in the grave but his soul goes marching on."

Abraham Lincoln was an idealist, and so with the help of God he carried this Nation on his back through the valley of the shadow of death.

But Jesus Christ was the greatest idealist of all, and we want these young people to follow him. We want them to be dreamers, and we want them to have the common sense and the stamina to make their dreams come true.

DUTY FIRST

Last of all, turning to the first suggestion that we got from our text, the Master says: "My meat is to do the will of him that sent me." We want to impress on the minds of these young people that this should be their duty also.

Jesus said, "I must be about my father's business." Let these young people go out with the idea that they will not do what they wish to do, but do what they ought to do. Let them not pay too much attention to what men want them to do, but rather pay attention to what God wants them to do. We should obey God rather than men. We cannot please men, some one or many will bring in an adverse verdict; as one poet has said, not too sublimely:

Weep, and you're called a baby;
Laugh, and you're called a fool;
Yield, and you're called a coward;
Stand fast, and you're called a mule.

You will be criticized anyway. The thing to do is to find that which God wants us to do, and then do it, as Jesus did, without regard for the popular verdict.

THE PURSUIT OF TRUTH

What is the object of all this search for truth? The pursuit of truth has engaged man from the beginning of time. It is the most sublime pursuit that he has ever entered upon. It justifies all the innumerable sacrifices that he has made. It justifies the bleached bones of those who sought the north pole, and those who died on numberless unmarked trails in desert and mountain. It justifies the death of those who died in Panama, studying the yellow fever and the malaria fever. It justifies the death of those who died in the Roman arena, testing promises made by a Jew.

This pursuit of truth has engaged our attention also. It is our ideal. That is why we have a high school building. The high school building represents our ideals; that is why when the high school burned men wept, not because of the loss of brick and mortar, but because our ideals seemed likely to be defeated.

We go on in search of truth, because before we can do the will of God we must know the will of God. That must be the ultimate great object of this search. But all the time we are defeated in this way: that each individual, looking at truth, sees it distorted more or less by his prejudices, by his individuality.

THE STORY OF THE MIRROR

Probably you have all heard the legend of the old Japanese countryman, centuries ago, who went to a city one day, and wandering into a shop, for the first time in his life saw a mirror. Looking into it,

what do you think he saw? He saw the image of his father as he remembered him. And so taking all the money that he was possessed of, he bought this mirror and took it home. He climbed up the ladder into his attic and put the mirror on an altar, and every day he went into the attic and there worshiped the spirit of his departed father. And every day the spirit of his father would look out at him as he looked into the mirror.

But this man had a wife, and she was one of those rare creatures, a woman with a curiosity. Her suspicions were aroused. She could not imagine why her husband should go into the smoky attic every day; so she watched her chance, and one day when he had gone from the house, she climbed up the ladder into the attic. There she found the altar, and looking into the mirror, what do you think she saw? She saw the image of a rather good-looking woman.

Ah, that was why her husband came to the attic every day! You sisters can imagine her feelings better than I can portray them. Down the ladder she went, and when her husband came there was trouble. He persisted that what he saw in the mirror was the image of his father, and he told the truth. But she declared that the spirit in the mirror was the image of a woman, and she told the truth. But neither would believe the other.

Finally they sent for a third person, an aged woman who was a sort of female hermit, to decide the dispute. She climbed the ladder laboriously, puffing and groaning, and went into the attic and found the altar, and looked into the mirror for a long time. Then she climbed back down and said to them: "The spirit that dwells in the mirror is the spirit of a very old woman, who is very bald-headed, and the wife need not to be jealous." And she told the truth. And then all three fell into a quarrel even more violent than any that had preceded it.

YE SHALL KNOW THE TRUTH

You see the point, I presume. Each one of these individuals perceived the truth *relatively*, but all three of them together failed to come at the *absolute* truth, and so they quarreled. That is the way with you and me. We see relative truth. I see truth colored by my prejudices, my personality, but I see the truth—part of it. You see it in a similar way. And then we quarrel about it. And sometimes we kill each other. If there had been a fourth person there with wisdom and knowledge to have told those three people of the mirror legend the absolute truth, they would have understood the situation.

Jesus came into the world with absolute truth. He says that his Spirit shall guide us into all truth. He said, "Ye shall know the truth, and the truth shall make you free."

It is your business and mine that we should seek

for the truth. As that wonderful hymn says:

In the beauty of the lilies, Christ was born across the sea,
With a glory in His bosom that transfigures you and me;
As he died to make men holy, let us die to make men free,
While God is marching on.

I would change just one line of that, and have it read, "As he died to make men holy, let us *live* to make them free."

If we discover the truth, and teach the truth, and live the truth, we shall not only make ourselves free, but make others free.

(Concluded.)

THE METHODIST QUADRENNIAL CONFERENCE

THE RITUAL REVISED

The Methodist world conference met at Saratoga Springs during May. As a comparison of methods, procedure, and teachings, is often instructive, our readers will no doubt be greatly interested in the following pen pictures of the conference from the pen of Lyman Abbott, in *The Outlook* for June 7:

"Would you like to see how the Methodists transact their business in their quadrennial conference?" asked my friend. "Very much," I replied. About a couple of hours after breakfast he called for me, and we went together to Convention Hall at Saratoga Springs, a hall erected, I believe, for political conventions, with a seating capacity of five thousand. The floor was fairly well filled with delegates to this conference, numbering, including bishops and other officials, about a thousand. A fair sprinkling of visiting spectators occupied the galleries and the reserved seats under the galleries.

I was favored with a seat on the platform with the bishops, where I had an admirable opportunity to witness the proceedings. They had a certain resemblance to those which one witnesses from the gallery in the House of Representatives at Washington, with four important exceptions. A tribune had been erected in front of the platform, and to this tribune speakers who desired to address the house at any length were expected to come. Although all the speeches were published in a *Daily Christian Advocate*, there was no "buncombe" in the speeches; though all resolutions were referred without debate to the appropriate committee, there was no indication of any desire on the part of any one to stifle freedom of speech; and, although intensity of conviction was apparent and at times decided differences of conviction, the atmosphere of the conference was wholly good-natured—the earnestness was without bitterness. To a large extent the business of the conference was threshed out in committees. The mornings were given to what I may call parliamentary business, the afternoons to committee work, the evenings to mass meetings. At the one evening meeting which I attended, which was given to Sunday school work of the church, the house was packed to its utmost limit. When I arrived there, fifteen minutes before the opening of proceedings, belated visitors were being turned away, and I was told that not a few of the seats had been occupied for nearly or quite an hour before the time for opening. This conference, it should be added, includes representatives of the Methodist Church from all over the world. Germany was the only country not represented.

The spirit of the conference was unmistakably practical

rather than theological, and therefore liberal rather than reactionary. Thus its answer to the absurd charges by a heresy hunter against Doctor George P. Mains for his excellent book entitled *Modern Thought and Traditional Faith* was a resolution, passed without question and, I believe, unanimously, entering his name in the records of the book committee as publishing agent emeritus of the book concern and directing that in view of his long years of faithful and valuable services the book committee be instructed to make such use of his services and on such terms as might be deemed advisable. The report of a commission on the ritual of the church indicated the same spirit. It struck out from the baptismal service for children the words "Forasmuch as all men are conceived and born in sin," a phrase which, transferred from poetry in the Old Testament to theological doctrine in a modern ritual, connotes original sin, infant depravity, and baptismal regeneration. The commission also recommended that candidates for membership should not be required to subscribe to the apostles' creed and the twenty-five articles of religion, but simply to affirm that they receive and profess the Christian faith as contained in the New Testament; a return, it may be remarked, to the position originally held by John Wesley, and by the Methodist Church up to 1864. This report was accepted by the conference, and then referred to the board of bishops with power for final action.

The practical questions apparently interested the conference much more than ecclesiastical or theological problems. They passed a resolution strongly recommending that in those States in which the Bible is now banished by law from the schools the laws be changed so that it may be read; a resolution condemning Government appropriation for sectarian schools, especially aimed at the appropriation for Roman Catholic schools working among the Indians; approved a petition to Congress to provide an adequate censorship for the moving picture shows; and passed with enthusiasm resolutions commending total abstinence, condemning the license system as a colossal blunder, condemning also the issuance of internal revenue tax receipts by the Federal Government "to criminals engaged in violating State laws," favoring the uniform marriage bill prepared and urged by the American Bar Association, and urging the adoption of national prohibition and, pending the submission of an amendment to the Constitution to make universal prohibition possible, prohibition by congress to the full extent of its present constitutional powers.

Probably no subject brought before this conference will be more interesting to Methodists than the important steps taken toward uniting the Methodist Church, South, and the Methodist Church, North, in one American Methodist Church. Such a proposed union has been pending for some time. The wiser heads, both North and South, have realized that such a union, to be effective, must be the product of a growth in fellowship. Their conviction was well expressed by one speaker in the statement: "I was in doubt, because I did not want a union that was not a real union, and I was afraid that we did not sufficiently understand one another to come together in one great organization for the upbuilding of God's kingdom." How far this good understanding has really been brought about I have no means of knowing. Theologically the Methodist Church, South, has been more stationary, the Methodist Church, North, more progressive. No real union is possible unless both in the North and in the South there is granted that intellectual and spiritual liberty which, judging from the action of this conference, pervades the northern church. The action of the conference indicates a prevailing opinion that this necessary good understanding has been already largely, if not entirely, attained. The entire body adopted

by a rising vote a resolution providing for a commission of twenty-five members—five bishops, ten ministers, and ten laymen—to confer with the commissioners from the Methodist Episcopal Church, South, and from other Methodist bodies in the United States in carrying forward negotiations for a union of all the Methodist bodies of the United States in one American Methodist Church. . . .

Some of the things noted by Mr. Abbott may be worthy of comment. The custom of requiring each speaker who is to speak at any length to come forward and occupy a position where he can be both seen and heard by all persons in the assembly may have in it a suggestion worthy of our consideration.

More interesting perhaps to our theologians was the action of the conference in striking out the opening words of the very first paragraph of the ritual, wherein the baptismal service for little children it is affirmed, "Forasmuch as all men are conceived and born in sin."

Having begun at the beginning they may well proceed and revise the balance of the ritual, particularly that pertaining to the baptism of children, as for instance that part wherein the minister in behalf of the child prays the Lord to "wash him and sanctify him," and to "grant that all carnal affection may die in him."

Jesus said of little children, "Of such is the kingdom of heaven."

Why pray God to "sanctify" the heavenly host and cleanse them from "carnal affections"?

More in harmony with Jesus is the Book of Mormon, which says, "Little children are alive in Christ, even from the foundation of the world."

Some decades from now our Methodist friends may even abolish the entire provision for the "baptism of infants," and thus come more fully in accord with the Book of Mormon, which says further, "He that saith little children need baptism, denieth the mercies of Christ."

Jesus himself did not baptize little children—he took them in his arms and blessed them—perceiving them to be already pure as the lily or the lamb.

We note also that candidates for membership are no longer to be required to affirm the twenty-five articles.

This is well, for various reasons. For instance, the fourth of these articles affirms that Jesus "suffered, was crucified, dead and buried, to reconcile our Father to us."

This is a strange reversal of truth, as the Bible distinctly tells us that Christ came to reconcile *us* to *God*—not *God* to *us*. (2 Corinthians 5: 18-20.)

As these articles were among the creeds extant in 1820 when the angel told Joseph Smith that the creeds were wrong, this action of the Methodist Church in ceasing to require members to affirm the articles in question but confirms us in the belief that the angel told the truth.

ELBERT A. SMITH.

NOTES AND COMMENTS

STAKE REORGANIZATION.—Notices in the Miscellaneous Department of this issue concerning the reorganization of the Lamoni and Independence Stakes will be of special interest to our readers.

COLLEGE YEAR CLOSSES.—Bishop E. L. Kelley delivered the graduating address before eighteen graduates from Graceland College the evening of June 2. The past year's work has been very satisfactory and every indication points to a larger enrollment and still better work next year.

A LEADER EXPELLED.—From the *Evening and Morning Star* for May, 1916, we quote the following editorial. Elder Frisbey has for years been one of the most influential men in the Church of Christ, commonly called Hedrickites:

By request of some of the members of the church we hereby insert the findings of the elders court, which tried the case of George P. Frisbey. By the evidence presented to them against him he was found guilty of unchristian conduct because he became possessed of a contentious spirit and refused to abide by the rules of the church. It has always been the custom and law of the church that nothing should be appointed to the church but by the common consent of the church, and he refused to abide by same.

CURRENT EVENTS

DOMINICAN TROUBLES.—The native rebellion in Santo Domingo is becoming more and more serious. An American officer was killed while leading a force of our troops against the rebels. There is widespread opposition to any president who may be elected by the cabinet. The revolutionary force continues strong.

POLITICAL SITUATION.—The national convention of the Republican Party has nominated Charles E. Hughes for president, and Charles W. Fairbanks for vice president. Following the nomination of Theodore Roosevelt for president by the Progressives, he wired his declination. The national committee meets June 25 to consider some one else for the place.

CHINA.—President Yuan Shih Kai died on the 6th, evidently from poisoning. President Li Yuan Hung, who had been acting as vice president, has been inaugurated president. The situation is quiet, yet the American troops at Tientsin, China, have been ordered to be in readiness for any disorder which may follow. French troops have already proceeded to Peking.

KITCHENER DEAD.—Carrying Lord Kitchener and a number of war officers to Russia on a war mission the *Hampshire* was sunk off the Orkney Islands, north of Scotland, with the loss of all on board, on the 5th. It was struck by a mine or torpedo. All England mourns the loss of the man who has been

(Continued on page 581.)

Original Articles

FROM THE PRESIDING BISHOPRIC

God has again spoken. With joy you have recognized the voice of his Spirit and approved his counsel. I have heeded the call and become your servant for Christ's sake. Since the close of General Conference you have desired to hear from me, and I, too, have been anxious to speak with you about the work of the Lord that we all love. In order that his purposes in us be accomplished it is essential that we continue to respond to the light and guidance of his Spirit.

We are permitted to enter upon our work with the awakening interest aroused, the broadening conceptions formed and vitalizing love unfolded during the sessions of our late gathering still fresh in our memory. Our vision becomes clearer and our resolve to greater consecrated efforts grows stronger as we recall how all these blessed experiences were blended and intensified under the benign grace bestowed during the service of music and song.

We behold the moistened eye and hear the earnest assurance of loyal support as we receive the hearty handclasp and our heart overflows with gratitude to God as our soul is thrilled with this foretaste of the endowment and the vision of our mission opens before us.

God being with us, why should we fear? Only let us see to it that we perform our task in meekness and humility that God may be with us.

The Bishopric, administrators of the temporal law, recognize their dependence upon the eldership, custodians of the spiritual blessings, to strengthen the faith and loyalty of the Saints and create and renew an interest which will be expressed in a closer cooperation with the Bishopric, thereby bringing to themselves spiritual as well as material increase, and to all of God's servants the encouragement to more efficient labor for the accomplishment of the work intrusted to all. The earnest efforts of all to occupy in their respective callings accompanied by the Holy Spirit, qualifying them for their work and adapting their teachings to the needs of the Saints are already bearing fruit in tithes and offerings.

The Bishopric aim to consistently follow the order adopted at their quorum meeting, and sustain the missionary force and the poor and needy, discharge the existing indebtedness of the church and carry out the resolution of a former General Conference to erect a suitable office building for the general church officers. We solicit information as to your particular problems so far as it is directly or indirectly related to our work, and assure you it will receive our prayerful consideration.

The several orders of the Aaronic priesthood, by utilizing the opportunities afforded, will find they are

not restricted in the work of their respective offices to a narrow construction of the letter of the law but that the Lord intended and they are expected to and may rejoice in occupying in ever widening fields of helpfulness to God's people within the scope of their official duties. Strength and inspiration commensurate with their needs will not be denied the faithful.

When we become more fully informed as to the conditions existing throughout the church we shall, in consultation with our brethren of the Bishopric, formulate such measures as may be deemed necessary to more effectually conserve and advance the interests of the church, and enlist the participation of the Saints in a practical demonstration of the merit of the law, having in view the progress of the general work and the redemption of Zion.

In conclusion I feel constrained to direct your attention to Doctrine and Covenants 130: 7, 8, with the fervent prayer that the Spirit of the Master that inspired the words may create within you the desire and grant you the power from henceforth to make them your rule of conduct.

I remain, your fellow servant,
BENJ. R. MCGUIRE, *Presiding Bishop.*

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THEOLOGIAN'S ON ORGANIZATION AND DUTIES--PART 2

THE OPINIONS OF FORTY-TWO PROMINENT MINISTERS AND PROFESSORS OF THEOLOGY ON CHURCH ORGANIZATION AND DUTIES OF OFFICERS

BY CHARLES J. HUNT

Reverend J. W. Kitson, Church of the Brethren (Dunkard), of Goshen, Indiana, wrote June 17, 1915:

There is not sufficient internal evidence to indicate with certainty their duties and privileges, yet if the Greek word be taken in conjunction with the scripture references with each suggests their probable meaning. In the primitive church there seems to be the following order of arrangements concerning the workers named: "1. Primarily, apostles, prophets, evangelists, bishops, or elders, whose sphere of service, probably, was of a general character. 2. Secondarily, pastors, teachers, deacons, whose labors were of a local nature. 3. Thirdly, seventies, priests. These were not of any standing in the early church and should be considered as having no place in official distinction.

In *The Church Members Handbook, a Guide to the Doctrine and Practices of the Baptist Churches*, William Crowell (1855) writes:

The church officers are (page 37) pastors, and deacons. The pastor is sometimes called overseer; the elder or presbyter, the president or bishop, of the church according to age; or as viewed in the discharge of some particular functions of his office. The meaning of all these words is properly and pleasantly summed up in that one word, *pastor*—shepherd.

Professor Charles E. Brewer, Baptist, president of Meredith College, Raleigh, North Carolina, said in a letter July 30, 1915:

I have never undertaken to make out the order in which the various officers in the apostolic church were ranked. I think that is a very small matter anyway. I do not believe that you can find out from the New Testament what the order of authority was, or what the specific duties of each class were.

Reverend David S. Kennedy, editor of *The Presbyterian*, Philadelphia, answered:

1. The apostles were endowed with special authority for the establishment of the church and for writing of the scriptures. They have no successors. 2. Prophets were advanced teachers with some gift of prediction. 3. Elders were the essential local church officers and the only ones. 4. Bishops or overseers is another name for the teaching elder. 5. Evangelists. This was not an office but the name of a work which was exercised by any or all officers. 6. The seventy was a company of disciples sent out on a particular missionary tour. 7. Pastor was a work associated with teaching. 8. Priest is a name and relation common to all believers. Deacons had the care of the poor and sick. Teachers were men with gifts of instruction.

Reverend Doctor Samuel J. Nicolls, for fifty years pastor of Second Presbyterian Church, Saint Louis, wrote July 19, 1915:

The apostles, as such, had no successors and that office is not continued in the church. One of the qualifications necessary for the apostolic office was to have seen Christ personally and to have been an eyewitness to his resurrection. Manifestly those who call themselves apostles, or claim to be in their succession, have not that qualification. The office of prophet was simply that of a preacher who sometimes, under the influence of the Spirit, predicted coming events. . . . They had no ruling power in the church. Elders and bishops are mentioned as holding office in the early church. These terms are synonymous. . . . The office of the bishop or elder in the church is a permanent one, and it is regarded as the highest office in the church. Evangelists were those who were without charge but were sent on missionary journeys preaching the gospel. . . . Deacons and teachers do not exercise rule in the church and their office is simply administrative. The Presbyterian Church believes in bishops or overseers of the church, but not as having a distinct order and as standing as successors for the apostles.

Reverend W. F. Tomlinson, a district superintendent (sometimes called presiding elder) Methodist Episcopal, wrote from Platteville, Wisconsin, July 23, 1915:

In my judgment your questions cannot be answered in the form you state them. Apostles plainly ranked first, elders or bishops were subordinate to apostles, deacons to elders. Deacons and elders were often prophets, pastors, teachers or evangelists. The organization of the church was a growth, and the later epistles indicate quite a different scheme from that reflected in previous decades. As to the duties and privileges of each office, these also are a development. The church is not a dead thing, but living and the forms through which it organizes and works must be constantly adapting themselves to conditions, like any other live body.

Reverend L. H. Murlin, president of the Evangel-

ical Alliance of the Methodist Episcopal Church, Boston, said:

In the present day the one you have named *last* should be *first*. There is so much to do in the world to-day helping those who need help in practical, vital matters, that questions of order are of no interest to me. I wonder what Jesus would think of this nonsense?

Reverend R. E. Shaw, Methodist Episcopal, district superintendent, Boone, Iowa, July 23, 1915, said:

No influence nor conclusion can be drawn from the Biblical record, such as would warrant insistence upon the same order to-day. The whole matter raised by the inquiry is foreign to the purpose and spirit of the New Testament. Neither Jesus nor his disciples ever instituted an ecclesiastical system. To attempt to correct the method and authority for such a system from the Scriptures is to revert to Judaism again, and to lose the *chief* things with which Jesus enriched the life of men.

To the second question Reverend Shaw said: "By no means, does the Bible define the duties of all the officers named in question number one."

Professor Ross L. Finney, Ph. D., Methodist Episcopal, wrote from Valley City, North Dakota, August 8, 1915:

In my opinion your question is misconceived. It is based upon the assumption that the organization of the primitive church was intended to be followed by the church in later centuries; that there rests upon us, in other words, the obligation to copy the organization of the early church. This is not true; and no church leaders who participate in the thought life of the present time would for a moment recognize any such obligation. . . .

Thomas N. Ivey, Methodist Episcopal (South), editor *Christian Advocate*, Nashville, Tennessee, wrote August 5, 1915:

I would state that the only orders and officers of which Episcopal Methodism takes cognizance are those of deacon and elders. We have bishops and pastors, of course, but the bishops are elders and the pastors both elders and deacons. There is very little sentiment in Episcopal Methodism which regards the bishopric as a third order. It is regarded only as an office. We do not hold that the Bible gives the duties and privileges of any of these officers so specifically that each one could understand and perform the duties of that office in the church to-day.

Reverend Frank A. Cone, Methodist Episcopal, Superintendent Marshall District, Mankato, Minnesota, wrote July 26, 1915, from which we excerpt the following:

So far as the record goes Jesus gave no instruction for the organizing of the church. He talked much of the kingdom, but makes almost no reference to a church. No one of his chosen twelve can be said in any real sense to have organized the church. The appointing of deacons as recorded in the New Testament was rather a matter of convenience than of ecclesiastical polity. . . . I believe the Bible is a great book of inspiration for all times, but I do not believe it is a substitute for judgment and discretion in the prosecuting of God's work. I do not think we can go to the Bible to determine the duties and privileges of these various offices. . . . God

did not become silent with the completion of the Bible. Prophecy is not ancient history, and revelation is not confined to past centuries.

E. V. Zollars, (Christian or Disciple Church), president Emeritus of Phillips University, Enid, Oklahoma, said August 9, 1915:

First: Apostles constituted the company who were chosen by Christ and commissioned to go into all the world and preach the gospel. The essential qualification of an apostle was that he should have seen Christ after his resurrection and be able to bear personal testimony to that fact.

Second: Prophets in the New Testament church were first of all teachers, but their distinctive qualification was their ability to communicate the divine message at first hand, and especially concerning the future. In this sense prophets were limited to the Jewish and apostolic ages.

Third: I regard elders and bishops synonymous terms. They are interchangeable and constitute the ruling officers in the church. . . .

Fourth: Evangelists were traveling preachers who went from place to place preaching the gospel. Sometimes they were located for longer or shorter periods. They seem to have been commissioned to set the churches in order wherever they went; that is, to see that the churches were properly officered and conducted.

Fifth: Pastors were elders first of all, whose duty it was especially to instruct the local church. The seventy sent out by Christ was a special case preparatory to Christ's personal visitation and his work of setting up of the kingdom. We have no such class now.

Sixth: All Christians are priests. Under the old dispensation a high priest was the type of Christ and the ordinary priest was the type of a Christian. There were no priests in the New Testament church, except the priesthood we all enjoy, Christ being our great high priest.

Seventh: Deacons were officers whose primary duty was to look after the secular interests of the church, caring for the sick, the needy, etc.

Eighth: Teacher is a comprehensive term embracing practically all of the duties, more or less, of all the church officers. . . . I think there is no trouble at all in understanding the specific duties of the various officers named by simply the study of the New Testament. It is when we depart from the New Testament simplicity that we get into trouble.

Professor W. R. Walker, (Christian or Disciple Church), Phillips Bible Institute, Canton, Ohio, wrote August 5, 1915, from which we quote:

From the qualifications required of a man to be an apostle (Acts 1:21, 22) it is clear that the apostles could have no successors in office. A personal appearance of Jesus was necessary to qualify Paul for that high office, (1 Corinthians 9:1). That prophets were not found in later times is a historical fact rather than a scriptural teaching. "Prophecies" were to cease, but just when is not stated. We find no trace of prophets, however, after the apostolic age. . . . The following designations all refer to the same office: Bishop, overseer; elder, presbyter; pastor, shepherd. These names are the English and Greek names for the same officials, named from different bases of classification. The work of ruling is suggested in the first pair above. The fact that these were chosen from the older members of the church is suggested in the second pair of terms. The personal responsibilities of those filling this place is suggested in the third pair of terms, viz, caring for the spiritual welfare of the church. . . . Evangelists were simply preachers of the gospel, and of course

were needed as long as the gospel remained the power of God unto salvation. . . . Priest is a designation never employed in the New Testament for a church official. All Christians are priests. . . . Now, I think you will see from this brief statement, that I do not understand the New Testament to say anything on the subject of precedence of officials of the church. . . . The questions which the Federal Council and the Commission of Faith and Order are discussing, important as they are, can never be settled by an appeal to any churchly authority other than that of Christ and his apostles whom he authorized to speak in his name.—(Matthew 28:18-20.)

Reverend Grant W. Speer, pastor Central Christian Church, Toledo, Ohio, said the officers in the New Testament church took precedence in office as follows: 1. Apostles, 2. Prophets, 3. Elders, bishops, 4. Evangelists, 5. Pastors, 6. Deacons.

Reverend Doctor Peter Ainslee, pastor of Christian Temple, Baltimore, and popular lecturer of the Disciple or Christian Church wrote, July 1, 1915, from which we excerpt the following:

Evangelists follow apostles and prophets and are named before pastors and teachers. . . . Seventy, of uncertain date, perhaps after Jesus had been driven out of Jerusalem the second time by the mob. Pastors and priests are not the same terms—pastors arose in the apostolic period. Deacons appear to have been named before elders. (See Acts 6.) Teachers are the last named and work especially at the close of the apostolic ministry. . . . Of course, the apostles were first and here all are agreed. The order appears to be purposely unmarked, leaving much to common sense and the development of the church, under the Spirit of Christ, where no man seeks to be over the other, but instead, each servant of the other.

Reverend J. W. Darby, pastor First Christian Church, Tulsa, Oklahoma, said, August 6, 1915:

First let me say that Christ did not organize a church. The apostles were not church officers—merely one who pleads the cause of God with humanity just as a high priest was one who pleaded the cause of humanity with God. Prophets were not church officers but those who foretold the events of the coming kingdom before Christ's time. Those mentioned in Corinthians were some who doubtless had been given a power for the time being. Paul said that power would cease. Elders were the same as bishops and were the overseers of the flock. . . . Evangelists were not church officers but merely preachers of the word who went about just as evangelists do to-day. Seventy were the ones Jesus first sent out and they were not church officers. Pastors were the same as the elders. There were no such persons in the early church as priests. They belonged to the Jewish economy. The officers ordained in the New Testament church were: Elders, deacons. There being none other save possibly those such as we have to-day, such as treasurer, etc. Your question numbered second. Referring to the Scriptures giving the duties of the above-named officers. Yes, sir, the Scriptures are explicit on this matter and there can be no question whatever. . . . We need no legislative body for the church, we need no new creed, we need no new expression of faith, all we need is a return to the Old Jerusalem gospel in faith and practice and we have the union for which the Master prayed in John 17.

In the History of Religious Bodies, 1906, part 2, page 238, we read the officers of the Disciple or Chris-

tian Church are: "Pastors, elders, and deacons. A visiting minister is called an evangelist."

The foregoing statements of the forty-two "wise men" (Isaiah 29: 14) on church polity of former and latter times, represent twenty religious bodies. It will be conceded by the careful reader of the above questions and the answers thereto, that the combined "wisdom" of the learned world cannot, without direct revelation from God, reproduce or reorganize the church of the New Testament, or define the duties of all its officers with a certainty.

The churches differ so widely, that their knowledge, when sought and published, is not, and never will be, a safe guidebook to the penitent ones who are following the instruction, Seek first to build up the kingdom of God—the church as constituted in the time of Christ and the apostles.

God, Christ, and the Holy Spirit, are unchangeable. The church of Christ is also unchangeable. It will advocate the same doctrine, the same church offices, and the officers will occupy in the same order in which they took precedence in New Testament times. That church in doctrine, organization and duties of its officers defined, is the Reorganized Church of Jesus Christ of Latter Day Saints, which church has received, and continues to receive, revelation from God.

There is very strong inferential testimony coming from the eighty-two scholars, who, from 1870 to 1884, gave to the world the Revised Version of the Bible, that they were unable to produce a perfect work without divine inspiration. These "wise men" acknowledged that their work of translating was not satisfactory to themselves, testifying "that such a work can never be accomplished by organized efforts of scholarship and criticism, unless assisted by divine help."

That being true in making a translation of the Scriptures, the same word *failure* can be written at the conclusion of all human efforts of the religious world to reproduce the church of Jesus Christ in all its primitive beauty, in organization, faith, and practice, as it was in apostolic times. This could only be done by divine help—with revelation from God.

Elder R. W. Farrell, editor of the *Religio Quarterly*, said:

Remove the spirit from the body, and it ceases to hear, feel, see; it is dead; outwardly it may appear perfect, organically. It is so with the church (the body of Christ). If God takes the Holy Spirit away, the church is dead; it hears no revelation, speaks no prophecies, sees no future events.

The great apostasy which took place after the apostolic period, shattered, scattered, and destroyed the church. The church lost the Holy Spirit—revelations ceased. The long night of darkness continued on the earth until the angelic proclamation, the restoration of the church and gospel in the nineteenth

century. Joseph Smith the Seer, and others, by the direction of the Lord, were authorized to organize the church in fulfillment of Bible prophecies.

Bible students must concede the fact that if the church of Jesus Christ is on earth to-day, it must be here by succession, evolution, or restoration. The Bible foretells the latter, but contains no hint of the two former.

It may be considered a truism, that no church is wiser in its organization and doctrine than the wisdom of its organizers and perpetuators. This fact is proven by the testimony of the forty-two "wise men" in their efforts to place in order the church officers and to define their duties. Their efforts to have settled the great question of water baptism, its mode, etc., would have ended as disastrously.

Some may think that to include the Latter Day Saints would only invite more disaster. But Latter Day Saints are not considered orthodox by the above churches, and the Latter Day Saints themselves accept no favors coming from them or authority through them. We are, however, orthodox and evangelical. In harmony with a multitude of scripture, God himself sent an angel from the courts of glory to reorganize his kingdom on earth. The Church of Jesus Christ of Latter Day Saints was the result. In the latter we see the wisdom of God; in the former, the wisdom of men.

Surely the prophetic eye of Isaiah must have been sighted towards them and their theological institutions when he wrote: "For, behold, the darkness shall cover the earth, and gross darkness the [minds of the] people." (Isaiah 60: 2.)

If the reader will procure a book at the Herald Publishing House, Lamoni, Iowa, entitled, *The Interpreter*, (50 cents) he will find the officers of the church named in order and their duties defined by divine inspiration of latter days, and also agreeing with the New Testament so far as the fragmentary account there reveals.

They are as follows:

1. The chief apostles or pillars of the church who are also prophets, answering to Peter, James and John. (Mark 10: 40-44; Galatians 2: 9.)
2. The Twelve Apostles, who have charge of the missionary work of the church.
3. The seventy, who are itinerate ministers.
4. The patriarchs, who are the evangelists among the congregations.
5. The high priests, who are the chief pastors.
6. The elders, who are local pastors.
7. The bishops, who manage the church finances.
8. The priests, who are assistant pastors.
9. The teachers, who reclaim and encourage erring members.
10. The deacons, who assist the teacher and care for places of meeting.

A few verses in hymnology often heard in the con-

gregations of the Saints express in few words the kernel of this matter:

When earth in bondage long had lain,
And darkness o'er the nations reigned,
And all man's precepts proved in vain,
A perfect system to obtain.

A voice commissioned from on high,
Hark, Hark! it is the angel's cry,
Descending from the throne of light,—
His garments shining clear and white.

He comes the gospel to reveal
In fullness to benighted man;
Restore the priesthood, long since lost,
In truth and power as at the first.

And now commissioned from on high,
God's servants faith, repentance, cry,
Baptizing as in days of old,
Into one Shepherd and one fold.

(Concluded.)

* * * * *

DID ADAM FALL FROM CELESTIAL GLORY?

We read and hear a great deal about the fall of man, and we see all around us unmistakable evidences that he did fall; but I do not think I ever heard any one attempt to declare from what condition he fell. If I be permitted to express an opinion on the matter I will unhesitatingly say, "He fell from celestial glory." He certainly was in some glory. If it were not for celestial what was it?

We are on this earth required to strive for celestial glory. Can you imagine the great Creator producing an inferior thing, and then expecting that thing to become more perfect than he made it?

If he did he will surely be disappointed in the results, for it is a law in nature that a stream cannot rise above its fountain head. If the fountain from which the human race sprang did not bubble up from the mountain peaks of celestial glory, we need never expect the stream that flows from it to be forced up to that supernal height.

THE BEGINNING

During the days of creation our Maker repeatedly reviewed his work with admiration, pronouncing it "Good"; and he finally declared it to be "Very good." (Genesis 1:31.)

Does it not seem reasonable that God should make man and his surroundings right in the beginning; and that whatever defects we now behold have been the result of man's failure rather than imperfect creation?

Three chapters of Holy Writ only are used to tell the story of creation, the condition obtaining, and the loss of that estate. But even in that limited space there is considerable to be learned.

The earth enjoyed the unalloyed blessing of its Creator, and was graced with his presence: a perfect paradise! This was its normal condition, which would have endured eternally, had its Maker's work not been interfered with.

Man was in control of this wonderful heritage, and he, too, was possessed of everlasting life in the presence of God, with whom he communed face to face.

What gave him this power to endure the presence of God? There can be but one answer: the Holy Spirit.

"The glory of God is intelligence"; and as we consider this, our first parent, we are moved with admiration, seeing how freely divine intelligence flowed through his mind.

Without any previous experience or training, Adam stepped into the new world and took control. He exercised dominion over the fowls, fishes, beasts and reptiles. He gave appropriate names to their myriad hosts, and did it so well that the Almighty indorsed every name that was given. By trade and divine appointment, he was a gardener and a vine dresser.

What could God have given man that was not bestowed upon him? He had everything but experience, and even God could not give him that. It had to be obtained, through effort.

Let us summarize: Adam had everlasting life in the presence of his Maker.

He was in possession of the earth, an uncursed heritage.

He was surrounded by the lower animals in their highest state of development, association with which fills a large place in the life and happiness of man.

He was occupied in congenial and useful labor and dominated the situation in which he was placed.

And last, but not least, he was blessed with domestic peace and love.

The surroundings of this man were all that we, who have had experience with evil, could desire. What more does celestial glory hold?

THE TRANSGRESSION

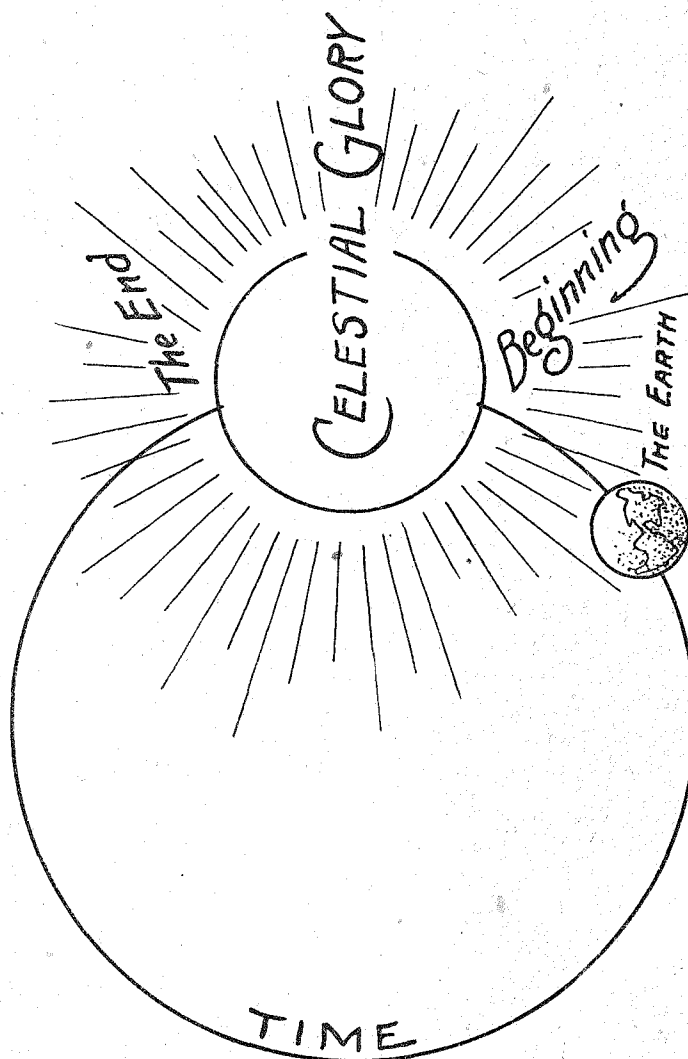
The story of the fall is too well known to need repeating. That Adam and Eve understood the commandment that was given them, and, to some extent, the consequences of transgressing it, is shown by the defense Eve offered before the tempter. Satan, however, succeeded in deceiving her inexperienced mind, and she was brought into subjection.

Adam was not deceived. (1 Timothy 2:14.) He knew certain consequences would follow if they broke the law. With him it seems to have been a lack of appreciation. Never having known any other condition, he could not compare it with inferior places; he really did not know the value of it.

There was one thing Adam could understand by

contrast: he had once been without a companion, and now he had one, and he knew which estate was the better. He enjoyed his social and domestic life, and rather than endure the separation which he knew must come, now that his wife had partaken of the forbidden morsel, he made his choice between heaven and home. He chose the latter, and ate the fruit she proffered him, willing to go with her into death rather than remain in life without her.

If there is any one act in history that we think would draw forth the sympathy of a Redeemer, and make him willing to give his life a ransom for man, it was this act of Adam.



We would not glorify sin, but we believe in judging not only the deed but the motive behind it.

The earth is not totally devoid of that chivalry yet. Only a few years ago a couple from Toronto were on the ice bridge at Niagara Falls when the bridge broke and the ice floated down the stream. The husband could have made his escape, but refused to do so when it could not be shared by his wife.

THE BANISHMENT

The transgression changed everything. No longer was man a fitting companion for celestial beings, so the Lord drove him out of his presence. The earth was too glorious for his habitation, and it was cursed for his sake. Death spiritual and death temporal were pronounced upon him. The tree of life of which he had freely partaken in the past was guarded by cherubim lest he reach it. In every way man was impressed with the fact that he had fallen.

But again the question arises, Fallen from what? Let us examine.

We read in Doctrine and Covenants 28: 8:

The first shall be last, and the last shall be first in all things, whatsoever I have created by the word of my power. . . . Yea, all things both spiritual and temporal."

From this statement we may look for a reestablishment of former conditions; and if we can learn what the last estate will be, we shall know what the first estate was.

The first glory that crowned the earth will be its last glory, for it was *created by the word of God's power*.

The first life conferred upon man will be the last enjoyed by him—eternal life in the presence of his Maker. If that is celestial glory in the future, then it was celestial glory in the past.

The first death pronounced upon man will be the last death to which men shall be doomed—the second death, to which, the sons of perdition, alone, sink. (Doctrine and Covenants 76: 4.)

Wherefore, I the Lord God caused that he [Adam] should be cast out from the Garden of Eden, from my presence, because of his transgression: wherein he became spiritually dead, which is the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart ye cursed.—Doctrine and Covenants 28: 11.

Adam must have been spiritually alive before he could have died spiritually, and if spiritual life in that abundance which enables one to abide in the presence of God is not celestial glory, what is it?

THE REDEMPTION

When our first parents were driven out of the Garden of Eden, from the presence of God, and away from the tree of life, one ray of light followed them from the eternal world. It was the promise that the seed of the woman should bruise the serpent's head.

This reference to the work of Christ is corroborated by John: "For this purpose the Son of God was manifested, that he might destroy the works of the Devil." (1 John 3: 8.)

Let me ask, When the seed of the woman has bruised the serpent's head, and the works of the Devil have been destroyed, what will be the prevailing condition?

The work of the Devil has been the overthrow of man and his dominion. The destroying of the works of the Devil will be the restoration of man and his dominion to their *former place and glory*. In fact this is precisely what redemption means: to buy back.

Abinadi understood the work of the Redeemer to be the undoing of the fall, for he said,

Thus all mankind were lost; and they would have been endlessly lost, were it not that God redeemed his people from their lost and fallen state.—Mosiah 8: 76.

Alma speaks of it also:

Therefore as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal; that is they were cut off from the presence of the Lord; therefore it was expedient that mankind should be reclaimed from this spiritual death.—Alma 19: 90.

When God's people are "redeemed" from their "fallen state," and "reclaimed" from their "spiritual death," where will they be? Exactly where they were before they fell, with the additional wisdom which experience brings. Their glory will be no higher, but their sense of appreciation will be greatly increased.

Notice the words used by the prophets, *redeemed* and *reclaimed*; the first meaning, to buy back; and the second, to bring back.

Where men got the idea that they were going to be exalted beyond the glory wherein they started, is a mystery. They surely did not get it from the inspired records, for they are united in the story of *redemption, reclamation, restoration, reconciliation*. Did not Christ come to reconcile men to God? What is that but a restoration to former relationship?

This thought of future exaltation, instead of restoration to our former estate, does not seem to be a good one. It gives too free a hand to the unlimited ambitions of man. In some cases it has carried him in fancy far above angels and gods, real or imaginary, and placed him as a creator and ruler in worlds unknown.

Had men understood the doctrine of redemption from the fall, and restoration to former glory, they would not have given way to such foolishness. Jesus only asked to be restored to his former glory. Why should man expect more than his Maker?

There is comfort in thinking of restoration. It is a humble thought. Much more so than the idea of rising to heights to which we have never belonged. I like to think of Jesus restoring to us the treasures we lost; the same ones he gave before, but which have slipped from our unguarded grasp.

It is so like God to give us a wealth of good things, and so like us to lose them; again like him to stoop down and recover the lost treasures, as the mother restores the article dropped by the child.

WHAT IS CELESTIAL GLORY?

Let the Almighty answer.

Therefore, it [the earth] must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory, *even with the presence of God the Father*; that bodies who are of the celestial kingdom may possess it forever and ever; *for this intent was it made and created*; and for this intent are they sanctified.—Doctrine and Covenants 85: 4.

Here we learn that God will sanctify the earth from all unrighteousness, that it may be prepared for celestial glory, even the presence of God the Father. But, Saints, it has been in that condition before. If in the future the presence of God the Father on an unsullied earth is celestial glory, then that condition in the past was celestial glory.

Again, the Lord, in speaking of the earth when time shall be no more, says,

The earth hath travailed and brought forth her strength; and truth is established in her bowels; the heavens have smiled upon her, and she is clothed with the glory of God: for He stands in the midst of his people.—Doctrine and Covenants 83: 17.

This seems conclusive. Speaking of the future as though it were already here, he says, "She is clothed with the glory of God, *for he stands in the midst of his people*."

No one will question that this is celestial glory. But, reader, this is exactly what existed in the beginning: a sinless man and woman occupied an unsullied earth, which was crowned with glory, even the presence of the Father.

We will examine one more text on this subject:

And thus we saw the glory of the celestial, which excels in all things; where God, even the Father, reigns upon his throne forever and ever, before whose throne all things bow in humble reverence and give him glory forever and ever. They who dwell in his presence are the church of the First-born; and they see as they are seen, and know as they are known, having received of his fullness and of his grace; and he makes them equal in power, and in might, and in dominion. And the glory of the celestial is one, even as the glory of the sun is one.—Doctrine and Covenants 76: 7.

MAN IS OF CELESTIAL ORIGIN

We read in Doctrine and Covenants 90: 4, 5-6:

Ye were also in the beginning with the Father; that which is spirit, even the Spirit of truth.

And again:

Man was also in the beginning with God.
Every spirit of man was innocent in the beginning.

From these texts we are forced to conclude that the untaverned spirit of man was with God in the beginning, and if with God, it was in celestial glory, and was a celestial spirit.

Relating to the flesh, Paul indorsed the sentiment expressed by the Athenian poets, that we are God's offspring. (Acts 17: 28.) And Luke, in tracing

the genealogy of Christ, declared that Adam was the *son of God*. (Luke 3:38.)

How harmonious this is! Celestial spirits were not taken from their exalted station and placed in terrestrial bodies, but were given bodies suitable to their spiritual status.

Just so it shall be in the resurrection. Listen:

They who are of a *celestial spirit* shall receive the same body, which was a natural body: even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive of the same, even a fullness; and they who are quickened by a portion of the terrestrial glory, shall then receive of the same, even a fullness.—Doctrine and Covenants 85:6.

Celestial spirits receive celestial bodies, and terrestrial spirits terrestrial bodies. Harmony is preserved; system and order are perpetuated.

MICHAEL AND LUCIFER

The contest between Michael and Lucifer has been long and severe. As enemies they first met in heaven. Lucifer was in rebellion over the agency of man, and he fought for celestial dominion. Michael led the army of loyal spirits. These two archangels with their followers met in uncompromising conflict, and Lucifer was defeated. He lost his glory and became an outlaw of heaven. But as he was being driven from the grandeur to which he had been accustomed he virtually defied Michael, hissing from lips that thirsted for vengeance: "We shall meet again."

Next they meet in Eden's bowers. Michael (Adam) is veiled in flesh, and Lucifer is disguised in the body of a serpent. This time Michael suffers an ignominious defeat, in which he is captured with all his resources. Lucifer gains control of the situation, a celestial domain.

Jesus comes to the rescue and redeems the lost inheritance, liberates man, and gives him the opportunity of regaining his lost position and place.

Once more shall Michael, our Prince, and Lucifer, the enemy of man, contend for the victory. Just as the earth is about to enter celestial glory, when the gleaming gates of the capital city are almost in view, Lucifer musters his forces and makes one last move for supremacy. Michael and his army of celestialized saints are ready for the conflict. They have learned his tactics in six thousand years of contact with him, and this time he is defeated, captured, and condemned to perpetual banishment, while Michael and his hosts are restored to their former status in their redeemed inheritance.

EARTH TO BE CELESTIALIZED BY RESTORATION

And he [Christ] shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many

waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found; command the great deep and it shall be driven *back* into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion shall be turned *back into their own place*, and the earth shall be like as it was in the days before it was divided. And the Lord even the Savior shall stand in the midst of his people and shall reign over all flesh.—Doctrine and Covenants 108:5.

The leveling of the mountains, the elevation of the valleys, the returning of the waters to the north, the uniting of the islands to the mainland, and the joining of the continents are all required before the "earth shall be like as it was in the days before it was divided."

The great division of the earth into continents seemingly occurred in the days of Peleg, in the fifth generation after Noah; but that was not the first change that took place in the form of the earth. We read of mountains and islands (a new land that came up in the sea) as early as the days of Enoch. (Genesis 10:16; 7:15-18, I. T.) Therefore this restoration to conditions that existed before the earth was divided must reach back at least as far as the days of Enoch.

John tells us just how far back it will extend: the earth must be restored to the condition existing when there was no curse on the land; when the tree of life blossomed by the river of water that was clear as crystal, and man communed with his Maker face to face. (Revelation 22:1-3.)

This is celestial glory, whether it relates to the past or the future.

GOD'S COURSE IS ONE ETERNAL ROUND

When we think of these things, the words of the wise man come vividly to mind:

I know that whatsoever God doeth it shall be forever. Nothing can be put to it nor anything taken from it; and God doeth it that man should fear before him.—Ecclesiastes 3:14.

The work of the creation was perfect; and although a shadow has fallen upon it, the handiwork of God will emerge from beneath the cloud in all its former glory; for,

The thing that hath been is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun.—Ecclesiastes 1:9.

MRS. DANIEL MACGREGOR.

The world reserves its big prizes for but one thing, and that is initiative. Initiative is doing the right thing without being told. Next to doing the thing without being told, is to do it when you are told once.—Elbert Hubbard.

Of General Interest

THE FATE OF PALESTINE AFTER THE WAR

That millions are concerned about what is to become of Palestine and Jerusalem, the "Holy Land" of the three greatest monotheistic religions of the world, Judaism, Mohammedanism and Christianity, is more than evident from the many discussions of this theme found in leading periodicals. It is doubtful if any other writer is in a better condition to give the facts and probabilities in the case than is Pastor L. Schneller, head of the two great Protestant orphans' Homes in Jerusalem and who was born and raised in that city. In the quarterly journal issued by him for many years under the title of *Der Bote aus Zion*, he reports and discusses this problem of world-wide interest in the following way:

Jerusalem has now become a great military center. The town and the public highways are crowded with soldiers and their equipment. Large camel caravans fully loaded come in from all directions. The cloisters and the pilgrim hospices in and around Jerusalem and Bethlehem now harbor thousands of Turkish soldiers. The citadel of the city, with its two mighty towers dating back to the time of King Herod, is the scene of great things. Not since the days of the Crusader have such things been witnessed in this sacred territory. The Government has by compulsory purchase secured from the French owners the railroads of the land, especially that from Joppa to Jerusalem. The Holy Land has again become what it was in the days of the great world powers of antiquity, Babylon, Assyria and Egypt—the military and commercial gateway between Asia and Africa.

And who shall be in control of this gateway when the great war is over?

Pastor Schneller declares that more than one people and government are speculating how to secure this land. When at the beginning of the war the English missionaries left Palestine and went home, one of their leaders said: "England will never permit this country, so near to the Suez Canal, again to fall into any other than English hands." The French are known to have historic claims especially on northern Palestine, particularly on the Lebanon, because of their interference in 1860 in favor of the Christians when these were being massacred by the Druses. Orthodox Russia, which, more than any other country, venerates the sacred shrines of Palestine, is only too anxious to possess it, especially as thereby it would secure access to the Mediterranean. The people of Palestine themselves dread nothing more than the fate of becoming subject to the Czar and his fanatical hosts, this dread being based chiefly upon the fearful suppression of Christianity as effected in recent years by Russia in Persia.

The Jews constitute a fourth party that hopes for the possession of the Holy Land. It is the land of their ancestors. Those Jews who are thinking of repossessing it do not expect to secure it by an overthrow of the Turkish supremacy, but by the estab-

lishment of a kingdom of Judah under Turkish suzerainty. England, indeed, has planned to make this kingdom a neutral buffer state, under the control of the allies, and has sought to gain the influence and cooperation of Zionism in the interests of this scheme. However, the Zionists have openly declared their antagonism to such a plan. The *Jewish Revue*, the organ of the Zionists, has openly declared that they will have nothing to do with such a fantastic project, especially as the victory of the allies, upon which the realization of this scheme is conditioned, is not materializing. The Zionists declare that they would like to have Palestine, but without interfering with the present government of the country, as the national reunion of the Jews can be consummated best with a strong Turkey.

In harmony with these ideas is the recent action of the Turkish Government, which has now removed all restrictions upon the immigration of the Jews into the land of their fathers. Jews can now settle down in the Holy Land almost without any formalities at all, and many are making use of this privilege. A leading Jewish organ, *Nowy Woschod*, declares that an immense immigration of Polish and Russian Jews particularly, who have suffered terribly in the war, is already setting in. It says that in Russia tens of thousands of innocent Jews have been slaughtered, dozens of programs have taken place, and with Palestine now open, hosts of these suffering people will throng to the Holy Land to secure under Moslem protection the right to live and to labor which Christian nations, especially Russia, have denied them. Schneller says that it would not be a surprise to find in Palestine within the next few years as large a number of Jews as were found there in the times of the Old Testament kings and prophets.—*Current Opinion* for June, 1916, pp. 422, 423.

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SETTLING THE CONVICT LABOR PROBLEM BY ELIMINATING THE CONVICTS

Honorable George F. Cotterill, ex-Mayor of Seattle is now highway commissioner for the State of Washington.

As such, he has charge of the construction and maintenance of highways all over the State. In this construction and maintenance it has been the practice of the State to depend chiefly on convict labor and the saloons recruited the convicts in license days.

Now a new problem confronts the State. The dry law went into effect on January 1 and hundreds of convicts have been released in the meantime through the termination of their sentences.

In an address at Dominion Hall, Vancouver, British Columbia, on May 14, Commissioner Cotterill declared that the state-wide dry law had resulted in cutting off his supply of fresh convicts and that there

were scarcely enough convicts left to operate the jute mills at the penitentiary, to say nothing of supplying labor for the highways.

For many years philosophers have opposed convict labor because, they said, it interfered with and debased free labor.

Washington is solving this convict labor problem by the plan of eliminating convicts through abolishing the principal source of supply, the saloon.—*The New Republic*, June 2, 1916.

The Staff

EDITED BY AUDENTIA ANDERSON, 2009 LOCUST ST., OMAHA, NEBR.

This month we present another of the able sketches of the lives of our great composers. These comprehensive little articles written for our columns by Brother McKim have proven very interesting to our readers, sharing honors for popularity with Sister Short's "Hymns we love," of which series we hope to have others soon.

We are fortunate to be able to give you, also, the valuable paper on the consecration of the choir members, written by Sister W. N. Robinson for our musical institute, held in the conference time. Read this thoughtfully and carry its convictions into your own heart and life. "Study to show thyself approved unto God, a workman that needeth not be ashamed," was never more applicable than to our choir members, for all too many of them regard their membership too lightly—too casually. We are glad to note, however, that the time for the awakening along this as other lines, seems to have come, and we hear little things here and there which indicate that many of our singers and musicians, are understanding as they did not before, something of what it may mean to be a "singer in Israel." They see wherein lies effort, but also result; where charity, faithfulness, self-control, and all the long train of Christian graces, may be cultivated right in the choir service. It is opportunity not to be overlooked, and we are glad to know that so many are viewing it thus.

Regarding the recent musical activities of our choirs, we are scantily informed. In the East, we understand Brother Hoxie has given some splendid, inspirational evenings with the "Messiah," at Philadelphia, Elk Falls, and Elkton. At one of these places a church was dedicated, the choir of a hundred voices making the beautiful setting for the services.

Ye editor was permitted to help the singers of our faith at Nebraska City with the music for their recent celebration of the "golden anniversary" of their branch organization. This was held on Sunday, May 28, and consisted of three services, at which President Elbert A. Smith and Historian Heman C. Smith were the speakers.

The music consisted of anthems by the choir of thirty, vocal solos and duet, and piano and cello solos. Singing with the local choir were several of the business men of the city, who, through their regard and affection for Brother Higgins, were pleased to "help out" in this way.

Fifty years of branch organization must mean wonderful faithfulness and devotion to duty on the part of many different people. Troubles and discouragements are many, and too often people furl their banner and give up trying; but it is fine to know that the Saints at Nebraska City have triumphed over every force that sought their disintegration.

Music is the mediator between the spiritual and the sensual life. Although the spirit be not master of that which it cre-

ates through music, yet it is blessed in this creation which, like every creation of art, is mightier than the artist.—Beethoven.

Masters of Music

FREDERIC CHOPIN

In 1831 Poland was in a desperate revolution. She was struggling for her very existence as a nation, and was pouring out her best blood on the altar of patriotism. The tragedy of it yet throws a melancholy over those years, and cries out at the shame of a selfish world that would allow a noble people to be spoiled and divided and crushed down completely as a nation.

Out of the vortex of that terrible struggle came many men, soldiers whose names are now a synonym for patriotic devotion. But there came also a man, born of the same great sorrow, who was destined to speak the nation's grief in a different tongue. It was not given him to fight for his country: "He fought his battles within the walls of his soul. We may be witness of them in his music." That was Frederic Chopin.

He was born March 1, 1809, within nine miles of Warsaw, the fated city of the Poles. Revolution was brewing then, and his boyhood was spent in troublous times; before he came to manhood the country was seething with rebellion. A boy of high spirits and deep patriotism, he was heart and soul involved in the purpose to free his country from the Russians. When he was twenty-two, so active had he been, that he was apprehended as a revolutionist and was forced to flee his country. France, the native home of his father's people, was his natural refuge, and he made his way to Paris.

That was a momentous change for the young Pole. Paris was the metropolitan city of the world; the center of culture, the patron of art, the common meeting place of all whom the world called great. It was the Paris of Hugo, Blazac, Lamartine, Berlioz, Rossini, Myerbeer, Listz and Mendolssohn. It was "brilliant, enchanting, passionate, Paris," and moreover a city intensely democratic and deeply in sympathy with Poland. Chopin, handsome and brilliant, was received into high circles.

Neither Chopin's father nor his mother were musicians; but he, the only son, was a genius they said, endowed from his cradle. That is the story of all men who have achieved greatness, but certain it is that while very young, Chopin was put under competent instruction, and soon was beyond his master. His charming talent made friends for him in society far above his natural place, and he was adopted as a brother by rich young sons of nobility, and was loved by them as though he were of their blood. Then came the revolution, and they were all overwhelmed in the common ruin.

At twenty-two, Chopin came to Paris a finished musician. The piano was his one gift, and few could play like he, even at that age. He gave private concerts at which his distinguished friends applauded him and were delighted by his fresh young genius. Almost from the start success was his.

But applause did not bring money, and the disasters of his native land weighed heavily upon him. It was then that the brilliant, masterful, but conscienceless woman crossed his path, and tangled in yet deeper melancholy, the broken threads of his life. George Sand, the writer, the adventuress, met Chopin at a high social function, was interested, took the pains to enthrall him; held him a shameful captive for years, and then when the dark days came, and he became broken in health and a care, rather than a brilliant man he had been, casting luster on her name, she cast him off

again and left him broken-hearted. Chopin was not as weak and effeminate as this would seem, but was temperamental, and entirely mastered by her notably strong will.

In those years he had worked hard, and had traveled much, and had spent his heart and mind to what seemed no purpose. But it was not a work without result. To-day Chopin is recognized as having been the greatest composer of piano music yet born. That his gift was restricted to that alone, makes his genius the more precious. He was wise in that he knew his own limitations. He never could be flattered into opera and but few times did he venture orchestra.

His art was of such high character that it was said of his many compositions, "The least was almost the greatest." Rubenstein, who was a native son of Poland and a pianist of power, says: "The piano bard, the piano rhapsodist, the piano mind, the piano soul, is Chopin. Tragic, romantic, lyric, heroic, dramatic, fantastic, soulful, sweet, dreamy, brilliant, grand, simple—all possible expressions are found in his compositions, and all are sung by him upon his instruments."

In 1850 he died, a broken-hearted, melancholy man. He would have fought for his country; he would have held the love of the woman he trusted; both opportunities were denied him. Greatness was his, but not that sweeter blessing, contentment. Materlinck said, apropos of him: "Most of our life is passed far from blood, cries and swords, and the tears of men have become silent, invisible and almost spiritual."

A. E. MCKIM.

Musical Consecration

SHOULD THE INDIVIDUAL CONSECRATION OF THE CHOIR MEMBER EQUAL THAT OF THE DIRECTOR?

Consecration is individual—according to the devotion, spiritual desire, and development of the singer. Ofttimes the ambition of the leader has more artistic than religious capacity; and too, sometimes, in fact very often, great results are obtained where there is not one ounce of consecration or devotion, but strength of personality dominates and the leader has ability to hold and control his singers.

The eloquence of personality, be it from a religious development or superior knowledge, or even for a great love of the art of music, is one of the greatest requisites toward a volunteer choir—and most church choirs come under this head.

The leader, who is spiritually consecrated to his work, has but one motive, and that should be the development of the singers, in a way that will cause every member of the audience to feel a deeper thrill of emotion, and exhalt the mood of the congregation so the preacher may have their undivided attention, and his words be impressed upon their minds and hearts.

On the other hand, the members of the choir consist of many varieties of character, and disposition, whose motives in attending rehearsal are frequently as varied. The leader rarely has cause to complain of the absence of those who attend from a sense of duty and devotion, but leaders of experience, know that the responsibility of attendance so often depends upon how interested they can keep the members, how attractive the music used may be, and they have always to avoid making the work tedious or arduous.

I cannot see how the position of leader and choir member can be compared, as to equal responsibility. The leader usually, because of years of preparation, accepts the responsibility, the same as the preacher, organist, or other officers of the church, but the choir members aside from the great pleasure they get out of singing, feel no greater res-

ponsibility as a rule, than the members who occupy the pews and who exercise their own will and pleasure whether they shall attend church or not.

Most choir members have, for various reasons not had as much opportunity to develop their talent as one who fits himself for leadership, and insomuch as they differ in development and ability do they usually differ in consecration, particularly in this line of work.

The rehearsals must be made attractive, and when too much attention is paid in the selection of music, to develop and deepen the musical taste of the choir and congregation such method is liable to convert the church service into a musical lecture room, such choirs becoming autocratic, losing altogether in time their chance for consecration and spiritual development.

As I stated in a paper read last year, the choir is only a part of the service whose duty it is to mellow and put the listener in a devotional mood, and this is the real mission of church music at all services. Such results, while they are for the benefit of the congregation, are also the very means of developing the spiritual nature of the choir member, whose spirit of devotion ofttimes does not equal that of many, many of those sitting in the pews. The location in church is different that's all, and while one may sing to do his part, the other member may pray for the singers or show his devotion in a dozen other ways, to the benefit of those who come within his sphere of influence. Of course I must say right here, I am only considering the true and real condition of choirs, not the ideal.

As the choir member is interested to attend regularly, he can gradually be impressed with the great privilege as well as responsibility of his work in order to develop his loyalty and conscientious devotion; and a strong choir spirit cultivated and encouraged. When the leader accepts the position, he has realized his conscientious duty; the choir member comes to this, by a process of awakened responsibility and devotion and the time of awakening is longer with some than others. Because of this the leader is obliged to be patient with such individuals until their minds and hearts are quickened to their equal responsibility with the leader; but the choir is a graded school as duty is realized then developed by activity that person becomes a help, and benefit, and can be depended upon to attend rehearsals regularly. The preacher could not preach to empty pews nor is the consecration of his congregation as great as his, but he must touch his listeners by his proof and convincing argument as well as by his highly spiritualized character. So must the leader of the choir, because of his superior knowledge of music, devotion and consecration develop the same spirit because of his leadership in the singers, and as I said before, the development in some will always be greater than others. This difference of development is responsible for the irregularity of attendance at rehearsals, and undoubtedly will always exist, but we hope in a very small way, because, it's a rare person who will join a choir but what has a deep devotional side, which in time can be brought out. Every member will sooner or later recognize he has been slothful, where he should have been making generous use of his talent and realizing he has an individual responsibility he cannot ignore.

Until the ideal of all members at rehearsal is obtained, some of the hardships can be overcome by good management, in making use of everyone who does attend. For instance, divide and subdivide the work. Have picked quartets whose duty will be to sing all solos for a period of time, two or three months, and during their period of service nothing but sickness or death would excuse them from their duty,

and let the dependable choir members have a Sunday off when they may visit other choirs and make a fair comparison as to what they are accomplishing and where they can better their work for the good of all.

In large choirs it is possible to select a number of quartets who will serve as soloists for certain periods of time, thus giving every individual who has the desire to be heard in his humble way the opportunity. This will increase the attendance at rehearsals and create the choir spirit, which a successful choir must have. The stronger the spirit the better the choir. We all know individual work creates a greater interest in things undertaken, but it all in the end returns to the leader whose diplomacy and strategy must be of a very pronounced nature. Difficulties in choirs, have often been adjusted by open discussion, beneficial ideas exchanged, and when all members cherish high ideals and a conscientious pride in making their part of the service devotional, such a choir will be successfully fulfilling its mission as a factor in church service—and the leader will have no cause to complain of lack of attendance at rehearsals—or choir spirit.

LOUISE ROBINSON.

Woman's Auxiliary

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To Our Readers

This issue contains the closing article of the series Sister Stebbins has been so carefully and commendably preparing for the use of those sisters throughout the church who have been studying the welfare of the child.

These articles have been published in leaflet form, and have constituted a very valuable collection of information along this line. Sister Stebbins has kept in touch with the best that has been written upon these subjects, and her compilations and comments have been brought to us only at the expenditure of much time, thought, labor and consecration on her part. We should regret seeing this series come to a close were it not for the fact that the earnest desire to be of real service, the unflagging zeal and unflinching devotion to the cause of womanhood, motherhood and childhood which has characterized the work of our sister in the past, gives assurance that she will not be idle in the future, and that her studies and efforts will still be placed at the service of the cause she loves so well.

Educational Department--Child Study

(Formerly Home and Child Welfare Department.)

JULY READING.—ADOLESCENCE

WORK WITH, NOT AGAINST NATURE

"In our study of faults and their analyses we saw that behind most faults there are admirable forces that need only proper direction in order that they may be utilized for good

in the development of the child's character. These faults may spring from splendid energy that has not been permitted a proper activity, from fine emotions that are undisciplined and have not been given a happy outlet, from faculties that have not been given or allowed a wholesome occupation." The writer quoted says, "The trouble is that either these splendid forces, these virtues, have somehow been distorted, or that we parents in our well-meaning ignorance of the truth have pursued exactly the wrong course to encourage their proper growth."

In connection with this we remember the advice of Professor Irving King to "redirect the child rather than to stop him point-blank," and the added counsel, "Many things that the child may want to do are neither suitable nor right, but the energy of the impulse, in most cases, can be used in some desirable forms of activity."

In accordance with the foregoing and because the independent spirit of adolescence is to be reckoned with, not crushed, Professor William A. McKeever suggests as the first help in the management of our youthful sons and daughters "always to work *with* the strong current of appetite, desire, or instinctive tendency, aiming to adapt it to better conditions rather than to suppress or wholly eradicate it."

This author says: "For a time the adolescent has the body of an adult with the mind and moral judgment of a child. After the form has made its sudden lurch forward we must wait for his mind to catch up and adjust itself to the new conditions. Certain nerve processes and connections seem to be lacking and only time and experience can supply them properly. His imagination soars freely amidst the enticing scenes of the world around him, but he is almost wholly devoid of what we have called 'sober second thought.'

"Nature has so ordained it that she put impulses, appetites, instincts and cravings into growing humanity. She depends upon these strong inner forces to serve as springs of action. These are the dynamic factors of conduct. 'Keep moving, keep doing something, whether it is right or wrong,' she demands of the growing child. 'Nobody can tell you how the things of the world really are; you must find out for yourself.'

"So the 'foolhardy deeds,' the 'immorality' and the 'prodigality' of youth are other names for unmorality; and this is a term merely signifying inexperience. Wherefore . . . the word of admonition is this: Go with, rather than against, your young son or daughter who is being lured on by appetite or desire. . . .

"Mild tolerance of the youth's whims is a prime necessity. . . . However, it is well during this transitional epoch of youth to forestall in every reasonable way the actual taking up of habits that are fundamentally base, such as theft, idleness and sexual perversion."

Articles on the subject of adolescence by Professor McKeever have been recommended to our readers in the past. They are to be found in *American Motherhood*, commencing September, 1915, and continuing to the present. Those who desire further insight into the problems of adolescence will find it profitable to read them. A few of their good points will be found in extracts here given.

YOUTH'S HUNGRY APPETITE

"Eating and drinking constitute a big element of the most desirable things of life as the youth sees it. There is a time of most rapid growth in stature, say, fourteen to sixteen, when a boy can sit down and partake heartily of a 'square meal' immediately after he has finished the last course of an ordinary full dinner. It is a difficult matter for us to recall from our own past experiences the voraciousness of this youthful hunger for food or the intense pleasure

which eating gives its possessor. . . . You can never satisfy the big hungry appetite of youth with the food supply intended for a mere boy. The fifteen-year-old boy must be filled up daily with something which he considers good to eat and he must be supplied with a proportionate amount of liquid.

"The point which I am trying to emphasize is that nature takes a radical turn at this time of youth, that the voracious appetite for eating and drinking is a new and normal thing and that it is to become a most potent factor in the processes of training and character formation.

"The rule which we urged previously holds good in this case: namely, travel with and not against the force of nature. Recognize and respect the youth's hungry appetite and see that it is satisfied at least occasionally. The thing especially to avoid is any excessive rule or habit. For example, it is bad for your boy and his future strength of character for him to acquire the practice of eating a fourth heavy repast late in the evening or at midnight, as some do. However, it might be well to indulge him in this thing occasionally as a variation.

"A big 'feed' for the voracious young animal should be definitely and not infrequently provided. An evening party where the young folks will all eat enough to put an adult out of action, a camping party where the boys gorge themselves with a lot of . . . materials of their own preparation, a Sunday school picnic in the woods where the adolescents of both sexes may finish the informal meal with about nine different varieties of rich cake—these are all highly proper for your healthy fifteen-year-old boy on irregular occasions and you should deem it a joy and a privilege to assist him in obtaining them. He must realize that he and you are happy companions, even in the matter of securing in modified form those things which he just now craves in such large dimensions. Thus you acquire a firm hold on his good will and affections and place yourself in a position to help realize his slow-going transformation into a big, manly man. Do not worry if the youth appears to be somewhat stupid the next day after. That is just what he needs—to experience a sense of discomfort and to realize nature's law of exacting payment for his excesses. In a very few months, when his body is fully matured, your boy will come round to the normal appetite of a man.

THE LAW OF HABIT

"The best weapon for the parent who would deal successfully with the drink problem of youth is to know the law of habit and how it operates in the making and breaking of character. This fact is most fundamental, as well as significant for the boy trainer; namely, that the great majority of youths who acquire the drink habit before they are twenty-one are destined to continue as life victims and that nearly all of those who do not acquire the habit before they are twenty-one never acquire it at all. . . . So in dealing with the youthful tendency to drink, the parent may consider that by far the best time to begin to counteract the tendency is before the boy ever takes his first swallow.

DRINK FOR THE BOY

"As stated above, the adolescent has a very large stomach capacity. He craves liquids as well as solid foods. . . . Our rule of going *with* the youthful current of desire must again be brought into use. While seeking to prevent your boy from even tasting any form of intoxicants—a thing which

I most earnestly urge—it is desirable to forestall the more serious indulgence with a milder one. . . . There are certain drinks which contain habit forming elements and which should be strenuously avoided as habitual indulgences. There are others, like grape juice, orange and lemonade which are perhaps harmless. Pop may also be in this class. . . . And, just as a 'feed' was suggested above as a means of indulging properly the hungry appetite, so now an occasional 'fillup' is commended in order to quench the burning thirst. On very irregular occasions, and perhaps at a time when other young company is in, fill your boy to the-bursting point on something in the class of 'harmless drinks.' It will be all the better if he gets up next morning heavyheaded because of the indulgence.

"However, you must try to provide that all this hilarity occurs at home. The running off to the soda fountain and the other too numerous soft drink stands must be avoided if possible. Conditions at these places are so drawn as well-nigh to force your boy to drink, even against his will. Keep him out of them if you can. Among the associate evils of social drinking that of treating is especially serious for a youth to take up. It is one of the first steps to loose spending and a loss of one's control over his better self as well as his purse strings. . . .

"There is involved here the matter of the boy's earning and saving and of the spending of his own money—a question important enough for separate treatment. Suffice it to say now that the young man who would squander his money treating, needs to be taught the real value of this commodity. He must learn through well-directed experience just how to lay by a small sum out of his earnings and how to make this small account work for him. . . .

"To earn, to save, to spend, to give, these are the four heavenly graces which must needs grow up evenly out of one's economic relations to life; and these, rightly balanced, constitute a large part of the true Christian character.

A REASONABLE PROGRAM OF DISCIPLINE

"Your boy will not naturally assume a fair and reasonable attitude toward the plain and substantial things of life. He must be taught to do this. Only by degrees will he learn to respect common honesty and the common work of the world to the extent of their full worth. . . . Only by degrees will he learn to detect the sham and the superficiality of those whose chief concern is to move in the daily whirl of social excess. Only by degrees will he learn to endure his share of the heavy work, the privations and the self-denial which must come into the building of the big constructive personality which you have in mind for his future. But the parent of full insight and understanding will set himself firmly, and yet kindly, against the whims, the complaints, and the threats of recklessness which so often come from the lips of the youthful son who is fretting under a reasonable program of discipline. However, in time he will come to the point of understanding himself and will seize upon the higher ideals which before have seemed so wrong for him and will claim them as his own."

A bit of good advice about the girl is this: "If you really love your adolescent daughter and if you are really concerned about her future and your own, teach her to do a regular and reasonable amount of housework, see that she has a regular income of her own no matter how small and that she saves regularly a certain portion of this. Above all things else of an economic nature, teach her to spend her earnings carefully as a rule, but allow for innocent frivolity as an exception.

A HIGHER SOCIAL STANDARD

"Adolescent young people are not capable of making their own social programs unaided, any more than they are capable of preparing a course of study for their schooling. Therefore it is wise to go over these interesting matters with the boy and help him to decide where and when to go and what social affairs he should avoid. It will help his case if he can be made a member of some youthful group of society which is conducted under reasonable management and which therefore avoids excesses. In making out this schedule, it must be remembered that the rule of the young life should be steady and regular with an allowance for only an occasional extra social strain of some kind. . . .

"There ought to be some kind of court of social justice which would call to account the overindulgent parents who permit their adolescent children to set foolish and extravagant patterns of social conduct, for these people are actually perpetrating a wrong upon society and are interfering with the promotion of a real democracy in this country. . . .

"Some one must be trained to set a high and worthy example for the others. Then why not have your own boy [and girl] do some of this constructive social work. But in order to have him do this successfully we must remember that he will need continuous guidance and an oft repeated affirmation of his highest social ideals and purpose. . . .

"Let us cease striving for so much private and selfish good for our young people and seek with more zeal and earnestness to raise the general standard. We need a new vision of social worth for young people and for possible human worth at large. I can think of no bigger business in which ordinary parents could engage, therefore, than for them to come together occasionally in neighborhood clubs and discuss ways and means whereby they may furnish, not to the select few, but to all their worthy young members a common program of social interests and activities. . . .

"How often should our young folks go out at evening? What kind of social affairs are best for them? How can we make them respect plain work and industry? How can we make them satisfied with ordinary clothes for everyday wear, and reasonably good adornments for special occasions? How can we keep them away from the allurements of gambling, drinking, the coarse vaudeville theaters, and vile literature? How can we prevent our youths and maidens of tender age from going together regularly as love mates? Thus any neighborhood group of parents may find scores of questions of the most vital nature which they may and should discuss together and from which they may derive common standards of social conduct for their young people."
—William A. McKeever, professor and head of department of child welfare in the University of Kansas.

With this reading the task assigned of providing collated material as a basis for study is completed and the leaflets containing the same will be discontinued. The Yearbook which should be in the hands of all auxiliary leaders will suggest textbooks for the different lines of study.

CALLIE B. STEBBINS.

If thou wouldst be like him, little one, go
And be kind with a kindness undefiled;
Who gives for the pleasure of thanks, my child,
God's gladness cannot know.

—George MacDonald.

Letter Department

[The following letter to President Elbert A. Smith will be of interest to the Saints.—EDITORS.]

CLINTON, MISSOURI, April 30, 1916.

Dear Brother Elbert: Having just read your editorial in the HERALD, "Notes on the Late Conference," I feel like writing you a few words.

With me there has never been any doubt but that God would continue to manifest his will to his church under the present leadership, as in former times.

The Lord had shown me in a dream which I had on the morning of December 1, one year before the death of Brother Joseph, that the mantle of his father would descend to Frederick M. And so I had expected that there would be a revelation at this conference, and have not the slightest doubt but what there will be others from time to time in the future as the needs of the work may require.

Looking forward as I did, because of this dream and other spiritual manifestations to me, to the continuation of the Lord's leadership over his people, you can imagine with what joy, with what a feeling of confirmation it was that I read the account of this communication to the church, as given in the report of the Conference. I say you can imagine that, because it is no doubt similar to your own experience, and the experience of many others prominent in the church work, but you can hardly realize the degree of wonder, of surprise, and of thankfulness which was mine that the Lord had seen fit to single out one so lowly as myself to receive such testimony.

The dream, insofar as it concerned Frederick M., has now been fulfilled to the very letter, and whatever the Lord's purpose may have been in sending it to me, the fact of my receiving it, together with subsequent events, has greatly strengthened my faith in the Lord's watch care over his work and its final triumph.

Concerning myself I may say, I would feel better satisfied if I were not so much like a spectator standing at one side looking on. I have of late years had a great desire to get into the fray, to take a more active part of some kind in the work, but within the last few weeks I have been called to pass through a very great trial, and now I feel that if I ever do develop into a real worker, it will be as one who has "come up through great tribulation."

If you think it would serve any good purpose, you may publish this letter in the HERALD, for whatever purpose the Lord may have had in giving me this light, it is certain that it was not for the purpose of hiding it under a bushel. Others might be strengthened thereby as I was.

With best personal regards and a hope that looks toward a brighter future, spiritually at least, I am,

Respectfully,

WILLIS W. KEARNEY.

LOWER LAKE, CALIFORNIA, May 2, 1916.

Editors Herald: The General Conference is over and the elders have been assigned their fields of labor. We rejoiced to know that Brother F. G. Pitt will again labor in northern California, and would remind him and wife that we have not forgotten his promise to visit our little branch.

Yesterday, May 1, I had the pleasure of baptizing a noble young man and his wife. As I only hold the Aaronic priesthood, would be glad to have a visit from an elder to attend to the confirmation. There are others interested.

I have sown the seed, but an elder could scatter it over a little broader area. Our little branch has been "down and out" long enough, and for the lack of numbers it has been

disorganized. We now have seven live members, and we hope to make a better showing soon.

Yours in bonds,
E. F. ADAMSON.

CHESTERFIELD, NEBRASKA, May 4, 1916.

Editors Herald: I came here and took up a homestead January 3, 1916, thinking to begin the year right. The cowboys told me Uncle Sam was only betting me a whole section of land against my fifteen dollars, that I could not stay here three years to obtain a patent. I looked the country over and found that the hills are only good for grazing stock, but that on every section there is enough land to raise a living for a family. I kept wondering why people could not stay in this part of the country. When you build your house in the center of one these sections you are bound to feel proud, since you are almost the monarch of all you survey,—but when the preparations were finished for a three years' stay I began to see why conditions had been represented to me as they had.

Some of the reasons for this conclusion are as follows: Solitude may have charms for the sages and poets, but has lost all its beauty to me. Society, friendship, and love, are not to be found in this region.

The sound of a churchgoing bell has never been heard in these valleys, neither to call the worshipers together on the Sabbath, nor toll the knell of a departed one.

I would not like to run down my own country. I suppose the Lord knows why I am here. As Alexander Selkirk closed his poem, and I have found much truth in the words, so I say:

"There is mercy in every place,
And mercy's encouraging thought,
Gives even affliction a grace
And reconciles man to his lot."

If I should be permitted to live the allotted time, I hope to serve my Lord and leave at least some footprints in the sands of time that will never wash out, but point the way to eternal life. My courage sinks to a low ebb, sometimes, but I do not lose faith in the latter-day work. This is my first experience in trying to start the work in a new place, for my husband, Dine Carter, deceased, was always with me before, and letting our light shine was a pleasure in the years past and gone. I have inquired to see if there are any Saints around here, but so far have found none.

I desire an interest in your prayers, dear Saints, that I may be able to find some inquiring after the truth, that the hearts of the people in these sand hills may be touched and softened toward me, for unless the Lord does work on them I shall fail utterly.

Your sister,
MARY A. CARTER.

BISMARCK, NORTH DAKOTA, May 7, 1916.

Editors Herald: The dear old HERALD is a comfort to me. We mean to try to spread the gospel where my husband is homesteading in Sioux County, North Dakota, and hope to get a place to worship by the help of our heavenly Father. There are many Indians living there, as this is the Standing Rock Indian Reservation.

Brother Young was home last week. He said a prettier country he never saw, and very fine soil. Of course one needs a little spare money to file on land and locate, but farm work is plentiful and wages good through the summer season.

I love to read the letters of the dear Saints. Among them I read the letter of W. A. Moler, from Columbus, Ohio. James Moler, his father, who recently passed away, was a very dear Saint to us, and frequently made his home at our house when I lived in Ohio. I love to hear from the Columbus

Branch. I lived there some seventeen years ago, when there were only four or five Saints to be found in the city. Three of us met one winter and had prayer and testimony at our houses. The Saints there will remember me as Sister Green. I have been informed that the Saints have two church buildings in the city now, which I am glad to know. I trust the good work will continue to grow.

We have tried to get the gospel before the people here in this city, but have not made much headway as yet. There is only one Saint that we know of besides ourselves, living in the city. We have lived here six months and never have been in any of the churches. Have had some of our elders call. Brother Young has never been associated very much with Saints, but has been a member for a number of years and has great faith. He has no use for doctors; for all of his ailments he goes to his heavenly Father, and is greatly blessed with good health. He gave up his home in Canada on account of the seriousness of war. I said to him, "We are trying to take a new start in life, only to leave it, as we are growing along in years."

He said, "We will try to leave something for the Lord." So we hope.

May the dear Lord bless all his children and keep us faithful through our remaining days.

MRS. L. C. YOUNG.

212 Sixth Street.

INDEPENDENCE, MISSOURI, May 27, 1916.

Editors Herald: In part 1 of my communication to the HERALD, on page 471, in reference to quotation from Paul, the sense is destroyed by the omission of the words, "unto righteousness," and the failure also to quote in the prefix the statement, "keep thy heart," with all diligence, etc. [The following words were omitted in copying: "unto righteousness," but also the instruction of the wise man, "keep thy heart."—EDITORS.]

In the beginning of part 2, in HERALD of May 24, the sense of the quotation from motto had from the Congressional Library at Washington, District of Columbia, obscured, and made confusing by the substitution of the term "God" for good, as it should, if it did not, appear in the manuscript.

"Billy" Sunday has the stage center of attraction and interest in Independence as well as in Kansas City. "Billy" will do us but little harm, or good, if we let him alone, or are careful of indorsement or criticism.

He is saying some splendid things in a forceful if not elegant way, however, in regard to the sins that every minister of Christ is called to combat, but as Latter Day Saints we cannot forget that his position is an anomalous one, and the value of whose work as a whole, has to be considered in the light of the religious history of the world for the last three quarters of a century.

We know that one of, if not the principal objects of his campaign is the reinforcement by additional membership to the popular churches of the day. And we also know that the truth of the message from heaven nearly a century ago, declaring that they were "all wrong," radically so, suggests the inquiry, "Have they been getting better since?" or that subsequent history of men, women, and ministers whom God has called and whose work has been approved by many infallible and unanswerable signs and tokens are in abundant evidence that matters in this direction have not improved.

"Straight is the gate and narrow is the way," said the Master, whom we are trying to serve: "Wide is the gate and broad the way that leadeth to destruction, and many there be that go in thereat."

"Billy's" gate looks crooked to me, and his "way" seems

to be about broad enough to take in a good many things for which are little or no scripture, or for that matter, reasonable vouchers for, and for that exclusion which God in his mercy and divine call to me through the latter-day message from skepticism, that the mental and scriptural confusion wrought by this modern Babel had wrought for me, my daily prayer of thanksgiving goes up to the Giver of every good and perfect gift.

Your editorial in *HERALD* of May 24 is good and to the point in calling the attention of our people and the people of the world, who have "ears to hear," to information sadly needed in regard to a "salvation" that will "save" people from becoming ignorant opposers or persecutors of the servants and of the gospel of Jesus Christ.

M. H. BOND.

SAPULPA, OKLAHOMA, June 1, 1916.

Editors Herald: I am writing this letter to the elders sent to the Oklahoma District, not knowing myself what district I am located in. [Sapulpa is in the Central Oklahoma District.—Editors.] My husband and I are running a boarding house in the oil fields near the Bluebell Schoolhouse, seven miles west of Sapulpa. The schoolhouse is open to our people, or has been. Brethren R. Sherman and Fitzwater preached here and a number became interested. Brother Fitzwater baptized some. We could take care of an elder if he would come here and preach. We would try to meet him in town, and get him out here if he would write us in advance. We live on rural route number 4, and get the mail three times a week. We live on the Stimson lease.

I would be glad to have any one come that can; he or they will find a welcome.

Yours in the faith,
MRS. HELEN THOMPSON.

FITZHUGH, OKLAHOMA, June 6, 1916.

Editors Herald: Having been transferred from Arkansas and Louisiana to Central Oklahoma District, I would ask the Saints and friends of this part of Oklahoma to write me, as this field is new to me, and inform me of their whereabouts, so we can arrange for the work of the year. Address me at Holdenville, Oklahoma.

Your brother in Christ,
JAMES M. SMITH.

News from Missions

Southeastern Mission

Leaving home on May 6, I have labored to the best of my ability at Theodore, Alabama, Biloxi, Escatawpa, and Three Rivers, Mississippi. This writing finds me at Helena, Mississippi, holding forth nightly to large, interested crowds.

"God works in a mysterious way His wonders to perform." Last March, God in his wisdom saw fit to take from this community, Orie Young, son of Brother and Sister J. W. Young. Being called here to officiate in the funeral rites, I felt especially blessed in the effort, the crowd on the occasion not being able to find seating room. This opened up the way for more work, as many became interested, and wanted to hear more. So I came here last Sunday night and began meetings in the schoolhouse which was crowded to its capacity. The attendance has been fine all the way through, some are especially interested and no doubt there will be some baptisms before I leave. These are mostly people from the North who have settled on farms here and developed the country remarkably during the last five or ten years.

I must commend the Saints of this part of the country for

the loyal way they have rallied to the support of these meetings. Notwithstanding we had just closed a two-weeks meeting at Escatawpa, still they continue to attend here. They work hard in the mills, fields, or on the river or farms, then drive or walk four or five miles to meeting, night after night. Support of this character not only encourages the missionary but is an eye opener to the world, showing them that we have not followed devised fables, but that our work is attractive and worthy our best efforts. I have enjoyed my labors among these noble Saints, and all their efforts to make the missionary feel at home shall never be forgotten.

The last night of our meeting at Escatawpa the Spirit was felt in a remarkable degree, harmonizing beautifully with the subject, "The witness of the Spirit." The text was, "If ye have received the witness of men the witness of God is greater (1 John 5:9). As we spoke beneath the influence which rested upon us as a mantle, many of the congregation were in tears. We feel that there is an awakening among the Saints, and may it continue everywhere, as Paul has said, "Awake to righteousness and sin not" (1 Corinthians 15:34), until the words of the poet shall be realized;

"This dreaded slumber soon I feel
Afresh upon my spirit steal,
Rise Lord, stir up thy quickening power,
And wake me that I sleep no more!"

May 12 I baptized two children in the beautiful "Back Bay," Biloxi. Then coming to Escatawpa I held forth two weeks with splendid interest and at the close baptized seven, and we feel that others will follow soon. We have a splendid opportunity to do good at this place, and a good work will yet be done there if the proper effort is put forth, notwithstanding the fact that the history of the place shows us to have met persecutions, mobs and opposition of various kinds. We have been ably assisted in our work at this place by the Baptists. Of course they didn't mean to do it. We were especially advertised and benefitted by a series of lectures against "Mormonism," delivered there last summer by one Reverend (?) Hulbert. A challenge to public discussion was submitted in the form of a circular letter by Brother F. M. Slover, which, of course, was not accepted but had the desired effect, anyway, Brother Slover also replying to the lectures with good results. Another way in which they have assisted us is in turning many of their members out of the church because of a failure to pay their per capita assessment on the pastor's salary, thereby causing them to see that "the heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money" (Micah 3:11). How puny and unchristlike this appears when contrasted with the work of a man thoroughly imbued with the divinity and sacredness of his calling and the importance of his mission, going forth without purse or scrip! How glorious the thought and how noble the labor, striving to liberate captive souls from mental and spiritual slavery—surely there can be no worse form of slavery. Slowly but surely, we see the shackles which have been riveted upon a deluded people by a dominating priestcraft, falling away before the power which makes men free indeed, and with an eye of faith, we see through the mists of the future the realization of the dream of latter-day Israel, that ultimately freedom shall supersede slavery, virtue shall conquer vice, truth shall prevail over error, light shall banish darkness and man, made in the image of God, shall rise resplendent in the glory of universal brotherhood!

Striving to occupy,

A. E. WARR.

HELENA, MISSISSIPPI.

CURRENT EVENTS

(Continued from page 564.)

known as her greatest soldier, and who as the British war secretary has directed the army since the beginning of the present war.

SUFFRAGE NOTES.—In the recent Iowa State primary the cause of woman suffrage was lost by about 4,655 majority. Following this defeat the Missouri organizations decided not to file petitions for placing a suffrage amendment on the Missouri ballot next fall. The matter may come before Iowa voters again at a special election in 1919 or primary election in 1920. The Republican national convention has written an indorsement of woman suffrage into the party platform, "but recognizes the right of each State to settle this question for itself."

GAINING AN HOUR.—On June 14 France followed the plan previously adopted by Germany, England, Holland, Italy, and the Scandinavian countries of advancing the legal time one hour. This will be in operation till October 1. Congress has been asked to consider making it a national law with us and the matter is in the hands of a committee now. Many business houses are adopting the plan. The argument is that it gives more daylight hours during the summer months, allowing an extra hour at the close of day for recreation and other activities.

MEXICAN TROUBLE.—On the 4th 15,000 Mexicans paraded in Monterey as a protest against "possible American intervention in Mexico." A conference between Generals Pershing and Gavira took place the 2d and it is understood that plans were agreed upon for future action in hunting down local bandits. Anti-American riots in Chihuahua City on the 6th and 7th resulted in the American consulate nearly being wrecked and an exodus of Americans to the United States border. On the 8th Mexican rioters destroyed the American consulate at Durango by fire, after dragging the flag through the streets. On the night of the 10th raiders crossed the border not far from Laredo, Texas, and drove off eighty horses, but did no other damage. Minor conflicts between small parties continue.

EUROPEAN CONFLICT.—Violent activity is reported on all important fronts. The Russian offensive on the Austrian frontier has met with considerable success. They claim to have taken 118,000 prisoners, much war material, and to have advanced over fifteen miles in their recent offensive. The conflict in Turkish-Armenia between Russians and Turks seems well matched, with no spectacular developments. At Verdun the Germans have captured Fort Vaux, one of the chief French defenses of that city, bringing their forces slightly nearer the coveted goal. The fierceness of the attack has not abated. The British

line near Ypres was forced to yield to the German attack, the former losing the trenches at the village of Hooge. Martial law has been proclaimed in Saloniki, Greece, and allied troops have taken possession of the port, customs house, and telegraph offices. It is reported that a blockade of the ports of Saloniki has been declared by the allies, and an embargo has in fact virtually closed all ports of Greece to other than allied boats. Twelve classes of the Greek army, totaling 150,000 men, one half the total army, have been demobilized by order of King Constantine. On the Austro-Italian front some minor gains are reported by both sides, with the balance in favor of Italy. The intensity of the conflict continues. The Italian cabinet has resigned.

Miscellaneous Department

The Presidency

To the Saints of the Holden, Warrensburg, Post Oak, Lees Summit, Knobnoster, Lexington Branches: There will be a special conference held at Holden, Missouri, July 15 and 16 to organize the Holden Stake, as provided for by the late General Conference. Let each of the branches send delegates, and as many of the Saints come as can conveniently do so. The first session of the conference will be at 10 a. m., July 15.

Fraternally yours,

FREDERICK M. SMITH, *President.*

INDEPENDENCE, MISSOURI, June 5, 1916.

To the Branches of the Lamoni Stake: There will be a special conference of the Lamoni Stake June 17 and 18 at Lamoni, Iowa, for the purpose of effecting the changes indicated by the action of the late General Conference. Each branch should send delegates so that an official and recorded vote may be had if necessary. A general invitation to be present is extended to the Saints of the Lamoni Stake. Conference will assemble at 10 a. m., June 17.

Fraternally yours,

FREDERICK M. SMITH, *President.*

INDEPENDENCE, MISSOURI, June 5, 1916.

To the Saints of the Independence Branches: To carry out the instructions of the late General Conference relative to the organization of the new Independence Stake, there will be a special conference at the Stone Church, Independence, Missouri, July 1 and 2, 1916. Delegates should be sent from the First Independence Branch, South Side Branch, Enoch Hill Branch, and Walnut Park Branch. The Saints of Independence are invited to be present. The conference will convene at 10 a. m., July 1.

Fraternally yours,

FREDERICK M. SMITH, *President.*

INDEPENDENCE, MISSOURI, June 5, 1916.

To the Branches of Greater Kansas City: There will be a special conference held at Central Kansas City Church on July 8 and 9 for the purpose of organizing the Kansas City Stake, as provided by the action of the late General Conference. Let each of the branches of the proposed stake send delegates. It is also desired that as many of the Saints as can conveniently do so attend the conference. The first meeting will be at 10 a. m., July 8.

Fraternally yours,

FREDERICK M. SMITH, *President.*

INDEPENDENCE, MISSOURI, June 5, 1916.

To whom it may concern: This is to announce that H. E. Winegar has been transferred from Eastern Idaho to Utah, this action having the concurrence of the First Presidency and the two ministers in charge involved.

FREDERICK M. SMITH, *President.*

INDEPENDENCE, MISSOURI, June 7, 1916.

The Bishopric

AGENTS' NOTICES

To the Saints of the Far West District; Greeting: The appointing powers at our last General Conference gave you my services as bishop of your district, and I am acting in my

office as bishop of the Independence Stake until the organization of the stake here is effected, which has been set for July 1.

I shall remain here till that date, then I will be with you at the earliest possible date to enter upon the work assigned me. I feel assured when we have the opportunity of getting acquainted and our work mutually outlined, we as Saints and servants of the Master will be anxious to cooperate in our work and make the year one of activity and sacrifice, that will please Him who has called us to service as laborers together with him, and thus contribute to the building up of his Zion of these last days.

I will endeavor to visit each branch in the district, beginning at Saint Joseph, as soon as we can make arrangements, and will be ready for work.

The day, with its golden opportunity for service, is ours. Let us appreciate the honor of doing for Jesus Christ, who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." If we do all that is possible for us to do, we are to say "We have only done our duty." Nothing short of this will satisfy the Master who gave his all for us.

Your colaborer in the Master's cause,

RICHARD BULLARD.

INDEPENDENCE, MISSOURI, June 10, 1916.

We have entered upon a new conference year with a good staff of able missionaries, who are not only able men, but are consecrated to their work as well.

We have three missionaries in the field: Elder Booker for Ogden and northern Utah, Elder McKim for Provo and the south. Elder A. V. Closson for Salt Lake City. Being under General Conference appointment, the duty devolves upon us as members of the church of Christ in the Utah District to provide for the wants of their families. To see that this is done is the prime requirement of my office as the agent of the Presiding Bishop. Last year we experienced considerable difficulty in keeping these families from want. We had to call upon the Presiding Bishop several times to help us out. This ought not to be necessary, because we have members enough that, if we would all do our duty, we could provide the means among ourselves to take care of the missionary efforts of this district. Nor do I believe it would be a hardship upon any of us. All that is required is that we will do what we can, every one of us; no matter how small and unimportant our monthly donation may appear to us to be, it should be sent in regularly. Those of us who have no tithing due the church let us pay the offerings, on the principle of the widow's mite. I urge upon each and every Saint in the Utah District to do his or her duty this conference year, financially and otherwise, and let us make 1916 a banner year. Let us each decide that our name shall be found upon the report which goes into the bishop's office for this year.

Fraternally yours, in bonds,

C. A. SMURTHWAITE, *Bishop's Agent.*

SALT LAKE CITY, 751 First Avenue, June 7, 1916.

Pastoral

Saints and Friends of Arkansas and Louisiana: As I am again sent back to this field for another year I would be glad to hear from all that have a desire for the spread of the gospel. Dear Saints, as I have again been appointed as your assistant minister in charge, if you wish the work opened up at your place, will you please let me hear from you? If you will drop me a few lines I will try to get to you or send someone just as soon as possible. There are but three of us left to labor in these two large States, as they have taken Brother James M. Smith from us. We regret very much to lose him from our field, but we shall submit to the powers that be and do the very best we can.

Let us all labor together for the advancement of this great work. We want your help. That means you. Will you help? You may say, What can I do? Dear Saints, there is something for us all to do. We may not all be able to preach, but we can help in some other way. We can help with our substance in the way of tithes and offerings. Remember, I am acting as bishop's agent and am ready to receipt you for any amount you may have to send in. Let us try to make this the best year we have ever had in this field. We can do this if all will work together to this end.

I want the brethren who have been appointed to labor with me in this field to feel free to labor anywhere that opportunity may afford. Local brethren, will you give us all the help you can? For we need it. Don't think that just because

you are not a missionary we do not want your help, for we do.

Let us all work together hand in hand, and try to make this a great year for the Master's work in this field. I expect to give considerable of my time to Louisiana this year and would be glad to hear from any of the scattered Saints in that State, for we would like to visit you and open up the work in your part of the field. Anyone wishing to write me should address me at my home address, 109 West Adams Street, Pittsburg, Kansas, and it will reach me in due time. Who will be the first to write us in regard to opening up the work at your place?

Wishing the Saints throughout the field the best of success, and ever praying that the Lord may bless us in our efforts to build up this great kingdom of God upon earth and that we may be counted worthy to be among the redeemed when the Lord shall come, I remain,

Your brother and colaborer in gospel bonds,

J. T. RILEY.

To the Ministry and Saints of Northern Michigan District; Greeting: Having been appointed assistant minister in charge of this district again, I desire the cooperation of all, that unitedly we may be able to accomplish a good work for the Master this conference year.

We have four missionaries, viz, Arthur E. Starks, Charles N. Burtch, A. E. Burr, and the writer. With your cooperation we hope to be able to reach many honest souls with the angel's message. Brother Burtch will labor at the Soos and vicinity and extend his labor as much as time and circumstances will permit throughout the Upper Peninsula. He will labor at the Soos in conjunction with the Canadian missionary force. Brother Burr will labor as much as possible in the counties of Alpena, Montmorency, Presque Isle, and Otsego. The writer will look after the work in Cheboygan, Emmet, Charlevoix, and Antrim counties. Brother Starks as district president will have the care of the branches first and do missionary work as circumstances permit in the neighborhood of the branches working in conjunction with the missionaries of the different localities mentioned above.

We feel it our duty to say a few words in behalf of our district president: He is self-sustaining this year and is also giving his automobile to the Lord's work, gratis. Some may think that a man with an auto is able to travel for nothing. It is the duty of the Saints to assist our brother with traveling expenses just the same as though he were traveling by rail. It costs money to run a car. Inasmuch as our brother is willing to give his services and furnish the car, we hope the Saints will treat him the same as the ministers who travel by rail. We think it is the intention of Brother Starks to give the branches better aid, also the scattered membership more help through the auto service.

Added responsibility, burdens and sickness at home, have hindered the writer in his ministerial labors this spring, and at times he has been threatened with the necessity of remaining at home this year, but we hope the Lord will overrule for the best that we may be able to direct our activities where they are needed. We ask your prayers.

We would like to hear from all that desire preaching; especially the isolated ones. If you want to get in touch with any of the missionary force and do not know where to find them, just write the undersigned and we will make an effort to get a missionary into your locality to assist you. Always address the writer at his home address, South Boardman, Michigan. May God speed the right.

Your servant and Christ's,

ALVIN R. ELLIS.

Conference Notices

Central Nebraska, with the Neligh Saints, August 5 and 6. Send all reports to Fred Gatenby, Orchard, Nebraska, by August 1. Come and get acquainted. William Self, president; Fred Gatenby, secretary.

Alberta, at Ribstone, June 30 and July 1 and 2. Trains will be met both ways, on June 29 and 30, and also July 1. Annie Burton, secretary.

Convention Notices

Nodaway Sunday school convention and institute, July 8 and 9, at Union Church, Bedison School. First session at 2 p. m. Select delegates and forward credentials and school report by July 5. Salena Torrance, secretary, Bolckow, Missouri, R. F. D. 3.

Eastern Maine Sunday school, at Kennebec, June 24 and 25. Business meeting at 2.30 p. m. on the 24th. J. F. Sheehy, superintendent.

THE SAINTS' HERALD

Elbert A. Smith, Editor; E. D. Moore, Assistant Editor.
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All errors in the filling of orders or rendering of accounts should be reported immediately as receipts for money received are sent within two days after reaching the office.

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

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North Dakota Sunday school, at Logan, North Dakota, July 5, 2 p. m. with the reunion. Mrs. W. E. Shakespeare, secretary, 416 Eubank Avenue, Independence, Missouri.

Eastern Iowa Religio, at Muscatine, Iowa, June 16, 2 p. m. Clarence Heide, secretary.

Alberta Religio, June 30, 9 a. m. at Ribstone, Alberta. Election of officers. Ruth Walrath, secretary.

Alberta Sunday school, at Ribstone, Alberta, June 30, 2 p. m. Minnie Burton, secretary.

Reunion Notices

POSTPONED.—Owing to terrible condition of the weather, the reunion of Eastern Michigan has been postponed until later. Conference, however, will convene at Port Huron, July 1 and 2. Meals served in the basement of the church. Breakfast and supper 20 cents; dinner 25 cents. William M. Grice, district president; Otto Fetting, president reunion committee.

Northern Wisconsin reunion at Chetek, Wisconsin, August 18 to 27, inclusive. J. A. McGinnis, treasurer.

It has been decided to hold Southern Ohio reunion at Creola, instead of Wellston, as the Electric Park there is not obtainable this season. The date will be published later, which will likely be in August. Further information later. H. E. Moler, for committee, Creola, Ohio.

Two-Day Meeting

There will be a two-day meeting at McIvor, Michigan, July 1 and 2. George W. Burt, district president.

Auxiliary Notice

Woman's Auxiliary of Eastern Michigan will hold their annual business meeting and election of officers at Port Huron, Michigan, June 30. Mrs. Nettie M. Gault, secretary, 276 Hecla Avenue, Detroit, Michigan.

Notice

Brother H. E. Moler is herewith appointed president of the Southern Ohio District until district conference shall convene.
GOMER T. GRIFFITHS, *President of Mission.*

Addresses

V. M. Goodrich, 112 South Lyons Street, Santa Ana, California.

F. M. Cooper, mission address, 703 East Pierce Street, Council Bluffs, Iowa.

Corrections

In the HERALD for June 7 under the heading "The Bishopric," in the Miscellaneous Department, it was stated that Charles B. Welch had been appointed as bishop's agent for the Southern Indiana District. This should have read James B. Welch.

In Idaho reunion notice appearing in the HERALD of May 10, where it reads "Two trains daily each way stop at Sawyer and will be met with conveyance from beginning of reunion until end, including July 2," should read, "from beginning of reunion until *and including* July 2."

To the Photographers of the Church

A camera club was formed at the late General Conference. Mutual improvement in photography, securing prints of merit, and photographs of historical value to the church, are the objects the club has in view.

We want the amateur and professional photographers among the Saints to join the club. There are no expenses connected with membership.

During the year we want each member to send us prints from at least a dozen of his best negatives. These should be unmounted and mailed flat, and such as are suitable, will be used by the church publications. Make explanatory notes on the back of your prints.

Arrangements will be made with the Church Historian to preserve photographs of historical value.

In sending your name for membership, give your address, name and size of camera and speed of lens, etc.

Address all correspondence to the secretary, Brother A. H. Knowlton, 701 North Cottage Street, Independence, Missouri. Brother Knowlton has access to professional skill, and is in position to obtain expert advice, and is anxious to serve the members of the club. When writing, enclose stamp. Send your prints to him.

This organization has the support of the First Presidency.
C. EDWARD MILLER.
INDEPENDENCE, MISSOURI, 202 Pendleton Avenue.

Requests for Prayers

Sister Ina Schruk, of Harlan, Iowa, greatly desires the prayers of the Saints that she may recover her health. She is suffering from nervous breakdown and other ills.

Sister Martha Hamm, of North Platte, Nebraska, desires prayers of the Saints in behalf of her son, who is sorely afflicted with convulsions. The sister is old and broken-down, and feels that the Lord may hear the prayers of the Saints.

New Sunday School Report Blank

New Sunday school report blanks for use of district secretaries are now ready. The plan is to use this tabulated form to report the work of the schools to the district convention. Standard size and punched. No. 60d, ten cents a dozen. Order of this office.

"Current Opinion" for June

One of the most valued periodicals that comes to our desk is *Current Opinion*. In the "Review of the World" are presented terse comments on the vital issues of world events. With these are numerous reproductions of the best of the current cartoons. Among the leading articles we note, "Fate of Palestine after the war," which we reproduce in the Of General Interest department of this issue of the HERALD. Also, we note especially, "The rock that wrecks church unity," "Skirting the precipice of war with Germany," "Gayety of French newspapers in the trenches," "Was the Irish rebellion made in Germany?" Under department heads such as Religion and Social Ethics, Science and Discovery, Literature and Art, Persons in the Foreground, one finds most excellently illustrated short editorial articles, giving interpretations of the most advanced expressions on subjects that appeal to the human interest. Every number is a literary delight.

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INSPIRED TRANSLATION. A version of Scriptures translated and corrected by the Spirit of revelation by Joseph Smith, jr. It is the duty of every Saint to have a copy of this book which clears up so many otherwise confusing passages. There are several bindings. No. 78, cloth, \$1; No. 79, full leather, \$1.25; No. 81, morocco, gilt edges, \$2.25; No. 82, flexible binding, gilt edges, \$3.75.

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L. F. Siltz, Ticket Agent

THE SAINTS' HERALD

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

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

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



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

VOLUME 63

LAMONI, IOWA, JUNE 21, 1916

NUMBER 25

Editorial

THE POWER OF THE GOSPEL

(A synopsis of a sermon preached at the Evergreen Church, near Lamoni, Iowa, Sunday evening, June 4, 1916, by Elder E. D. Moore.)

I shall read for my text this evening the statement of Paul, as found in the first chapter of Romans and sixteenth verse:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

The gospel is a force which we must needs consider. It is a power which has been extant in the world since the beginning, and its influence felt in numerous ways in not only religion as such, but in all social relations of mankind. We must realize its effect in the shaping of the destinies of nations.

DEPARTURES FROM THE GOSPEL

It is true that there have been heresies, dissensions and apostasies; that there have been changes by addition and subtraction; that false doctrines have crept in, and that in various ways has the original gospel been changed.

In one period of the world's history we recall especially flagrant departures from Christianity, and that under its banner were almost unspeakable wrongs done to humanity. Especially do we think of the condition of the Jews at the time of the Spanish Inquisition, when they and others were brought to the rack, were tortured in inhuman and devilish ways, their property confiscated, their families divided, and finally as a people driven from the country, all in the name of the Christ and his gospel.

We realize that because of such wrongs the personality and gospel of Jesus Christ are unrecognized and despised among the Jews of to-day. When perchance a member of the Jewish nation is converted to the teachings of Christ, as they have been presented to him, he is met by the taunts and jeers of his fellow men as they say to him, "Christ! Christian! You believe in such an infamous doctrine! Can you not remember in the history of our nation the things that have been heaped upon us? the curses that

have been hurled at us? the anathemas under which we have suffered? Is it possible that you, a member of God's chosen people, should be deluded by this false doctrine which has brought us nothing but sorrow and shame and loss of property and lives?"

This and other disheartening failures greet our ears on every side, but we have a better message, a consistent plan.

REASONS FOR OUR BELIEF

To-night we seek to establish the beauties and the glories and the wonderful properties of this plan of salvation which we term the gospel of Jesus Christ. It is well that we should become better acquainted with those things, about which we expected to be conversant. We may often be asked, "What is this gospel about which you so often speak, and so glowingly portray in your religious and other meetings? What is back of this system which you attribute to Jesus Christ? Why is it any better than any other religious system? We read admirable teachings in the Koran and the Zend Avesta, and other religious books, believed in by millions. Why is it that you make so much of this gospel?"

It is well that we should consider some of these features, that we may not only answer objections, but better portray the power of the gospel and its helpful influences in the lives of men. It has so many different phases that we may perhaps only consider a few of them to-night, but it is well that we should make this examination into that which has done so much for us.

MEETS THE NEEDS OF ALL

The word *gospel* is translated from a Greek word which means "good tidings." And it is indeed good tidings to those who have not heard. It is something which reaches the human emotions, and appeals to every legitimate need of humanity. It is a something which satisfies the longing of the human heart when all else fails. It is a balm to the wounded soul. It is a source of strength to the weak and faltering, and it is a dynamic power to those who need its strength. The youth, pulsating, vibrating with the exuberance of life, feeling that he should do some-

thing, and would manifest his strength in defense of mankind and its interests, when touched by the gospel power is enabled to go forth and in reality carry out his noble desires. We must recognize the gospel as a wonderful, dynamic power, a something which clings and stays, a something which when once established can never be entirely eradicated.

ITS PERMANENCY

Perhaps each of us can recall associations with those into whose hearts the gospel seed has been planted in youth, who as children have heard the gospel story, have been enthused with it, have felt the warmth and power which comes from a consideration of the beauties of the principles underlying it. We may also have seen in the development of time, these same people go out into the highways of the world, into the paths of pleasure and folly and sin, or perhaps deep wickedness, and seem to have forgotten all their early teachings; and yet has there come to the lives of those individuals, those occasions and times when they must realize that the seeds which were sown in their lives in youth bore such fruit that though they tried to bury their sorrow in pleasure or sin, though they would have thrown off all remembrance of those early teachings, still there were those remnants of it remaining as a constant source of annoyance to their consciences.

There is an influence constantly calling, pleading, telling them that they are doing wrong. It may be the voice of the Spirit calling to their remembrance the early teachings. Even though the gospel seed does not come to full mature fruition, yet it is of such a character that it retains as far as it is possible, its hold upon the human character.

WEATHERING LIFE'S STORMS

We may liken it to the seed of the pine tree, carried by a tiny bird to the top of yonder cliff, dropped into a crevice into which soil has been formed from the erosion of rocks. There it germinates and its roots run out each way, seeking sustenance from the meager soil deposited there. The tiny young plant rears its head; it meets with the opposition of the winds howling from canyon to canyon; it is beaten down by the storm's scourgings and by the withering sun; frozen by the icy blasts of winter; and yet it maintains its life struggle upon the lonely peak. It is tenacious, it holds grimly to that place in which it has sought to establish its home. We admire its qualities. It may not have beautiful symmetry, but it does have tenacious and commendable power in maintaining that which it has attained to.

The gospel maintains its place in the hearts of humanity according to the fertility of the soil and the cultivation we afford it. If we give it proper

opportunity for development it spreads and grows and matures until it finally reaches a beautiful symmetry which is seen and admired by men. Religiously, socially, commercially, are men seeking those whose lives and characters have been shaped and polished by these influences, that responsibility and reward may be given them. God is constantly calling out men whose lives have been shaped by the gospel.

THE INTERESTING OLD STORY

There are books and articles and stories which may grow old, that we tire of reading or hearing. No matter how good a history is, how well developed a book on philosophy may be, what wonderful powers of thought are developed in a treatise on psychology, they interest for a time and they develop but yet is there something lacking. The old story of the gospel ever seems new. There is a subtle quality to it which appeals to and interests and holds the attention of mankind. Thousands of books have been written about it, millions of sermons have been preached concerning it, hundreds of millions of lives have been reached by it, and yet its beauties and its powers have not been exhausted. The gospel story, plainly and simply told, will ever be an interesting theme for those whose hearts are inclined to things which are right and good and true. It is as a spring of living water.

THE FOUR BLIND MEN

Everywhere do we see men with a limited viewpoint, maintaining that they have the gospel, and that others certainly must be wrong. We have no disposition to quarrel with these people insofar as they have seen the light, but we do maintain that it is wrong to select any one or two or even half a dozen principles from the gospel and place one's whole faith and conduct upon them. There must of necessity be a correlation of principles and doctrines and intelligent activity.

The disadvantages of limited viewpoints may be illustrated by the old story of the four blind men and the elephant. You will remember that they were taken out to have their first "view" of the elephant, and were asked afterwards to give their impressions as to the kind of an animal he was.

The first man approached the elephant and found his tusk. Running his fingers over it, he formed an impression as to the character of the animal and went away.

The next man found his ear, and as he ran his hand over the outside and the inside, and measured its dimensions, he decided as to the kind of an animal the elephant was.

The third man found the elephant's side, and as

he went over the situation, he too, knew how to describe the creature before him.

The fourth man found the elephant's tail and he became well-informed.

Upon being asked afterward to describe the animal, the first man said, "He is a round, smooth, sharp-pointed creature, and has no resemblance to the enormous animal I have heard about. People must be deluded in thus describing it."

The second man said, "The elephant is very much like a large bed blanket; rather rough and bristly on one side, smooth and woolly on the other."

The third man replied, "To my mind he is very much like a large billboard, runs straight up and down, higher than I could reach. He is very large indeed."

The fourth man gave as his explanation that the elephant was very much like a piece of rope.

There are many whose conception of the gospel very much resembles the decisions of these four blind men. One has picked up the Bible and read, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Because he has seen this scriptural statement, he concludes it is the whole plan.

Another finds baptism and sees nothing else. It is the only religious subject about which he will intelligently converse or seem to care. Another can find only Seventh-day observance.

Still others believe that because they have received a manifestation of some kind, which they attribute to the Holy Ghost, and by which they are inspired to speak in some unknown tongue, or perhaps their sick are healed, that is all that is required.

There must be teachings and actions based upon the various phases which all go together to make up what we term the gospel of Jesus Christ. Simplicity is required, yet we must not sacrifice effectiveness for it. There must be sufficient principles and methods to meet the needs of humanity—just enough. God alone knows the proper balance, and we find it in his plan.

AN INTELLIGENT COMBINATION

We are met with statements of men who have specialized in branches of learning, who because they have made a study of a few special subjects assert that their opinions and deductions concerning religion should be as conclusive as their decisions in their specialty. One may be versed in numerous sciences; he may have absorbed the concentrated wisdom of hundreds of books. He may have graduated from famous universities yet know little of God's methods. It is required that we as thoroughly consider God's plan in order to be an authority. Mere

(Continued on page 589.)

STAKE REORGANIZATION

The Lamoni Stake has a new presidency.

The 17th was a beautiful day, and the formal acceptance of the resignation of Elder John Smith and installation of the new members was of a character to fit the day. An unwelcome rain fell early Sunday morning, but the skies soon cleared and the Saints rejoiced.

Presidents F. M. and E. A. Smith presided and arranged for meetings by authority of the conference.

By action of the late General Conference of the church Elder Smith's resignation as president had been accepted and Elder John F. Garver indicated as his successor by the First Presidency.

The stake conference formally accepted Elder Smith's resignation and without a dissenting vote indorsed the selection of Elder Garver as president and the counselors he had chosen. These latter are new to the work they are to take up, though experienced in various other lines of church work.

Elder E. J. Giles, the first named counselor, is a resident of Hiteman, Iowa, in the stake, where there is a flourishing branch of Saints. He has the utmost confidence of his acquaintances as a deep student, a leader in local musical activities, a man of God. He will move his family to Lamoni in the near future.

The second named is Elder Paul N. Craig, well-known to many in the church as an enthusiastic worker—especially in music. He has been located at Omaha, the past two years, laboring in the city and elsewhere in the Northeastern Nebraska District as a missionary. He has been engaged by Graceland College authorities to take charge of the vocal music department the coming year. His pleasing personality and devotion to church work will open many doors of opportunity in his new work.

Elder Garver has served as a counselor to Elder Smith in the stake presidency for about nine years. For some time he engaged in active missionary work in the stake. The past three years he has devoted most of his time to work on the HERALD as assistant editor. All his spare time has been spent in church work, he covering many miles with the stake automobile, donated for the use of the presidency. His rugged, straightforward, spiritual character and activities have endeared him to the hearts of all who know him. His very attitude demands of the Saints what he so willingly gives, and we believe he will receive a hearty and a satisfactory response.

Appropriate resolutions of appreciation concerning the work of the retiring president and Elder R. S. Salyards who has served as counselor a number of years, were adopted.

Because of removal from the stake in some instances, and advancing years and consequent infirmity in others, the resignations of Elders Amos

Berve, Duncan Campbell, Joseph Snively and John R. Evans from the stake high council were presented and accepted with appropriate resolutions. These vacancies will remain at least until the fall conference.

At the afternoon meeting Sunday, the Saints gathered, having fasted from the morning and noon meals in behalf of Elder Joseph Roberts, bishop of the stake. On the previous Wednesday evening the lower room was filled with a prayer meeting in his behalf. As has been mentioned elsewhere, the case of Brother Roberts is pronounced by specialists as hopeless from a human standpoint. He is said to have cancer of the bowels. At this evening meeting the Saints were commended by the Spirit for their loving act, rebuked for negligence in others and told that the matter was in the Lord's hands.

At this afternoon meeting fervent prayers, spoken and silent, went up from the large congregation in behalf of Bishop Roberts and other sick of which there were a number mentioned.

The ordination of the three of the stake presidency and John Smith to the office of patriarch took place at this meeting, F. M. Smith, E. A. Smith and F. A. Smith officiating.

E. F. Robertson spoke at the morning meeting; F. M. Smith in the evening, both to large audiences.

Outside, three swarms of bees were industriously engaged in storing honey in homes they had established in the church building, perhaps typical of the intelligent activity which will characterize the work of these three comparatively young men.

The meetings for reorganizing the Independence Stake will be held soon, as has been previously announced, and we hope reported to HERALD readers.

EDWARD D. MOORE.

NOTES AND COMMENTS

BABY'S PICTURE.—The business manager wants a picture of your baby. Read about it in the advertisement in this issue.

QUICK CHANGES.—It is interesting to recall, as the *Pathfinder* did recently, that since the resignation of Porfirio Diaz in 1911, Mexico has had no less than nine rulers. One man had the honor of being president for twenty-six minutes. It must be a disconcerting situation for the office seekers.

SISTER GRIFFITHS IMPROVED.—We are pleased to learn from Apostle Gomer T. Griffiths under date of June 14, that his wife has taken a decided turn for the better. She is not yet able to walk, but is gaining daily. His daughter also is somewhat improved in health.

CHURCH PUBLICITY.—At the coming national convention of the Associated Advertising Clubs of the World, to be held in Philadelphia, June 25-30, church advertising will have an important place on the pro-

gram. More than twenty-five speakers will address the convention on the subject. Proper publicity is a highly important factor in church work. Many of our people are getting excellent results from their efforts, while others hesitate, lest wrong methods be used. In an early issue, perhaps next week, we shall quote from actual reports some interesting results in advertising a reunion. In most places there is really no reason why a reunion should be attended by just a few Saints. Proper advertising may bring out hundreds to hear the gospel message—it did in this case. We should be glad to hear reports from various quarters on this subject, that there may be a profitable exchange of views.

CURRENT EVENTS

SANTO DOMINGO.—Jacinto de Castro has been chosen by the island senate as president of the Dominican Republic to succeed President Jiminez. The selection indicates more hopeful conditions in the troubled island. United States troops remain to insure quiet.

POLITICAL SITUATION.—The Democratic National Convention at Saint Louis nominated Woodrow Wilson for president and Thomas R. Marshall for vice president. As did the Republicans, they included a suffrage plank in the party platform, reading as follows:

We favor the extension of the franchise to the women of this country, State by State, on the same terms as to the men.

TRAINMEN'S TROUBLES.—Following conference of two weeks' duration at which there was a failure to reach an agreement, more than five hundred thousand railroad employees, union and nonunion, will vote on advisability of a strike. It is expected the result will be known in a month. The demands are for, stated by one source, a twenty-five per cent increase in wages, with one hundred and fifty per cent for overtime. Another gives them, an eight-hour day and double pay for overtime.

PREPAREDNESS PARADES.—From the East to the West gigantic parades in favor of military preparedness were held in a number of the larger cities on Flag Day, the 14th. Earlier, New York, Boston, Chicago, and other of the largest cities had held similar demonstrations. In spite of these and congressional authority to increase the number of the army, enlistments are disappointingly few, according to reports.

MEXICAN DISTURBANCES.—The situation between the United States and Mexico is very tense at this time. While a strict censorship is maintained it is known that a number of anti-American demonstrations have occurred. A general exodus from Mexican territory seems to be in progress, and disturbances

(Continued on page 605.)

THE POWER OF THE GOSPEL

(Continued from page 587.)

intellectuality will not save us. Mere superficial spirituality will not save us. We must have an intelligent combination of the best in both. One who can think only in terms of science, or only in terms of religion, certainly needs more development. His opinions are apt to be biased.

THE GUIDEBOOK

If I should go to the nearest garage and buy an automobile guidebook it would be folly for me to insist that I had all the necessary equipment for a trip over this country. Because I could tell you the number of miles between one town and another, the best roads to be had, where accommodations could be secured, would be no proof that I had traveled the road or experienced these things. If I should start out and attempt to reach Kansas City, yet stopped at the first guidepost that had the word on it, and maintained that I had done all that was required—had arrived—you would send me to a home for feeble-minded, and you should.

And yet people will come to us and say they have the Bible, that is all the gospel they need. The record is there; just believe it. They have seen the first guidepost and insist that they are saved. Some go further, yet insist they are at the goal. The Bible does contain the plan; it gives us the teachings, yet it is not consistent that we should stop at the guideposts of faith, or repentance, or baptism, and maintain that we have gone far enough.

TWO VIALS

I present before you now a crude illustration of some of the things which I would like to impress upon your minds. I have here two vials, each filled with a white powder. They are the same size and very much alike in appearance. Perhaps if I should name both of them you would not be able to dispute from your position, the truth of my statements. They have the same general appearance—both are white; both are a powder. The way to test them is by examination of the contents.

I will tell you at the outset that there is a vast difference between the contents of the two. The one contains concentrated, powdered lye. The other is merely powdered chalk. The one represents living, virulent life, the other represents a life that has been, a mere empty form of the remains of what was once alive. At one time the chalk was animate, we are told, and what we have here is the remains of millions of animals that have perished, and the residue of their bodies thus collected we call chalk. It has some commercial value of a negative character,

but it is an inert, inactive substance, the antithesis of this powerfully penetrative agent by its side.

When used in their proper way either one of these substances is of value. When used in an improper way either of them may do much harm. In following out our simile, we may say that upon application of this lye, either in its present form or in the form of soap, to any impurity, it immediately attacks it, and by its aid may be removed. It is a recognized cleansing agent. Dirt and filth are its natural enemies. In the form of potash it has valuable fertilizing qualities.

A WONDERFULLY CLEANSING AGENT

When we apply the power of the gospel to the hearts of sodden, degraded, disgraced outcasts, we find it has a similar effect; that where once sin ruled, confusion reigned, in distorted and unclean minds and bodies, this truth, the gospel of Christ, performs its eradicating power to that extent that all these things are obliterated or cleansed. In their stead is placed that glorifying and uplifting cleanliness of a new heart, which enables men to rise from such conditions and take on a newness of life and strength of strong manhood, to go forth and be applied to the lives of good men and women, it makes them better, more useful, more productive of good works. The effects are of a permanent nature, and so long as a place is left for its development it will grow and develop and mature.

We read of one Christopher North, who, as he was walking along the street to preach to his congregation one night, received a note with the message that it was very important; he should read it before he delivered his sermon. As he opened it and read its contents there was before him a delineation of the wrongs that he had done, the mistakes he had made, indeed it was a record of a former evil life. Upon entering the stand he told his congregation of the contents of that letter. He told them that all it had said was true, that his life had really been as bad as those words portrayed it. Yet he believed there could be no better argument for the power of the gospel. Anything which could reach the life of a man in that condition, not only to induce him to forsake it forever, but to cleanse him from its pernicious influence, and allow him to thus stand before them and declaim the power of God was worthy of the most sincere consideration.

When the famous Charles Darwin was making his trip of exploration around the southern end of South America, he visited the people on the islands of Tierra del Fuego. He writes that they were the most degraded specimens of humanity it had ever been his lot to meet; depraved, ignorant, almost without powers of reason. They were so remarkably animal like, he made a note of it in his record of the trip.

Upon his return there some ten years later, he found missionaries had been there and told them of the gospel, and it had had such an influence upon their lives that he was astounded at its results. Though he was not a believer in the gospel, he of necessity admitted that Christ's teachings though told only in part, had had a wonderful effect upon their lives.

Mere legislation will not work these changes. Charitable aid is only a palliative. The promulgation of theories only helps. Yet practical operation of the gospel of Jesus Christ, when developed to its finality, really means helping people to help themselves. We help ourselves the most appreciably in our service to others, and in the giving out of those things which we have received do we in reality perceive their value and their worth.

As we seek to portray the beauties of the gospel to those who know it not, then do we ourselves come to a realization of what it means to us and to humanity. There is no power in the world like that which comes with the gospel. It of itself, without the power of the Creator behind it, may be as lifeless as this vial of chalk, a remnant of what has been. But when accompanied with that source of inspiration which it is promised will be given those who live up to its teachings, it is a power so virile, so effective, that all men may perceive its value.

MORE THAN LEGISLATION

There is no other power which gives birth to such emotions, which imparts that feeling of joy and rejuvenation which comes with forgiveness of sins.

Legislation, better social and moral conditions, higher planes of intellectuality, anything which is for the uplift of mankind, is proper and should be sought. They are features which go to make the warp and woof of the fabric which holds humanity together, and which allows governments to exist, and under those governments laws to be enforced which make for the happiness and security of mankind.

But following these and what they can do, the gospel power must enter the human heart as an impelling force, as a something which will reach an individual so that every one of us, developing our talents, doing those things which come to us to do, may realize that we are indeed a part of our environment, that we are not to be considered as this lifeless chalk, this inanimate debris of life gone centuries ago, but we may be considered as the contents of this other vial of vitalized power.

IMPROPER USES

As we mentioned, these materials may be put to improper uses. Should I pour the contents of this one into my open hand, it would immediately begin to have a violent and disastrous effect. Should I

scatter the contents over this audience it would be criminal. Should I pour it upon this book it would immediately attack its structure and might destroy it.

So with the gospel when it is improperly used. When men use it as a cloak for their vile hypocrisies, and under its protecting mantle perform those acts of sin and crime which men have been known to do, they are bringing unto themselves those judgments which follow the perverted use of a legitimate product. Any proper material may be put to perverted uses.

Saints, friends, let us all to-night resolve that we will indeed let the gospel have its full power in our lives. Let us resolve it shall not be as the seed which was sown upon the barren soil which could not find root, but rather that we shall yield willing obedience to its principles, that we shall with open hearts receive the instructive, soul-satisfying power that comes with the complete obedience to the commands and principles it contains.

JUDGED BY THE BOOKS

May we indeed realize that nothing else has done so much for us. In no other way can we effect the good which we in our better moments resolve we will do. May we realize as well that the responsibility which comes with its knowledge will in the last day judge us. We read in sacred writ that the books shall be opened, and by the things which are written there will we be judged. We hold one of these books in our hands here to-night, the book which we call the Holy Bible. Therein are recorded those statements which contain the plan of the gospel, which contain the experience of men who have lived here in years gone by. We have access to and are familiar with this book, and when we stand before the great judgment bar of God we will be called upon to acknowledge that familiarity, that they were taught us, that we understood their import, and if we have not obeyed them they will stand in judgment against us.

We hope it may be said of each one here that the things which are written in the books, the delineation of the plan of the gospel of Jesus Christ, was of such a benefit and help to us, that we received of its teachings, we followed its injunctions, we tested its power, and we realized its blessings which were promised to the believers, and that we may appreciate conditions which the Creator has provided for the faithful ones of the children of men. The gospel is indeed "the power of God unto salvation."

It is heaven upon earth to have a man's mind move in charity, rest in providence, and turn upon the poles of truth.—Bacon.

Original Articles

OUR COUNTRY: ITS PAST, PRESENT, AND FUTURE

(Extracts from a sermon by Elder A. C. Barmore at the Saints' church, Myrtle Point, Oregon, under the auspices of the G. A. R., May 28, 1916.)

It is with pleasure I greet you old soldiers here this morning. Your invitation was expressed in these words: "Ex-soldiers of all wars, veterans of the Civil War, the Spanish American War, the Indian wars, and especially veterans of the Confederate service, are invited to attend." I congratulate you on the breadth of this invitation, and take pleasure in addressing you under such conditions. It means that we are growing when we can forgive the injuries and forget the animosities of the past.

As a basis for my remarks I call your attention to two portions of scripture. One is Isaiah 18:1, 2. It reads thus:

Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled.

In connection with this I desire that you notice Daniel 12:3 which says they that turn many to righteousness shall shine as the stars, forever and ever.

Prominent Jewish rabbis have said that a proper translation of our text from Isaiah would read, "Ho to the land," etc., that is, indicating a land recently found or discovered. They agree also in applying this scripture to America. It should be noted, too, that the land referred to sends ambassadors by the sea. That indicates that all its ministers, political and spiritual, the latter missionaries, are sent by the sea. Is it not true? It applies to us more than to any other nation. Again, our ministers would go abroad in the interests of the oppressed, that is, politically or spiritually, and especially in behalf of the nation referred to by the prophet, the Israelite nation. While some of this prophecy awaits fulfillment yet we have already shown our friendship for the Jews, since we have not only received thousands of them, but our statute books have never been stained by laws against them. This latter remark cannot be made to apply to any other country.

We desire to consider the subject under the following headings: 1. American progress, due to liberty. Religious and political freedom. Our admiration for emancipators. Instances. 2. War: Its effect on those who have loved it for its own sake. Its status from a Christian viewpoint. 3. Our war record, compared with that of other countries. 4. Our attitude toward other nations. The question of neu-

trality. 5. Our advantages as a republic; the responsibilities they place upon us. 6. Our destiny.

AMERICAN PROGRESS

When we consider our progress as due to liberty, we should remember it is the liberty bounded by law. Liberty must have a limit; otherwise it becomes license. In that event one man encroaches on another. True liberty means that freedom which brings the greatest results to the largest number of people. Such a standard of conduct does not allow one man to oppress others. Christian liberty means this and nothing more. Paul says: "Ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." George Washington was in line with this thought when he urged religious principles as the basis of our commonwealth. In his immortal farewell address he says: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. . . . And let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

"Why is this so?" we may ask. It is because the great majority of people are not strong enough in mind and character to be moral without the help of God. Indeed it is doubtful if any are. Hence every nation needs religion as its primary support. The Bible says: "Righteousness exalteth a nation; but sin is a reproach to any people." (Proverbs 14:34.) Again, God in reproaching Israel, says: "Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?" (Jeremiah 5:9.) Mark you, he does not say "this nation." He says: "Such a nation as this." That applies to any nation. It means us, in case we go wrong. Our forefathers depended upon God, and yet some of them were not religious men in sectarian sense. They were looked upon as skeptics. One of them, Thomas Jefferson, wrote the Declaration of Independence. In closing it he said: "For the support of this Declaration, with a firm reliance on the protection of divine providence, we mutually pledge to each other our lives, our fortunes and our sacred honor."

REBELLION AND REVOLUTION

It is well for us, at this late date, to be reminded of the position of our Revolutionary fathers. They were rebels against the greatest nation on earth. Now we call them, and the world calls them, patriots, because of their success. It would have been quite

different if they had failed. A rebel is often an unsuccessful patriot and a patriot is as often a successful rebel. There is only one chance for rebels and that is their prospect of whipping the government. Our ancestors took that chance and made good. Hence our national existence. A revolution is a successful rebellion; a rebellion is an unsuccessful revolution. Our Rebellion was a success and in consequence we are a respectable people.

The common supposition is that George Washington is considered a great man because he was in the right, but as a matter of fact, it is because of his good fortune. Others have been in the right and have miserably failed. The risk he and his associates took is couched in the words: "We pledge to each other our lives, our fortunes, and our sacred honor." When the Declaration of Independence was being signed, John Hancock gave it his signature, and rising to give place to the next man, remarked: "Now we must all hang together," that is, work in union. Benjamin Franklin, who was standing by, replied: "If we do not we shall all hang separately." Each one of those men was preparing a halter for his own neck in case of failure.

LIBERTY INCREASES RELIGION

We have mentioned our admiration for emancipators. Among those whom we most admire we mention Washington, Franklin, Jefferson, and Lincoln. We admire them because they have enlarged our opportunities by increasing our liberty. Freedom has led to invention, which has secured improvements in all the avenues of life. This applies to religion as well as to other things. Liberty leads to new methods in church work. There is a common idea abroad that there used to be more real religion in the world than there is now. This is a great mistake. It applies no doubt to the times of the New Testament, but to no period since then. The years or ages that are sometimes called the "good old times" should be called "the bad old times." Many of our people are given to conservatism, that is, praising the past in comparison with the present. And this reminds me that a conservative is one who never forgets a thing that is old or learns a thing that is new.

A very common idea is that the Bible is not as well known as it used to be. This is a miserable mistake. In the first place, the Bible was a sealed book until the Protestant reformation, and among some Protestants it has not been much studied, for the clergy restrained the people by depriving them of the privilege of Biblical interpretation. They said in substance: "This is the Bible. It is God's book; so be careful how you use it. It may be the means of your damnation instead of your salvation. We warn

you against wrestling with it alone. If you do it may get you down. If any of it seems mysterious, come to us and we'll tell you all about it." Thus they gave the Bible to the people with one hand and took it away with the other. We have, however, for the most part, passed this condition, for we are thinking for ourselves more than ever before. There are, too, more Bibles among the people, they are read more, and more is known about the Bible as a book than in the past.

WAR

We now come to a consideration of the subject of war. Its nature is best determined by its effect on civilization. The question arises, Does it build up or destroy civilized society? The answer must be, It destroys. This being true, we must renounce war or forfeit the blessings of civilization. As an illustration of its effect on those who have loved it for its own sake we take the case of Napoleon I. Colonel Ingersoll says of him:

A little while ago I stood by the tomb of the old Napoleon, a magnificent tomb of gilt and gold, fit almost for a dead deity. I looked upon the rare and valuable marble where rest at last the ashes of that restless man. I leaned over the balustrade and thought about the career of the greatest soldier of the modern world. I saw him at Toulon. I saw him walking the banks of the Seine, contemplating suicide. I saw him putting down the mob in the streets of Paris. I saw him at the head of the army of Italy. I saw him at the Bridge of Lodi with the tricolor in his hand. I saw him in Egypt in the shadow of the pyramids. I saw him conquer the Alps and mingle the Eagles of France with the eagles of the crags. I saw him at Marengo, at Ulm, at Austerlitz. I saw him in Russia, where the infantry of the snow and the cavalry of the wild blasts scattered his legions like winter's withered leaves. I saw him at Leipsic in defeat and disaster, driven by a million bayonets back upon Paris. I saw him clutched like a wild beast and banished to Elbe. I saw him escape and retake an empire by the force of his genius. And I saw him on the frightful field of Waterloo where chance and fate combined to wreck the fortunes of their former king. And I saw him at Saint Helena with his hands crossed behind him, gazing out on the sad and solemn sea. I thought of the wives he had made widows and the children fatherless, of all the tears that had been shed for his glory. I thought of the only woman who ever loved him pushed from his side by the cold hand of ambition, and said I would rather have been a French peasant and worn wooden shoes. I would rather have been that poor man and have lived in a little hut with a vine growing over my door and the grapes growing purple under the amorous kisses of the autumn sun. I would rather have been that humble man and have gone down to the tongueless silence of the dreamless dust and have been unhonored and unsung than to have been that imperial impersonation of force and murder known as Napoleon the Great.

When all Christian nations become nations of Christians, war will be impossible. Then will have come the time foretold, when the nations will beat their swords into plowshares and their spears into pruning hooks and will learn war no more.

"AMERICANS ALL"

This reminds me of my own struggle of a half a century ago. When I think of that heroic charge and equally heroic defense at Gettysburg and similar exhibitions of valor I am constrained to say: "Americans all." One of our poets in visualizing an incident in that war has given us "The dying soldier" which runs as follows:

A waste of land, a sodden plain,
A lurid sunset sky
With clouds that fled and faded fast
In ghostly phantasy;
A field upturned by trampling feet,
A field uppled with slain,
With horse and rider blent in death
Upon the battle plain.

The dying and the dead lie low;
For them no more shall rise
The evening moon, nor midnight stars,
Nor daylight's soft surprise:
They will not wake to tenderest call,
Nor see again each home,
Where waiting hearts shall throb and break,
When this day's tidings come.

Two soldiers lying as they fell
Upon the reddened clay,
In daytime, foes; at night, in peace,
Breathing their lives away!
Brave hearts had stirred each manly breast;
Fate only, made them foes;
And lying, dying, side by side,
A softened feeling rose.

"Our time is short," one faint voice said;
"To-day we've done our best
On different sides: what matters now?
To-morrow we shall rest!
Life lies behind. I might not care
For only my own sake;
But far away are other hearts
That this day's work will break.

"Among New Hampshire's snowy hills,
There pray for me to-night
A woman and a little girl
With hair like golden light;"
And at the thought, broke forth, at last
The cry of anguish wild,
That would not longer be repressed—
"O God, my wife, my child!"

"And," said the other dying man,
"Across the Georgia plain,
There watch and wait for me loved ones
I ne'er shall see again:
A little girl, with dark, bright eyes,
Each day waits at the door;
Her father's step, her father's kiss,
Will never greet her more.

"To-day we sought each other's lives:
Death levels all that now;
For soon before God's mercy seat
Together we shall bow.

Forgive each other while we may;
Life's but a weary game,
And, right or wrong, the morning sun
Will find us 'dead the same."

The dying lips the pardon breathe;
The dying hands entwine;
The last ray fades and over all
The stars from heaven shine;
And the little girl with golden hair,
And one with dark eyes bright,
On Hampshire's hills, and Georgia's plain
Were fatherless that night!

WASHINGTON ON DEFENSE

Our attitude toward other countries as to war should be one of strict neutrality. Washington warned us sufficiently along this line, and his warnings read like prophecies in the light of the present times. He recommended friendship for all nations but "entangling alliances" with none. The nation which, in his opinion favored one nation and opposed another was a slave to either its "animosity or its affection." By avoiding "political connection" with other countries we should be able to avoid "frequent collisions" and "obstinate, envenomed and bloody contests." We should also be able to prevent the need of what he called "overgrown military establishments." Referring to our isolated position he said: "Why forego the advantages of so peculiar a situation? Why quit our own to stand on foreign ground? Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalry, interest, humor or caprice." Then he qualifies by saying: "Taking care always to keep ourselves, by suitable establishments, on a respectable, defensive posture." That is the subject that is in the air now, preparedness for defense. We must not neglect it. The father of our country, in his last blessing, warned us against its neglect.

This leads naturally to reflections on our advantages as a republic. They all come under the head of the rule of the people. That means that the government is always what we make it, and is always as good as we deserve, for it must be a reflection of ourselves. When we deserve a better government we will get it. This places us under the responsibility of taking a keen interest in the people of other countries. The rulers and governments as such should receive little or no consideration, although we shall have to deal with them in the peace negotiations. It would probably be to their interests, at least in some instances, for the present war to go on, but it cannot be beneficial to any of the people.

In conclusion: Let me give you something that is more entertaining. As a boy I learned the following: Standing as we do in view of the green slopes of Monticello And in reach of the tomb of Washington,

All the cherished memories of the past come clustering
around us

Like so many voices of exhortation from heaven.

And I can express no greater hope for my country

Than that the same kind Providence who smiled upon our
forefathers

May enable us to cherish, protect, and defend the rights
we have inherited,

Which are the rights of our glorious Constitution.

* * * * *

THE AMERICANISM OF PROHIBITION

A stock argument against the "Hobson propaganda," is that prohibition is not American; that, "in asking the Federal Government to compel moral and physical well-being through prohibition, the country will be turning back to the older idea of government to which the democratic ideal offered its thrilling challenge some two centuries ago."

It is declared that it would be forgetting "Certain fundamentals of our Government—States' rights, individuals' rights, democracy—in asking the Federal Government to perform the parental function of insuring that we be led out of temptation."

The position is taken, also, that by so doing we shall come short in character building, as "one way to a sinless life lies through the cloister," and "some close resemblance to this is borne by the prohibition of temptation," and that it will lead to "the protection of the weaker ones by an enforced avoidance of the operation of the law of the survival of the fittest."

The genius of our democracy is expressed in the declaration that governments derive their just powers from the consent of the governed, and with us this means the will of the majority embodied in our constitutional laws.

The object of our efforts at self-government is not to produce a limited number of strong characters by continually placing such temptation before our citizens as will first undermine the physical and moral welfare of a large percentage of our numbers and end in their destruction, that only the strong may survive, but to protect and conserve the "moral and physical well-being" of the whole body, that the great number of our citizens may become fit, not only to survive, but to perpetuate their race and defend their homes and country against every force that would seek their overthrow.

It must be true that the "moral and physical well-being" of our democracy can only be advanced, it can only rise in the scale of efficiency as its constituents learn and apply the lessons of life that make for such effectiveness.

One of the most hopeful signs of the times for our Government may be read in the fact that not only "church men," but "the capitalistic portion of our people" are awaking to the fact that anything which weakens a man's mental or physical powers impairs

his efficiency, increases the risk of industrial accidents with all their attendant evils, and generally incapacitates him to take his place as a sovereign citizen of our great commonwealth.

The churchmen were the first to realize this, with the result that "the movement throughout the Nation started as a semireligious movement," and so, naturally, the first vantage point from which this fight could be waged was the pulpit. The awaking of the other half of our citizens to the fact that this question has more than church interest, that it affects the very life of the Nation at large, shows that our churchmen were alive to the responsibilities of citizenship, which they, as well as others, carry in our great democracy.

When our athletes seek to promote their efficiency by subjecting their bodies to the discipline of temperate living we do not accuse them of having forsaken their liberties because they utterly taboo alcoholic drinks and regulate their entire diet with regard to the best interests of their bodies. Rather, we look upon them as being free in the very best physical sense.

When this Nation, stripping and training for the great Marathon of the ages, declares by their representatives at Washington, and ratifies that declaration by a majority of two thirds of the sovereign States, thereby giving the consent of the governed to this measure, thus evidencing their determination to cease to barter their birthright of efficiency for a mess of pottage; when they refuse to longer be party to crime by taking a bribe from the liquor interests in the form of special taxes, when they throw around the weaker ones the parental protection of the Federal Government and cease to kill, endeavoring to help these to come to a fitness, not only to survive, but to bear a worthy part as citizens of this great commonwealth, we are not becoming un-American, nor are we reverting to a monarchical form of government, but rather are we coming into our own heritage of national manhood, not by coercion of a dictator, but by reason of the determination of the body to be free.

This is only the awakening to the fact that ours may be, and contingent only upon our willingness to pay the price, will be the most efficient government in the world because the sovereign citizens will it so.

The prophet of old declared that without vision the people perish. May we have the clearness of vision and strength of purpose to carry this through till in the strength of the manhood of our democracy we shall be fully in line to be the winner of the battles of peace, as well as of war; and may our strength be so conserved that upon this continent there shall be neither war of extermination nor conquest.

A. M. CHASE.

Of General Interest

SURGERY TO MUSIC

Surgical operations are actually being performed to musical accompaniment in Pennsylvania, and the editor of The Annotator's department in *American Medicine* (New York) believes that this combination constitutes "a new and valuable agent in surgery." In June last, the use of the phonograph in the Kane (Pennsylvania) Hospital was reported by Doctor Evan O'Neil, of that town; and Doctor W. P. Burdick, also of Kane, now writes to assure the medical profession of the entire success of the innovation. Says the journal named above:

There was a great outburst of wit and humor on the appearance of the first announcement, as might have been expected, and it is not improbable that the group of interns and nurses in the pit of the operating-theater irresistibly suggested to the onlookers the chorus of a comic opera, while those assistants themselves, probably young and retaining some vestige of the layman's frivolity, may have found it hard to resist lifting a rhythmical foot as the machine ground out its "trivial, fond records."

Doctor Burdick, however, is very much in earnest. . . . "If mankind was always consistent," he writes, "the idea of suitable music as an accompaniment to surgical clinics would seem entirely rational." The attitude of a patient about to be relieved of a distressing and possibly fatal lesion should be one of joyful anticipation, instead of which the subject now enters the theater, after a tearful farewell to family and friends, with such feelings of horror and dread as to be on the verge of collapse. This frame of mind is not alleviated by the demeanor of the surgical staff, the whispers of the nurses, or the almost complete silence broken by the harsh rattle and banging of instruments. In Kane Hospital they are endeavoring to change all this, to reassure the patient and dispel his fears. The phonograph suggested itself by its beneficial influence in the wards, where it gave great pleasure.

On the eve of an operation Doctor Burdick has a talk with the patient, in which he encourages him in every way, assures him of probable relief, promises absolute lack of pain during the operative ordeal, and tells him of the coming use of music as a sort of keynote to the cheerful attitude of the staff toward the operation. He inquires into the patient's nationality and asks if he has any favorite tunes; and when he is ushered into the operating room next day and the anesthesia begins, the phonograph is softly playing one of the airs thus selected. . . . The effect is all that could be desired. . . .

We think that the authorities of Kane Hospital are fully justified in their practice, and have discovered a new and valuable agent in surgery.

—*Literary Digest.*

* * * * *

CATHOLIC RULE IN SOUTH AMERICA

Enraged at the success of American missionaries near Lake Titicaca in Peru, a Roman Catholic bishop "took the police out to the mission, had over thirty men and women arrested, tied to a long rope, and marched through the streets to the common jail. No such outbreak of inquisitorial fires had been seen

for at least a generation, and it lit a conflagration. Public sentiment burned hot against a law which authorized such an outrage. Public meetings were held, petitions to Lima, the capital, set the prisoners free, and the senator from that district was ordered to present a bill to repeal the old law of intolerance, or lose his seat. His bill passed, to his great surprise, within ten days of its first reading, going through both Senate and House of Deputies by an overwhelming majority. Being an amendment to the Constitution, it needed to be confirmed by a two-thirds vote 'in a subsequent year.' In 1914 it was smothered in committee by a Peruvian brother of the Roman Catholic Bishop of Trijillo. But last November it was triumphantly passed by both houses of the Peruvian Congress. But another difficulty arose. The president refused to sign it. After the lapse of the constitutional number of days it was passed again, and became effective from December 1, 1915. The scenes of those last days defy description. Driven to bay in the last and most fanatical capital of the Western Hemisphere, Romanist leaders fought desperately. They flooded the city and nation with misleading pamphlets. They organized the women of Lima and had them stay for days in the cathedral and near-by churches, ready to storm the Senate and House of Deputies when the bill came up for its final passage. At the signal the women rushed to the legislative chamber. They sent for their husbands and brothers who were members. They shouted, '*Viva la Iglesia Romana!*' in the corridors and offices of the building. A priest, more agile and daring than the others, leaped over chairs and seized the bill from the hand of the member who was presenting it for final passage, tore it to scraps, shouting, 'Death to the Masons!' 'Down with the Protestants!' '*Viva La Iglesia Romana!*' at the top of his voice. After much turmoil the chambers were cleared, and, when the vote was recorded, only two votes had been changed by all the frantic efforts of the Romanist leaders. The bill was passed by a vote of 56 to 12, and religious liberty granted to the last nation west of the Atlantic."

I heartily agree with the conclusion of Bishop Homer C. Stuntz, from whom I have quoted this incident: "This one victory alone is justification of all the expenditure of money and life in South America by the Protestant churches from 1836 to 1861."—Lyman Abbott, *The Outlook*, June 7, 1916.

* * * * *

AMERICAN THRIFT

Henry Ford's experiment in profit sharing has nonplused some of the prophets who expected a riot of extravagance to follow the establishment of a \$5 minimum wage. Bank accounts of the Ford employees have been swelled by \$6,000,000, and in-

vestments in homes have totaled \$18,000,000 since the new wage was inaugurated.

Mr. Ford has issued some interesting figures relative to the thrift of various race groups in his employ. Starting with the thriftiest, and working down to the most spendthrift, the race groups are ranked as follows:

Turks, Austrians, Armenians, Hebrews, Germans, Irish, Scotch, Hungarians, Poles, Italians, English, Americans.

The first four groups range from \$821 down to \$641, and following them is a large contingent which has a maximum of \$348 in the Germans. The Americans barely beat out the English at \$204 a year.

Since more than 16,000 men are employed in the Ford factories and the same wage scale prevails throughout, the summary must be taken as a fairly accurate reflection of the thrifty habits of various race groups working under identical conditions.

What is left of the theory that the Yankee is a dollar-grabber?

Native American thrift is an attribute possessed almost solely by the immigrant and his immediate descendants. They brought it with them from Europe, where low wages and small real estate holdings make the saving habit an urgent necessity.

Thrift was an American characteristic when the wealth of this country was small, but it has been many a day since the native American could be legitimately charged with possessing a miserly disposition.—*Des Moines Register*, June 2, 1916.

Woman's Auxiliary

EDITED BY AUDENTIA ANDERSON, 2009 LOCUST ST., OMAHA, NEBR.

OFFICERS

President, Mrs. Frederick M. Smith, 630 South Chrysler Avenue, Independence, Missouri. Vice President, Mrs. M. A. Etzenhouser, 1515 West Walnut Street, Independence, Missouri. Secretary, Mrs. W. W. Smith, corner Walnut Street and River Boulevard, Independence, Missouri. Treasurer, Mrs. J. A. Gardner, 711 South Fuller Avenue, Independence, Missouri. Historian, Mrs. B. C. Smith, 214 South Street, Independence, Missouri.

SUPERINTENDENTS OF DEPARTMENTS

Educational, Helen Silsbee Smith, 2315 Harney Street, Omaha, Nebraska. Home, Mrs. George N. Briggs, Lamoni, Iowa. Child Welfare, Mrs. Walter Sandy, 3431 East Sixtieth Street, Kansas City, Missouri. Relief and Service, Mrs. Edith Cochran, 1107 Powell Street, Saint Joseph, Missouri. Young Woman's, Mrs. J. A. Gardner, 711 South Fuller Avenue, Independence, Missouri.

In the current issue of one of our popular women's magazines, Mr. H. G. Wells, well-known English writer, gives a very thoughtful survey of the changes which the present war will bring about in the conditions of women, and their relations to society. He recognizes that many of the changes were inevitable—impending, and that, sooner or later, they must have been made anyway, but he feels that the war has accentuated and accelerated them. Underneath the turbulent demonstrations of a few years back, when English women were striving for recognition and the vote, he perceives a strong undercurrent of preparation for it, by women

from all walks of life. He finds among them a "sense of solidarity," which when the time comes, will fit them to stand shoulder to shoulder in the assumption of civil responsibility, with "an unprecedented disregard for social barriers."

He says: "Beneath the dust and noise, realities were coming about that the dust and noise entirely failed to represent. We knew that some women were shrieking for the vote; we did not realize that a generation of women was qualifying for it!"

This is inspirational! The vote for women seems to be inevitable; and the question arises, "Are we, as women, prepared to use it a-right?" We think we recognize its responsibility; we should then be stimulated by that recognition to more seriously qualify ourselves to discharge that responsibility creditably. We should study conditions—social, civic, national—for upon the welfare of the whole rests the welfare of the integral parts of that whole; our homes and their happiness are involved in every political and social question.

The message this week from our vice president, Sister Etzenhouser, urges the necessity for study—the necessity that confronts us, as women, to qualify ourselves, in order that we may successfully meet many of the issues that are before us, and wisely and profitably use the many opportunities for service which are opening. Let not these warnings go unheeded, dear sisters; do not think that you in your daily routine of work and care, have no time for these things. We *must* find time for them, else we will be unworthy laborers—unprofitable stones in the temple. We must get at the foundational truths of life; we must learn to weigh all experiences, judge all sensations, estimate all conditions, with minds clearly attuned to the "God in all things," with hearts willing to identify self-interests with those of the masses, recognizing that in the eyes of the Allwise, we are as one family, and all equally precious to the "Father of our spirits." We should not draw ourselves aloof; to act, or think, or feel, or speak, as though we were molded of more precious clay than our neighbors, erring though he may be; such thought or deed is unworthy those who have been made to feel, through the workings of the Holy Spirit, that all flesh is one, and that the individual, as an integral part of the human race, cannot separate his interests from those of the other units of the mass.

Thus we urge our sisters to inform themselves; to "study all good books;" to store their minds with that which will make them instrumental in God's hands for Zion's uplift and permanent establishment.

A Message from Our Vice President

Some time ago President Frederick M. Smith spoke before our women, and suggested various studies, the knowledge of which would enable us to assist in the "building up of Zion." He explained how so graphically the knowledge of certain sciences is necessary to accomplish good work, that, after his talk, when the women were to take their places for the study period, they arose almost en masse to enter the classes he had mentioned. Later when our officers interviewed the women as to which of the studies they wished to take, one good woman, with her face radiant with hope and good desire, answered; "I don't know; but I want to help build up Zion." We were touched by this almost pathetic answer; and, if we knew the hearts of our sisters, we feel that every one of them wished to prepare herself so that she may assist in the establishing of Zion, although many are like the good sister mentioned, entirely willing but do not know how!

We were pleased to note the emphasis that President

Smith placed upon the studies concerning motherhood and the home. Such studies as tend to the uplift of the home as the foundation of society he gave first place. Since each home can not be a unit unto itself, but is affected by its surroundings, women must in a measure study the problems that affect society if they wish to safeguard their homes.

A new era is dawning for women; they are "coming into their own," and it behooves us to be prepared to take our places in the world's work. The Woman's Auxiliary will help you to find your place, and then assist you to prepare that you might occupy it more acceptably.

We are enthused over this work as never before. We find there is in it a niche for ourselves, and for every other woman in the church. All have been considered and provisions made for them.

During our General Convention when the new constitution and outline for the Yearbook were being considered, one could feel that the atmosphere was charged with vital interests, because so many sensed that the enlargement of the work gave each a place in it. The young woman, the mother, the married woman without children, the business woman, the woman interested in civic affairs, the woman seeking culture, the woman interested in philanthropy and the teachers: all may find welcome and opportunity to work together.

Many women whom we had been unable to interest before, were "on the job" every business session. The comments heard were encouraging. One young business woman, in glancing over our outline, exclaimed with her face alight with interest, "Ah, here is where I belong. Now I can be one with you!" Glancing over her shoulder to see what particular phase of the work had so interested her, we noted the "Culture Department," "Music, Art, Literature, etc." A young mother was heard to express her appreciation when she learned that the Sanitarium through our Woman's Auxiliary would give "Practical helps for home nursing." Those of us who have hungered after knowledge, and have seemingly been denied the school advantages we desired (having been pressed into the ranks of bread winners at an early age), can now, if our desire be strong enough, take our places with those of our sisters who have had greater advantages. Graceland college, through the Woman's Auxiliary offers us just what we need. Other departments of educational work have been outlined from the sciences to home economics, and good women placed in charge, who are giving their services free of charge for the uplift of their sisters.

The word *service* has been emphasized, remembering the words of our Master, "He who would be greatest among you, let him be the servant of all." True Christianity is demonstrated through service, and our department, "Relief and Service," carries out that idea. The work of this department is both corrective and preventive. In our church organization God has placed officers whose duty it is "to care for the poor and look after the temporal affairs of the church." We, as sisters, may assist those whom God has thus appointed.

To prepare ourselves that we render efficient service we should study such books as will throw light upon our work. For instance, it is commendable to supply food for the poor, but it is more commendable to give employment that they may supply their own needs and save their self-respect.

It is a Christian act to minister to the sick, but we are wise if we make a survey of the conditions that cause illness and correct them. It is good to work with the erring and win them back to ways of righteousness, but it is better to safeguard our young people so that they will not fall into the ways of wickedness. The first we must do and the latter we must

not leave undone. No matter what phase of woman's work you are interested in, you must "study to show thyself approved, a workman that needeth not to be ashamed." The church is calling for intelligent service; are you willing to make the needful preparation?

We feel sure that our women will be enthused with the outlook, and that they are anxiously awaiting the publication of the Yearbook which will give an outline of our work, the new constitution and by-laws for general, districts and locals and a bibliography of the books needed for study. We hope to have it on sale some time in June. Watch the columns of the Woman's Auxiliary in the HERALD for notice of the Yearbook, with price, when it is ready for you. Prominent men of the church who have looked over the outline and in it, speak favorably of the good work planned therein. The superintendents speak to you through its pages. The Sanitarium and Graceland College in it offer to cooperate with you, and tell you just what help you can obtain from them.

The president of our association, Mrs. Frederick M. Smith, through its pages sends you a message in a foreword. Our editor in chief greets you in its pages and tells you how to cooperate with her to make our columns both instructive and full of "pep." There are other good things too numerous to mention. We want every woman to have one; so send in your orders as soon as the books are placed on sale. Then get in touch with the superintendent of the department in which you are most interested, who stands ready to help you in your chosen work, and so become *one with us*.

MRS. M. A. ETZENHOUSER.

Secretary's Report

The Woman's Auxiliary for Social Service reports a membership of 2,775, covering 12 district organizations with an enrollment of 1,146, and 70 active isolated locals, numbering 1,629. An increase of 2 districts and 27 locals and 767 individual members for the year 1915.

Our six departments are represented as follows:

Home and Child Welfare, 64 locals with enrollment of 1,111. Literary and Educational, 15 locals with enrollment of 293. Home economics, 5 locals with enrollment of 105. Eugenics, 6 locals with enrollment of 97. Sewing and Aid, 120 locals with enrollment of 1,774. Young Woman's, 29 locals with enrollment of 300.

The organizations effected during the past year are: The Western Michigan District and the Youngstown-Sharon District, and the following isolated locals: New Westminster, British Columbia, Kimball, Ontario, Lindsey, Ontario, Edmonton, Alberta, Brandview, Boomer, Iowa, Batavia, Illinois, Aurora, Illinois, Fairview, Montana, Bozeman, Montana, Andes, Montana, Webb City, Missouri, Beaverton, Michigan, Middletown, Ohio, Buffalo, New York, Sacramento, California, Addison, Maine, Fort Madison, Iowa, Underwood, Iowa, Mount Washington, Missouri, Detroit, No. 1, Michigan, Detroit, No. 2, Michigan, Carsonville, Michigan, Sandusky, Michigan, Langs, Michigan, Sharon, Pennsylvania, Fayette City, Pennsylvania, Manchester, England.

Reports from our 16 active field workers show that they have visited or corresponded with 82 branches and organized 9 of our 27 new locals.

The balance in our treasury January 20, 1915: General fund \$43.23, Leaflet fund \$6.90, Children's Home fund \$77.44, total \$127.57.

Money raised by districts and locals has been reported as follows for: Children's Home, \$467.39; local purposes, \$4,181.58; miscellaneous, \$229.23; total \$4,878.20, as compared with \$4,183.50 last year.

Our departments in *Autumn Leaves*, HERALD and *Ensign*,

have been very creditably conducted by our department editors. We deem this a very valuable part of our work for the auxiliary, this reaching far more than our membership, the very creditable work being presented open to all readers of these church publications.

We have had words of encouragement from all over the land, and the work is in better shape than ever before. A general desire "to do" for the Master is expressed on all sides. We are very grateful for the very valuable assistance given our work by the missionary force, and also the home department superintendent of the Religio, the latter having organized two of our new locals.

CARRIE E. MAITLAND.

Statistical Report of the General Treasurer

Balance on hand, January 20, 1915: General fund \$43.23; leaflet fund, \$6.90; Children's Home, \$77.55; total, \$127.57.

Received to date, January 20, 1916: General fund per capita tax, \$156.51; other funds, \$7.50; Graceland College, \$15; leaflet fund, \$29.34; Children's Home \$743.35; total, \$951.70; total receipts, \$1,079.27.

Paid out to date, General fund, 1915: February, Mrs. B. C. Smith, stamps \$1; March, H. R. Mills receipt book \$1; March, Minnie Scott, secretary supplies \$1; May, Ensign Publishing House, programs, postage and printing \$19.89; May, C. W. Brady, stamped envelopes \$42.16; June, Mrs. J. A. Gardner, stenographic work and supplies \$6.58; June, Ensign Publishing House, leaflets \$1.75; May, Mrs. J. A. Gardner, conference expenses \$7; September, Mrs. C. B. Stebbins, book \$1.25; October, Ensign Publishing House, printing \$1; October, Mrs. J. A. Gardner, stenographic work \$2; October, Mrs. B. C. Smith, stamps \$1; November, Mrs. Carrie Maitland, rent of typewriter \$5; November, Underwood Typewriter Co., \$10; December, Underwood Typewriter Co., \$5.

January, 1916, Underwood Typewriter Co., \$5; Graceland College, \$15; 1915: November, Ensign Publishing House stationery, \$10; December, Mrs. J. A. Gardner, expense incurred in offices of superintendent of Young Woman's Department, general treasurer, and secretary of the board, \$7.92; Carrie Maitland, stamps \$1; total, \$144.55.

Leaflet fund, 1915: February, Mrs. C. B. Stebbins, stamps \$5; May, Herald Publishing House \$25; October, Mrs. D. J. Krahl, stamps \$4; December, Mrs. D. J. Krahl, stamps, \$2.16; total \$36.24.

Children's Home Fund, 1915: February \$75; June, \$125; July, \$100; September, \$100; December 31, \$100; 1916—January, \$135. Total, \$735. General disbursements, \$915.79; balance on hand, \$163.48.

Balance in Guild Fund, \$77.69; Children's Home \$85.79; total, \$163.48.

Balance in bank (Jackson County) \$135.82; cash on hand, \$2.06; stamps, \$1.98; due from Oriole Girls \$18.65; voucher, Underwood Typewriter Co., \$5; total, \$163.51.

Inventory of supplies on hand, belonging to the Oriole Girls, 160 Oriole books at 15 cents, \$24; 27 yards uniform material at 20 cents, \$5.40; 30 Oriole pins at 40 cents, \$12; total, \$41.40.

MRS. J. A. GARDNER, *General Treasurer.*

Audited and found correct, and cash verified.

ZAIDE RODGERS,
DELLA BRAIDWOOD,
BLANCHE ALLEN,
Auditing Committee.

January 20, 1916.

The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,
LAMONI, IOWA

The Quarantine Lifted

The restrictions imposed by the quarantine for diphtheria have at last been removed from the home, allowing the occupants and others to come and go as usual.

Special efforts have been made to have the disinfecting very thorough, so that no further danger from the disease may be expected.

Sunday, June 11, was celebrated as Children's Day by the Lamoni Sunday School and on this day the children from the home were in their accustomed places in the school for the first time since the last of March.

Arrivals at the Home

The lifting of the quarantine opened the way for some who have been waiting to enter the home. One little girl who was placed for adoption, if satisfactory, was returned to the home after the three months trial, not being just the right child to fit in that particular home.

A baby girl and two little boys, aged two and a half and four years have been received this week. These are the ones previously mentioned, who, with their mother, arrived some weeks ago, but were cared for outside of the home because of the quarantine.

A baby in the home is a great treat to the children and each in turn is ready to claim the promise to the one who may hold her next.

Departures

A little girl, greatly beloved, who has been in the home almost from the beginning was the first one to be stricken with the dread diphtheria. It seemed for a time that she would soon follow the father and mother who had been called to leave their little daughter to the uncertainties of this earth life. But, instead, she was restored to health, and on the day when the quarantine ended she started in care of a student from Graceland College to the home of her uncle in Illinois, which will henceforth be her home.

An older girl left at the same time for a new home in Michigan.

Two others went to the home of their grandmother in Missouri.

Strawberries for the Home

Nine crates of strawberries were received at the home on Tuesday, June 13, from the farm near Nebraska City, belonging to Brother E. D. Briggs, the superintendent of the home, the only expense to the home being expressage.

There is a good strawberry patch in bearing at the home, and the boys have been picking berries on shares, so the table has been well supplied and a goodly quantity canned.

A large number of plants have been set out this year under the supervision of Brother Briggs and a large yield is anticipated for the future.

Return of an Absent Board Member

At their last meeting the board of trustees were pleased to greet one of their number who has been absent during the school year, Sister Minnie B. Nicholson, who has been at Ames, Iowa, with her daughter Gracia.

Sister Nicholson occupied as house mother at a cottage connected with the agricultural college while her daughter pursued studies in household economics and music at this school.

The Serious Condition of Bishop Roberts

In all the work of the trustees there is a sense of loss in the absence of Brother Joseph Roberts, the treasurer of the board who is now confined at his home with a serious illness. Until last month his faithful attendance upon all duties connected with the home, his wise and sympathetic counsel in the meetings of the trustees were counted upon with a great degree of certainty. Then we were surprised to learn he had gone to the Independence Sanitarium for examination and this was followed by the shock of hearing that his condition had been pronounced hopeless from a human standpoint. But man's extremity is God's opportunity, and we still hope he may be restored by divine power to continue his labors which seem so greatly needed. Special seasons of fasting and prayer in his behalf have been observed by the Lamoni Branch and we trust that many others will join in this petition.

C. B. S.

Little Feet

Two little feet, so small that both may nestle
In one caressing hand—
Two tender feet upon the untried border
Of life's mysterious land.
Dimpled, and soft, and pink as peach tree blossoms
In April's fragrant days—
How can they walk among the briery tangles,
Edging the world's rough ways?

Those white-rose feet, along the doubtful future,
Must bear a woman's load:
Alas! since woman has the heaviest burden,
And walks the hardest road—
Save for a while will make the path before them
All dainty, smooth, and fair;
Will cull away the brambles, letting only
The roses blossom there.

But when the mother's watchful eyes are shrouded
Away from the sight of men,
And these dear feet are left without her guiding,
Who shall direct them then?
How will they be allowed, betrayed, deluded—
Poor little, untaught feet!
Into what dreary mazes will they wander?
What dangers will they meet?

Will they go stumbling blindly in the darkness
Of sorrow's tearful shades,
Or find the upland slopes of peace and beauty,
Where sunlight never fades?
Will they go stumbling up ambitious summit,
The common world above!
Or in some nameless vale, securely sheltered,
Walk hand in hand with love?

Some feet there be which walk life's track unwounded,
Which find but pleasant ways;
Some hearts there be, to which this life is only
A round of happy days.
But they are few. Far more there are who wander

Without a hope or friend—
Who find their journey full of pains and losses,
And long to reach the end.

How shall it be with her, the tender stranger,
Fair-faced and gentle eyed,
Before whose unstained feet the world's rude highway
Stretches so strange and wide?
Ah, who may read the future? For our darling
We crave all blessings sweet—
And pray that He who feeds the crying ravens,
Will guide the baby's feet.

—Florence Percy.

Letter Department

From a Tobacco User

[The following letter, which we choose to print without giving the signature, was received recently at the editorial sanctum. We publish it here exactly as written because it may suggest to our readers two thoughts: First, that some of our men may be a little too drastic in their denunciation of the use of tobacco; Second, that those who use it may be a little too sensitive, and choose to cut themselves off from church privileges and from such edification and instruction as they might receive from the HERALD, simply because some one individual has seen fit to criticize their particular weakness. This individual evidently saw only a few occasional articles on tobacco, and overlooked hundreds of pages of excellent matter on other topics.]

"Mr. Elbert A. Smith: I want to ask a favor of you, and that is, to stop the SAINTS' HERALD. I don't want it in my house. It is all tobacco and no gospel, and if that fine hired man, that is, if you can call him a man, had cut himself a few blocks of that smoke and put them in his pocket, it might have made a better Christian out of him. My faith does not lie in the wisdom of man, it lies in the power of God. I let no man judge me in what I eat or drink.

"I have used tobacco fifty-six years, and I know that I have just as good a standing this world and in the sight of God as those men who write so much, (that is, if you can call them men,) about tobacco. It is apt to get away with their brain, that is, if they ever had any. I thought that I was getting in the only church. I know now that they did not come out of Rome, but they have gone in. So do not send the HERALD to me any more."

Concerning Nebraska City Jubilee

Having read with profound interest the editorial in your issue of June 7, 1916, under the caption: "Golden Jubilee of Nebraska City Branch," I felt impressed somewhat as I think Luke was when he addressed himself to Theophilus: "It seemed good to me also, having had perfect understanding from the very first, to write unto thee in order," to straighten out some of the kinks that have crept into the recital of events as found in the excerpt from the *Daily News* that has a twist of error therein.

The following is a misstatement by the *News*: "The first presiding elder was a Mr. Baldwin." The memory of some one seems to have dropped a cog out of the doings of things back in 1866 and been faulty in furnishing that item, but perhaps quite honest in so stating. Possibly an excuse might be coined out of the following. Under the reports of branches at the semiannual conference of October, 1865, we find for southern Nebraska: "Camp Creek: 5 elders, 2 priests; Weep-

ing Water: 2 elders, 1 priest. Nebraska City, 1 elder. The total number of members in the three last-mentioned branches are 79." (HERALD, December 1, 1865, p. 163.) Notwithstanding that which appears in the minutes of that conference, there was not a branch of the church at Nebraska City at that date. It would not be strange that the great majority of the church, most of whom have been born since the holding of that conference should conclude that there was an organized branch of the church at Nebraska City at the time of that conference, whereas the fact was there were only Elder William Lane and family to represent the true fold and church of God at that place at that time.

The first real missionary work done in the vicinity of Nebraska City was by Elder George M. Rush, and the first meeting was held in the home of William Lane, residing on Eleventh Street near North Table Creek. At this meeting, held February 13, 1866, the work of the Reorganization was explained to a number of erstwhile Saints who had gathered to learn concerning the claims to leadership. Elder Rush returned to his home, leaving the people to arrange for future services. R. C. Elvin wrote to President Joseph Smith, and a prompt reply with HERALDS and tracts was received. Elder Rush was notified and he preached in an old paint shop that stood just south of the southeast corner of the courthouse square, one Sunday early in March. The next day he went to Hamburg, Iowa, to engage in a debate with a Methodist minister, and I accompanied him. Late in that same month on the return of Elder Rush, cottage meetings were held and it resulted in the finding, residing in the city, a score of members. During the first week in April Elder Wheeler Baldwin came also, and on April 8, 1866, at the residence of Robert C. B. Elvin, in Greggspport, a suburb of the city, Elders Baldwin and Rush organized the Nebraska City Branch with a membership of twenty-one; Robert C. B. Elvin, president and Robert M. Elvin, secretary.

In 1887 under the caption of "Historical" there was from the records of the branches a write up of the thirteen that had been organized up to that day in the Southern Nebraska District.

Another item of the *News* reads: "In 1862, Mrs. Hannah Fuller was made a member of the church, and was the first in this country to take such action." Most anyone would conclude that this baptism was the first one performed at the place where the "Golden Jubilee" was held, but it took place in what was then known as the Weeping Water Branch, and the record of this baptism in the before-mentioned write up reads as follows: "The first baptism on record is that of Sister Hannah Faunce, bears date of December 23, 1861, and was performed by Elder Charles Derry." (HERALD, April 9, 1887, p. 238.)

The first baptism at Nebraska City was performed by Elder George M. Rush, April 15, 1866, and the candidates were immersed in the following order: Robert M. Elvin, David Mathers, Mary A. and Elizabeth J. Elvin.

In the May following the organization of the branch, McLennan Hall was rented for a conference, and the branch continued therein until the building burned; after which there was frequent changing from cottage to hall and other places. I call to mind Odd Fellows and Simpson Hall, an old store building on Tenth Street, and the Prairie Institute, and if I should rummage pigeon holes of memory I might discover other places where we lifted up the voice of prayer and praise to the Giver of all good. I will forbear any additional detail of those bygone days and experiences, but they are still fresh and comforting remembrances upon the walls of memory.

Still in the faith,

ROBT M. ELVIN.

LAMONI, IOWA, June 9, 1916.

[We received the following letter from Elder E. E. Long, and accompanying it a clipping from the *Perry Daily Chief*, of June 7, which follows. We do not know who the writer of the poem may be, but we surmise that Elder Long is well acquainted with him. We have hitherto received clippings from the same daily, in which liberal space was devoted to synopses of sermons and similar desirable publicity.—EDITOR.]

PERRY, IOWA, June 8, 1916.

Editors Herald: I came to Perry on May 24 and have held meetings nightly. The interest has been good, but it might have been better had internal conditions been up to the standard. Perry offers one of the best opportunities I know of for sowing the gospel seed, every series of meetings resulting in a number of baptisms, and the end is not yet. I baptized two fine ladies on the 5th, their husbands and others being about ready to follow. There has been a steady, healthy growth since the organization of the branch.

The press is open and liberal, giving us front-page space daily. At one time, two years ago, the ministerial association tried to shut us out of the *Chief*, but the editor informed them that the paper was open to them to reply to our articles so long as they would not be "vicious." Instead they went into hiding and have remained there to date, working in the dark, endeavoring to keep people away from our services.

Unable to accomplish his purpose by outside opposition, Satan will enter the flock if he can and scatter the sheep. One of his most successful efforts is to destroy confidence in the leaders and devoted workers by creating jealousy and circulating stories having their origin in a distorted imagination. Talebearing is one of the most fruitful sources of evil the church has to contend with, and should be guarded against constantly. Perry has some fine talent and earnest workers. May they continue to grow in peace and harmony, avoiding every root of bitterness that would stay their progress.

With some others, I leave here to-morrow for Rhodes to attend our district conference. After the conference, unless directed otherwise by the minister in charge, my efforts will be to plant the work in new places, and I will be pleased to hear from any of the isolated Saints who desire an effort in their community. My address is Lamoni, Iowa.

As ever, in the faith,

E. E. LONG.

THE BATTLE OF THE COON

By Ephraim

Once upon a time an elder
To a city made his way,
With the message preached by Jesus
In Judea, far away.

Soon he had a congregation,
Hungry souls were being fed.
But the pastors of the city
Heaped opprobrium on his head.

Said one preacher to his fellows,
We must put that message down.
If we don't it means our finish,
And we'll have to quit the town.

Why, it strikes at our traditions,
And our cherished creeds assails,
We must rout this bold intruder,
See the havoc he entails.

So they passed a resolution,
Had it published in the *Chief*,

Hoping thus to close the columns
Of the press against the "thief."

But the editor informed them
That the press was free to all,
And as "soldiers of the cross" that
They should either stand or fall.

"Meet the elder in the open,"
Said the man behind the pen,
"There is only one restriction,
Don't be ugly—fight like men."

But they went their way disheartened,
They had met a sore defeat;
They were not prepared for action,
So they hastened to retreat.

Then together they 'did counsel
O'er some plan of action new,
Meet the elder in the open!
Why, 'twould never, never do.

We must turn the tide against him;
See the people on the sly;
And with deadly "gas" we'll conquer
This impostor, by and by.

Thus the battle rages sorely
With the elder in the fore,
And the pastors in the trenches
Losing prisoners, more and more.

LOCK NUMBER 4, PENNSYLVANIA, May 8, 1916.

Editors Herald: As a subscriber of the HERALD for only six months, I have been made to shed tears of joy in reading the testimonies of the Saints from all parts of the world. I now feel it my duty to offer a testimony in return.

These testimonies have strengthened me in my faith and have made me feel that I was not alone in this work, for it has been as an endless well of water to me since I obeyed it, and I have not lost an opportunity to tell my friends of it when I could.

Although I meet some peculiar circumstances, I am still battling away, and hope I may continue. I am satisfied the time is here when we have no time to lose in order to accomplish the work we know must be done.

I think the outcome of our last conference should inspire every Saint to awaken to duty, and to be charitable and pay tithing regularly in order that this work may go to the ends of the world. It takes money and courage, the wind will not blow it there.

We have a great many good people interested here, and we are looking forward to an ingathering, as we have Elder John Carlisle with us in this district—a very able worker—and I feel disposed to cooperate with him in the cause, and ask the prayers of all the Saints.

Yours in the faith,
D. D. COOPER.

[The following extract from a letter to Brother C. I. Carpenter, Lamoni, Iowa, will be of interest to HERALD readers.—Editors.]

RACE TRACK, MONTANA, May 11, 1916.

We are holding down a homestead of three hundred and twenty acres, and in a little over a year expect to prove up

and call it our own. After that it will be worth perhaps eight or ten dollars an acre—worth staying for. I am not at home very much.

We expect a big Campbellite debate out this way some time during the summer. I wish we had some of the big Lamoni debaters, Long or Holloway, or someone like them. I do not know whether I am a debater or not, but we may have to try it. Our opponent is a big man in the Christian Church, hailing from Arkansas. He edits a paper down there, and his members say if we down him we down the best man they have. So if you hear of the Christian Church breaking up you will know what happened.

We have had six inches of snow and it is still snowing. I was much pleased and encouraged with what was done at the late General Conference.

May the Lord bless all in this work.

Your brother in Christ,
G. W. THORBURN.

FONTANELLE, IOWA, May 14, 1916.

Editors Herald: Though we are few in number, we are trying in our weakness to do some little good. We hold our Sunday school and preaching services at Brother Hodges', as we have no church. There are only four families of us to attend. Anyone not being acquainted with the branch here would think we had quite a number according to the record. I think there are about thirty-five names, but for various reasons the branch has decreased until only a few are left. Some have moved away and others have grown cold and indifferent.

God has promised to bless us even if we are only few in number, inasmuch as we meet in the way he has appointed for us. We can say that he has fulfilled that promise to us more than once. We are thankful for the same.

It seems that Satan has put in much work here, and has accomplished a great deal for himself. The Saints never were as faithful as they should have been, myself as well as some of the rest of them. We know we cannot please God without faith, therefore I ask an interest in the prayers of all the Saints, that we may have our faith increased, sufficient to please God every day.

May God's Spirit abide with all his Saints, is my prayer.
In bonds,
L. O. LENTS.

DAFOE, MICHIGAN.

Editors Herald: As I was reading the HERALD this morning and thinking of the many wonderful works of God, there was brought to my mind the promise I made my dear father, who passed away February 3, 1915, when I told him I would write his testimony and have it printed in the HERALD. When I was watching by his bedside, talking to him of his hope, I remembered that he was always faithful in testimony. I asked him how he felt about the work now. His eyes brightened, and he said, "There is no power in earth or hell that can change my testimony, or shake my faith. I know this work is true." Then lifting his eyes, he said, "Oh, Lord, come and take me home to rest." After bidding us all good-by, he said, "The Lord has tried me and my work. The Lord is with me." He then closed his eyes and sank to rest. For many years he traveled and preached the gospel, administering to the sick, and strengthening the Saints. His testimony now comes to all through the HERALD.

I hope and pray that the dear Saints may so live in this life that we may meet our loved ones who have gone before to the land of rest.

My thoughts turn to that dear old hymn:

"E'en down to old age all my people shall prove
My sovereign eternal unchangeable love.
And then when gray hairs shall their temples adorn
Like lambs they shall still in my bosom be borne.

"The soul that on Jesus still leans for repose
I will not, I cannot desert to his foes.
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

Ever praying for all the Saints, I am,
Your brother,
GEORGE L. BLACKMORE.

CATAWBA, FLORIDA, May 22, 1916.

Editors Herald: I have never taken any of the church papers and have not read much of them though I have had the opportunity for many years. My father has taken the HERALD ever since I can remember, and now I am trying to cultivate the habit of reading, and find more and more interesting and instructive articles in the HERALD, and am trying to gain strength from them.

I have been denied church privileges somewhat, and have drifted away and fallen short of my duty. I have turned my attention to worldly things more and more, until it seems very hard to recover. I ask the prayers of all the Saints in behalf of myself and family, that we might withdraw from all the things of the world, and be of benefit to ourselves and others. We desire to raise the two little ones God has intrusted in our care to love and obey him.

To the Saints I will say, Never turn back into the world, for it seems harder to recover the second time than to make the first start. We know the time is not far distant when we must meet our Savior. Let us try to meet him in peace.

We hope that the Saints will remember our request, and ask that the Lord will bless the efforts put forth in our behalf.

Your brother in gospel bonds,
ROBERT E. BANKESTER.

HUALIPI, NEVADA, May 24, 1916.

Editors Herald: Please find order for \$1.50 to keep the dear old HERALD coming right along. I have been a reader of same for over twenty years and would be very lonesome indeed if it stopped coming.

We are newcomers to Nevada, and located in a nice valley thirty-five miles east of California and seventy-five miles south of Oregon, on a desert land tract of one hundred sixty acres of which there is more to be had if taken soon, and water rights can be contracted for on easy terms for thirty dollars per acre.

Brethren S. M. Reiste and J. W. Rushton please take notice, for we certainly will be asking for help to establish the work of the Lord here. If there are any Saints in north-western Nevada we will be glad to hear from them so we can get acquainted; by so doing we may be of some help to our lone missionary, in establishing the work in Nevada.

In the faith,
J. L. DETRICK.

CENTRAL LAKE, MICHIGAN, May 28, 1916.

Editors Herald: I wrote a letter to the HERALD sometime ago, and have received some dear letters from Saints since, so I thought they would like to hear from me, as I think we are all interested in one another.

Yes, dear Saints, we have something to be thankful for. Oh, I am very glad I am in this work. God is very good to me. I have trials, but as a sister said in her letter to me, one that tries to follow Jesus must suffer persecution. My little girl I spoke of is home from the hospital, not entirely well, but much better. But my husband has been sent to the State hospital at Kalamazoo, and I do hope that if there are any Saints in that city some one will write to me, so I could correspond with them and get them to go and see him.

Many times I think of number 155 in Zion's Praises. I work out by the hour and keep my five dear little ones together. I have good health and thank my dear Master for it. I am trying hard to live as I should. I have my faults, but with constant prayer God is helping me.

I was shown in a dream a few weeks before God took my baby last New Year's morning, that I was to lose one of my family. I am always shown in a dream when trials are coming to me. I have always been selfish with my children, so I prayed and got over it, and promised God if he wanted any of them he could have them. If he takes another I will say as Job did, The Lord giveth and the Lord taketh away; blessed be the name of the Lord.

Pray for me, dear Saints, because I want to be gathered home with you all in Zion.
JENNIE ADAMS.

OZARK, MISSOURI, June 1, 1916.

Editors Herald: I wish to again bear my testimony to the angel's message. When I was baptized and confirmed the promise to me was that I would have evidence of the truth of this work. Some few months ago I requested prayers through the HERALD, that God would heal me of an extreme case of hernia without an operation, as I was not financially able to have it done. The prayers were not answered this way, but God made it possible by working on the hearts of my friends where I now reside, and the money to pay for the operation and hospital expenses was provided. I requested the church on East Dale Street, in Springfield, Missouri, to pray for me, that the operation might be a success. I was operated on April 21, and on May 21, just one month to a day, I was able to get out and resume my business. I now feel as though I was never afflicted, yet I suffered eight long years. My case was the worst in and around here. The doctors marveled that I recovered so quickly, but to the writer it is no marvel, as the prayers of faith through works on my part for being operated upon healed me. God assisted and hastened nature.

This conforms to the teaching of Latter Day Saints, that God gives us blessings and healing through faith and works.

The writer now not only enjoys the best of health, but also enjoys the blessings of God in tithe paying, in sending the church papers to others after reading them, to those who are hungry for the truth. God will bless us spiritually as well as temporally if we do his will. I ask the prayers of all who are interested in my behalf that I may hold our faithful.

QUINCY ANDERSON.

DOWN, KANSAS, June 3, 1916.

Editors Herald: Perhaps some of your readers will be interested in hearing from the Atchison Branch. At times we are flourishing, with a goodly number of Saints attending all departments of the work; then our number is so diminished at times we have wondered if we would be finally disorganized. So many of our members have moved away in the past year that the outlook has been very discouraging. But the Saints who are left feel encouraged just now because of the action

taken by the First Presidency and Twelve in sending them a resident pastor for the coming conference year.

Brother George Jenkins has been elected president of the branch. Brother William Bolinger was called to the office of priest.

On Sunday, May 21, Brother Twombly was with us and gave us a good sermon. The week previous Brother J. W. A. Bailey held a series of meetings full of instruction and encouragement to the Saints.

The Saints feel like putting forth renewed efforts and desire to cooperate with Brother Jenkins in building up the work. Many plans are being made by both pastor and members for interesting the young people of the branch. A tennis court and croquet ground, etc., are planned. Brother Jenkins believes that by interesting them in such things he may win them to the different services of the church.

We have a good Sunday school, also have Religio and a teacher training class. Sister Jenkins is doing a good work with the children along musical lines, and we are real proud of our junior quartet.

Brother and Sister Cecil Schmid have returned to Atchison to live, after spending a winter in Nebraska among relatives.

The writer is located in Downs, Kansas, but we are fortunate in being able to go back and forth quite often, having free railroad transportation. We manage by so doing and by the help of the church literature to keep in touch with the work. We look forward to the time when we may be differently located, but we wait with patience.

May God bless the efforts to build up the work and strengthen the Saints.

Your sister,
ELMIRA MILLER.

CARTHAGE, MISSOURI, June 5, 1916.

Editors Herald: Just a line in regard to some statements published in the HERALD about tobacco, one of recent date and one sometime ago. Now, while it may be true to some extent, my honest convictions are that we might be making a hobby of these things, while there are grosser crimes to my mind creeping in wholesale, and not much said. The Word of Wisdom tells us it is not good for man, and God will bless those who heed his counsel.

Now, here is the point. We baptize people that use it. They are weak at first and cannot just understand all about these things. Of course when those teachings are mentioned, attacking their manhood, bringing up, and so on, it stirs up strife and rebellion. It is my opinion that if we are going to attack them in this manner we had better just make it a test of fellowship; it would save the feelings.

My personal experience in this is that when we have a habit that is not pleasing to God, when we go to him in secret prayer it comes to our mind the very first thing, until we have to give it up or suffer. Indeed that is the work of the Holy Spirit, to guide into all truth and direct in ways of righteousness.

Don't understand me to be upholding tobacco, for I hate it so far as I am personally concerned, but I do believe we can use harshness along these lines when we might have a besetting sin just as bad or worse.

Why not get after pride a while? The Lord has admonished us time and again against it. But still it is creeping in on every hand to the extent that in some instances we cannot be told from any other fashionable society. What could we not do if we took the money that is spent for fashion, fine clothes, and jewelry? We could serve and glorify God on the earth and build up his kingdom.

It is a pleasure to me to sacrifice and do all we can for

this great latter-day work that I love. I know it is true and God's work. I want to live worthy and overcome all my faults and imperfections, and be saved in the kingdom of God.

Sincerely,
824 West Chestnut Avenue. MARTHA A. GREEN.

[EDITOR'S NOTE.—The following extracts are taken from a personal letter from Brother Daniel Macgregor. We trust that he will not object to the liberty taken. We knew that our readers would enjoy another glimpse of Brother Dan with his fighting clothes on.]

OYEN, ALBERTA, June 8, 1916.

ELBERT A. SMITH,
Lamoni, Iowa.

Dear Brother: Just got home from Didsbury, Alberta, where we have been exposing the weakness and fallacy of Seventh-day Adventism in a public discussion. Believe me, things jingled, but it was a funeral dirge for the Seventh-day delusion.

Adventists in that section have been browbeating and bumping everything that came along, and were a standing scourge to the community. Everything was challenged, and of course Adventism chuckled to itself in joyful glee in seeing their opposition go glimmering.

Last spring your writer had occasion to visit Didsbury on the solicitation of Brother and Sister Patten, the only Saints in town. Responding, we no sooner reached the burg when we were confronted with a challenge to meet the issue. Accommodating our opponents, a debate was set for May.

Well, I need not worry you with a recital of the arguments pro and con, but would say that in my last speech I challenged my opponent to repeat the debate at Edmonton, or Oyen. To this my antagonist instantly replied, accepting the challenge. He had no sooner declared his acceptance when I came back with the statement: "Ladies and gentlemen, Mr. Wilson has, as you have heard, agreed to again meet the issue in debate at Edmonton, but I will prophesy here and now that the gentleman will never meet it." A vacant hush fell upon the audience as they marvelled at the inspiration or impudence of the prediction.

They were not long left in doubt, however, for upon meeting my opponent to sign up propositions he refused to come across, but backed down and out. Never have I seen the look of chagrin more deeply lined on the face of a human being. But to cover himself and work a bluff, my opponent challenged me to repeat the debate in Didsbury. To his surprise and further chagrin we took him on and the fight recommenced. Handbills were immediately struck off and the town assembled once more to witness the battle. By this time things were at white heat. Adventism, which for years had stamped the country as the invincible, was surely up against it and the several denominations were overjoyed to see it shiver and strain as the submarine of truth got into its very vitals.

The last night the hall was packed. Many were standing. Never have I felt the inspiration of this latter-day gospel in public discussion as I did upon that occasion.

On the conclusion of the debate a vote was polled of the assembly as to their verdict on the discussion. Result was, Adventists got *one*. Latter Day Saints got *all the rest*. Adventists themselves voted against this man.

Well, for once in my life I was popular, but say, it feels awfully queer. The leading townspeople congratulated us on every hand. Their Adventist enemy was dead.

Fraternally yours,
DANIEL MACGREGOR.

News from Missions

Arkansas-Texas

I am starting on another missionary year's work, and I believe it is with more hope and brighter prospects than I ever have, because of what I saw and heard and enjoyed at our last General Conference.

I believe the day that I have been praying for the twenty-three years that I have been in the gospel work, and the day that God's people have looked for in every age of the world is close at hand, when Zion will be built up and our Savior come to reign a thousand bright years.

I came down through southeastern Oklahoma and north-eastern Texas, where I labored several years. I was greeted with a warm reception by the many friends and Saints, some coming the distance of ten miles to hear the old gospel story. I could have preached in the radius of forty miles for six months and not have occupied over twenty days in any one place. Even then I would not have filled all the calls. So we see the harvest is ripe and the laborers are few. Let us be up and doing!

I stopped at Manchester, Texas, my old home place, a few days, and while there Mary Jane Thompson, the wife of Brother Fine Thompson, who was one of the first to obey the gospel in northeastern Texas thirty-five years ago, passed away. His home has always been a welcome place for the elders, and while Sister Thompson never came into the church her hands never tired of preparing her table and her home to make the servants of God comfortable and welcome. She always loved to read the HERALD and *Ensign*, and defended the gospel with associates.

I am now in the city of Texarkana, trying to preach the gospel to those who never heard it before. The people are made to wonder and the poor sinners are made to tremble to hear the angel's message that has come to earth in the hour of God's judgment.

Arkansas has just been visited by one of those latter-day tornadoes, killing about sixty people and injuring about one hundred and fifty. Thousands of dollars worth of property has been destroyed.

I will labor this year in Arkansas and Louisiana. Those wishing preaching in those two States please notify me at my home address, Wilburton, Oklahoma, and I will try to reach you in due time. I would be glad to get to open up some new places, so I would say to the scattered Saints, if you are in a vicinity where the gospel has never been preached, let us hear from you.

May God bless his work everywhere this year and Saints come up higher in righteousness and sinners be made to tremble under God's judgments.

Your brother,

June 6, 1916.

E. A. ERWIN.

Ohio

I came to this place on May 5 and began a series of meetings in the Saints' chapel near Marshall, continuing for over four Sundays. There was a fine interest. The attendance was good for the busy time. I closed the meetings at the chapel a week ago yesterday, on which day I led four precious souls into the water and baptized them into the kingdom of God.

I enjoyed my work very much in this place and the Saints were very good to me and made me feel at home. I mostly stayed with I. P. Woods, but some with Thomas Rhodes, Isaac Rhodes, Dan Rhodes and Dan Turley and visited others. There are a nice lot of Saints here.

A week ago to-day I started meetings in a schoolhouse two

and one half miles east of the Latter Day Saint church and am having a fine interest. The house is full almost every night. Last night it was full and about as many on the outside, standing at the door and windows, listening. Have been having very good order and the people seem very much interested. I do not know what we will be able to accomplish in this place, but we will try to present it so they can understand, then leave it with them to obey or reject.

We expect to remain here for a week or two yet. We have learned by experience that the most good is done by staying with it when you have worked up an interest. Too often missionaries work up an interest and then go off and leave it.

I would like to say to the Saints of the Southern Ohio District that we desire to make all the new openings we can, and we want you to assist us by getting a place for us to preach. As we do not know where you live, write and let us know of your need and when would be the best time to hold meetings in your place.

Until further notice our address will be Marshall, Ohio, R. F. D. 1, care of I. P. Woods.

May we all do our part and let our light shine.

As ever in gospel bonds,

MARSHALL, OHIO, June 5, 1916.

JACOB G. HALB.

News from Branches

Tustin, Michigan

Our correspondent, Sister Hubbard, has been very ill, but is improving.

E. N. Bert and Waldo Kapnick gave us a nice series of meetings this spring. We had the largest crowds and interest ever known in Marion. Two were baptized by Brother Kapnick and are making fine Saints.

Brother W. D. Ellis was with us over Sunday and preached two fine sermons.

We have had our share of sickness and trials. We are reminded of Paul's statement that we shall be brought up through much tribulation. We lost our little bud of promise, about seven months old.

Brother Harry Kleaborn of Grand Rapids passed away in Marion a few days ago.

Brother W. G. Hubbard and writer met with the Saints at Fork on sacrament Sunday. Had preaching in the afternoon. Brother Hubbard is ready with his auto when you mention meetings somewhere. Two more asked the writer for baptism after meeting Sunday night.

With gratefulness we look back over the past and think of the present. Now we have good strong men and women to help us. Those who can take the lead in our absences. There is nothing so great as this gospel work.

Sincere wishes to all the HERALD family.

A. M. BOOMER.

Kansas City, Missouri, Second Church

On June 11 we listened to a splendid sermon delivered by our presiding teacher, Brother Frank Scanlan, on preparedness, the necessity of church members becoming familiar with the law and then keeping it.

Our branch president, Elder E. W. Lloyd, is busy trying to awaken our sleeping soldiers. Every Tuesday and Thursday evening of each week prayer meetings are held at the homes of those who do not attend our branch services. Good has been done and our meetings are better attended and more spiritual.

Several weeks ago our presiding deacon, Brother J. H. Kaplinger, while at work in the railroad yards met with a very serious accident, which necessitated the amputation of his right foot, just above the ankle. Those who witnessed the accident could not understand why he was not instantly killed. He is recovering rapidly, for which we are thankful.

The last Sunday of May was observed as a day of fasting and prayer to return thanks to God for the blessings received during the past month and our prayer meeting was a spiritual feast.

The Ladies Aid Society has been reorganized with Sister Margaret Moore as president and meets every Thursday afternoon at her home 1828 Bellview.

1316 Circle Avenue. MRS. MARGARET CLEVELAND.

CURRENT EVENTS

(Continued from page 588.)

of various kinds, including conflicts with American troops by what appear to be troops from both Carranza and Villista factions all have conspired together to make the situation serious. President Wilson has called out the militia of every State for service on the Mexican border. It is estimated that the total number of militia will be 145,000 men. Secretary of War Baker, has issued the following statement:

In view of the disturbed conditions of the Mexican border and in order to assure complete protection for all Americans the President has called out substantially all the State militia and will send them to the border, wherever and as fully as General Funston determines them to be needed for the purpose stated.

If all are not needed an effort will be made to relieve those on duty there from time to time so as to distribute the duty.

This call for militia is wholly unrelated to General Pershing's expedition and contemplates no additional entry into Mexico, except as may be necessary to pursue bandits who attempt outrages on Americans. The militia are being called out so as to leave some troops in the several States. They will be mobilized at their home stations where necessary recruiting can be done.

EUROPEAN WAR.—The Russian drive continues successful. One hundred and seventy thousand prisoners are reported as being taken, in addition to 150,000 killed and wounded. Czernowitz, the capital of Bukowina, has fallen, giving the Russians important strategic points in Russian territory. On the Caucasus front there have been gains between the Russians and Turks. Activity is reported at Kut el Amara on the Tigris River, though conflicting reports leave us in doubt as to ultimate results. It is reported that Greece has moved her military base from Saloniki to Valo, about one hundred miles northwest of Athens. Canadian troops have retaken trenches lost to the Germans at the village of Hooge, near Ypres. There seems no abatement of the conflict at Verdun; no material change has been made during the week, though loss of men on both sides is still heavy. The Italians are holding back the Austrian advance, and have taken three important posi-

tions from them. The Italian fleet is reported as having bombarded the Austrian coast. An Austrian sank an Italian ship on the 8th with a loss of about half its cargo of soldiers.

Miscellaneous Department

Conference Minutes

ALABAMA.—Met with Lone Star Branch, June 9, 1916, president of district and Elder Edward Rannie presiding. Bishop's agent reported: On hand last report, \$36.30; received since, \$66.88; balance on hand, \$13.68. Books were audited and a mistake of \$1 found in favor of church. Treasurer reported: on hand, 15 cents. Branches reported: Pleasant Hill and Lone Star. Resolution prevailed that the agent be authorized to dispose of the tent in any way he may see fit, for the benefit of the district. Adjourned to meet at call of presidency. G. W. Miniard, secretary.

KEWANEE.—At the Armory Hall, Rock Island, Illinois, June 3 and 4, J. F. Curtis and O. E. Sade presiding, M. E. Gillin and Lora Dickey secretaries. Reports: Kewanee 137, gain 13; Joy 97, loss 4; Twin City 86; Dahinda 85, loss 1; Millersburg 82, gain 3; Buffalo Prairie 77, loss 3; Canton 60, gain 3; Matherville 59, gain 5; Peoria 57, gain 3; Rock Island 31, gain 1. Report of bishop's agent, H. C. Ziegenhorn: Receipts for eight months ending June 1, \$1,116.81; balance June 1, \$114.41. Treasurer's report showed receipts \$63.26, balance \$18.82. Both reports certified to be correct by auditing committee. Report of reunion committee showed that the branches could not all guarantee financial aid in holding a reunion in this district. After some discussion a resolution was adopted, providing for organization of an association within the district for the purpose of holding a reunion, and membership dues of which shall be \$1 annually. The body appointed Henry C. Ziegenhorn, George Sackfield, and Alfred C. Needham to act as a committee to put this resolution in force and to take steps to hold a reunion as to the appointing of time and place. The \$18.50 remaining from the funds of the former Tri-District Reunion Association was ordered to be turned over to this new committee. Officers elected: W. E. Peak, president; Charles L. Homes, vice president; Mary E. Gillin, secretary; H. C. Ziegenhorn, treasurer; Carrie B. Holmes, librarian. Each of the following were sustained: H. C. Ziegenhorn, bishop's agent; Mary E. Gillin, local historian; J. G. Cole, district chorister. Next conference at Kewanee, date to be fixed by missionary in charge and district president. Mary E. Gillin, secretary, 115 Clark Avenue, Peoria, Illinois.

DES MOINES.—At Rhodes, Iowa, June 10, 11, presided over by District President Orman Salisbury. Statistical reports from every branch: Oskaloosa, Concord, Clear Creek, Packard, Rhodes, Nevada, Fraser, Perry, Boone, Des Moines, Runnells. Bishop's agent's report from January 1, to May 31, showed receipts of \$1,049.87; expenditures of \$906. Charles L. Nirk and Henry Castings were ordained to the office of elder. Milo Burnett was ordained as president of First Quorum of Priests; Robert Farthing and William E. Harder counselors. District officers were chosen as follows: President, O. Salisbury who nominated as his associates, Charles L. Nirk and Henry Castings, the choice being ratified by the body; secretary, Bessy Laughlin; member of library board, Roy Chevill; member of auditing committee, Robert Farthing. John O. Salisbury was sustained as district chorister, and E. O. Clark as bishop's agent. Adjourned to meet at Runnells, in October. Bessy Laughlin, district secretary.

Convention Notices

Saskatchewan Religio, at Viceroy, Saskatchewan, July 13. Look to note of Saskatchewan District conference for particulars. Prayer service 9 a. m. A. B. Taylor, president; Joseph Bates, secretary.

Special Conventions

INDEPENDENCE STAKE RELIGIO

In harmony with the plan approved by the last General Conference, whereby the Independence Stake will be divided, it has been decided that it would be best to make similar division in the Independence Stake Religio Society. Meetings for this purpose will be held at Independence, Missouri, (Stone Church) afternoon of July 1; at the Central Kansas City Church afternoon of July 8, and at Holden, Missouri, afternoon of July 15, 1916. All local Religio societies located

in each of these three proposed stakes are earnestly requested to be properly represented at these meetings so that the new organizations may be perfected. G. S. Trowbridge, president Z. R.-L. S., Saint Louis, Missouri. 3t

Reunion Notices

Northern California reunion at Irvington, August 17 to 27. Tickets will be sold on the certificate plan, from all points in California. Dates of sale: going, August 14 to 27, full fare. Returning August 17 to 29, one third fare. Don't forget your certificate. Send all orders for tents, mattresses, floors, etc., to C. W. Hawkins, 615 Spencer Avenue, San Jose, California. Price of tents on ground, 8 by 10, \$2.25; 10 by 12, \$2.75; 12 by 14, \$3.25. Eight-ounce duck floors can be purchased at the following prices: 8 by 10, \$3; 10 by 12, \$4; 12 by 14, \$5.75, cash with orders. Send all orders in early. Meals in the dining room, at reasonable rates. Parties wishing to rent rooms should write to J. H. Driver, Irvington, California. There will be rational amusements for recreation, and separate shower baths for men and women. We are expecting all of the musical talent in the district to be there, and have added an extra day to our time for musical institute work. We want to make this the most educative reunion ever held in the district. Apostle John W. Rushton, with all his missionary force, is expected to be there, as dispensers of the word. C. W. Hawkins, 615 Spencer Avenue, San Jose, California, chairman; M. A. McConley, 1001 Main Street, Chico, California, secretary of committee.

Reunion of Western Oklahoma, August 4 to 14, at A. W. Sander's near Calumet, Oklahoma. Plenty of free pasture and water on the grounds. Those coming from a distance will be met in Calumet. Cooperative boarding tent and plenty of accommodations for all. Orders for tents should be sent in early. Sunday school convention in connection with reunion. Reports should be sent to secretary, Lemuel D. Dyke, Eagle City, Oklahoma, by August 1. Letters regarding reunion should be addressed to A. W. Sanders, Calumet, Oklahoma. Lemuel D. Dyke, secretary.

Saint Louis, at Creve Coeur Lake (near Saint Louis, Missouri,) beginning August 4, continuing 10 days. We believe we have secured one of the best reunion grounds in the Mississippi Valley. The site is beautifully located, being situated along the shores of Creve Coeur Lake. Plenty of shade, ice cold spring water, electric lights; also children's playgrounds, as well as everything handy for those who wish to indulge in fishing, boating and bathing. Several good speakers, including Sr. M. A. Etzenhouser and Bren. Elbert A. Smith, F. M. Sheehy, J. W. Paxton and W. A. Smith, as well as the president and vice president of the General Religio Society and assistant superintendent of the Sunday School Association. Cost of tents: 10 by 12, \$2.25; 12 by 14, \$3; 14 by 16, \$4; cots, 75 cents; chairs, 25 cents. Meals will be served cafeteria style. Send your orders for tents, etc., to R. A. Lloyd, 5032 Devonshire Avenue, Saint Louis, Missouri. R. A. Lloyd, chairman reunion committee.

Reunion of the Pottawattamie Fremont, Southeastern Nebraska and Northeastern Nebraska districts will be held in Council Bluffs, Iowa, August 25 to September 3. Tents: 10 by 12, \$2.75; 12 by 14, \$3.25. Cots, 50 cents. Send your orders to Sam Harding, 418 Stutsman Street, Council Bluffs, Iowa, on or before August 15. Full details later. T. J. Smith, for committee.

Southern Ohio reunion, July 28 to August 6. We have tried to get in touch with some tent company so we could publish prices, but have not heard from them yet. Will give notice as soon as we hear from them. Meals in dining tent at as low a rate as possible. Come prepared to be self-sustaining. Bring your own bedding. If you desire to rent a tent, notify H. E. Moler at Creola, Ohio, at once. Also state if you desire to rent cots, and how many. Let us make this reunion a great success. Gomer T. Griffiths, H. E. Moler, for the committee.

Seattle and British Columbia district reunion at the North Park, Centralia, Washington, where it was held last year, from August 4 to 14. Sunday school and Religio conventions will meet on the 4th, conference on the 5th and 6th. Reports and communications to the conference should be sent to F. W. Holman, 4233 Bagley Avenue, Seattle, Washington. Further announcements concerning the reunion later. Leonard S. Rhodes, secretary-treasurer reunion committee, 1005 South Tower Avenue, Centralia, Washington.

Two-Day Meeting

New Liskeard, New Ontario, July 8 and 9. Elder W. D. Ellis of Michigan, and others will be in attendance. Albert Shephardson, branch president.

At Derby, Indiana, July 22 and 23. At Byrneville, August 12 and 13. At Union Branch, Wirt, September 2 and 3. All of the Saints are requested to attend these meetings. J. W. Metcalf, assistant minister in charge.

Notice

To the Saints of the Northern California District: The reunion committee desire if practicable to secure a new place at which to hold next year's reunion. Keep your eyes open for a good place, and come to Irvington in August with definite information, or we would be glad to hear from you beforehand. C. W. Hawkins, chairman, 615 Spencer Avenue, San Jose, California; M. A. McConley, secretary, 1001 Main Street, Chico, California.

Quorum Notice

Priests of Eastern Michigan, your presence is earnestly requested in Port Huron, Michigan; July 1 and 2 at district conference, when the Ninth Quorum of Priests will be divided into two quorums. Some very important matters to be considered at this session. All members (and priests not members) of our quorum invited to meet with us. Ray D. Bennett, president, 78 East Milwaukee Avenue, Detroit, Michigan.

Addresses

Elder E. S. White has changed his address from 1223 North Fayette Street, Saginaw, W. S. Michigan, to 208 North Dean Street, Station A, Bay City, Michigan.

Alvin Knisley, Morrill, Nebraska.

Requests for Prayers

Prayers are requested for Sister Mollie Lukehart, who is suffering from a cancer. She has great faith in God's power to heal, if it is his will.

To Cradle Roll Superintendents

The address of your general cradle roll superintendent is, Mrs. H. B. Roberts, 1407 West Short Street, Independence, Missouri. We expect her to instruct cradle roll workers through the Sunday school department of *Autumn Leaves*, from time to time. The August number will contain special articles on your department. You cannot be in touch unless you take the *Autumn Leaves*, which is to be our official organ, if we can raise 600 subscribers. Will you be one? You ought to be a constant reader. Send your dollar and say, "Credit this to the Sunday school department."

GENERAL SUPERINTENDENT.

Died

KNIPSCHILD.—Mary Kaiser Knipschild, born March 28, 1834, at Ins, Canton Bern, Switzerland; died April 18, 1916. She came to America in 1847. Lived in Ohio 5 years, then moved to Missouri. Married Jacob Knipschild in 1853. To them 12 children were born, 5 of which are living: Henry, Fred, Mary Payne, Louise Stamm, and Martha Brown. After coming to America she united with the German Methodist Church. Upon thorough investigation joined the Reorganized Church September 8, 1878. Remained firm and steadfast in her convictions. Funeral in Methodist Church, Norborne, Missouri, in charge of D. E. Tucker; sermon by Charles E. Harpe; interment in German Cemetery.

THOMPSON.—Mary Jane Thompson, wife of Brother Fine Thompson, born near Woodland, Red River County, Texas, March 28, 1848; died at her home, Manchester, Texas, May 26, 1916. While Mrs. Thompson never came into the church, her hands never tired of preparing her table and home to make the servants of God comfortable and welcome. She always loved to read the *HERALD* an *Ensign*, and defended the gospel with her associates. Funeral sermon by E. A. Erwin, before a large concourse of people. She was a loving wife, kind mother, and a noble woman.

JONES.—Julia A. Jones, born April 1, 1859, at Grand Haven, Michigan; died May 21, 1916, at her home about seven miles northwest of South Boardman, Michigan. Baptized May 11, 1913, by R. D. Davis, and remained faithful until death. She leaves to mourn her departure, husband, 6 children, 6 stepchildren, 14 grandchildren, 2 sisters, 1 brother. Funeral services in Latter Day Saint church at South Boardman; sermon by W. D. Ellis; interment in the South Boardman Cemetery.

BOOKER.—Julia Ann Smith, born July 1, 1878; died at Independence, Missouri, April 27, 1916. Baptized 20 years ago.

She leaves husband, mother, 3 sisters, 3 brothers. Funeral sermon by A. White, assisted by W. D. Bullard. Interment in New Hope Cemetery, near Hardin, Missouri.

DECK.—John Deck, born March 31, 1855, in northern France; died April 29, 1916, at Rosedale, Kansas. Baptized October 19, 1910. Leaves wife, 2 brothers. A large gathering of friends and brother Odd Fellows in attendance showed the respect and esteem in which he was held. Funeral sermon by A. White. Interment in Forest Hill Cemetery.

WATERMAN.—Elder William Waterman, born in Essex County, England, October, 1853; died June 7, 1916, at Independence Sanitarium, of cancer. Married in Essex County when a young man, his wife living about five years. To them was born a daughter, Mrs. Nellie Naomi Girard, residing at Helena, Montana. From a subsequent marriage a son, Archibald Ernest Waterman, is now living with his family in Elgin, Kansas. After the death of the second wife, he married Miss Clara May Buck, who survives him. Funeral in charge of Elders G. H. Harrington and E. L. Kelley.

CUSHMAN.—Elizabeth Cushman, wife of the late Warren Cushman, born October 5, 1844, at Hamburg, New York; died at her home, 1006 Kilburn Avenue, Rockford, Illinois, June 10, 1916. Baptized August 12, 1867. She remained a true member to the end and was known as a woman of faith. Leaves 1 son, Z. C. Cushman, 2 sisters, Mrs. Ellen Andrew, Mrs. Clarissy Oakley, 1 brother, S. J. Moffitt. Funeral sermon by J. O. Dutton, interment in West Side Cemetery, Rockford, Illinois.

WOOD.—George Edgar, son of Brother and Sister James H. Wood, born April 22, 1915; died June 6, 1916. Funeral in Saints' church, Missouri Valley, June 8, in charge of D. R. Chambers.

BURNS.—Julia Annie Burns, born August 5, 1852, died June 9, 1916. Married John Burns, June 12, 1870. To them were born 10 children. Three died in infancy. Six girls and 1 boy were at her bedside at the end which occurred at Machias, Maine. Laid to rest just 46 years from her wedding day, June 12. Baptized by F. M. Sheehy in 1888. She was a faithful Saint, a loving mother and a dear neighbor. Funeral at home, in charge of J. C. Foss, sermon at her request by John F. Sheehy.

MURRAY.—William C. Murray, born in the Azores, Western Islands, February 2, 1841, at Fayal; died May 15, 1916, at his home in New Bedford, Massachusetts. Baptized May 26, 1881, at New Bedford, and later ordained a deacon. He was a faithful Saint, blessed with patient endurance and enjoyed the fruits of the gospel life. He was highly respected, several societies being fully represented at the funeral, and the place of his employment closed for the funeral. Funeral sermon by John E. Rogerson to a crowded house of friends, relatives, and Saints.

ANTHONY.—Charlotte Anthony, born November 19, 1856; died May 28, 1916, after a short illness at her home in New Bedford, Massachusetts. Baptized October 7, 1906. She was known by all as a noble woman, faithful and true to her calling of a Saint. Funeral sermon at the church by John E. Rogerson to a large audience.

The Dawn Triumphant

The dark and secret passing of a night
When love seemed dead and hope had taken flight;
When happy souls lay wrapt in dreamless sleep
Found one awake, with lonely grief, to keep
A memory.

O dragging hours where once the hours were fleet!
O bitter night where once the night was sweet!
But lo! the dawn held darkness in control
And with the light he gained o'er his own soul
The mastery.

From out that restless night of throbbing pain
He rose serene, to face the years again;
With threatened loss of joy he learned to find
For all the burdened hearts of humankind
His sympathy.

—Mabel Hatton Coyle, selected from "Holly and Easter Lilies."

THE SAINTS' HERALD

Elbert A. Smith, Editor; E. D. Moore, Assistant Editor.
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If not changed within a month after payment is made notify us. This paper will be promptly discontinued at date of expiration.

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

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

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For advertising rates apply to the business department.

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BABY PICTURES WANTED

In order to get out an attractive and valuable cradle roll certificate, to be issued to children who become members of the cradle roll of the Sunday school, we want to secure a number of children's pictures.

* We will have halftone cuts made for attractive panels to surround appropriate printing. This will not damage the picture.

We want clear photos of any size. Bust view sufficient, but others will do. Every picture should be of a child, boy or girl, who has not reached the fourth birthday. Send as many as you like and with each one the name, as we plan to print the name under each picture.

If requested, we will return photo but not otherwise as they may be valuable in illustrating our publications later.

Get them to us by August 1 and we will have an unbiased committee choose about twenty-five for our use. By September 15 we expect to print a copy of the finished product in the *Stepping Stones* and will send to parents of each one chosen a finished certificate.

We want to get pictures from all over the church. Let us have a hearty and prompt response.

Send all photos to

HERALD PUBLISHING HOUSE
Lamoni, Iowa

NOTICE! LOOK!

Secret Mysteries, Ancient and Modern, is out of print. But having received numerous requests for it of late, I have decided to get out a revised and enlarged edition, provided those interested will pledge financial support. To those assisting we will send the booklet at cost of printing to the amount of their contribution. Details on application. Let me hear from you soon. E. E. Long, Lamoni, Iowa. 25-2t

Wanted

Numbers 7 and 9 of volume 3 (1863) of the SAINTS' HERALD. Please forward to Herald Publishing House, Lamoni, Iowa. 25-1t

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L. F. Siltz, Ticket Agent

THE SAINTS' HERALD

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

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

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



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

VOLUME 63

LAMONI, IOWA, JUNE 28, 1916

NUMBER 26

Editorial

ONE GOD AND A COMMON HUMANITY

THE LESSON FROM MARS' HILL

(Sermon preached by Elbert A. Smith, Sunday evening, April 30, 1916, at Lamoni, Iowa.)

Beginning with the fifteenth verse of the seventeenth chapter of Acts, I read as follows:

And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed. Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods; because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean. (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.) Then Paul stood in the midst of Mars' Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things: and hath made of one blood, all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

A DRAMATIC INCIDENT

The scripture that I have read gives us an account of one of the most dramatic incidents recorded in the Acts of the Apostles. It occurred in the spectacular life of that most wonderful of all the apostles, Paul.

To understand it correctly we must realize that Athens at this time was the center of culture and

thought for the entire world. Athens at that time was the mother of philosophers and of philosophies. We find mentioned here two of the systems, the Epicurean and the Stoics—conflicting philosophies, one teaching men that pleasure was the chief thing in life; the other teaching men that they should be sublimely indifferent to either pleasure or pain.

The very air in Athens was electrical with thought. Men came from all over the world and contended there over the living questions of the day. To this great city came Paul, and it is not surprising that under the conditions, it is recorded that his spirit was stirred within him; and usually when Paul was stirred in spirit other things began to stir, other people were stirred very quickly. And so immediately we find him down in the market place. That was a great place in Athens for the philosophers to meet in and ask questions and debate and discuss.

A NEW VOICE AT MARS' HILL

And, naturally, the next place that he visited was Areopagus, or Mars' Hill, for this was one of the greatest centers for community gatherings in the city of Athens: the great Mars' Hill where one of the principal courts sat and where philosophers met, while close at hand were the various deities of the Greek nation.

To this wonderful place came this wonderful man Paul, fulfilling the mission that Jesus Christ had placed on him when he said he should be a light to the Gentiles and stand before the great men of the earth. Coming up there to that eminence where religions and philosophies and atheism wrestled together, he found ready for him a text, for he says, "As I passed by, and beheld your devotions, I found an altar with this inscription TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."

TEACHING THE TEACHERS

It is not strange that this man, sent out to represent a humble Jew who had been crucified in shame and ignominy, should come here to this seat of learning and on this pinnacle on which were focused the eyes of the world, stand up and profess to be able to

teach these people? And yet undoubtedly he did exactly what he said he would do, "Whom therefore ye ignorantly worship, him declare I unto you."

All their searching had failed to find out the unknown God, but Paul through revelation had received a knowledge of this unknown God, and came there to teach them. From a statement he made shortly thereafter we get the theme that we want to talk about to-night.

ONE GOD OVER ALL

He went ahead to say that this God "hath made of one blood all nations of men for to dwell on all the face of the earth."

This is consistent with this other statement in Ephesians 4: 6, where he says, "One God and Father of all, who is above all, and through all, and in you all." We have then the idea brought before us of one God over all, and under him, one common humanity all of one blood, and that is our theme, "One God and a common humanity."

He came there teaching them the idea of monotheism, of one God, as opposed to the then popular idea of polytheism, or many gods. Monotheism is a dominant idea of Judaism as well as of Christianity.

I do not now recall any sect of so-called Christians that has ever receded from that idea, with the exception of our friends in Utah. They profess to believe in many gods, councils of gods, and tell us that the God with whom we have to do is subordinate, that there are others, many others higher than he is—and by the way, Brigham Young said that that God was Adam.

But Paul says that there is only one God and Father over all, the creator of all men, and that God is the God of the Bible, the God that Jesus Christ sent him out to represent, the one and only God, the one who sent Moses when he went down into Egypt bearing the message he had received, teaching one God, the great I Am, monotheism, one God. Paul brought that message to Athens: one God over all, the God of all nations, for he said, "He hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

This is the God, not of the Jews only, but also of the Greeks; the God of all nations, and he says, "If haply they might feel after him," and we may assume that all nations have been feeling after him, some of them in a very dilatory manner, and some of them very persistently, but all nations have been feeling after him. Paul saw an evidence of that, on Mars' Hill, when he saw that inscription to the great unknown God that they were seeking after and had not been able to find.

REVELATION NEEDED

The nations of the earth to-day have been seeking after that unknown God, seeking to find a trace of him through science, a trace of him in geology and biology, or by astronomy to trace him in the heavens, and have not been able to find him any more than the great Athenians were able to find him. We do not believe that a science or education can find out God.

Can a man searching find out God? There must be a revelation of God, that granted, men are able to use the scientific education that they may have.

Paul's experience certainly must impress on our minds the thought that Jesus was not narrow, that he would prefer to select an ignorant, uneducated, or boorish man if he could get a man of different type, because when he sent a representative to Mars' Hill, to meet the best minds of that age, he sent a man who had been thoroughly prepared, a scholar, a man of great and broad learning, a man who had studied doctrine under the greatest of the Hebrew teachers. That alone did not qualify Paul, however. He needed a revelation from on high to unfold to him the mysteries of heaven, and when he received the revelation from heaven he could use the other. The two go hand in hand. And so Paul said in his message, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." That is the reason he could go to Mars' Hill and teach the teachers of the world.

Socrates had lived at Athens, and had died there, and had tried to find out God by asking questions in the market place, and on Mars' Hill, but he could not find out God. Paul received his knowledge by revelation, and if the world ever receives a knowledge of God it must be in that way.

JESUS THE GREAT REVELATOR

Jesus Christ when he came to dwell in the world, said, "He that hath seen me hath seen God," and in another place he says: "My doctrine is not mine, but his that sent me." It was the work of Jesus Christ to reveal to the world the character of God the Father, and the Apostle Paul, as one of his servants helped to fulfill that mission when he came to the people on that occasion.

ALL MEN OF ONE BLOOD

The next division of our theme is the idea already suggested, that while there is one God over all humanity, humanity consists of one common stock. "He hath made of one blood all nations of men for to dwell on all the face of the earth." Just one common people.

We find in the Scriptures the idea held forth that all people originated from one common stock. While scientists may differ with us as to the origin of man,

I think they will agree with us that all men sprang from one common source, that all nations of the earth are of one blood.

We are told in the Scriptures that for a while at least, humanity was together in one place, and that all spoke the one language, but by and by we are told that there was a confusion of the tongues. Some people regard that as historical, and some say it is merely allegorical, but in whichever way we look at it, we must concede that it represents facts, because quite evidently there has come, either suddenly or gradually in the past, a confusion of tongues. Granting the contention that humanity sprang from one source, in all probability they spoke the one tongue for a time, but now we find among them a confusion of tongues, and a separation of humanity into tribes and nations.

But the differences, while they are very apparent, are not fundamental; mostly they are superficial. There are differences in color, but color is only skin deep. There are differences in language, which is not a fundamental difference. There are differences in tastes and customs, but when we come to the bottom of the matter, humanity, humanity has enough in common to quite overbalance the differences. In the great fundamentals men are one.

NO NATION LIVETH UNTO ITSELF

It has been impressed upon us that no nation can live by itself and unto itself, any more than a man can live by himself. All humanity is interdependent. Japan lived for a long time by herself; she would not allow any foreigners to come into her ports; her ports were closed. She would not allow her people to go to other nations. But the Japanese found they could not maintain that system. We forced them to open their ports. Now some of our people wish the Japanese would stay at home.

The Chinese tried the same system, but they found they could not live by themselves; and this great war now in progress in Europe has impressed upon us, perhaps as never before, the fact that all humanity is bound together by many common interests. If a man goes to town and buys a pair of socks and they are faded in one or two weeks, he is impressed with the thought that we have been depending on Germany for dyes. When we try to get Paris green to kill potato bugs, we find we have been depending on some one across the sea, and so on. Thus by incidental and trivial things, perhaps, we are impressed with the fact that we are not a nation independent and isolated, but are part and parcel of one common family. We cannot escape the consequences of war. It is borne in on us in a more tragic manner when our people are slaughtered on steamships.

(Continued on page 613.)

CURRENT EVENTS

INTERESTING SUIT ENDS.—After a prolonged legal battle, in which numerous witnesses from all parts of the country took part, the Chattanooga Medical Company, manufacturers of Wine of Cardui and other patent medicines, was awarded damages of one cent. The medical company had sued the American Medical Association for slander. This verdict is claimed as a victory by both sides.

RAILROAD WAGE DISPUTE.—The railroads have begun a nation-wide advertising campaign, which it is said, will include advertisements in all daily and weekly newspapers in the United States. This action is taken to give the public their views in the wage dispute which threatens to tie up the entire railway system of the country. In effect it is an appeal to the public in a campaign to submit the question to the interstate commerce commission.

MEXICAN SITUATION.—The various States are sending their quota of the national guard to the Mexican front, to be under General Funston's orders. It is expected that over one hundred thousand men will soon be on the border, ready for border protection or invasion. Various units of the war flotilla are being sent to Mexican waters, with others held in readiness. A complete embargo on arms is now established and it is thought Carranza will be dependent upon his own Government factory, with a capacity of thirty thousand rounds of cartridges a day. On the 30th a note was handed the Mexican ambassador, rejecting the demand that the United States troops be withdrawn, and asserting that if the de facto Government carries out its threat to resist by an appeal to arms the gravest consequences will follow. The note continues:

While this Government would deeply regret such a result, it cannot recede from its settled determination to maintain its national rights and to perform its full duty in preventing further invasions of the territory of the United States and in removing the peril which Americans along the international boundary have borne so long with patience and forbearance.

On the 23d the House indorsed the action of the President by a vote of 332 to 2. There has been a clash between United States and Carranza troops, resulting in the loss of perhaps thirteen, wounding of some and capture of about seventeen Americans. Reports coming from that section are meager and conflicting, since almost the entire American party was destroyed or captured. A considerable number of the larger business houses have agreed to pay enlisting employees for full time and give them their former positions upon their return. From several quarters reports come in that recruiting is very slow. The South American Republics are diligently seeking to prevent further complications by means of arbi-

tration. It is hoped from all quarters that war may be averted, but the situation is very serious.

EUROPEAN WAR.—The Germans have advanced somewhat in the region of Verdun, now being within three and one half miles of the much contested city. The seriousness of the fighting at that region continues. Attacks have been made by them in the Champagne region but seemingly with little result. Turkish reports indicate that the Russians in the Armenian territory have met with several serious setbacks. The Italians have not only checked the Austrian drive, but have recently regained several important points. The Russian forces are reported to have taken a city thirty miles to the south of Cznerowitz, indicating a considerable advance in the drive they have been making into Austrian territory for some time. German aid has been given, with the effect of offering successful resistance at some points. The sinking of enemy ships seems to continue with considerable regularity upon the seas. There are indications that the blockade of Greece, being maintained by the allies, will be lifted in the near future.

NOTES AND COMMENTS

REUNION PUBLICITY.—In the Letter Department under the heading "Some results of reunion advertising" will be found some extracts from correspondence that may help you. Perhaps others have done as well or better, but we because we had a well-written report of this case were able to pass it along. The notable feature of the campaign was that they used the means at hand. Rather than waiting till conditions were better, they improved them. Then everyone worked. Due credit was given all, but for lack of space the names are omitted.

MAY BE WORSE.—The late mailing of the Sunday school *Quarterlies* this quarter may be largely charged to delay in securing the print paper. From various sources we hear of troubles occasioned by the disturbed condition of the paper market. One publication recently came out printed on wall paper. Supply houses promise no relief, even to the forehanded publisher who orders months ahead of his needs. We trust our readers may not be seriously inconvenienced, but they should not be greatly surprised at any sudden development. It is a situation we must make the best of.

SUNDAY SERVICES.—As a result of seven weeks' services in Kansas City, "Billy" Sunday made 20,646 converts to his presentation of Christ's teachings. There can be no doubt that this remarkable man does much to change the lives of men, but we wonder how many of his converts, when they look for a plan in

the churches of the world to give them a real anchor to the soul, find it. The last collection of the series went to Mr. Sunday himself and amounted to \$32,000—almost \$5,000 a week. Try to imagine Paul, living in his own hired house, supporting himself, being handed that sum!

OUR SUNDAY SCHOOLS IN GERMANY.—In a letter to the secretary of the General Sunday School Association received some time ago from Alexander Kippe of Halle a., Saale, Germany, the following is extracted. In spite of the fact that they are unable to maintain branches and church services, they find it practicable to continue their Sunday schools and thus reach many with the gospel, showing the universal value of auxiliary work:

We now have five Sunday schools, namely: At Hannover City where the work is in very good condition, a new school at Einbeck, one at Braunschweig (Brunswick), one at Raeschen, and one at Mangschutz. So far as I know one new Sunday school is going to be established at Basle, German-Switzerland, by Elder Frederick Roos (formerly at Jerusalem) and his wife, but I don't know how far matters have succeeded till this time. Prospects are good owing to the energy of Brother Roos. So in spite of the war, Sunday school work is on the progressive line in Germany. The Sunday schools at Einbeck and Raeschen are new ones, (in the latter place for grown-up people). War has killed till now, three good male members in the German field.

WOMAN SUFFRAGE.—The indorsement of woman suffrage by the Democratic convention makes it practically unanimous. Socialists, Prohibitionists, Progressives and Republicans had already indorsed it. When the question comes up in any State legislature hereafter, no member elected on any of these tickets can oppose or obstruct passage of a suffrage bill without repudiation of his party's national platform. One of two results must follow. Either suffrage bills will pass and unconstitutional amendments be submitted at the next session of the legislature in every State that needs such action, or the public will have an opportunity to learn in which party there is the largest percentage of pledge breakers.—*The Public.*

YOUR HELP APPRECIATED.—A number of our friends have been sending us clippings and publications likely to be of interest to the readers of the HERALD. We take this occasion to thank them. We hope the custom will continue and others find it convenient to do likewise. While we may not always make special use of these, they are all noted and some found valuable. When it is not convenient to clip or send in publications some have sent us occasional cards telling us where an especially good article on a certain subject might be found. In sending clippings be careful to give name and date of publication and whether copyrighted or not.

ONE GOD AND A COMMON HUMANITY

(Continued from page 611.)

It is true that we are reaping a golden harvest in the sale of our wheat and munitions of war, but it is a question if we will not finally lose more than we make from this, because one nation cannot live in peace and happiness and ease and prosperity, while the whole world agonizes, and the chances are that we will be drawn into it, and suffer in one way or another. If in no other way, it seems we will be compelled to build a great and expensive navy, and maintain an expensive army. Not because we want to, but because we have to, or think we have to. Great oceans roll between us and other nations, but we are not, neither can we be independent of them.

God has made of one blood all nations of the earth, and their interests are more or less in common. Whenever we truly appreciate that fact, there will be a different condition prevailing in the world.

OUR COMMON HERITAGE

The same thought will apply largely to individuals. We are all more or less alike, all of one blood. In the very best of men we discover some of the very worst of qualities. In the very worst of men we find some of the very best of qualities. The difference is that the good man has cultivated his good qualities, and the bad man his bad qualities. But the fact is that they are brothers. The man in the pulpit and the man in the slum have a great deal in common.

All men are either potential angels, or potential devils, as the case may be, and they sink to hell or climb to heaven as they may see fit to do. They spring from one source, and they have a great deal in common, most certainly.

We have common wants, we all experience love and hate and fear and reverence all the great fundamental passions and emotions that stir the heart of humanity. They are the same the world over, and in all nations. Mary Jane has the same emotions that stirred Cleopatra. John Brown has the same passions that Mark Antony had.

And finally when we have finished the course of this life, we must all come under the edict of death, we must all go down into the grave, and suffer the final culmination of that great statement, "As in Adam all die." It is the fate of all men to die once. Even the great men of the earth cannot escape. All men are of one blood.

Hamlet soliloquizing over the empty skull said,

Imperious Cæsar, dead and turned to clay,
Might stop a hole to keep the wind away.

LIVING ONCE, JESUS KNOWS ALL LIVES

Kings are no greater when it comes to that than the common man, but all must suffer the same things,

because all have a common parentage. Even Jesus Christ, we are reminded, when he came here suffered the same vicissitudes of life, and we are told that he was subject to the same temptations that we are subject to, so that having lived the life of one man he could sympathize and comprehend with all men. And we, if half as wise as he, having been once alive might understand and sympathize with all who live.

But the trouble is that we set ourselves upon a pinnacle and think that we are different from everyone else, that no one else is just like we are: they have not our virtues, we have not their faults. That is where we deceive ourselves. If we would remember that we are created, all of one blood, we would understand ourselves and others better. But Jesus came with this idea in mind and presented it to us, that we might not only understand God, but that we might understand men as well.

GOD HAS NO FAVORITES

As a result of all this we are led to the idea that God has no favored people. That is, he has no favorites. It is true that he called Abraham a long time ago and said that he would be the father of the chosen people. Why? Abraham was told, "In thee and in thy seed shall all the nations of the earth be blessed." God was thinking of the other nations, all nations, all the time, and simply chose Abraham as a vehicle by which to convey blessing to all the nations of the earth.

The Jews from this, later in their history, thought that they were the chosen people of God, to the exclusion of others, but Paul knew better. Peter was narrower in his conception, less cosmopolitan, and had the old Jewish idea, and when Cornelius, evidently a Roman, wanted to receive the message of life, it was necessary for God to show Peter a vision before he would be willing to take him the message. And so Peter when asleep on the housetop, saw a great sheet let down from heaven, containing all manner of beasts, and a voice told him to arise and slay and eat, Peter said he had never eaten of anything common or unclean. The voice said, "What God hath cleansed, that call not thou common." Peter drawing his conclusions from it, came to understand that God wanted to bless all nations of the earth and make them clean. So he said, "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10: 34, 35.)

ALL ONE AGAIN, IN JESUS

In that great day that is to come, all superficial differences will be obliterated. Under gospel rule we are told, "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian,

bond nor free: but Christ is all, and in all." Or in other words, when the gospel of Jesus Christ rules over all, there will be neither German, nor English, nor French, nor Serbian, nor Belgian, nor Italian, nor American, but all will be one.

That may seem almost incomprehensible, but we see every day a gradual fulfillment of the prophecies contained in the word of God, in the titanic struggle that is going on at the present time, and this is one of the prophecies that God has left on record, that is just as sure to be fulfilled in course of time.

Revelation 11:15 says, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

In the gospel then we will find that which will break down these differences, and bring together these nations that are fundamentally all one blood.

AN UNCHANGEABLE GOSPEL

In this idea of one God over all, and under him one common humanity, we find one of the strongest arguments for our contention that the gospel of Jesus Christ is unchangeable. One God, the creator of all, could devise a gospel that would meet the needs of all people in view of the fact that they are all of one blood, and their needs the same.

Humanity is the same everywhere, and in all ages, hence God could devise a gospel that would meet the needs of every man in every age, and that is precisely what he did; hence as Latter Day Saints we argue that the gospel is unchangeable; that it is the same in all ages, and in all lands.

It does not need revision or change, or improvement, neither can it be improved, neither should it be changed, but should be preached in its purity in every age, and in every land, precisely as the Lord intended it when he said, "Go ye into all the world and preach the gospel to every creature."

A professor of ethics, in lecturing before his class, drew on the blackboard the chalk picture of a man. Lines radiated from it on either side, each line labeled to designate some quality of human character. One of the students, noticing that the professor had not drawn the lines of the head together, asked the explanation of the defect. It was not a defect. The professor stated that the top of the head was left open to teach that until God came down into a man's life the whole character was incomplete. Keep the top piece off and let God in. Keep open toward the Infinite. Throw up the windows of the soul and let that presence which impinges upon your being, like the breath of the morning, into the prison house, where now brood the germs of spiritual decrepitude, and your life will become radiant with the glories of heaven.—Reverend F. I. Hanscom.

Original Articles

OTHER GOSPEL PRINCIPLES

(Sermon preached by H. O. Smith, at Lamoni, Iowa, January 28, 1916.)

My text to-night will be found in the first chapter of Romans, and I presume it is a very familiar text to all of you:

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. (Verses 16, 17.)

In this day of criticism and examination of creeds and doctrines, and the crucible through which the gospel of Jesus Christ is passing because of the higher criticism, it is quite a thing for us to make the statement that Paul makes here, "For I am not ashamed of the gospel of Christ."

I believe that it is a misconception of the gospel and its principles and privileges that has brought that gospel into disrepute with some. I believe that our gospel should appeal to the reasoning faculties of every man and woman, and unless we can give a reason for our hope, we cannot hope to reach those who are wont to examine into that which they may accept, or be solicited to accept.

INTELLECTUAL RELIGION DEMANDED

I believe that that is one of the reasons why there is not more stability among the believers in Jesus Christ. The world has leaned too much to the side of a sensational religion, and not enough to that side of religion that appeals directly to the intellect of man.

In presenting religion from a sensational standpoint we appeal directly to those who are susceptible to sensation, and to be worked upon through their desire for sensation and excitement, and we leave out the cool, calculating individual that makes enterprises stable and lasting.

And hence to-night we wish to present the gospel of Jesus Christ in that aspect that should appeal directly to the reasoning faculties of every individual who may hear and consider. And we are not going to present, as was said in one of our former discourses, what may be termed the first principles of the gospel of Christ, but we desire to present that which Jesus Christ denominated the weightier matters of the law: judgments, mercy, and faith; and endeavor to present the gospel of Jesus Christ in a way that will appeal to every thinking individual.

"LOVE THY NEIGHBOR"

The first principle that we desire to call your especial attention to to-night, you will find in the fifth chapter of Saint Matthew, recorded in the

forty-third and forty-fourth verses. It is the Master speaking, and he says:

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

It is natural for you and me, perhaps, even when we let our carnal natures dominate us, to love our neighbor and to hate our enemies, and especially can we love our neighbor if we accept the definition of our neighbor that Jesus gave upon one occasion.

When he was asked the question, "who is my neighbor?" he related the wonderful parable of the man who fell among the thieves, and was passed by upon one side and left in his misery by the priest, and upon the other side by the Levite, but was succored by the despised Samaritan. Jesus Christ answered the question that the man who was kind to us, the man who was ready to succor us in our hours of need, was worthy of the title of neighbor. It is not very difficult for us to love an individual who is ready to succor us in our hours of need, to supply our every want, ready to relieve us of any distress, but Jesus said, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." He desired to change it all, and set before us a higher mark of that which he desires at our hands.

"So I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you," was the mandate of the Master.

ASKING WHY

I do not believe in the blind acceptance of the commandments of Christ. I believe that it is proper for me to ask "why," and I do not believe that God condemns me for asking why. When he approaches me with any statement in regard to what my attitude should be, I believe that when I honestly ask why, that God rejoices in my inquiry, and is ready to answer under all circumstances and conditions. For the man who asks why and receives a reason for his why, is a man who can serve God most intelligently, and I believe that God delights in intelligent service.

We find him commending the disciples on one occasion, by inference at least. I think you will find it in Matthew 13: 51, 52, where he says: "Have ye understood all these things?" (That was after he had given to them some of his parables; the parable of the sower, the parable of the pearl of great price, the parable of the net that was cast into the sea, the parable of the hidden treasure, and so on), and

following this discourse he said to them, "Have ye understood all these things?" He wanted them to understand. They said unto him, "Yea, Lord." Then said he unto them, "Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old."

Every scribe which is instructed unto the kingdom of heaven, (note that) is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

Christ here, by inference at least, invited us to understand, and commended the apostles when they answered that they understood the things that he had been teaching them.

So I do not believe that God is offended when I ask why, but he responds to the call of every honest heart who seeks a reason why he demands certain things at our hands. Hence we have a right to ask the question, "Why, Lord, do you demand that we love our enemies," and the answer is, "Because love benefits, and hate injures." That is the answer.

EVILS OF ANGER

We heard last night in the discourse that we could not hold enmity without hindering our spiritual growth, and just a day or two ago I read in one of the papers a short article in regard to the effect of anger upon the human system, and this individual, a doctor by the way, said that we could not give way to the passion of anger without affecting our physical being, paralyzing our digestive organs; and he said that a man who after a fit of anger partook of a meal need not be surprised if he had immediately a case of acute indigestion. He gave as one instance a woman who was addicted to fits of anger, and that all along the early part of her life she boasted that she had never seen a sick day. But when she should have been in the prime of her life, she was stricken with apoplexy and died, when she should have been in the fullness of vigorous womanhood. The doctor said she had undermined her physical constitution by giving way to these fits of anger from time to time, and shortened her life.

He said that no individual in his right senses, unless under the greatest distress, would think of shortening his life, and yet he insisted that every individual who gave way to the passion of anger was shortening his life.

"LOVE YOUR ENEMIES"

So we can see the reason why Christ should make the statement to you and to me, "I say unto you, Love your enemies." For love benefits, and hate endangers not only our spiritual growth, but hinders our physical growth as well.

Mr. Ingersoll makes the statement that he believes, (and mark you this is about the only criticism I ever heard Mr. Ingersoll make in regard to the gospel of Jesus Christ; he criticized man's conception of that gospel, but not many times did he criticize the real statements that the Master made,) and the only criticism that he makes is simply that those precepts laid down by the Master were so high and exalted in their ethical worth that men were not so constituted that they could reach them. But they are to the credit of the Master and his wisdom in laying down the principles of his gospel, placing the aim high enough so that there would be no possible chance of failure so far as the spiritual or moral growth is concerned, if we attain them.

But I believe that Mr. Ingersoll was mistaken. I believe that men may attain to them. I believe that men can love their enemies. We have some examples. Perhaps the greatest example was the example of the Master, when dying one of the cruelest deaths that it is possible for man to inflict upon man, and hanging upon the cross in agony, he cried out, "Father, forgive them, for they know not what they do."

We have another example in Stephen, when he kneeled before his Lord, and while the stones hurled by cruel persecution were beating out his life, cried unto his Father, "Lay not this sin to their charge."

So I believe it is possible under the influence of this gospel of Jesus Christ, to attain to that condition that Jesus Christ desires us to attain to, and has recommended to us, where he says, "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

"THE BIBLE AS GOOD READING"

Several years ago I read an article in the *Saturday Evening Post* from the pen of Senator Beveridge, of Indiana. That article has now been published in book form, and may be obtained for a very small sum, and is entitled, *The Bible as Good Reading*. One peculiar characteristic pointed out by this man, and he is not the first one to discover it, it was discovered years ago, is the fact that the Bible could tell so much in so few words. And you will find throughout the Bible the peculiar characteristic, that so much can be conveyed in just a few words.

Mr. Beveridge calls attention to the stories of Joseph and David, and he said with all his command of the English language he could not tell the simple stories of Joseph and David in as few words as the story is told in the Bible, and he defied any man, no matter how great his command of the English language might be, to present that much in so little space.

And so I find in every saying of the Master that same characteristic, and here we have in just one

word, or just one verse something that would absolutely transform this world if it could be put into practice, "Love your enemies."

Were men to practice that word the world would cease contention and strife. The great bond that should bind men together in brotherhood would be welded strong, and to-day all enmity would cease between man and man, and between beast and beast, and that wonderful condition foreseen by Isaiah so many centuries ago would be ushered in, when he declares in the eleventh chapter of his prophecy:

The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

You, and I to-day would witness the fulfillment of that wonderful vision if mankind would simply put into practice the principles that are contained in this simple verse, this simple statement made by the Master:

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; all this that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

I have such faith in my fellow men that I believe it is natural for men to do this. "Do good unto those that hate us," and doing good to an individual will almost invariably beget love for that individual.

THE SPARK OF DIVINITY

I read a story some years ago, I do not know how true it is, but I believe in the principle presented. Two men had become enemies. They happened to follow the same vocation: hunting. They had sworn to shoot each other upon sight, and had sent warnings to that effect. One day after they had made these oaths it chanced that they were upon the same mountain hunting. One of them looking down the mountain side saw his enemy beneath him, and remembering his oath, made ready to execute his threat, but just as he was about to fire upon his enemy he noticed off to one side, a mountain lion ready to spring upon him. He dropped his gun and concluded that he would let the lion wreak his vengeance. But there is a spark of divinity in the heart of every man. There is a spark of Godlike compassion in the heart of every human being, and it sprang to life instantly when he saw even his worst enemy in danger, and turning his gun he fired at the lion just as it sprang, and the beast crashed at the feet

of his enemy, powerless to do him injury. And with the firing of that gun every spark of enmity faded from the heart of the man who had rescued his enemy from death.

And as the enemy looked up the mountain side, and perceived whom he had to thank for his rescue, every spark of enmity died from his heart, and they met and clasped hands and became lasting friends.

What was this that existed in the heart of this man? It was God in him—divinity. The spark of divinity rests in the breast of every man, and makes him loath to take even the life of his enemies, only in self-defense, and even then it is difficult for men to defend themselves by the taking of the life of their fellow men. God does not want you to wait until emergencies may demand that that spark be fanned to flame, but he desires that at all times you will let the spirit of the gospel, the Spirit of Jesus Christ, the spirit of peace and love be found in your heart, ready to spring up and do good to your fellow men, no matter what they may have done to you. Do unto them as you would have them do unto you.

That is the essence of the gospel of Jesus Christ as contained in the statement, "Love your enemies, bless them that curse you, do good unto them that hate you, and pray for them which despitefully use you, and persecute you." And the following out of that precept would indeed make us the children of God, and that condition of which I spoke or read rather the other night, would be found among the followers of Christ, and the nations of the world would be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ, if you just simply let the principles of the gospel of Jesus Christ dwell in your hearts and become living realities.

"BETWEEN THEE AND HIM ALONE"

I want to call your attention to another thought. I have not time to dwell upon this particular thought longer, but you can make deductions from it which if you will put them into practice in your daily life, I can promise you that your life will be such a life as God would approve.

Turning to Matthew 18: 15, you will find: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

How many of us practice this? Yet we boast that we are members of the church of God, we boast that we have obeyed the gospel; but how many of us practice it? That is the point we want to get at.

These weightier matters of the law, for they are weighty matters, if they were obeyed and developed by man would bring about that result that God wants to bring.

"Go and tell him his faults between thee and him

alone." Most of us reverse that process. We tell everybody else before we tell the brother. If we find some fault in a brother, we point out that fault to some other individual, and sometimes it comes round that what we have told is so distorted in the telling that when it comes back to us again, we do not recognize it, and we deny that we ever said anything of the kind if the brother confronts us with it.

THE GAME OF GOSSIP

I had a little amusing experience along this line one time. I was occupying a distant mission, and before I departed from that mission, the Saints gathered together to give me a kind of farewell party. During the evening's entertainment some one suggested that we play the game of gossip. The game of gossip is played by making a class of ten or a dozen or more, and somebody at the head of the class whispers into his neighbor's ear some message. This neighbor is to whisper it just as he or she understands it, without stopping to ask for an explanation or a repetition of the statement. This one whispers it to the next, and so on down to the foot of the class, and then the head and foot compare notes, and see how much alike the message is that finally reaches the foot that began at the head.

Some people like to hear me sing, and I had some time before sung into a phonograph so that even though absent, those who cared to hear me sing could hear my voice reproduced by the instrument.

So the sister who was at the head of the class I have just been telling about, made the statement to her next-door neighbor, "If you want to hear Brother Smith sing, go down to Pleasant Grove," and when the message reached the foot of the class and the foot and head compared notes, all that remained of the original message was my name, the rest was entirely changed. Not a single word in that message had reached the foot of the class that was in the beginning, except my name. That was all. The message was changed. Its import was changed. Everything connected with it was changed. Nobody would have recognized it, and had that individual made the statement that the first individual had said such and such a thing in regard to me, she would have been indignant to think that such a thing could possibly be attributed to her.

And so we find it in the true game of gossip that goes round the neighborhood and disturbs and destroys and overthrows the good that the gospel of Jesus Christ might otherwise do.

"If thy brother or sister trespass against thee, go and tell him his fault between thee and him alone."

CORRECTING MISUNDERSTANDING

Nearly all the difficulties that arise in this world come from misunderstandings. To go to an indi-

vidual who may have offended will often smooth away this misunderstanding, and the result will be reconciliation, and no further trouble. No individual perhaps except the two involved, will ever know that enmity had ever existed, or that trouble had ever threatened, and all difficulties may be settled and smoothed out of the way and these brethren may go forth hand in hand as friends, and as the best of friends.

I heard of one individual, I do not know how true it is, a member of this church who has passed on to his reward, who had been elected to the office of justice of the peace, and who concluded to apply this principle of the gospel of Christ to the settlement of difficulties that might arise in his neighborhood or come under his jurisdiction. If any came to him with a complaint against a neighbor he simply said, "Let us get together and talk it over," and if he could persuade these two neighbors to meet in his office and talk the matter over they would go out reconciled ninety-nine times out of one hundred. If he could not get them to talk the matter over voluntarily, he would work a little strategy on them and would make an appointment with those two men in his office at the same hour, and they would meet there before him, and when he got them together he could usually persuade them to talk it over.

What a wonderful lot of trouble we might avoid in this world if we could just talk things over as man to man, as Christian to Christian. What a wonderful lot of misunderstandings might be averted and men might be united, whereas they are now divided, just by the application of the simple principle that Jesus Christ lays down here in this one verse.

PRINCIPLE OF ARBITRATION

But he continues: "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established."

What is that? It is the principle of arbitration. It is a principle that has been recognized as a power in the world to-day. Perhaps it has been long coming in the minds of men, but it ought not to have been. If they had listened to this matchless man, this man who spoke as never man spoke, if they had listened to his message long, long ago, the principle of arbitration would have been acknowledged; and if nation takes offense at nation, they might get together and talk it over, and if their talking it over did not settle the dispute, then they could have called in one or two more.

I believe that the United States has entered into treaties with twenty-nine or thirty different nations, and these treaties embody the statement made here in this record, for "If he will not hear thee, then

take with thee one or two more." That is the gospel of Jesus Christ, and men recognize it as the most powerful influence for good that has ever been inaugurated in the settlement of disputes between man and man, between master and servant, between nation and nation—the simple principle of arbitration, and as men see it more and more they come into a knowledge and consciousness of the fact that Jesus Christ knew best, that the principles laid down for the government of man are the best of all principles that have ever been given to mankind.

Why should I be ashamed of the gospel of Jesus Christ, when the world to-day although it does not believe, is coming directly into harmony with the statements made by this man, acknowledging that these statements are all that they claim to be?

SAVING FROM SIN

The Master came to save this world from sin. That was the message that came from the lips of the angel when he visited the earthly father of Christ. "He shall save his people from their sins." I do not need to enter into an argument here to-night, to prove that this world needs salvation. You can go to the halls of Congress and you can sit there and listen to the speeches made upon the floor, of the Senate or House, and you can hear the bills that are introduced, and every one of them strike at some evil, some national evil, seeking for relief. They are along this line and along that line.

You can go to the hall where men congregate to discuss public questions, and it does not take very long to discover that they are discussing a means for saving this Nation from evil. If it is a Republican orator then in his speech he declares that his platform contains all those things that are necessary for the salvation of this Union. And I presume that the most blatant of all in the advocacy of his principles is the Socialist orator, who claims that through his peculiar doctrines and principles there will be found relief, politically, financially, and socially from all the evils of the world.

This shows that men need salvation, but I say that in these principles of the gospel of Jesus Christ that I have given you to-night, simple and brief though they may be, will be found all that any political platform can offer you toward a solution of the great questions that confront us to-day, and the first and greatest of all perhaps is, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

In this great principle laid down by the Master of getting together and talking it over, and if that would not do, of calling in one or two more, that in the mouth of two or three witnesses every word may

be established, you will find relief from all the troubles of this life, politically, socially, and in every other way.

* * * * *

"THE LAND OF PROMISE"

This seems to be an opportune time to read up on the extraordinary statements found in the Book of Mormon concerning "the land of promise." In order to bring the matter fully before us, permit me to quote at length. First, we present the statement of Nephi, or, rather, the statement which the Lord made to Nephi:

And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands.—1 Nephi 1: 54.

Next, we present the teachings of Lehi on this topic, which he so earnestly sought to impress on the minds of his rebellious sons, Laman and Lemuel:

And he also spake unto them concerning the land of promise which they had obtained, how merciful the Lord had been in warning us that we should flee out of the land of Jerusalem. . . . But, said he, notwithstanding our afflictions, we have obtained a land of promise, a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord hath covenanted this land unto me, and to my children forever; and also all those who should be led out of other countries, by the hand of the Lord. Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come into this land, save they shall be brought by the hand of the Lord. Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity: for if iniquity shall abound, cursed shall be the land for their sakes; but unto the righteous, it shall be blessed forever. . . . Wherefore, I, Lehi, have obtained a promise, that inasmuch as those whom the Lord God shall bring out of the land of Jerusalem shall keep his commandments, they shall prosper upon the face of this land; and they shall be kept from all other nations, that they may possess this land unto themselves. And if it so be that they shall keep his commandments, they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their inheritance; and they shall dwell safely forever. But behold, when the time cometh that they shall dwindle in unbelief, after they have received so great blessings from the hand of the Lord; having a knowledge of the creation of the earth, and all men, knowing the great and marvelous works of the Lord from the creation of the world; having power given them to do all things by faith; having all the commandments from the beginning, and having been brought by his infinite goodness into this precious land of promise: behold, I say, If the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold, the judgments of him that is just, shall rest upon them; yea, he will bring other nations unto them, and he will give unto them power, and he will take away from them the lands of their possessions, and he will cause them to be scattered and smitten. Yea, as one generation passeth to another, there shall be bloodshed

and great visitations among them; wherefore, my sons, I would that ye would remember; yea, I would that ye would hearken unto my words.—2 Nephi 1: 3-26.

Our next quotation comes from Jacob, the brother of Nephi:

And this land shall be a land of liberty unto the Gentiles: and there shall be no kings upon the land, who shall raise up unto the Gentiles. And I will fortify this land against all other nations; and he that fighteth against Zion, shall perish, saith God; for he that raiseth up a king against me, shall perish. For I the Lord, the King of heaven, will be their king; and I will be a light unto them forever, that hear my words.—2 Nephi 7: 18-21.

Next, I quote the testimony of Moroni:

And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people; and he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fullness of his wrath should come upon them. And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fullness of his wrath shall come upon them. And the fullness of his wrath cometh upon them when they are ripened in iniquity; for behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God, or shall be swept off; for it is the everlasting decree of God. And it is not until the fullness of iniquity among the children of the land, that they are swept off. And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the fullness come, that ye may not bring down the fullness of the wrath of God upon you, as the inhabitants of the land have hitherto done. Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ who hath been manifested by the things which we have written.—Ether 1: 29-35.

The above quotations from the "approved edition" of the Book of Mormon, justify us in the belief that God's intention was that this Nation should be very different from the other leading nations of the world, and in very important characteristics.

Let us notice some of the material points contained in the above quotations:

First. This "land of promise" (the land of America), was to be "a land which is choice *above all other lands.*" (All the italics are mine, used for the sake of emphasis.)

Second. This "land of promise" was given to Lehi and his posterity, "for an everlasting inheritance," provided they would love God and keep his commandments; and all others whom God should bring to this land, would become joint heirs to the same covenant and promise, *and upon the same conditions.*

Third. One of the leading promises is, "It shall be a land of liberty unto them; wherefore, *they shall*

never be brought down into captivity: if so, it shall be because of iniquity. For if iniquity shall abound, cursed shall be the land for their sakes; but unto the righteous, it shall be blessed forever."

Fourth. The binding conditions are: True service to God, "according to the commandments which he hath given"; they must be a righteous people, that is, they must obey God and do right with each other, and all others.

These conditions, it will be noticed, have a national as well as an individual application: "Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ," etc.

In this connection the reader's attention is called to the faith and prayers of Christ's disciples, who lived upon "the land of promise" and furnished us with an authentic history of ancient America. The information to which I refer is contained in the Doctrine and Covenants, section 3, paragraph 11, and part of paragraph 12, which read as follows:

Now this is not all, their faith in their prayers was, that this gospel should be made known also, if it were possible that other nations should possess this land; and thus they did leave a blessing upon this land in their prayers, that whosoever should believe in this gospel, in this land, might have eternal life; yea, that it might be free unto all of whatsoever nation, kindred, tongue, or people, they may be. And now, behold, according to their faith in their prayers, will I bring this part of my gospel to the knowledge of my people.

It may be easily seen that all these statements and promises concerning "the land of promise," and claiming to be of divine origin (though some of them contain much more than others,) are completely harmonious. This appears the more remarkable and confirming, when we consider that the first testimony was furnished by Nephi, about six hundred years before Christ, while the last, so far as the Book of Mormon is concerned, was furnished by Moroni about four hundred years after Christ; thus a space of about one thousand years intervened between the first and the last testimony.

The quotation from the Doctrine and Covenants is taken from a revelation given in July, 1828, at which time only a part of the Book of Mormon had been translated, and nothing could have been known of the lengthy and important testimony of Moroni, taken from the Book of Ether.

Is it too much, or a far-fetched inference, to believe that the nation that has come into possession of "the land of promise," and the church of God which has been established in her midst, will receive ample protection, and never lose their promised inheritances, so long as they strictly observe the conditions referred to above? On the other hand, should they fail to observe them, and put their trust in

large armies and navies, that is, so far as the Nation is concerned; and the church should seek to substitute for these conditions more popular teaching by the ministry, a better educated ministry, a more complete compliance with the ways of the world, including a cleverly arranged compromise between the restored church and other church, both Catholic and Protestant, what would be the result?

Suppose this Nation strictly attends to her own work, as having been appointed to be a leader and savior among other nations, treating all other nations justly and magnanimously, will there still remain the danger of her being invaded and "brought down into captivity"?

What, if anything, will the church lose by an intelligent and sincere observance of these conditions, treating all other churches and all other people, justly and magnanimously, readily conceding that they teach truth in a fragmentary way, and that because of sincerity, by the membership in general, they are more or less blessed of God? And what will she lose by making the plainly expressed conditions her chief means of protection and universal success? Is there any possible substitute that will secure to the church the desired results? Let all true Latter Day Saints answer these questions.

For all they that take the sword shall perish with the sword.—Jesus.

My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, etc.—Jesus.

J. R. LAMBERT.

Of General Interest

THE CASE AGAINST THE "PEYOTE"

For some time now the Indian Bureau has been alive to the danger that lurks in the little cactus known to botanists as *Anahalonium Lewinii*. It is the root of this plant that the Indians of the Southwest and Mexico have used as a narcotic drug in menacing quantity. In a recent article in the *Survey* Gertrude Seymour has carefully discussed the distribution of this noxious cactus and its effects upon those who have the "peyote" habit. Peyote is the Indian name for this cactus. Miss Seymour writes:

In Mexico peyote has been of commercial and medicinal importance since long before the Spaniards came, and was included in the Mexican Pharmacopœia till 1842. It is now used ceremonially and medicinally among practically all the tribes between the Rio Grande and the Pacific, and up to the Dakotas and even to Wisconsin—Sioux, Cheyenne, Arapahoe, Kiowa, Comanche, Osage, Omaha, Kickapoo, Winnebago, and others. As one writer expressed it, "peyote has become their religion and hearth side, their physician and their corner drug store—the preserver of their life." And this is literally true. This cactus they use in an extraordinary variety of cases as medicine; it has become the center of a religious cult for which its worshipers have earnestly fought and are still fighting; it is an article of some importance in commerce.

The Indians who have acquired an almost fanatic regard for this dangerous drug have had to face the opposition of all those who have studied its effects upon its users. Legislators and officials in the Indian Department, doctors, matrons, superintendents, teachers, missionaries, and scientific experts have all condemned peyote. Concerning the power of the Government to control the use of this drug Miss Seymour writes:

For years the only statute upon which the Indian Office could depend was the law of 1897 concerning the sale of intoxicants among Indians. . . . A definite gain was made in 1915, when the Department of Agriculture secured the inclusion of peyote under the food and drug law. . . . Those who are nearest to Indian interest believe that an amendment to the Harrison narcotic law would do the work. . . . Such an amendment is now before Congress under the Thompson bill, which adds peyote to the list of drugs brought within the Harrison law. . . . A second bill, yet more drastic, has been introduced in the House by Congressman Gandy, of South Dakota. Congressman Gandy has seen with his own eyes the effects of peyote among the Indians of his own State and elsewhere; and in unmistakable terms his bill aims to "prohibit the traffic of peyote."

Miss Seymour sees in the peyote problem something more difficult to solve than the mere question of its prohibition. She quotes a distinguished anthropologist as saying:

You must see this thing in its proper background. It is a psychological condition, this peyote worship, like several other similar institutions of recent revival among the Indians. The real trouble is the deadly vacuity of their lives.

And here is her own conclusion:

The deep religious and idealistic nature of the Indian, his poetic impulse and æsthetic appreciation, cannot be satisfied with negations, cannot perhaps be industrialized, cannot find complete satisfaction in schools and manual training or instruction in agriculture. The wider education that shall provide for philosophy and æsthetic culture, as well as a religion—this, and not less, is involved in the problem of peyote.

This testimony as to the idealistic and imaginative quality of the Indian mind is common among those who have observed the Indian at close hand. It is even alleged that some Indians, for the sake of retaining their use of this drug, may be willing to give up valuable property rights which white men covet. Surely it is a sad commentary upon the white man's civilization that, while destroying the native beliefs of the Indian, the white man had no better substitute to offer than the drugged vision of those who have succumbed to the lure of peyote.—*The Outlook*, May 24, 1916.

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"The terrible things that I predicted did not come with prohibition. It is doing wonders out here. Colorado is happier, wealthier, healthier, wiser and more prosperous with prohibition. I am glad that my predictions did not come true."—H. H. Tammen, Proprietor of the *Denver Post*.

BOOKER WASHINGTON'S SUCCESSOR

The installation of Major Robert R. Moton as principal of the Tuskegee Institute, for which a distinguished company gathered from all parts of the country assembled on Thursday of last week, naturally renews the moral and historical bond between Hampton Institute and Tuskegee, the first the forerunner and, in a sense, parent of the second, for it was Hampton that made Booker Washington what he was, and it is now Hampton again that supplies his fit successor. As *The Outlook* has already said, the new principal of Tuskegee is a full-blooded negro; his ancestry goes back to an African slave brought to this country in 1735. It was a fortunate day for Hampton, and for Tuskegee also, when as a young man Major Moton came directly under the influence of General Armstrong, of Hampton, was taught by him, was urged by him to remain at Hampton as a teacher, and thus was put into the line of opportunity and development which now has made him the head of Tuskegee.

Major Moton fitly chose as the title of his inaugural address the words "Cooperation and Consecration." Largely the address is a tribute to the effectiveness with which Booker Washington worked for the elevation of his race in cooperation with the white people of the South, the white people of the North, and the race itself. It is significant that Doctor Washington's first welcome and appreciation at Tuskegee came from Mr. George W. Campbell, a former slave owner. From the very beginning scores of other white people of Alabama saw the helpfulness of Doctor Washington's purpose and knew that he was trying to solve the problem described by Major Moton as being "whether there could be developed within the negro race any forceful, unemotional, businesslike, harmonious working together." Booker Washington bent his effort to this end patiently and intelligently, and this made the Tuskegee of to-day a possibility. Major Moton pledges himself to carry on with all his power and ability this spirit of cooperation "between the colored workers in the school and white citizen outside of the school, and of consecration for the relief of mankind everywhere, whether in Macon County, the State of Alabama, or in the Nation."

The spirit of Doctor Moton's inaugural is hopeful, but he has too much of common sense to speak in superlatives or to fail to recognize difficulties. Thus he says that, while there is encouragement in the fact that seventy per cent of the negro population can now read and write, "it is not safe to assume that seventy per cent of the negroes are really educated." He recognizes specifically that "shiftlessness, disease, inefficiency, and crime are entirely too prevalent among our people." "Color and conduct," he de-

clares, "still count in this question, but let us remember that conduct counts more than color."

Major Moton refers with feeling to Doctor Washington's last words on the platform at Tuskegee, when he urged the value and importance of "team work" in every phase of the endeavor of the institution, and he closes by describing the spirit of Booker Washington and the spirit of Tuskegee as the spirit of self-forgetfulness, of service and sacrifice, of cooperation and consecration.—*The Outlook*, May 31, 1916.

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BUILDING A SHIP A DAY

United States yards are building a new ship every day. It is a record never before equaled in our country and is the sequel to our stupendous exports at a time when world commerce is upset by a world war.

There are now building or under construction 368 steel vessels, the aggregate of whose tonnage exceeds 1,129,000. Ships bearing the Stars and Stripes have more than doubled since the war began, and the increase is still going on at high tide. Prior to August, 1914, less than a tenth of America's foreign commerce was carried in American ships; but at the present rate of building new ones the period following the end of the war will see a totally different story.—*Philadelphia Public Ledger*.

Woman's Auxiliary

EDITED BY AUDENTIA ANDERSON, 2009 LOCUST ST., OMAHA, NEBR.

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The changes that have come about in the lives of the women of our country in the last half century, are not more clearly demonstrated, perhaps, than in the prevalence of clubs, societies and other organizations of many kinds, devoted to their entertainment, culture, or general interest. The day when the wife and mother found her whole existence within the four walls of her home, seems to be rapidly passing away, and every community is alive with the activities of women banded together for recreation, study, or uplift.

This is significant when one considers how recently the colleges of education and the avenues of industry have been opened for women, and speaks in no uncertain voice of the conviction which has come to them, that they must needs prepare themselves to take their places, side by side with men in the battle of life. Woman is no longer the mere idol of man, she is helpmate, as well, as many instances of

the day may clearly show; she is not chattel, but joint proprietor in the combined interests of husband and wife; she is no longer a dependent liability in the property of the partnership, but a self-reliant asset. At least we are convinced that all this is her prerogative, if not already her demonstrated position; her potentiality, if not her present accomplishment.

The pendulum is apt to swing too far, however, and we must admit that some women, in the enthusiasm of their new privileges, have neglected their better interests, and carried their wider activities to such an extent that home and family have both suffered in consequence. All must concede this fact; and we, as women of the church, should strive to make our service in both lines a "reasonable" one—not neglecting either our homes, or the opportunity to reach out a helping and stimulating hand to others. "This ought ye to have done and not leave the other undone."

In our identification with clubs, and societies, and study circles, let us carefully weigh the conditions under which we find ourselves, and determine just how much time we would feel justified in using for interests outside our homes, and then let us carefully choose those activities which will make us of the greatest service, whether it shall be in study and preparation or in the perhaps more vital efforts to put into practical use and application those principles which shall build up materially. Would it be wise to study about the danger to the youth of our country that may lie in the sensational moving picture, for instance, and then content ourselves with the mere fact of *knowing* that the danger exists? Nay: "Arouse, arouse, why idly stand? Why sit at ease with folded hands?" when we know that there is a way to censor these pictures which impress so vividly the plastic young minds about us. Combine for good; a body of determined parents in a village can have things as they wish! It is they, and they alone who are to blame if conditions continue which are a disgrace or a menace to their children.

It is of these organizations for active work—these that seek to accomplish something, that Sister Briggs, the able superintendent of our Home Department, wishes to tell us. She is in touch with many things which will prove to be valuable aids to us, in suggesting things that *we* may do—things that have been done successfully by other women, to better the conditions of their homes. Sometimes all a woman needs, is to have the path pointed out; she has long been eager to explore, to tackle problems, and to conquer! Write to Sister Briggs, and see if there are some activities you may be able to take up with profit to yourselves and to your neighborhood, for none of us stand unto ourselves, or live for ourselves alone. That which elevates one home, will elevate those about it.

From the Home Department Superintendent

WOMEN'S CLUBS AND CIRCLES

This department is in the interest of all women, not mothers only, but including all classes of women. The activities are those that affect the welfare of the home, and give rest, outing, recreation or improvement to the women of the neighborhood.

It is desired to interest the women to study each her own neighborhood, as to the kind of activity most fitted to its particular needs. It may be just rest and contact with other women and relief from humdrum that some need. Then the purely social club, or recreational club, such as walking, tennis, or croquet might be very desirable. It may be the women have more leisure than they are spending profitably,

and if so then there should be organized the clubs for betterment movements and improvement purposes, such as milk inspection, screening of provisions and general sanitation at the neighborhood grocery, beautifying of yards, censorship of picture shows, etc.

Anything the women could do to afford themselves and families legitimate and wholesome amusement would be helpful. Some member of the group might have a victrola or autopiano and could open her home frequently for programs, and thus make it a source of pleasure to the whole neighborhood.

The field of this department is broad; it includes the putting into application the ideas and theories gained from study in many other departments, anything that the women can actually do toward improving the home and the neighborhood. Any clubs already formed in any of the branches of the church with these objects in view should enroll themselves under this department, and thus pass on their own ideas, and receive any inspiration the general auxiliary has to give.

MRS. GEORGE N. BRIGGS.

The Year Book

The Year Book has been approved by the executive committee of the Woman's Auxiliary, and is now in the hands of the publishers.

The price will be twenty cents a copy, postpaid.

It was decided to include the new constitution and by-laws in this Year Book, as is customary with other women's organizations. The book also contains an outline of the department activities with suggestions as to recreation, work and study in the interest of each department. Information that will be constantly sought by workers in the auxiliary will also be found, and interesting features which have not previously been in print by the auxiliary organization.

The Year Book will be published and distributed by the Herald Office; hence all orders should be sent directly to Herald Publishing House, Lamoni, Iowa.

We recommend that each member of the auxiliary at once place her order for the Year Book with the Herald Office, and that she will urge other sisters to purchase the book. It was prepared with the hope that every woman in the church would secure a copy and receive the educational advantages which it contains.

As provided for by the constitution and by-laws, the executive committee has selected one of its number, Sister M. A. Etzenhouser, to have general charge of the field work. It has also ratified Sister Etzenhouser's appointment of Sister Walter W. Smith as her assistant, to have charge of the reunion work. Please address requests for literature and suggestion for reunion work to Sister W. W. Smith, Corner, Walnut Street and River Boulevard, Independence, Missouri, her new address.

Sincerely your sister,

MRS. FREDERICK M. SMITH,
President.

Reports to the Late Convention

SUPPLEMENTAL REPORT OF THE GENERAL TREASURER

The total receipts for the year 1915 were \$1,079.27, and compared with the receipts for the year 1914 show a gain of \$136.92.

The per capita tax receipts for the year 1915 were \$156.51 and the receipts for 1914 were \$84.97, making a gain of \$71.54 over last year. Of this amount about \$30 has been paid by our new members, the Oriole girls. However, there seems to be a more general response to the annual assessment this year.

The leaflet fund shows a decrease in receipts of \$8.47 this last year. We have notified delinquent subscribers according to the order of the general convention of 1914, and in many instances the subscribers have ordered the leaflets discontinued. We have also entered a few new subscriptions. A very careful account of the receipts and expenditures for the leaflet fund has been kept for the last three years, and we have the following to report: Receipts for 1913, \$14.59; receipts for 1914, \$37.81; receipts for 1915, \$29.34; total \$81.74.

We do not have the Herald Office account at hand, but for the year 1914 the average cost of the leaflets per month was \$4.17, and there has been no decrease in price since that time. The expense of printing the leaflets would, therefore, average as follows: For the year 1913, \$50.04; for the year 1914, \$50.04; for the year 1915, \$50.04; total \$150.12.

The cost of mailing the leaflets for the entire three years has been: Stamps, \$29.24.

Deficit \$97.62. This deficit has been met by the general fund and the general work needed the money. The advance in the subscription price ordered by the general advisory board in October will not be sufficient to meet the expense of printing and mailing the leaflets, therefore we recommend that, if the leaflets are continued, further provision be made to pay for this expense.

The Children's Home fund shows a gain of \$61 over that of last year, the receipts for the year 1915 being \$743, and for 1914, \$682. We are pleased to report this increase but feel sure that it does not properly represent the large amount of money sent in yearly for general church purposes, by the women of the church. We are quite sure that many societies and women who are interested in, and allied with the Woman's Auxiliary have contributed to the various funds of the general church but have done so directly, and not allowed the money to pass through the hands of the general treasurer of the auxiliary. Therefore, by not making our organization the medium through which women of the church have contributed financially to the interests of the general church makes our report incomplete as to the sum total of the financial support given to the church by the women of this organization. For instance, various local organizations of the auxiliary have contributed to the Children's Home or the bishop direct when the auxiliary carries a special fund for this purpose. Other funds have been contributed to, as follows: Graceland College, \$15, Sanitarium, \$7.50, which we are sure do not represent the contributions made to these institutions by the women of the auxiliary.

We recommend, therefore, that all local organizations, including the various departments, when contributing money to any of the general church interests, or institutions, send such contributions through the treasurer of the auxiliary, with instructions as to how it is to be applied.

The Oriole inventory accompanying our financial report is given to show that the supplies on hand and paid for belonging to the Oriole girls amount to more than twice as much as the loan allowed by the general advisory board. The amount due the general fund from the Oriole girls is \$18.65, and they have supplies on hand, the cash value of which is \$41.40, which when disposed of will leave a small balance for a working basis. This report shows that this department has more than maintained its own expenses.

MRS. J. A. GARDNER,
General Treasurer.

REPORT OF THE ADVISORY BOARD

Organization. The first meeting of the advisory board, after the general convention in April, 1915, was held on May 29, the resident members of Independence being present,

namely: Mrs. B. C. Smith, Mrs. A. L. Yingling and Mrs. J. A. Gardner, Mrs. B. C. Smith was chosen chairman and Mrs. J. A. Gardner, secretary.

At the second meeting, in June, Mrs. S. R. Burgess met with the board on her way to Saint Louis from Lamoni. At her request, Mrs. D. J. Krahl and Mrs. M. A. Etzenhouser were asked to meet in consultation with the board at this time. Several questions of importance were taken up for discussion, especially that of reunion work, but plans were not completed at that time owing to Mrs. Burgess being called home on account of the illness of her daughter.

Eugenics Superintendent. In June the resignation of Sister Alice Harrington as Superintendent of the eugenics department was received and accepted. At the request of the advisory board, Sister Jennie Studley consented to take up the work again for the year.

Reunion Programs. A suggestive plan for reunion work was arranged by the board and a copy sent to every president or secretary of reunion committees, with a personal appeal to help the auxiliary worker who should be appointed for their respective reunion, to carry out the plans given in the program. A copy of this program was sent also to the auxiliary worker with a special request to cooperate with the reunion committee in the work outlined. She was also requested to write to the auxiliary president the result of her work.

San Francisco Exposition Pamphlet. In August the board took up the matter of representation at the San Francisco Fair at the suggestion of Sister Burgess. Accordingly a very neat booklet was prepared giving the names and addresses of officers and superintendents with a brief paragraph on the work of each department. Sister J. W. Davis, who was associated with her husband in arranging for the church exhibit, wrote, after receiving the booklets, that they were very satisfactory and complimented the board on the appropriateness and excellence of their representation.

Typewriter. It was thought advisable by the board on account of the amount of work being done by them, and the secretary of the board acting in that office as well as that of general treasurer and general superintendent of the young woman's department, a typewriter should be purchased for her use. After consultation with the president a typewriter was purchased in October, 1915.

Leaflet Fund. The general treasurer reported a large deficit in the leaflet fund, regardless of the fact that a special effort had been made to bring the subscriptions up to date. She showed that though the subscriptions were in fairly good condition, the current price of the leaflets was not sufficient to meet the expense of printing and mailing. The board thought advisable to raise the subscription price to seventy-five cents a year for ten copies a month. In November the general treasurer sent notices to all leaflet subscribers to that effect.

Report Blanks. Upon inquiry it was learned that the report blanks authorized by the convention of 1915 had not been prepared. After considerable delay and correspondence, the board authorized Mrs. Gardner, as secretary of the board, together with Minnie Scott, the former secretary, if her assistance could be obtained, to proceed with the matter of report blanks, arranging for a sufficient number for the reporting this year. According to these instructions, the report blanks were printed and sent to Mrs. Maitland for mailing, with the request that she make a sufficient number of typewritten blanks for the district and field workers.

In August the advisory board took steps to organize a stake association in the Independence Stake. In September, with the cooperation of the local officers of Independence, such organization was effected.

The board held nine regular meetings during the year, besides being in consultation at different times at other meetings.

MRS. B. C. SMITH, *Chairman.*
MRS. J. A. GARDNER, *Secretary.*
MRS. A. L. YINGLING.

February 15, 1916.

Letter Department

Good Results in Advertising a Reunion

[The following extracts are from correspondence between Elder Leonard S. Rhodes, of Centralia, Washington, and the assistant editor, who was representing the bureau of publicity in the matter. We have omitted much of the correspondence of the local nature, seeking to give such extracts as may be of help to the Saints in general as they seek to meet situations similar to the ones outlined in the letters. I believe the situation was a typical one, and what this committee has done others might easily do. We earnestly advocate consistent and intelligent publicity regarding the work of our people. There is no occasion whatever for hiding our light under a bushel, but rather should we be as a city that is set upon a hill which may be seen and known by the world about us.]

CENTRALIA, WASHINGTON, March 17, 1915.

Dear Brother: We are planning a series of revival meetings here, to be held some time this spring or summer, and I have decided to ask you for advertising suggestions in accordance with your offer of a short while ago.

We are in a city of about ten thousand people, near the southern part of it, with a local membership of about twenty families. We are expecting to hold a reunion here commencing August 6.

We are going to try to get an evangelist or patriarch to do the preaching for us, and would like to know how much in your opinion we should spend for advertising, and how long before it begins should we begin our advertising? In fact whatever advice and suggestions you can give us. I thought it would be a good idea to send each Saint an invitation card with a cut of the church, evangelist, and presiding elder on it, and nice enough to be worth keeping as a souvenir. Also we might put display cards with the same cuts in windows; also in write-ups in our local newspapers. Could we not use some slogan like "The man with the message," or the like? And what would you advise in regard to large painted signs, handbills, etc?

LEONARD S. RHODES.

Dear Brother Rhodes: I would use the newspapers fully with news items and as many pictures as possible, about a month or not less than two weeks before the beginning of the events. If there are any objections to using the paper, offer to use an advertisement at the usual rates if they will publish some news items for you. But in most cases, they are willing to use any articles written from a news standpoint and glad to get them. Write them as though it were a reporter telling it. The idea is to make it up so they will be glad to put it in as something of their own and still have it tell your story as interestedly as possible. Send marked copies of all these to your own people if they are not on the subscription list.

It pays to constantly advertise, and it is not always labeled "advertising," either. Handbills are quite good in many cases, but not so effective as good posters and newspaper work. A post card campaign among the Saints ought to be

easy and effective for the reunion. Send views of the place or anything that will allow you to nicely present the idea, and leave a good impression. Send one to each missionary in reach, to the prominent people in other districts near, to anyone likely to be invited as speakers. If it is a public park and there are views of it sold on post cards, it ought to be easy to simply write on the date of the reunion and little things that will make for personality. It would pay, perhaps, to have post card views taken by some photographer just to send out in this way, if there are special beauty spots. If there are not, just send neat little reminders, etc.

Try to have a large sign over the walk if you are in a favorable location for it, when the revival meetings are held. Just stretch some sign muslin over a frame and paint on a neat little sign of some kind, or have it done, and it will do much good. Hang a light over it if you can for evenings.

E. D. MOORE.

Brother Moore: In accordance with my promise I am sending you a write up of our success in advertising the reunion. You will notice I use the word *success*, for it surely proved a success in every sense of the word. As you have already learned a great deal about it from the papers I sent you, and as my time is limited, I shall be brief. [Copies of two dailies each for ten days have been sent.]

On May 4 our branch business meeting appointed a reunion publicity committee of five. We solicited two collections from each of the local congregations of Saints in the district, and by this means obtained a goodly sum.

We sent out cards to every available name in the district, and a few letters to the branch and inquirers. One of the members of the committee did most of this work, and in a very acceptable manner, too. During the reunion we took up a census of all Saints on the grounds, which will be used next year to advertise the reunion in a more efficient way.

You have obtained proof already that we had about sixteen write-ups in the two local dailies, preceding and during the meetings. We are fully convinced that these and all the accompanying cuts were the chief factors in drawing the crowds. We do not believe it is exaggerating it in the least to say that we had an average of two hundred and fifty at each evening service. The papers were surely good to us for the prominence they gave our write-ups. They seemed pleased and glad to get our cuts, and I tried to be impartial in my arrangement of them between the papers.

The cuts cost us one dollar each and are well worth the investment. We had seven made, one missionary furnishing his. We paid for the photos of two of the ministers, which cost one dollar each.

We stretched a big sign across the street, "Welcome to L. D. S. Reunion, North Park, August 6 to 16" upon it. One of the brethren painted it, and the cost of paint and cloth was very little, less than a dollar I believe.

We placed two hundred and fifty window cards about the town in the store windows. These are a good advertisement with but one objection: We are at the mercy of the storekeepers as to the time they shall be left, and some of them leave them only a couple of days and remove them, either because of prejudice or because they desire to change their window display.

You have in addition to the other advertising I sent, one of our reunion ribbons which we had printed in pink and blue. We sold quite a number, and they attracted considerable attention and inquiry, and served to advertise the reunion in this way. They cost us \$3.25 for seventy, and we sold them for ten cents each, two for fifteen cents, four for twenty-five cents, and came out ahead on them.

The choir was not of our creation of course, but it cer-

tainly cannot be omitted as a big drawing card for a reunion. We are surprised that some of the Saints should be opposed to training our singers, but I suppose they must be educated up to that as everything else.

We had twenty-two tents on the grounds. At one time it looked as if there would be only four or five, but true to his promise, the Lord opened up the way for those who were not otherwise able to attend.

Everyone is unanimous in pronouncing this the best reunion we have held in this district. It is talked of all over this town, and many regretted that we closed when we did. The speakers removed a great deal of prejudice.

The advertising is a big success, but one must not lose sight of the fact that there is lots of hard work and grinding to do to keep it going. I missed all the morning prayer meetings except Sundays to get those write-ups to the papers in time for them to be used. The accompanying order for a Book of Mormon is for one who has become interested through the reunion.

This morning I made arrangements with the daily *Chronicle Examiner* to print a two-third column write-up of our faith in every Saturday afternoon paper for one year. For this privilege I am to furnish them ten subscriptions, and my articles must be in the affirmative, i. e., not attacking other denominations. So I am much in hopes of building our reunion work up in a manner far better than any tracting scheme we could devise. We did not have the banquet because we had not the time to work it up. The advertising committee has about nine dollars and ninety cents left to commence work with next year.

LEONARD S. RHODES.

Dear Brother Rhodes: I have received a number of the papers from you and have watched the character of the notices. I am very much pleased with them, and believe they cannot but do good.

They are affirmative in their character and easily go as news. I noticed that some of the first ones were marked as contributed, but the latter ones go without it. That is a good sign to me that the editors are not afraid of them, whether the readers take them for contributed or merely news items.

When you get time, let us know how you think these notices work out in increasing attendance at the meetings.

E. D. MOORE.

CENTRALIA, WASHINGTON, February 7, 1916.

Dear Brother: You asked me to say what I thought of newspaper work, in giving news items of our meetings.

The results are well worth the effort. Before we began the present methods a missionary would stop in the branch desirous of holding some meetings, the president would announce from the pulpit when they would begin, and to please come and bring our friends and neighbors. Perhaps a painted sign would be placed on some business corner, inviting people out, and that would be the sum of our advertising.

Results: Ten or fifteen Saints and from one to five non-members, growing less, with less from night to night until only a few faithful Saints attended. The missionary became discouraged and called the meetings off; it looked as though we were indifferent to the spread of the gospel. I believe it was nearly two years between the last time a missionary tried to hold meetings here and our last summer's reunion meetings.

But last summer's efforts fully demonstrated that we could get a crowd of interested listeners at our meetings, and it was largely through the newspaper write-ups, too, that we did it. Our meetings were talked of everywhere, even by those who did not attend. The mayor, who while in the

ministry had warned his flock to avoid us, as "Mormons," came out, and admitted that our preachers were good speakers and that he was interested in what we had to offer. Infidels and people of every denomination read our write-ups in the papers and *talked* about them. When people talk about a thing they are interested. They may not come to those particular meetings, but they may some other time.

The newspapers seemed glad to publish that we would meet at Centralia next year, and were pleased to mention Brother Rushton as a high church official. Each paper was jealous for fear I would be partial with the cuts. And both papers assured me that my articles were well written, and that they were glad to have helped us. I mention the well-written point because one editor told me of a time when one of our people brought him something that he nor none of the force could read, *and they threw it out*. His disgust was plainly manifest.

Chehalis, three miles south, is dependent upon Centralia for a local daily; people there talked of our meetings to some of the local Saints, and they were people who did not go to our meetings, either. People came from Galvin, a little village four miles northwest of here, and were glad to meet with us over Sunday. They had been visited by the Mormon elders and were interested, but were nevertheless glad to learn that we were different. It is probable that we will never know how far-reaching or how much good our newspaper work did.

At our two weeks of meetings in November we had a very satisfying attendance of both members and nonmembers. In spite of difficulties that arose at that time we felt that many came and many were reached that would not had we not used the newspapers. Interest was plainly manifest, attendance gained, and good done that would not otherwise have resulted. My sincere conviction is that branches in cities of any size should think of protracted meetings and advertising as inseparable; and the newspapers with neat and properly prepared news items for their use is a most excellent medium of publicity.

An interesting side item occurs to me when I remember a brother, one of the seventy, who objected to sending me a photo for his cut because he did not like to make himself conspicuous. I replied that if he had the opportunity to preach the gospel to an audience as large as the circulation of those two local dailies he would wade into it with a zeal that would have no room for seclusive timidity; and I asked the difference between seeing his face on paper and before an audience.

Yours fraternally,

LEONARD S. RHODES.

HOLDEN, MISSOURI, June 4, 1916.

Editors Herald: It has been many years since I have written a letter to the HERALD. This morning, being unable to attend church, I was reading the HERALD for May 21, the editorial concerning the aged and the young, and I thought it would not be amiss for me to write and tell how it brought to my mind very forcibly some truths experienced by myself which I shall bear testimony to.

Yes, I have heard Brother James Moler make that same remark on several occasions. Also many similar expressions spoken of by my husband, Brother L. R. Devore, deceased, concerning the young. I feel in sympathy with any brother or sister who has been active in church work who is either too much afflicted or too old to give satisfaction further. It takes an effort to be cheerful over it and be satisfied with what little good he can accomplish. I feel to relate my own experience.

After being a Sunday school worker and teacher for several years, through affliction's heavy hand I was forced to decline teaching longer, and as soon as I did I felt that there was something gone out of my life. My heart felt heavy with sadness. Later on Brother Devore, because of afflictions which finally took his life, was placed on the superannuated list, after being one of the seventy and a missionary for many years for the church, and while it was proper and right for the authorities to do this, and I knew that he was unfit to travel longer, again, I felt that something great and wonderful had gone out of both of our lives.

There were many weeks that I actually suffered, realizing that he could no longer go to preach to save souls into the kingdom of God. I could no longer prepare his clothes for him to go forth on his long mission, nor give him encouragement and comfort with my faith and prayers and willingness to sacrifice his presence at home.

Let me say here, that all missionaries' wives know what I mean, but since he has passed over, it has been a great comfort to me to know and hear that where he had labored he could have labored again, and had given satisfaction and had been loved wherever he had been, that he was a pure and clean man. He has passed over and I am alone and so much afflicted that half the time I am unable to attend church.

While all this former active work is done, I still find something to do for the work of the Lord, and hope to till my latest breath instead of sitting and grieving and weeping and mourning and making everyone miserable that comes around me. I meet them with kindness and love and cheerfulness, and try to bear my suffering and affliction with patience. I find that I can still give service to the church by helping others who are burdened with trials and the perplexities of life who come to me for sympathy and comfort. I hold myself in readiness to pray for them and all others that I hear of who do not come.

It is needless to always be told of the sorrow and affliction of others, for reason teaches me that they need help from the Lord that they may be sustained and comforted in their trials. But possibly being alone I notice these things more than if I had people around me. In the last year I have seen the necessity of us all living closer to the Lord than ever before.

I want to speak of the beautiful testimony given of the Lord that has sustained me in this last affliction. I had a season of reasonable health in the fall and early part of the winter, and was able to attend all the church services. But one morning when I awoke, seemingly paralyzed from head to foot, yet my mind clear and active, I cried out in my mind, "Oh, my Father, what will I do, or what will become of me?" In a very short time that still, small voice spoke to me and said, "My grace shall be sufficient for every day and trial," and even to this day I seemingly can hear that sweet, low, musical voice. I then thanked the Lord for the promise he had given me, and in a little while I was myself again and could go about as usual. Time passed on until the last days of January, 1916, when I had a partial stroke of paralysis of the right side. Brother Doctor Thompson was called, and he told me that medicine would not touch the case, but that I might be able in a week or two to throw it off by being careful, as many another had done. I then turned to the Lord and his ordinances alone for help.

The day being Thursday, I was administered to by three elders every evening until a week from the following Sunday, receiving strength daily. Soon the lagrippe and rheumatism set in, which has hindered me and I have as yet not been able to attend church, but am much better, and live alone, but cannot take care of myself altogether. The Saints and elders, and especially the sisters, have been so good and kind and

helpful to me that I certainly do prize it. The church papers have been a great solace and comfort in my loneliness, for I love to know all that is going on in the church that is possible to know, and am interested in all that is done.

After the passing of Brother Devore I wondered if the church would still take care of me and would they still send me the church papers as when he was in the mission field, and after four years the papers have come regularly and the bishop has taken care of me the very same as he did before, and I have no fears, but have full confidence that they will care for me while I live.

So from the fullness of my heart I return my thanks to the editors and bishops and all others who have been so kindly considerate of me.

At the close of this long letter I wish to bear my testimony that this latter-day work is of God, and the promises that are given in his word are true and faithful. I obeyed the gospel in 1874 and I received recognition of the Lord by the Holy Spirit at the confirmation. No man gave me this knowledge and no man can take it away, and in all these years his hand has been over me for good, and though our mission to the islands sapped my splendid health, yet I feel that all this has been for my good and brought me nearer to the Lord, and even has been helpful to others.

My advice to one and all while you have health and youth, is, to give the very best that is in you to the service of the church, for in after years you will be glad of it and well paid along the way.

My prayer is that the peace of God will attend each one of you and success crown your efforts.

From your sister in the glorious faith,

MRS. L. R. DEVORE.

GALES FERRY, CONNECTICUT, June 11, 1916.

Editors Herald: It is Sunday. We are sixty miles from any branch, and as most of the folks are away and I am at home looking after things on the farm, a thought came to me that you might be interested in a little circumstance that happened twenty-five years ago this spring which changed as it were, the course of my life.

Brother A. B. Phillips at that time was a lad living with his parents on a little farm among the hills of old Connecticut. Arthur was well liked by the young folks of Ledyard where he lived. He was at that time about nineteen years old, and the height of his ambition was to develop a big neck and to excel in jumping and lifting.

But that spring, he being rather uneasy, Father Phillips told him that he could go away to work on a farm for a Mr. Malchus Trail. His mother felt uneasy about him, as his companions had not been such as to improve him spiritually; and as he was quite a ways from home and her youngest, she was quite anxious.

One night shortly after he left home there arose a terrible storm. The lightning flashed and the thunder crashed, and the little house among the hills was shaken by a crash that took the plastering off of the south side of the sitting room, and tore the center table spread from the table, taking it out from under the family Bible, which remained in its place.

The lightning also struck the bed where Arthur used to sleep, moving it about two feet away from the side of the room where it had been, and tearing the plastering away from the wall. When his mother discovered the room she felt that it might be that God was watching over her boy.

About eight months after this, Brother F. M. Sheehy opened the work near our place and Brother Phillips, who had come to work with me, attended the services. There were six of

us in our family that accepted the gospel, including Brother Phillips, and a girl who helped my wife.

About six weeks before we were baptized, Brother G. W. Robley was sent up to our place to preach, and stopped at my house. It was lonesome, no houses being near and he had a wife and babies away down in old Rhode Island, and as he saw no great interest manifested, he was (I think) a little homesick. He went into the wood or fields to inquire of the Lord as to what the prospects were.

After praying, he came down where we were cutting brush and said that something from the Lord concerning Brother Phillips had been shown to him, and that he should be baptized and called to preach the gospel.

Well, it has all come to pass, and many have been made to rejoice through the word as presented by him. I wish he were here now to preach.

Hoping he may long live to lead many to the light of the gospel restored, and that the Lord may yet bring others around here into the only true church, I remain,

Your brother in Christ,

THOMAS G. WHIPPLE.

RADVILLE, SASKATCHEWAN, June 13, 1916.

Editors Herald: We have not been properly represented here on account of the thoughtlessness of some of us, not stating we were members of the Reorganized Church when the census of our people was taken. Consequently, when published, it read like this, "640 Mormons" instead of Latter Day Saints.

I hope to be in Zion soon with all our family, to remain until death, or when Jesus comes. We are expecting to meet with all the Saints at Viceroy in July, praying God's Spirit will be with us. We have a fine band of workers here, but we feel impressed it is time to turn our faces Zionward.

Saints, pray for us that we may be able to abide his coming. I have had three plain warnings that it is time we moved to Zion.

Praying for the early redemption of Israel, I am,

Ever a coworker,

FLORENCE TOOVEY.

CULDESAC, IDAHO, June 16, 1916.

Editors Herald: Inclosed you will find a copy of a local paper of Culdesac, Idaho (*The Culdesac Enterprise*), in which there is a poem that has been written and contributed to this paper by some unknown friend. [The poem follows. —EDITORS.]

DARE TO STAND ALONE

(Dedicated to Brother J. A. Bronson.)

Don't be afraid to stand alone,
The many may be wrong
Bad judgment often has been shown
By people in a throng.
The crucifixion pleased the crowd,
But not the thinking few;
If you are right, then be not cowed,
Though none shall stand with you.

Don't be afraid to speak your mind
Or wince at hoots and jeers,
Be patient, gentle, brave and kind,
Don't dwell in fear of sneers.
If you've a principle that's right,
Then hold it as your own,
Stand up for it and bravely fight,
Although you stand alone.

The easy way is to forsake
 A truth the mob to please,
 To tread the paths the many make,
 Or sail with every breeze,
 Majorities do wrongful deeds,
 As years have plainly shown
 And, oh, the courage that it needs,
 Sometimes to stand alone.

I will state to you some of the conditions that we have been called upon to cope with, and which no doubt, as you will see by the poem, have only brought to us kind friends in this part.

In the first place we were attacked by the Methodist Episcopal people in that a Reverend DePartee, a preacher of their faith, and a "Mormon-eater" as well, was sent for to "show us up." He came to our place of meeting and when he attempted to disturb us by untimely remarks I read before the house propositions for debate and asked the brother to sign them with me and to enter into the discussion in an orderly way. After some little hesitation he signed them. They were the regular church propositions and called for six nights on each church; twelve nights in all.

In due time the debate started with a full house, about five or six hundred in attendance. He started out with much bluff and bluster but only lasted nine nights. The other three preachers in Culdesac began to see his defeat was fast approaching, so they called together their faithful few in union prayer meetings, praying for the defeat of the "Mormon" and the success of the Methodist.

Their prayers were not answered, however, and the Methodist took a very hard fall. Some of his followers fell into the safety net though (the Latter Day Saint church), and are now rejoicing in the truth. After the preachers discovered that their God was not answering their prayers, they set to the usual underhanded work, in that a noted woman was sent for to expose the "Mormons." Open-air meetings were arranged for; literature was scattered daily, opposing us. One address was made in the Presbyterian church on the subject of "Jesus Christ or Joseph Smith?" and many other things were resorted to by them to stop our onward march, but to no avail. The little stone cut out without hands could not be stopped.

When the Methodist preacher had received his fill he went home and we continued on with our meetings, with a full house. Many have been convinced and have asked for baptism, which will be attended to next Sunday. Of those that have been convinced are, the high school professor and his wife, the mayor and his wife, three of the school-teachers, three or four of the merchants and their families and many others. How many of these will be baptized I cannot say, but these have all kindly acknowledged their conviction.

Brother Newby, my colaborer, will write you more of the debate at a later date.

Am glad to report that we never felt better in the work or had greater desires to devote our all to this great latter-day work than we do this conference year.

Very hopefully yours,

J. A. BRONSON.

SPRINGFIELD, MISSOURI, June 15, 1916.

Editors Herald: Our meetings on Springfield Avenue with the tent, are still in progress, with very good attendance when the rain does not interfere. Very good interest is manifest on the part of some, and we hope and pray in time some may yield obedience to the divine plan.

D. E. TUCKER.

News from Branches

Providence, Rhode Island

The work in Providence has a very bright future, if (and if in this case is always understood) the work is properly and persistently prosecuted. I suppose that the same thing might be said of any and every branch in the church. But the burden of performing this work does not rest wholly upon any one member. In part the axiom of Civil War days applies in branches: "United we stand, divided we fall." However there is always this difference—and the thought is very encouraging—"One with God is a majority." The faithful few will eventually, if continuing faithful, win the victory. But the work does not progress so rapidly as it would if all were united in doing good.

I do not mean to have the reader infer that the members of the Providence Branch are not united; I am not prepared to say that most of them are not doing according to the light they have. We are in transition; we are learning that our views held yesterday may not be the correct views for to-day; we are trying to adjust ourselves to proper environment; there is felt, now and then, the "growing pain." It is the still water that rots. Jesus Christ was not so much a reformer as a revolutionist. The world revolves, seasons go and come, branches that live undergo changes, old sores either sluff off or prove fatal.

I had no desire to be returned to labor another year in this branch; but man proposes and God disposes—I am here and I am glad that I am here. All I ask now is to be left until I have finished my work here. In the natural course of events, and viewed from the human standpoint, this task will require for its completion *many years*.

Since taking up my pastorate in this city, my work has been much hindered by various and numerous causes. Of some I need not speak. Measles visited our camp last winter, attacking the four children. This was of minor importance, however, for nothing serious happened, thanks to God's grace and good nursing. We thought that things were coming quite fast when our Delta came home from school with scarlet fever in her system, and this just after recovering from the attack of measles. Here was a foe worthy of our steel, for although measles is far worse than most people think, yet scarlet fever in its malignant state defies the most careful nursing. But thanks be to God (and good nursing again—and I state it not egotistically) we were spared from either physically suffering on her part or mental suffering on ours, nothing being necessary except isolation, care, prayer, quarantine, and patience.

It might be better for me to refrain from writing this bit of items until I have more to report—more of actual season's work accomplished. We are now in the midst of plans, and plans do not always turn out as we wish, but we hope for the best. It was not wholly an inspiration which came to me when I decided that a printing press in a city branch is as necessary as a horse on a farm. Common sense reveals the fact. When I reached black fingers into dusty printer's cases and learned the mysteries of typesetting, many years ago, I did not know that some day I should be able to use the knowledge in defense of God's work. But the time has come, and a few friends to the cause are purchasing for me a printing press. Soon this part of Providence (the home of religious liberty) will feel the "power of the press." Not extensively, of course; time will not allow. Only a small portion of a pastor's time can be devoted to printing. A live city branch needs at least one hundred dollars worth of printing matter a year. And this is putting the figure way below the average cost, and getting your work done at a most reasonable price. I should like to correspond with pastors, or

city missionaries, who would like to investigate the possibilities of work along this line. Three cautions are to the point: Avoid waste of time. Avoid amateurism. Avoid trash.

Work along vacation summer school lines this season presented a problem. Since my connection with this school work, I have been endeavoring to scheme a way or devise means to adapt the movement to the distinctive needs of our church. The schools held in our church in Boston and in Providence, were a success in securing to the church some advantages, among which was that of being better understood by the people. This favor is no small factor in the great problem that confronts us. In fact it is of inestimable importance to us. It is a solid block in the foundation which must be built before much can be done in city work. In Boston and Providence one common and glaring difficulty was ever present—the absence of real summer school territory where our work was held. And especially was this true in this city. Nearly every child who came to school had a good home and was "well sheltered" by other church Sunday schools. Visiting parents brought forth the statement: "If Johnny does not like his own Sunday school, we shall be glad to have him attend yours." It is quite evident that one fruit of our work was to quicken an unusual interest in the boys and girls on the part of their ministers and teachers. The problem that confronts us is not one of abandonment of service and progressive move, but one to determine how to adapt the summer school movement to our peculiar needs and aims.

This branch is peculiarly blessed in that it has a member who is well qualified to carry on work among children. Sister Willamena Gates studied along this line and perfected her studies by faithful service. It was a real inspiration to see the many beautiful gifts that were presented to her by members of her class at the Young Women's Christian Association; one present was a superb cedar chest. She and I are planning an out-of-doors school. Details are not available at this writing. Results are also in the future, but we pass on, trusting that all opposition and tribulation will but whet the desire for victory and bring at least the companionship of the "Great White Throng."

Before this letter is published, Sister Olive Yarwood and Brother Herman Chelline will have been united in marriage. They will be the third couple of this branch who have, in the year past, embarked on the matrimonial sea. Sister Jennie Olive Mackinnon was married to Harold Lester Haywood and Sister Anna Louise Chelline to Brother William Weigle.

Another thing I expect to accomplish is holding one or two outdoor services. These will serve as advertising means largely, but one never knows where the good accomplished by such efforts will end. One thing is certain, to keep out of the clutches of Satan and to beat back the various kinds of opposition which come from human opponents, as well, one must keep busy continually advancing along the right line.

The study of human nature is a great study, full of inspiration and interest. To know when to speak and when to keep still, to be able to detect and defeat the cunning of hypocrisy, to be long-suffering and filled with charity, to be kind yet firm—in brief, to be master of the situation; this is an ideal condition worth striving for, and a thing that will surely be realized if one is willing to pay the price.

Our prayer services are gatherings we are proud of. Nearly eighty per cent of our working force attend regularly, and the meetings are characterized by a spirit of peace and uplift. The Sunday school is trying to discharge the responsibility resting upon it, as an aid to the branch in teaching its young and old. The Religio is performing its unique and distinctive function of teaching the Book of Mormon to the Saints. Our social work is struggling to become a factor of great good among the membership and friends of the

branch. The bigness of this phase of our work and its great power for good is not thoroughly understood nor appreciated by some, but time will work wonders in its educating process, and as was the case with the little church in "lovely Auburn," the ones who "came to scoff remained to pray," so may it be with the work in the Providence Branch.

RALPH W. FARRELL.

Miscellaneous Department

Conference Minutes

KENTUCKY AND TENNESSEE.—With Mays Hill Branch, eight miles east of Paris, Tennessee, June 3. Branches reported: Foundry Hill, High Hill, and Mays Hill. Elders reporting: J. R. McClain, F. A. Rowe, W. L. McClain, and S. E. Dickson. Priests: W. B. Cobb, J. T. Overcast, C. B. Galimore, and C. A. Nolan. Election of officers: President, J. R. McClain; vice president, S. E. Dickson; secretary-treasurer, C. A. Nolan. Election of district Sunday school officers: District superintendent, F. A. Rowe; secretary-treasurer, Sister Maggie McClain. A profitable and pleasant conference was enjoyed, and a goodly portion of the Holy Spirit prevailed throughout. Adjourned to meet with Farmington Branch, near Murray, Kentucky, at call of district presidency. Louise A. Wall, secretary pro tem.

MOBILE.—At Theodore, Alabama, June 10. Reports: Bluff Creek 175; Bay Minette 351; Escatawpa, (Three Rivers) 190; Theodore 89; Mobile 70. District officers reported. Bishop's agent's report was audited and found correct. Balance on hand 15 cents. Ministerial reports showed sermons preached 154; baptisms 33, children blessed 10. A motion prevailed that the money collected at Bayou Casotte and now in the hands of E. E. Miller, be given back to the committee at Bayou Carotte to dispose of as they see fit. Election of officers: President, A. E. Warr; vice president, N. L. Booker; secretary-treasurer, Edna Cochran; member library board, Nora Warr. Adjourned to meet at Escatawpa, Mississippi, Saturday preceding the full moon in October. Edna Cochran, secretary, Vancleave, Mississippi.

NAUVOO.—At Farmington, Iowa, June 10, in charge of District President James McKiernan. W. H. Gunn, clerk. Branches reported: Burlington 171; Rock Creek 117; Montrose 90; Farmington 62; Fort Madison 61; Keokuk 59. Next Conference at Rock Creek, October 14 and 15. Officers elected: President, James McKiernan; vice president, H. S. Salisbury; secretary, W. H. Gunn; treasurer, G. P. Lambert; historian, H. S. Salisbury; member library commission, H. F. Brooman; district chorister, D. J. Williams; auditing committee, H. S. Salisbury and W. H. Thomas. Resolution adopted that after 1916 the Nauvoo District withdraw from the Tri-District Reunion Association. W. H. Gunn, secretary.

FLORIDA.—Met at Santa Rosa church, June 10, 10 a. m., W. M. Hawkins presiding, E. N. McCall secretary. Reports: Fairview 56; Santa Rosa 87; Alafloira 188; Local 40. Bishop's agent's last report, \$72; receipts \$215.25; on hand \$55. Election of officers: President, D. M. Rudd; vice president, W. M. Hawkins; secretary, E. N. McCall; treasurer, Ruby McCall; member district library board, C. J. Dixon. W. A. West sustained as historian, Bessie Clark sustained as chorister, E. N. McCall sustained as bishop's agent. It was ordered that Florida reunion be held beginning Saturday before the first full moon in October. Next conference to be held at Alafloira church, Saturday 9 a. m. before the first full moon in October 1916. E. N. McCall, secretary.

GALLANDS GROVE.—Met at Denison, Iowa, June 10 and 11, District President C. J. Hunt in charge, assisted by J. L. Butterworth. Reports from Gallands Grove, Deloit, Cherokee, and Dow City, and also ministerial reports were read. Report of Bishop C. J. Hunt: Balance on hand January 1, 1916, \$330.31; received in tithes and offerings to June 10, \$3,180.34; balance \$181.30. Drayton Holcomb, George I. Hansen, and Carl E. Anderson ordained to the office of elder. Officers elected: President, J. L. Butterworth, J. B. Barrett and Carl E. Winey counselors; secretary, Wave Cross; member of library board, Lillian Marks; local historian, Frank Shaffer. Selection of Carl E. Anderson by the Bishopric to act as bishop's agent was ratified. Adjourned to meet at Deloit, Iowa, October 13 and 14, 1916. Wave Cross, secretary.

Convention Minutes

MOBILE.—Sunday school and Religio met in joint convention at Theodore, Alabama, June 9. Two sessions of institute work. All Sunday school officers reported. Reports show the work in good condition. Five superintendents reported to convention. A budget for \$8 was adopted to cover expenses till next convention. One Religio local reported. Irma Cochran elected historian for Religio. Edna Cochran, district secretary, resigned, and Missouri Booker elected to fill the vacancy. Edna Cochran, secretary of Sunday school association, Vanleave, Mississippi; Missouri Booker, secretary of Religio, Bay Minette, Alabama.

GALLANDS GROVE.—Sunday school and Religio, at Denison, Iowa, June 9. Prayer meeting, normal talk, extension movement, round table, literary and musical numbers made up the program. A profitable time had. Adjourned to meet at Deloit, Iowa. Floy Holcomb, secretary, Dunlap, Iowa.

Conference Notices

Northern California, at Irvington, August 25, 10 a. m., in reunion tent. If we need more than 1 day we can hold a session on Saturday. Good attendance desired. The question of getting a more congenial place to hold our next reunion will be discussed. Anyone knowing of a better place please report at the reunion. Branches and elders send reports to secretary, John A. Lawn, Hollister, California, at least two weeks before conference. Branch presidents send spiritual report of your branch, as per rule 4, article B. C. W. Hawkins, president; J. A. Lawn, secretary.

Convention Notices

North Dakota Religio, July 5, 1916, 3 p. m., Logan, North Dakota. Bertha Graham, district secretary.

Far West Sunday School and Religio, joint convention, July 15 and 16, with Third Saint Joseph Branch, Third and Hickory Streets, Saint Joseph. Secretaries mail reports and delegate credentials promptly. Ruby Jackson, secretary Sunday school, 311 North Thirteenth Street, Saint Joseph, Missouri; E. J. Armstrong, secretary Religio, Stewartville, Missouri.

Saskatchewan Sunday school, Viceroy, July 14, 1916. Jennie Neil, secretary.

Reunion Notices

Clinton District, in the beautiful East Park, Rich Hill, Missouri, August 11 to 20. An ideal place for a reunion. Park of 15 acres of fine shade and blue grass, and a splendid company of Saints make this a place of social and spiritual enjoyment. Dining tent will furnish meals at cost. Do not depend on the Saints to provide for you after you arrive. Rent a tent, bring bedding, and come prepared to care for yourselves. Further announcements later. W. S. Macrae, Knobnoster, Missouri.

Massachusetts, at Onset, July 22, Tents: 10 by 12, \$4; 12 by 15, \$4.50. Single cots, 50 cents. The dining hall will be in operation, and everything possible will be done for the convenience of those attending. Place orders with local bishop's agents, or send direct to me at 689 Massachusetts Avenue, Cambridge, Massachusetts. M. C. Fisher.

Eastern Oklahoma reunion and conference, at Fort Towson, Oklahoma, August 4 to 14. Conference on the 12th and 13th. Reunion will be held in a fine, large grove joining town on the east. Plenty of shade, good cool spring water for man and beast. Pasture for stock at \$1 a month per head. Come prepared to camp on grounds the full ten days. Bring your eatables, camp stove, bedding, wagon covers, and tents. Parties coming from north or south over the Kansas City Southern, will change cars at Ashdown, Arkansas, and go west over the A. & C., at or about 6 or 7 a. m., and 1 p. m., and reach Fort Towson 12.14 and 8.14 p. m. Parties coming from north or south over the Frisco, will change cars at Hugo, Oklahoma, and go east over the A. & C., 7 a. m. and 3.30 p. m., and reach Fort Towson 8.10 a. m., and 4.10 p. m. (2 trains daily each way). Tents for 10 days, or less time: 8 by 10, \$1.35; 10 by 12, \$1.50; 12 by 14, \$2.10; 14 by 16, \$3.50; 2-room family tent with 6-foot side walls, extra awning extension on one side 6 feet by 12 feet wide, \$4; 12 by 16, 3-room family tent, \$4.75; 14 by 24, 5-room family tent, with part of wall on each side made to raise and form awning, \$7. Renters of tents to pay freight

charges both ways, in addition to rental prices. Send all orders for tents, and give size, at once, and not later than July 15, to L. Chappell, Fort Towson, Oklahoma. Send to him, or you will get no tents. Let us make this gathering a grand success, spiritually and every other way. W. M. Aylor and H. O. Smith will be present, as well as other good speakers of the missionary force, together with sweet singers of Israel with their music and songs. J. C. Chrestensen, L. Chappell, B. F. Pollard, reunion committee.

Spring River reunion, at Joplin, Missouri, August 4 to 14. Will be held in Cunningham Park, same place as last year. Committee is doing all possible to make it a joyous and profitable gathering. Tents may be rented, set up, 10 by 12, \$2; 12 by 14, \$2.50; 12 by 14, 6-foot walls, \$5.50. Canvas cots, 35 cents. Address orders to Charles Fry or Lee Quick, care of J. A. Graves, 2304 Empire Street, Joplin, Missouri. A dining tent will be operated by committee at reasonable rates. Good speakers, auxiliary workers, and choristers will look after their respective lines of work, special preparation being made along musical lines. The reunion offers the Saints an opportunity for spiritual revival and moral strengthening. Will you be present? Charles Fry, for the committee.

Two-Day Meeting

At Flora Fountain Branch, July 1 and 2, 1916. Those coming by train come to Lancaster, Wisconsin, and notify J. C. Edgington, Lancaster, Route 4. L. O. Wildermuth, missionary in charge; B. C. Flint, district president.

Addresses

Elder A. E. Warr, 3526 Chatam Street, Mobile, Alabama. J. W. Rushton, home address, 951 West Thirty-fourth Street, Los Angeles, California; office address, 420 Marsh-Strong Building, Los Angeles.

Died

BOWERS.—Winnie, daughter of Benton M. and Nettie Bowers, born at Wilburton, Oklahoma, May 7, 1913; met death at the hands of little brother, but 5 years of age, June 15, 1916, at Tulsa, Oklahoma. The two children were playing in a room by themselves, the boy found a revolver, and accidentally shot his sister, killing her instantly. This makes the fifth child of which these parents have been bereaved. The sympathies of the neighborhood are with them in their trouble. Funeral in charge of W. P. Robinson, sermon by H. O. Smith.

WISE.—Frances Lewis Wise, born May 6, 1887; died May 20, 1916. Married W. L. Wise in 1906. To them were born 5 children, 4 having preceded their mother to the other side, leaving father and 1 little boy to mourn their loss. Baptized in 1911. Services in Baptist church, sermon by B. F. Pollard, before a large audience. Interment in Rehoba Cemetery.

KENNEDY.—George O. Kennedy, born in Essex County, New York, October 10, 1835; died at the home of his daughter in Monte Vista, Colorado, January 28, 1916. He came to Colorado in 1859. Baptized by F. C. Warnky at Hutchinson, now known as Conifer, November 1874. Brother Kennedy was afflicted with entire deafness for a number of years and longed for the day when life's weary march would be o'er. He is survived by wife, 4 daughters, 5 sons. He is gone but not forgotten.

CLARK.—Mary Clark, born in Scotland in 1832; died at Boone, Iowa, June 10, 1916. Married John Clark in 1865. They came to America in 1871, living at Pittsburgh, Pennsylvania. In 1875 they moved to Boone, Iowa, where she lived until death. Leaves husband, 2 sons to mourn their loss. Funeral in charge of Clement Malcor, sermon by E. E. Long.

KUYKENDALL.—A. B. Kuykendall, born May 26, 1846, in Fayette County, Texas; died May 7, 1916. Married Mary Dell Desmuke, July 26, 1876. To this union 10 children were born, 7 of which survive him. Baptized June 24, 1878. He was always a strong advocate of the faith, ready to defend the truth, patient throughout his sickness, and submissive to the will of God. He expressed joy that his children had all embraced the gospel. Funeral services conducted at the home by Hamilton Davenport. Interment in the Oakwood Cemetery.

THE SAINTS' HERALD

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

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

For advertising rates apply to the business department.

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BABY PICTURES WANTED

In order to get out an attractive and valuable cradle roll certificate, to be issued to children who become members of the cradle roll of the Sunday school, we want to secure a number of children's pictures.

We will have halftone cuts made for attractive panels to surround appropriate printing. This will not damage the picture.

We want clear photos of any size. Bust view sufficient, but others will do. Every picture should be of a child, boy or girl, who has not reached the fourth birthday. Send as many as you like and with each one the name, as we plan to print the name under each picture.

If requested, we will return photo but not otherwise as they may be valuable in illustrating our publications later.

Get them to us by August 1 and we will have an unbiased committee choose about twenty-five for our use. By September 15 we expect to print a copy of the finished product in the *Stepping Stones* and will send to parents of each one chosen a finished certificate.

We want to get pictures from all over the church. Let us have a hearty and prompt response.

Send all photos to

HERALD PUBLISHING HOUSE.

Lamoni, Iowa

Hymns and Poems

(SELECTED AND ORIGINAL)

[It is suggested by Sister J. O. Hower, who sends us the following selection, which she learned to love in her girlhood, that it would be a good companion to the poem by J. E. Vanderwood, appearing in the HERALD of May 3, entitled, "What do I live for?"—EDITORS.]

What I Live For

I live for those who love me,
Whose hearts are kind and true;
For the hopes not left behind me,
And awaits my spirit too;
For all human ties that bind me,
For the task by God assigned me,
For the hopes not left behind me,
And the good that I can do.

I live to learn their story
Who've suffered for my sake;
To emulate their glory,
And follow in their wake;
Bards, patriots, martyrs, sages,
The noble of all ages,
Whose deeds crown history's pages,
And time's great volume make.

I live to hold communion
With all that is divine;
To feel their is a union
'Twixt nature's heart and mine;
To profit by affliction,
Reap truths from fields of fiction,
Grow wiser from conviction,
And fulfill each grand design.

I live to hail that season
By gifted minds foretold,
When men shall live by reason,
And not alone by gold;
When man to man united,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old.

I live for those who love me,
For those who know me true;
For the heaven that smiles above me,
And awaits my spirit, too;
For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that I can do.

—G. Linnaeus Banks.

So live, that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one that wraps the drapery of his couch
About him, and lies down to pleasant dreams.

—Bryant.

NOTICE! LOOK!

Secret Mysteries, Ancient and Modern, is out of print. But having received numerous requests for it of late, I have decided to get out a revised and enlarged edition, provided those interested will pledge financial support. To those assisting we will send the booklet at cost of printing to the amount of their contribution. Details on application. Let me hear from you soon. E. E. Long, Lamoni, Iowa. 25-2t

Wanted

No. 9. Vol. 3, Saints Herald. Send to Herald Publishing House, Lamoni, Iowa.

FOR SALE

Twenty-five acres in corporation of Holden, Mo., close to school, church, and depot. Everything new. House of 7 rooms, 3 cisterns, cellar, washhouse, coal house, chicken house, corncrib and hog house combined. Good Barn. Most all kinds of fruit, some bearing. About half the land in grass, the rest in cultivation, all good farming land. Will sell 15 acres with improvements if so desired. For further information inquire of

J. MONEYMAKER, Holden, Mo.

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Good residence with 5 rooms, barn, cow shed, 7 lots in Onawa, Iowa. Must sell quick at a bargain. Address R. M. Maloney, Route 9, Oklahoma City, Oklahoma. 24-4t

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

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

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



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

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LAMONI IOWA, JULY 5, 1916

NUMBER 27

Editorial

THE PERFECT LAW OF LIBERTY

I—AS A MIRROR

But be ye doers of the word, and not hearers only, deceiving only your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.—James 1: 22-25.

Why did James refer to the perfect law of liberty, the gospel law, as a mirror? Evidently because in it we get a glimpse of ourselves as we are. In order to make men free it is necessary first of all that they shall see themselves as they are. It is impossible to set a man free who is satisfied with himself and with his condition of servitude. He must be made dissatisfied.

Jesus said: "Ye shall know the truth, and the truth shall make you free." It is just as necessary that men should know the truth about themselves as it is that they should know the truth about God.

Slavery of every kind leaves its unmistakable traces in the character and in the countenance in the spirit and the body, which is the soul of man. Markham had that in mind when he wrote his classic poem, "The man with the hoe":

Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face
And on his back the burden of the world.
Who loosened and let down this brutal jaw?
Whose was the hand that slanted back this brow?
Whose breath blew out the light within his brain?

Hell has no form more terrible than this.

Before the man with the hoe can be set free he must be made to see himself as Millet and Markham saw him. Then by the aid of the church and the state, by orderly evolution he may be set free. If these are denied, by bloody revolution he will set himself free, using his hoe as a weapon instead of

an instrument. But he can never be entirely free until he accepts the perfect law of liberty.

Men must see themselves as they are. Such an experience breeds dissatisfaction. Dissatisfaction with self is the essence of repentance. We appeal to your own experience. Is it not a fact that when you have listened to the preaching of the gospel or have felt the influence of the Spirit in the prayer service you have been made to see your faults and failings. You have looked into the perfect law of liberty. If you have gone away and heeded the lesson and rectified the errors discovered to our conscience you have been blessed. But if you went away and straightway forgot what manner of man you were, no blessing came—only condemnation.

It is a good thing for a man to look into a mirror occasionally. Mirrors and soap are agents of civilization and progress. Of course a man should not look into a mirror all the time, a man who would do that would never see anything worth looking at. But an occasional look is beneficial. It is a good thing to look into the gospel mirror. "Examine yourselves," is the injunction. We should not look all the time, introspection may be carried too far. Having looked we should heed, and become doers of the word. There is a time for reflection and a time for execution.

It is the business of the ministry everywhere to hold up the mirror in every pulpit to which we have access. Peter held it up to thousands on the day of Pentecost. Looking in it they saw themselves and their deeds in a true light and became profoundly dissatisfied. "Men and brethren," they cried out, "what shall we do?" Peter then explained the perfect law of liberty.

Paul held the mirror up to Felix as he sat on his judgment throne, and reasoned with him concerning temperance, righteousness, and judgment to come. Felix covered his eyes with his arm and motioned Paul away, "Take the thing away. When I have a more opportune time I will take another look." And straightway he forgot what manner of man he was.

Jesus held up the gospel mirror to the prodigal son. The prodigal son had wandered into a far coun-

try where he had wasted his inheritance. In time of famine he sank so low that he was set to feeding swine. When he saw himself in the mirror he was filled with profound discontent. And he cried out, "Here am I feeding swine and eating the husks that they wallow over. Let me away to my father's house and I will confess that I have sinned against him and before high heaven."

He had the right kind of discontent, discontent with self and with his own manner of life, not discontent with others, such as the world preaches. Self discontent is the essence of repentance, and it led the prodigal straight back to his father's house.

A glance into the gospel mirror is worth something to man. Burns said:

Would some power the giftie gie us,
To see oursel's as others see us?
'Twould from many a blunder free us,
And foolish notion.

How much better to see ourselves as God sees us. Our friends, many of them, do not see our faults. Our enemies are blind to our virtues. But God sees us as we are. Jesus sees us as we are. He is one friend who sees both faults and virtues. Some one has wittily said: "A true friend is one who knows us and loves us in spite of it." Jesus is that kind of a friend. In the gospel mirror we see ourselves as God sees us. A look at our faults fills us with abhorrence; but the fact that Jesus saw something in us worth dying for fills us with joy.

A sinner looking into the mirror, seeing himself debauched and corrupted, all but ruined, might well feel not only discontent but desperation. He might turn away hopeless. But here a father's love enters, as with the prodigal son.

This marvelous mirror has another function that we have not mentioned. It not only shows me to myself as I am; but it also shows me as I may be, with the help of God. I see the likeness of Jesus and I am told to become like him.

But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.—2 Corinthians 3: 18.

Despair gives place to hope and aspiration. The irrevocable past we may not be able to alter. But the vision we have seen inspires us to make the best of the future. The prodigal son could not regain his inheritance. It was gone. He could not call back the wasted years. They would never return. But the future was before him. He was determined to make a new start. He started from where he was.

Bourke says: "If we would go anywhere, we must start from where we are." So obvious is that as to seem absurd, at first glance, yet fruitful of thought. If we would reach celestial glory we must start from

where we are. We might wish for a better place or condition to start from, but we must start from where we are.

The prodigal son started from the pigsty. It was not a nice place, but that was where he was. The past he could not undo, but he faced the future ready for a new and true endeavor. If we have not made the start, or if we have faltered by the way, let us heed his example. With Paul let us learn to say:

This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Philippians 3: 13, 14.

ELBERT A. SMITH.

"GOD EXPECTS IT OF YOU"

He was a bashful, unobtrusive lad. His open countenance and clear eyes were the features of boyhood rather than manhood. Yet he was neither a boy nor a man.

A district school election had recently been held in the rural community. One of the candidates had been a Latter Day Saint and by a close vote had been elected a director of the district. The lad was there and so was a belligerent "Mormon" eater. He said he was an evangelist, a revivalist.

The reputation of the Saints among thinking people was good. They had the respect and support of the best element, yet there was a smoldering religious dislike extant among another element.

At the close of the meeting in the little school-house the new man began to inform some of his friends close by, of the way things would turn out if they let the "Mormons" run things. As he proceeded, he began to orate. His manner became more and more vehement, and with sweeping gestures he declared the awful consequences of allowing such misled and evil people to help manage the affairs of that community.

"My grandfather helped drive 'em out of Missouri, and I'd like to help drive 'em out o' here."

The entire audience was crowding around, some nodding a pleased assent, and others seemingly awed by the audacity of the stranger and unable to speak.

He had gone on for five, perhaps ten minutes, hardly giving opportunity for a word of protest, when a quiet lad was seen to mount one of the desks near the center of the group.

"Gentlemen!" his adolescently changing voice demanded. Every eye shifted to him. "May I have your attention a moment?" No one spoke. Enemy or friend could surely lose or gain nothing from him.

"I want to say a few words about the subject this man has brought up."

Immediately there were protests, led on by the itinerant "evangelist."

A big voice boomed out from the crowd: "Let the boy speak. The other side has had a chance. Listen to him."

They listened.

For fifteen minutes they stood spellbound, amazed at the earnest portrayal of the true situation. The Missouri mob was mentioned and its terrible work vividly pictured. The persecution of God's people in various ages was presented to them. The true status of the Saints in the community and elsewhere was ably elucidated. He spoke calmly but decisively. There was no ostentation or affectation. Simply and clearly he answered the arguments by affirmative statements, then quietly resumed his place on the floor among the audience.

"We had better go home," the big voice suggested.

They went home, each feeling that a greater power than the lad had spoken that evening.

"How did you do it? You had never spoken in public that way before, had you?" some one inquired later.

"I have done the simple tasks my home, my friends, the Sunday school and Religio asked me. I studied in order to do them well. The occasion came when I could use the knowledge gained, and I did it. Something seemed to say to me that night, 'The church expects it of you. God expects it of you and wants to help you try.' I tried because I knew that was so."

It was a simple thing, yet it meant much to that community. There were no more public attacks on the church, and the Saints were respected more than ever.

How many duties we perform because others expect us to do them. Our natural inclination may be to shirk a little, delude ourselves by imagining we "prefer one another," but when we yield to our environment we find our associates, the church, and God expects much of us. The times demand it. When we answer the calls made upon us, we naturally expect the same of our friends. We may become an inspiration to those around us. The time may come when we shall need to stand in the breach and defend the church against the enemy. Our previous training will enable God to use us effectively. But whether we do or not, we will find that as we yield to what God and man expect of us, we will find it possible to do more and more, and thus widen our sphere of usefulness.

EDWARD D. MOORE.

CURRENT EVENTS

A DAY EARLY.—On account of the holiday on the Fourth of July, we finish our items in this department a day earlier than usual, which may account for lack of the later news.

NOTE TO AUSTRIA.—President Wilson has de-

manded an apology from the Austrian Government in connection with the sinking of the *Petrolite* by a submarine on December 5.

RUSSIAN PROHIBITION.—The lower house of the Russian Duma on the 30th passed a measure making prohibition permanent. There is thought to be no doubt that the upper house will pass and the Czar sign the bill.

CASEMENT TO DIE.—Charged with instigating the recent Irish rebellion, Sir Roger Casement was recently tried before a British court in London, and on the 29th sentenced to death. An appeal has been taken. King George has ordered that he be degraded from his order of knighthood.

TEACHERS' UNION ASSAILED.—For some time Chicago school-teachers have met considerable opposition in their effort to maintain a teachers' federation. One of the recent developments is the dismissal on the 27th of sixty-eight instructors. It is said that two-thirds of the number are members of the federation.

NO PROGRESSIVE CANDIDATE.—The national committee of the Progressive Party met on the 26th to decide on future activity on account of the declination of Theodore Roosevelt to accept nomination for president. It had been thought that Roosevelt might reconsider and allow his name to be used, but in a lengthy communication he asked the party to support the Republican nominee. After a debate lasting seven hours the vote of the committee on this suggestion was 32 for, 6 against, with 9 declining to vote. It was admitted that there would be no more meetings of the committee, thus indicating the official death of the party.

EUROPEAN WAR.—Important engagements are taking place daily on the north line in France, where British and French oppose the Teutons. The British report a number of minor gains and that the Germans are rapidly strengthening their forces. The French have regained some trenches at Verdun front. Intense fighting on the Austro-Italian front is reported. Both sides claim gains. The Russians had made some advances in Bukowina, being held by the Austrians at some points. The Germans seem to offer successful resistance farther north. Spain is having trouble in Morocco where fighting between Spanish troops and rebels is reported. A considerable number of casualties are reported with repulse of the rebel force.

CARRANZA DEFIANT.—After a tense week of preparation for military occupation of Mexico in case developments demanded it, Carranza has replied to our Government. While not in the form of a reply to the note sent him, it is so considered at Washington. He asserts that any advance will result in at-

tack by Mexicans. He seeks to justify his conduct and insists that our troops withdraw. The American prisoners taken at Carrizal have been released and they report having been treated badly. Efforts by South American nations to effect mediation have failed and war may follow at any time. Practically all the Americans who desire to do so have left Mexico. A number of States have sent their entire national guard to the front, while others depart daily. It is announced that soldiers serving on foreign soil will receive a twenty per cent wage increase, officers to receive ten per cent more. A number of incendiary fires have occurred at El Paso, Texas, supposedly set by resident Mexicans. A food embargo will be put in effect immediately on declaration of hostilities.

NOTES AND COMMENTS

BISHOP ROBERTS NOT IMPROVED.—We regret to report that the condition of Bishop Joseph Roberts of Lamoni Stake, mentioned in a recent number of the HERALD, is not improved.

"AUTUMN LEAVES" FOR JULY.—An interesting number in *Autumn Leaves* for July is an article from the pen of Elder James E. Yates, who visited Jaurez, Mexico, the day the United States troops crossed the border, following the raid on Columbus. It is illustrated by a photo of Constitutionalist cavalry, furnished by Elder James E. Kelley, who some years ago undertook a perilous and exciting trip through the war lines in Mexico. There is also an article from Elder C. Edward Miller, entitled "Celebrating the Fourth of July in Australia," written during his recent mission to Australia, and describing the way in which he celebrated the Fourth in that distant country. In this number there begins a series of articles on the works of Shakespeare, written by Graceland College students. The first of these, entitled "Shakespeare's tragedies," won the medal offered by the *Independent* in a contest conducted in Graceland College.

GOOD PLACE TO LIVE.—The *Lamoni Chronicle* is publishing in a current number the names of those in Lamoni over eighty years of age. Not counting inmates of the old folk's homes there are thirty-four names given.

EDITOR AT BURLINGTON.—The Senior Editor recently conducted a week's series of services at Burlington, Iowa, where he was pastor for several years. The attendance was very good and the interest excellent. Some of the influential people of the city were in attendance and lent assistance in the song services.

UNFULFILLED PROPHECY.—It has been the common experience of our brethren in meeting opponents of

the latter-day work, to be confronted with the argument, "The prophecies of the Bible have all been fulfilled." Among the foremost of those who have so urged have been adherents to the faith brought forth by Alexander Campbell. In this connection it is interesting to note the discussion of D. Austen Sommer, one of the leading advocates of the Church of Christ, commonly known as the no-organ Christian Church, appearing in recent issues of the *Apostolic Review*, under the caption "Confusion over the prophecies." Elder Sommer says:

There is no part of the Bible about which men have differed more than about the details of some of the prophecies there, and especially the unfulfilled prophecies of the Book of Revelation. . . . There has been much agitation about unfulfilled prophecies through the past fifty years, and especially the past ten years.

It is here admitted not only that there are prophetic utterances in the Bible yet unfulfilled, but also that there is much and increasing agitation over the interpretation of the same; and Mr. Sommer proceeds to advise that men be thorough in their study and careful in their interpretation, that their conclusions and the effect thereof may conform to the truth.

MEAT PRICES HIGH.—In the past year the prices paid the producers of meat have advanced 16.7 per cent, according to recent announcements from the Department of Agriculture. Naturally, consumers pay a correspondingly greater price for the product. This is no small argument in favor of the Word of Wisdom, which (in Doctrine and Covenants 86) states that the Lord has ordained flesh of beasts and fowls for "the use of man, with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine. All grain is ordained for the use of man and of beasts, to be the staff of life."

FROM AUSTRALIA.—Under date of May 20, Apostle Paul M. Hanson writes from Perth, West Australia. He says:

As you will see, I am now in the west, have been here about two weeks. Will be returning in about six weeks to Adelaide, likely get back to Sidney in August or September. From here in about one week I will be going to Kalgoorlie, where we have a small branch. The west is a very difficult mission, much gambling, drinking, seeking for money and pleasure. I really must be a long way from America; no news of any character as yet has filtered through concerning General Conference. It is probable none will reach me before June. If all goes well I shall attend the conference of 1918, not before. My labors are pretty well blocked out until that time.

A man should not be praised for doing right. It is only what the world expects of him. What he should expect of the world is censure for wrongdoing.—*Common-Sense.*

Original Articles

THE UNIVERSAL GOSPEL

(Sermon preached by Professor George N. Briggs, at Lamoni, Iowa, Sunday morning May 21, 1916. Reported by Winsome Smith.)

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.—Romans 8: 1-11.

Particular attention is invited to the last sentence of verse 9: "Now if any man have not the Spirit of Christ, he is none of his."

In connection with that I would like to invite your attention to Matthew 6: 10: "Thy Kingdom come. Thy will be done in earth, as it is in heaven."

Also Genesis 4: 9: "Am I my brother's keeper?"

I hope to be able to show some connection in the few remarks that I will make this morning, between these three passages:

"Now if any man have not the Spirit of Christ, he is none of his."

"Thy kingdom come. Thy will be done in earth, as it is in heaven."

"Am I my brother's keeper?"

PREPARATION FOR THIS LIFE

The church in times past has been a church which has attempted to make it possible for men to be prepared for the world to come, a church and theology which has primarily prepared men for life hereafter, rather than theology and a church which has attempted to prepare men for this world, or a church which has attempted to make this world a better habitation in which to live.

I want to occupy a few moments this morning in attempting to show that it was the teaching of Christ to make this world a better world, rather than an attempt as some of our dogmas in the past have attempted to demonstrate, that the purpose of the

church, the purpose of theology, and the purpose of the teachings of Christ were primarily to prepare the souls of men for the hereafter.

The conceptions of modern theology and of modern church doctrines are that if we do prepare this world, prepare men and women to live right in this world, they will be prepared for the world hereafter.

Now the teachings of Christ, and the doctrines of Christ Christianity, as such, is a universal religion, an all-embracing religion, an all-inclusive religion, religion which meets the needs and requirements of mankind everywhere in this world and in this life. Putting aside for a moment its preparation, its meeting the needs of the life hereafter, consider for a moment whether or not it is a religion which meets the needs of mankind here in this world; whether or not it is all-embracing enough to meet our human requirements here; is it adequate for the solution of all human needs, sufficient for all human wants among mankind generally.

It has been tested for the past hundreds of years, and so far has never failed, has met every requirement of mankind everywhere. It has been suggested that Christianity is a failure, that it does not meet our own particular needs here on earth, and as an evidence of that the great world war which is now in progress is referred to. I heard a speaker a few weeks ago state that he had not heard a sermon or lecture, a discourse or speech of any kind for many months in which some reference was not made to the world war, so I would not be living up to my opportunities if I did not say something about it. But it is nevertheless true that the teachings of Christ, the doctrines of Jesus Christ as brought to this earth centuries ago, are sufficient to meet the problems of the great world war at the present time.

TWO THEORIES

There are two theories held by theologians relative to the present war. One of them is that God has a hand in the present war, and that it is designed for the purpose of working out some problems which could not be solved in any other way. I most sincerely believe that that is true. I sincerely believe that God has his hand in the affairs of men, and that the doctrines of Jesus Christ are such that they are sufficient unto the needs of mankind everywhere, and that this great world war which is now upon us is for the purpose of making it possible for Christianity to reach out into realms and into places, into the hearts of men that it has never before been able to reach, so I believe that this is in line with the teachings of Christ, in line with the divine plan, and that God has a purpose in this great slaughter which is going on on the other side of the world.

UNIVERSAL GOSPEL

How universal then is this religion of Jesus Christ? The proof of it lies not so much in the few utterances of Christ, in the few sermons we find from him in the few misinterpretations, or possibly misconceptions of the teachings of Christ, but the universality of it lies in the doctrines of this Christianity of Christ, the teachings of God as represented by Christ in his visit to earth, the few lessons that he gave us, the few general principles that we have from him. When we look at it and make an analysis, we find that they are not many—that Christ was not a great expounder in the sense of voluminous writings—we have only a few of them, comparatively speaking, but they are sufficient to meet all the requirements, all the needs of mankind everywhere if properly interpreted, if properly understood. So that I say, the teachings of Christ, from the fact that they do meet all the needs, cannot be based upon the few phrases alone, or the few utterances, but upon the general teachings and the great scope of the doctrine of Christ, all-embracing as it is.

There are certain Bible proofs of this universality of the teachings of Christ, certain references in the Bible, certain verses which might be quoted to show that Christ himself had the world vision; that Christ in coming to us had a conception of the universality of the teachings which he brought to us. All through the New Testament we see such expressions as "all the world," "the universe," "all mankind," "everywhere," "whosoever." There are no words in the English language more inclusive than those; more all-embracing, more universal than those expressions of Jesus Christ: "Mankind everywhere," "all the world," "the entire universe."

Christ in referring to himself in Matthew 8:20, speaks of himself as the "Son of man," not the son of a particular race of people, a particular clan, a particular number of people of the world, but the "Son of man"—all-inclusive, all-embracing, universal in its conception.

In John 8:21 he speaks to his disciples and calls them "the light of the world." Nothing could be more all-embracing, all-inclusive, than such terms as those. "The lamb of God which taketh away the sin of the world."

In John 10:16, "Other sheep have I which are not of this fold," which signifies that he had other sheep of other folds.

The last commandment that Christ gave to his disciples is recorded in Mark 16:15, "Go ye into *all* the world, and preach the gospel to *every* creature."

As I see these few verses I have referred to, the Bible approves of the universality of this Chris-

tianity. The Bible proves the fact that Christ himself had the world conception, the world interpretation, the world vision. The Bible is conclusive in this, that this is a universal religion.

However, the supreme truth of the universality of this doctrine of Christ, of this Christianity which Christ brought to us, has many other proofs, ample in themselves, for this world vision, that Christ had, of his purpose here on earth. The fact that the Christianity of Christ has met all needs of all men everywhere during the past nineteen hundred years is proof enough that he did have this conception of his religion being one to include and relieve everybody, everywhere.

SOME COMPARISONS

Let us look now for a few moments at the actual facts, actual conditions as they exist at the present time throughout the world, as to the reception which this Christianity has received, whether or not it is more universal, more universally accepted than other religions.

The Christianity or religion of Christ has been accepted by some six hundred million people throughout the world. Everywhere is Christianity, the religion of Christ, found. Confucianism, which represents the religion which is accepted by the next largest number of people in the world, has been received by only about three hundred million people, by only one single race, the Chinese, in one section of a single continent, whereas Christianity has met the deepest needs of large bodies of men of the most diverse races and under the most difficult conditions.

Mohammedanism, which has made its impress upon only one class of people, one race, is represented by only a little over two hundred million adherents.

Hinduism, which is little known outside of India, has been accepted by only about two hundred million adherents, as contrasted with the followers of Christianity with its six hundred million adherents.

Buddhism has been accepted by people of only one half of one of the continents, numbering about one hundred and thirty-eight million. While Shintoism, which is entirely racial in its character, is represented by twenty-five million.

Judaism, which has spread only among one race of people, is followed by a comparatively small number, only thirteen million in all.

So here we have a demonstration by figures, a demonstration that the doctrine that Christ brought to this earth, the doctrine that Christ taught, has been accepted by some six hundred million, as compared with a much smaller number of any other religious faith in the world.

Christianity had its beginning among a Semitic

race, and has grown and extended until it has reached every people, everywhere. It came across the ocean to the new world—has followers everywhere—is now the missionary religion of the world—has gone across the other ocean to the people of the Orient, and is bringing to them new life, new thought, and a new vision, opening up before them fields that no other religion, no other conception of doctrine had ever before brought to them.

This conception of the teachings of Christ must indeed prove to anyone the fact that the religion as Christ taught it, as Christ brought it to us, is a universal one, is possible at least of being made an all-inclusive one.

Christianity shows its universality in other ways: in addition to this world vision which Christ had in presenting to us his doctrine when he was upon the earth the few years that he ministered unto our wants, in addition to that conception which he brought to us and which has been received by the peoples of the earth in such large numbers, there are other and perhaps as conclusive proofs that this religion of Christ is a universal one.

Let us compare for a moment the situation in the religious world as we find it in the first century after Christ lived, some few hundred years later, the twelfth and thirteenth centuries, and the present time, and see how these teachings of Christ were possible to be adapted to the needs of the different classes of people in the different ages of the world, its marvelous power of adaptability to circumstances the most dissimilar.

In the first century after Christ we find as written, that Christianity was accepted by comparatively few, by only one small tribe of people: the lowly, the poor, those who had no position in the world, those who had no wealth, those who had little if any influence. Christ's religion was practiced, and had to be, under the conditions that existed in that first hundred years, for centuries after his teachings were brought to us, in the caves, in the catacombs, in the places of refuge, where the authorities could not discover the adherents and followers of this doctrine that Christ had brought to us. Yet the religion that he brought met those particular conditions, met the needs of those people, met the requirements of the time.

A few hundred years later we find the teachings of Christ, the religion of Christianity, represented by great temporal power. It was the dominant political power of that time, the center of civilization and the bond of union among nations. It exercised temporal power as well as spiritual power; as contrasted with the followers of the teachings of Christ some few hundred years before that, now the people of wealth, the people of power, the people of in-

fluence were the leaders in the teachings of Christ, exercising as they did great temporal power in addition to great spiritual power.

DIVISION INTO CREEDS

How is it to-day? Now in these first days of the twentieth century, instead of one doctrine and one creed, as we found in the thirteenth and fourteenth centuries, when there was practically one religion, one faith, one dogma, one creed, we now find hundreds of creeds, hundreds of religions, hundreds of sects, with every dogma possible, with every creed, or no creed, with every possible ritual, or no ritual at all. Yet the Christianity as taught by Jesus Christ without any temporal power—disclaiming every pretense of temporal power in the world to-day—is exercising greater influence, has greater power in the world than ever before. And those six hundred million adherents are doing more for the world to-day than Christians ever did before.

Comparison then of the teachings of Christ in these three periods of the history of mankind, are proof conclusive that Christ's teachings are universal, that Christ's teachings are adapted to the needs and wants of man everywhere, under all conditions and under all circumstances the most divine and the most dissimilar.

Christianity then is for the individual, for the state, for the nation, and for the world. As Christ has said in Luke 4: 43, "I must preach the kingdom of God to other cities also." And in Matthew 10:7, "And as ye go, preach, saying, The kingdom of heaven is at hand." As God has taught us to say, "Thy kingdom come. Thy will be done on earth as it is in heaven."

My conception of the teachings of Christ is that he expected this world to be made a better world; a world in which men and women could live better lives and be better because of their experiences here as a preparation for the life to come. When we can bring about the proper condition, when this shall be as the kingdom of heaven upon this earth, and we shall in very fact be able to say that his kingdom has come, I believe that we will be living in accordance with the conception that Christ brought to us, to make this a better world in which to live.

SPECIAL APPLICATION TO US

If this religion, these teachings of Jesus Christ, are universal, can we not apply them to our own lives? Can we not so interpret these teachings that we will be able to assist materially in making this a better world in which to live? If Christianity is a universal religion, if it is effective for everybody, everywhere, is it not possible for us as a community, as members

necessarily brought together for business and other purposes, as cities were founded, as communities were organized, as towns were laid out, to make this Christianity universal in our own lives? It has been said that God made the country, and that man made the city, and to a certain extent it is true; but under modern conditions of life it is necessary for large groups of people to come together, large numbers to be in one community, and the modern conception of this community life is coming to be not so much a place in which to transact business, not so much a place where we have to live, where because of our business relations it is necessary for us to be, but to make it a better place in which to live, to make it a desirable place in which to live. It used to be thought that the people who were under the obligation of coming to the city to make their home because of business relations, if it were possible for them they should have a country residence—a place where they could go to get away from the turmoil of city life, the disturbance, the displeasure and inconvenience of communal life. We are getting away from that conception of community life, and as we grow and develop we see the possibility of living together in a relationship which will make it possible for a better life to be lived, for many of the conveniences and many of the attractions which individual life may have in the country. We are coming to correct many of the situations and conditions which have existed in the past.

HOW WE JUDGE COMMUNITIES

It has been said that the intelligence and high standard of living of any individual community can be gauged to a nicety by the number of community activities which that particular body of people, that particular village, or that particular town has taken over, has assumed charge of, and has under its control. The time used to be when we would come into our little villages and little towns, and we would find our streets, for example, in a dilapidated condition—would find few, if any, sidewalks. We would find our streets dark at night. We would find no provision made for sprinkling the streets during the hot and dry weather of the summer. We would find no parks, no playgrounds, none of those things which we now regard as absolutely essential in any community. So when our towns and villages assume the responsibility of doing these things for the general welfare of everybody, it is an indication of the general intelligence and general standard of living of those communities. When we go into a town and find these things we know that the standard of that people is a high one, that the intelligence of that people is on a high plane. But if we go into a com-

munity and find that those things are lacking, or that many of the other conveniences and many necessary things to make the community livable are not existing, we know that a low standard prevails there.

These municipal functions have in great part been assumed by most municipalities with which we are acquainted, but there are certain social welfare activities which many communities have not felt under obligation yet to assume. In addition to these regular municipal functions which people have come to regard as essential, the general standard of a community, the general intelligence of the people, can be gauged as well by the number of the social welfare activities which have been provided in that community.

SOCIAL WELFARE ACTIVITIES

Among the social welfare activities I refer to the public school, for example. There has been a marvelous development in the public school system of this country in the last half century. In our common schools, in our high schools, and our normal schools, in the provision for vocational and industrial education, a wonderful development which can be compared with the development in no other period of the history of the world, and among no other people.

The growth of other social activities, reading rooms, public libraries, gymnasiums, public baths and swimming pools indicates a wonderful development. The time used to be when it was thought every individual must provide his own reading. It was not the duty of the community to provide reading matter for all the people. But now it is regarded as essential for every community of any size to provide some place where the people of that community who are not otherwise favored, can go to secure their reading, magazines, books, literature of all kinds.

Other social welfare activities which a great many communities have felt under obligation to undertake are: Playgrounds, recreation and social centers; all of these things which make for community welfare, make it possible for the men and women, the boys and girls of that community to do those things which are so absolutely essential for the general development and general welfare, the general progress and uplift of the citizenship as a whole.

This community of ours is very far above the average. There is no question in the mind of anyone about that. This community has undertaken many of these municipal activities and some of the social activities which are essential for our general uplift. Others have not yet been provided. There is no question in my mind but that the demand of this

community is such that it will in time, and a very short time only, feel under the necessity of making provision for all of these other so-called general welfare activities, which are necessary and essential to place every community upon a high plane of intelligence and high living. The standard of living, I believe, in this community is such that these things are going to be required.

A TRUE ALTRUISM

Christ came to earth to bring to us a true altruism, a true religion and altruism, so as to make it possible for each one of us to aid everybody else, and give to everybody else the best that is within him. By community effort, by giving the best that is within ourselves, placing it at the disposal of everybody else, we will have true altruism, and will have true community life. I believe that that is a step in the direction of bringing to this earth the kingdom of God, making it possible for the kingdom of God to exist here, to make this earth a better place in which to live.

"Am I my brother's keeper?" Am I responsible for my neighbor? Am I responsible for placing at his disposal and for his use the best things that are in me? I believe that that is the true doctrine and true interpretation of Christ's teachings to us, when he put into the mouth of Cain that question, "Am I my brother's keeper?"

I believe that we must all assume the responsibility of assisting in bringing about a better communal life wherever we live.

* * * * *

PREACHING

The pope of Rome on March 6 of the present year, delivered a lengthy discourse to an assembled body of priests, upon the subject of preaching.

Some of the exhortation is very good, but some of the pope's advice or instructions in the matter of preaching may be of doubtful propriety as viewed from our standpoint. Undoubtedly, however, the substance of such quotations from the discourse as follow herein is worthy of being reflected upon by any man who bears the responsibility of preaching.

The head of the great Roman Catholic Church addresses his subordinate priests upon the subject of sermon making and delivery as follows:

For you, most beloved sons, we wish to deem superfluous the exhortation to preach no other than God. You certainly condemn those who preach themselves; you also extend your condemnation to those who take into the pulpit subjects not strictly religious, or who therein treat of matters profane; indeed, this condemnation should be also extended to those preachers who, whilst not going to the blameworthy excess of treating directly of profane subjects, nevertheless cannot

refrain from making some allusion to profane matters, allusions so manifest as to be calculated to impress listeners more than the subject itself. Such an abuse would renew in the church those calamitous divisions which Saint Paul deplored in Corinth, when he said that the language of some of the first Christians had been reported to him: "I am of Paul, I of Apollo, I of Cephas and I of Christ." (1 Corinthians 1: 12.) Ah, it is not impossible, especially in our day, that some one go to hear a sermon to discover to what political party the preacher belongs; well do you act in such wise as not to appear to be either of Paul, or of Apollo, of Cephas, but only of Jesus Christ. . . .

No admonition could be more opportune than this, to lead the preacher to make a worthy choice of subjects; no standard can be more secure than this, to make him understand whether he has fulfilled or neglected his duty. Is this truly the "word of God"? he should ask himself when he is preparing the sermon; have I truly announced "the word of God"? he should likewise ask himself when after the sermon he returns to the silence of his cell.

The reply to these questions will be given to the preacher, not only by his own conscience, but by the recollection with which the faithful will have listened to his sermon, and better also by the fruits of conversion which he will have thereby garnered. Deserving of compassion would be instead the preacher who during the sermon should discover in the countenances of his hearers, not compunction, but distraction; not tears, but smiles, and who after the sermon should see the hearers rush to the door without reflecting for even an instant on what they had heard.

And what is to be said of the preacher who to quotations from sacred scripture, which are truly the "word of God," or to the comments of the holy fathers, who are its authoritative interpreters, has preferred quotations from profane authors, of some literary value perchance, but of no religious or moral reputation? Ah, how ungrateful to the ear of such a one should be the echo of the words whereby he had been admonished by the bishop "to announce the gospel of God!"

Unfortunately, we cannot say that we are speaking only hypothetically, for even during the year which has just elapsed we were obliged more than once to lament that some preachers had forgotten to take into the pulpit always and solely the Word of God. But we hasten to add of such forgetfulness we do not believe you capable, you, most beloved sons, who have by the competent authorities been chosen as Lenten preachers in this beloved city of Rome. Sufficient, in any case, to dissipate every fear is the certainty that you have given particular attention to the characteristics which by the very form of blessing employed by the bishop are indicated as proper to sacred oratory. . . .

Preaching cannot prove fruitful if not done in a fitting manner and with due competence, and, on the contrary, the more worthy the manner of it and the more authoritative the commission appears, so much the more fruitful should sacred oratory prove. . . .

Speaking of subjects to be selected for religious discourse the pope goes on to say:

It is necessary also to treat them with chasteness of language, with propriety of form, with clearness of exposition, and above all with lucidity of order, not devoting too large a part to moving the affections, to the end that an ephemeral enthusiasm, excited perhaps by the brilliant form of the language, do not take the place of serious reflection, mother of good resolutions. . . .

For we believe that you at least, most beloved sons, keep

before your minds that your "competence to preach" comes from God. You are o many ambassadors sent to the people of Rome. The credentials of your embassy may have been signed by the representative of Jesus Christ, but whence do they derive all their value except from their having been given in the name of Christ himself? If, then, when you find yourselves in the pulpit, you keep alive the recollection that in the act of preaching you represent Jesus Christ, it is not possible that you frame thoughts, pronounce words or set forth views which should be afterwards disavowed by the sovereign who has made you ambassadors to the people. . . .

To attain such an end it will be necessary that the preacher be and show himself chiefly solicitous for the glory of God and for the salvation of souls. Here we say once more that he ought on that account to speak of himself as little as possible, and that from every one of his discourses he ought to eliminate everything which his conscience does not assure him ought to tend to the spiritual profit of his hearers; but we do not wish to omit recalling that to render preaching fruitful the sacred orator ought to adapt his language to the intellectual conditions of his hearers. A philosophical thesis, even if established by the most rigorous syllogisms or an historical dissertation, even if confirmed by the most reliable documents, would not only be useless for an audience of indifferent education, but might perhaps so indispose the minds of the hearers as to render them incapable of deriving profit from those same more commonplace observations which in other cases might have been productive of many good fruits.

And as regards hearers more select, or audiences formed of persons of unusual intelligence and who are well educated (*e nutrite di buoni studii*), it will not be useless to give warning that the fruit at which the sacred orator ought to aim is not to delight the intellect, is not to charm the imagination, is not to ravish the ears. The entire aim of the sacred orator ought ever, and in every instance, to be the conversion of the sinner and making the just perfect.

These quotations are extracted from *The Catholic Standard and Times*, published in Philadelphia.

Making just this passing comment upon the point wherein the pope associates the teachings of the "Holy Fathers" with the "Word of God" as being of equal text value for the pulpit, (other matter being referred to as "profane"), we just remark that while we give heed to the scriptural injunction to shun "profane and old wives' fables," it might be well to scrutinize some of the fables and traditions of those very same cannonized "holy Catholic Fathers," before we decide that the pope's good advice to preachers concerning the elimination of all things profane is as good in Roman Catholic practice as it is in pontifical precept.

But he who would avail himself of the good which may come from Saint, or heretic, will do well not to despise wholesome precept, even though they who exhort to the same be far from the practice of it.

JAMES E. YATES

* * * * *

The grandest of heroic deeds are those which are performed within four walls and in domestic privacy. —Richter.

SUBMARINES AND MINES

Enoch saw the sea, that it was troubled

It is the purpose of this article to call attention to the prophetic record of Enoch in Genesis 7: 73, 74, Inspired Translation, and Book of Doctrine and Covenants 36: 14.

And it came to pass, that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth, in righteousness, for the space of a thousand years. But before that day, he saw great tribulation among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgment of the Almighty God, which should come upon the wicked.

In the above quotation the coming of the Son of Man, in the last days, is plainly stated. Prior to that glorious event Enoch saw great tribulations among the wicked, which is being realized now in the world's most destructive war and relative horrors known to history. This prophet of ancient days plainly states that during the time of "great tribulations" he "also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear," etc.

While it is true that the great bodies of water have, at times, given the world much anxiety on account of tidal waves, etc., during the past century, the close observer will readily call to mind that from the beginning of the present European engagement, "the world war," there has not been a day that the great waters have not been troubled with the floating mines and submarines traversing the seas, seeking to destroy lives and property until pleasure seekers, as well as the commercial world, the merchant vessels, also the dreadnaughts, feared the archenemies, the mines and submarines or sea troublers.

Emphasis to the above is given by the Department of Commerce, Washington, District of Columbia, March 21, 1916. This report states that the European war has taken more than two thousand merchant vessels of nearly four million tons from the seas. Of this great number nearly one thousand of the vessels had been sunk by submarines. The same authority says that several hundred ships were destroyed by mines, causing great loss of lives.

Though this record of destruction is very appalling, yet the admirers of the nation's greatest originator, Mr. Edison, are looking to him and to others who are inventing devices that will "trouble the sea" and cause greater destruction to life and property, if possible, than ever before.

In a letter to the writer relative to the origin and use of mines and submarines, Mr. H. H. B. Meyer, chief bibliographer to the Librarian of Congress, wrote February 3, 1916:

When or by whom the first submarine boat was built will probably never be known. . . .Fulton's experiments in France

and America, . . . demonstrated that a vessel could be built which could descend to any given depth and reascend at will. Fulton provided for the artificial supply of air. It was not until about 1885 that the modern development began. Mines were first used in 1585 by Gianibelli in the form of little boats charged with powder which succeeded in destroying a bridge at Antwerp. . . . Their most extensive use previous to the present war was at Port Arthur in the Russo-Japanese War.

Now, dear reader, the Apostle Peter called prophecies fulfilled "day stars" and "lights that shineth in dark places." (2 Peter 1: 19-21.) That being true of former days, it is likewise true now. The religious world is indebted to God who did use Joseph Smith, the Seer, as the human instrument, through whom many of the prophecies of Enoch (including those quoted at the beginning of this article) have been recorded again for the instruction and benefit of man.

It seems quite evident to the writer that Enoch did see the destructive powers that are at work; and the mines and submarines troubling the sea as they do, fulfills one important prediction made by him. The same prophet also declares that the second personal coming of the Son of Man, to dwell on the earth a thousand years in righteousness, will be realized by and by. Are you a "wise or "foolish" virgin?

Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?

C. J. HUNT.

Of General Interest

"SLACKERS" IN LIFE AND RELIGION

Of all the new words that the war has given us "slacker" is one of the surest to survive. Of course, the word wasn't new in England, but it had no general currency in America before we heard it applied to those who held back from recruiting. *The Continent* (Chicago) seizes upon it as a useful whip in the modern religious world. Jesus knew the slackers, says the writer, and he enjoined upon them to "let your loins be girded about, and your lamps burning, and be ye yourselves like unto men looking for their Lord." The metaphor derives from the flowing robes of the Oriental dress, which, loosened and hanging from the shoulders in times of relaxation, had to be drawn by a tight girdle around the waist when anything was to be done. The writer observes that Jesus very well knew that "any Christian who fell into the way of loosening now and again the service-belt of his life would soon forfeit the power to tighten up his belt to the old notch of thoroughness." The editorial homely proceeds:

"The piercing-point in 'slacker' is its automatic explanation of just what is wrong with a vast army of the world's ineffectives.

"Inefficiency is, of course, often manifestly due to handicaps—physical defects, lack of training, or restrictive environment. But such considerations can not compass anything like all the cases of uselessness in the world. What's the trouble with the rest?

"They are 'slackers.' That's the exact matter—they live slackly.

"Men who accomplish things and prove 'worth their salt' are men who strictly 'have themselves in hand.'

"Their first quality is purpose, and, after that, determination and self-command, which will permit neither distractions, discouragements, weariness, nor peril to divert them.

"That is to say, the life that counts is the chosen life—a life adhered to—a life pursued—a life planned and executed.

"In contrast, men who will attend neither to deciding what they ought to do nor to compelling themselves to do it amount to nothing worth respect.

"These are the lax fellows, who loll easily through life, who never stiffen up to grip a duty or manage a situation, who consent to carry no load; who will not even question what's wanted of them.

"In such life no muscle is ever tensed with any resolve. All matters go at loose ends. Nothing is taut; everything hangs slack.

"It is perfect precision to call men who live that way 'slackers.' . . .

"When the recruiting agents were visiting British towns, the slackers failed to enlist, not so much because they were unwilling, but because they couldn't. That is what made compulsion necessary.

"The summons of the recruiting officer is a summons to decide something. But the slacker has drifted along through the world without making decisions; he has always evaded when decision was in order. At length, decisiveness becomes impossible.

"His nature is unbelted; he can no longer belt himself up.

"A tight girdle, bracing him to stand stalwart and upright, is more strain and pain than he can bear.

"So the slacker's uselessness condemns him to uselessness.

"Precisely thus it is with Christian men. The member of the church who has taken his church membership nominally and from year to year has never tried to gird on himself God's soldier armor, finds in time of test that he can't support the weight of helmet, breastplate, and buckler that the Lord furnishes.

"When a man for many years has sneaked sinuously through the world, avoiding obligation, de-

clining to brace up to responsibility, the slacker's habit gets so fastened on his character that there is no chance for him ever to be anything but a slacker.

"And everywhere, in city and village and country, the church is but half victorious or wholly beaten because its array of duty doers is so small and the discouraging company of the slackers is so large.

"The Christians who come heartily to the Lord's help are a scant few; the many fail of nerve to throw themselves into the conflict.

"From old slackers it is profitless to expect much. But there's hope in the young people, whose temper as Christians is yet to be formed.

"Surely every effort possible should be bent to save young men and women from slackers' faults and slackers' fate.

"Teach the young folk to believe with all their hearts that the only worth while manhood and womanhood is the kind able to command itself at full strength in response to the summons of Christ."

—*Literary Digest*, April 8, 1916.

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DON'TS FOR YOUNG ELDERS

Don't think you are going to have greater success than your predecessors. Don't be discouraged if you should not have as much.

Don't think to startle the world with your first efforts. Don't be dejected if you find that your audience cannot see even so much in your sermons as you thought there was. Don't think too much about yourself anyway.

Don't think because some aged lady or young girl praises your effort that you are the embodiment of intellectuality.

Don't think because nobody pats you on the shoulder the effort was worthless. One does not know how much good is done by even a few words in what might be called by some a weak effort.

Don't try to "ape" some favorite. Monkeys make poor preachers.

Don't try to make people believe the church belongs to you; you are a member of the church.

Don't think because you are young the Lord cannot speak through you great and eternal truths.

Don't ridicule the manner or language of older toilers who have not enjoyed the advantages that you have.

Don't feel timid because some older elder with a heavy voice is present. If he is a true man you will have his prayer. If he is not then don't care.

Don't try to teach the folks where you are stopping how to bring up children.

Don't hear half that is said or done in the family and don't tell half of what you do hear.

Don't be a judge to decide a contention between man and wife on either side.

Don't be a garbage cart for people to dump the accumulated culch of the branch or neighborhood into, for some other dealer may want to exchange wares and you might wish yourself out of a dirty business.

Don't appoint yourself on a committee to gather up slime, for you do not need to have any for your own use and the Devil has enough agents in that business to keep him going already.

Don't think that you are preaching the gospel when you are only insulting the members of other churches. Don't think that it is persecution for Christ's sake when you become unpopular and close up openings when you thus do preach.

Don't make an appointment without putting forth every reasonable effort to fill it. Don't let Saint or sinner lose confidence in you or your word.

Don't fail to constantly study the books. You cannot teach what you don't know.

Don't scold children, kick the dog, or flirt with the girls.

Don't forget that enemy of souls is always on the alert, and that man alone is no match for him.

Don't neglect to pray.—E X Perience, in *SAINTS' HERALD*, vol. 48, pp. 69, 70.

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MACHU PICCHU, PERU, LOST CITY OF THE INCAS

[In connection with the following clipping from an excellent article in the *Century*, we suggest that our readers secure a copy of the *Geographic Magazine* for April, 1913. This entire large number is devoted to the expedition conducted by Professor Hiram Bingham, of Yale University in 1911. There are 188 pages, 250 illustrations, and a panorama of Machu Picchu, six and one half by eighteen inches with context describing the work. It is sent for twenty-five cents to members of the society and should be in the hands of every student of the Book of Mormon. Those not members of the National Geographic Society may join by sending two dollars to the National Geographic Society, Washington, District of Columbia, for the *Geographic Magazine* for one year.—EDITORS.]

The Incas, using the word broadly, showed an extraordinary liking for building on spots where they had an unbroken outlook over all the surrounding world. Lovers of nature, perhaps, though the apparent complete indifference of their descendants to its charms and moods makes this debatable, they were above all practical fellows, moved less by æsthetic reasons than by an overwhelming dislike to being weakened from the afternoon siesta by a well-aimed boulder. Yet had their only quest been un-

rivalled situations, that of Machu Picchu could scarcely have been improved upon. Mere words and pictures give faint idea of the unique charm of the place. The earth offers few such views as that from the *intihuatana* at the top of the town.

The altitude of the city is put at eight thousand five hundred feet and that of the river six thousand five hundred feet, yet it is surprising how clearly, if hushed, the roar of the river comes unbrokenly up the two thousand sheer feet to the invulnerable city. Utterly unpeopled, the visible world is one tumbled mass of gigantic forest-clad mountains rolling away to inaccessible distance-blue ranges rising afar off to snow-capped crests mingled with the sky; not the haggard and sterile Andes of elsewhere, but softened forms so densely wooded that nowhere is a spot of earth visible. Swing round the circle, and on the other side the gaze falls as precipitously into the Urubamba. Three great blue ranges rise one behind the other, growing from blue to purple farther off, the central Cordilleras shutting off all the world beyond, seemingly near at hand, yet only a week of hard travel would attain it. In another direction the rolling ranges, faded to purple, die enticingly away one behind another into the great *montana* and the region of the Amazon, while masses of pure white clouds come majestically up out of Brazil beyond.—Harry A. Franck, in the *July Century*.

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MINOR EVENTS

Did you notice that little item of news about 400 people being drowned when a Russian passenger steamer was sunk by a mine last week?

Do you recall how many were killed in the railroad wreck in northern Iowa a few weeks ago, or had you forgotten there was such a wreck?

Did you think twice about the fact that American marines were fired on, and some were killed, at the port of Mazatlan the other day, while it was because he refused to salute the flag that we declared war on Huerta?

Did you know that within three weeks our military forces had engaged in a battle in one of the islands of the West Indies?

Had you observed that the Chinese revolution has come to an end?

Did you know that the United States has engaged in four foreign wars since April, 1914?

News values have changed to a marvelous extent in the last two years. It is no longer possible for a tragedy such as the sinking of *La Bourgogne* in 1898 to make an impression lasting eighteen years, nor is the announcement of a new military clash of vital interest.

Our war with Mexico which is actually in progress but which may not be continued, arouses anxiety yet the impression upon the public mind is as nothing compared with the state of feeling had all Mexico combined behind Huerta two years ago.

The public mind is nervously receptive, and yet it is jaded. A report that Japan is backing Mexico receives easy credence, when reflection would make it clear that for Japan to back Mexico at this time would disrupt the Anglo-Japanese alliance. All such ordinary events as the drowning of 400 people, fatal rail accidents and minor wars are glossed over and forgotten in a day or a week.—*Des Moines Register*, June 26, 1916.

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CHURCHES FOR NATIONAL PROHIBITION

The Methodist Episcopal Church, with a membership of 5,000,000; the Presbyterian Church, with a membership of nearly 2,000,000; the Baptist Church (North and South), with 3,000,000; the Cumberland Presbyterian and other church denominations, in their conventions last month, declared themselves in unmistakable terms for nation-wide prohibition. Ringing utterances have also been made in the past few weeks by ecclesiastics high in the councils of the Episcopal and Catholic churches.—*Woman's Christian Temperance Union*.

* * * * *

OUR ARMY OF BARTENDERS

The labor problem connected with the withdrawal of the liquor industry from the American labor market is unimportant compared with the other labor problems with which we have to deal. The United States Census figures for 1913 show that the liquor manufacturers employed 62,920 wage earners, to whom \$45,252,000 was paid in wages.

The prohibition advocates have not failed to harp upon the fact that the number of wage earners employed and the volume of wages paid by the liquor industry is exceedingly small when the value of its output is taken into consideration as compared with similar items for other important industries. It is pointed out in addition that by no means all of the 62,920 wage earners employed by the liquor industry are specialized laborers who might not expect to secure profitable employment in other industries.

A recent investigator pointed out that the census returns show that there are fewer than 15,000 brewers, distillers, maltsters and rectifiers in the United States. This figure is offered as comprehending all of those who would be deprived of employment in the event of prohibition. The other employees, the writer points out, are of a class of labor which is suit-

able for engagement in other industries, while the 15,000 who would have to find a new special line of employment compose a number only a little larger than the 10,000 artisans of various kinds in this country who are compelled annually to change one occupation for another.

The writer very properly refuses to regard the shifting of so small a number of specialists as a serious labor problem. Perhaps the worst sufferers from the effect of prohibition upon employment would be the bartenders, of whom there are 100,000 in the United States, according to the census for 1910.—L. Ames Brown, in *The North American Review*.

Woman's Auxiliary

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Lillian Russell has recently said, "The beauty of woman is never at its highest and best until she has experienced the joys and pains of motherhood. In bringing children into the world a woman fulfills her highest duty to nature; in looking carefully after their bodily health and promoting their physical well-being, she discharges her highest duty to man; and in implanting in their breasts a desire to live up to the highest ideals, she fulfills the highest duty which God has given her. Therefore it is only the mothers of the race who are complete in the fullest sense of the word."

There is food for thought, here. How many mothers we see about us, who struggle painstakingly to have their children finely clad, or who feed them on choice foods, even studying these things conscientiously, that they may provide what is best for the bodies, and yet, who stop there, and consider their duties discharged. They leave it to the kindergarten to teach their children manners, and consideration for others; they leave to the grade school their training in mental efficiency; they leave to the high school or the college the task of preparing them to meet life in its wider phases, and to the Sunday school they leave the task of all moral, religious or spiritual training. All these institutions are good, and we cannot do without them, but none can supply to the child that which should rightly come from its parents, by precept and example. A child receives its "bias" on almost every question through what it receives at home or through what it doesn't receive! A child is not by nature an *immoral* being, but it is, from the first an *unmoral* one. All its concepts of life are formed, one by one, as it passes through the school of experience, and it is the privilege of parents to determine largely what those concepts shall be, by determining what those experiences and environments shall be.

The kindergarten motto, "We learn by doing," is never more significant than in this connection. A child is learning every

day because he is doing every day; and the mother who does not concern herself with the question of what those activities are, is shutting her eyes to consequences which may often bear bitter fruitage in tears and regrets—futile because untimely.

We have sometimes seen women on the streets, whose little daughters walked just ahead or beside, dressed in elaborate little clothes, which betokened many hours of toil at the needle or ironing board. A glance into the faces of mother and child disclosed this fact: neither was happy! Worried, hurried, wearied lines in the mother's face told of the stress under which the beautiful embroidery was executed; a certain wistfulness and longing about the eyes of the child told of lack of companionship—a sort of "shoved-aside" existence. Is this either right or justifiable? Would not a plain dress and a mother who would take one joyously by the hand and go out into the wonderful realm of nature, and unfold to one's eyes and mind untold and undreamed-of mysteries and treasure, be a far richer inheritance for any child than the combination above referred to?

Our Child Welfare Department seeks to interest mothers in what may be done, for the all around development of the child along right and reasonable lines. Much may be done, both collectively and individually, and all mothers should read carefully the message we present this week from the superintendent of this department, Sister Walter Sandy. Her suggestions are practical, and deal with specific things, which make them doubly valuable. Her work is more detailed and outlined in the Year Book, now available to you, and all should get it without delay. Write to Sister Sandy freely for any further ideas you may desire. *Stepping Stones* will, also, occasionally have suggestions for the children's playtime.

From the Superintendent of the Child Welfare Department

Some changes were made at the recent General Convention in the departments of the Woman's Auxiliary. The study of the theory of the work in all its phases was placed under the heading "Educational Department." It constitutes the great backbone of the structure of our auxiliary work; from it, the other departments may draw, as they need, information that will help them in their particular lines—lists of books for study, and other valuable assistance.

Some new departments were created, and these must of necessity outline their plans of work to the women before such work can be understood and undertaken. These departments must, through our columns, enlist the cooperation of the mothers, by presenting their plans in a comprehensive way, so that interest may be aroused in each locality sufficiently great to stimulate activities along these lines.

I have been asked to explain the work of my department: the Child Welfare Department. This work is intended to deal with the problems of the child in its home, at school and in its recreations, and to reach the mothers of children, individually or as neighboring groups of mothers, that the conditions of our children, and the conditions of the children with whom ours associate, may be bettered.

The need of this work is great, for there has never been a time in the history of the race, when children have been so petted and spoiled, so humored and praised, and so little controlled or guided as they are at the present time. In trying to develop the individuality of our children we have gone to the other extreme and are failing to teach them that responsibility to themselves, their parents, their neighbors and their God, that should be the foundation of their training. It is now our duty, as mothers, to turn about and face our

obligations squarely, and do all in our power to train our children right.

As women, we hold the destiny of our community in our hands. Our homes are on the level of the women who dwell in them. Our towns are on the level of the homes; what women are, our homes will be, and what the towns are, our men will be, and our children will be the product of both the homes and the towns. There will always be a great need for personal service; for the weak, the sick, the unfortunate, the distressed are in each neighborhood, but especially do the children need the personal contact that uplifts.

You may train your own children ever so well; you may be ever so careful of their morals; they may reflect great credit upon you as a careful mother, but if your neighbor fails to meet her obligations as a mother and allows her children to grow up in a slipshod manner, your children are never safe, and you must not sit at ease thinking your work is well done. Through your efforts that neighbor may be aroused to better things; the mothers in your neighborhood may all be united to bring about the ideal training to the end that each home will be a safe shelter for all children. The town is on the level of the homes, and thus, through the influence of the groups of mothers the integrity of the community is raised, and the women themselves better prepared to meet issues as they arise and to settle them in a wise manner.

What will it profit you to raise your little daughter to ideals of right and purity if your neighbor fails to train her little son along the same lines? Will there be good enough in the character of the one to conquer the evil in the other, when the day of temptation shall come? God only knows; more than one pure-minded girl has gone down before like temptation!

I am sure that every mother will feel that this is a work that should be accomplished; and, busy as we all are, we must each take time to attend to it. Don't think "some one else can attend to it for me," but rather step forward and say, "I have come to help!"

It need not take a great deal of your time to interest the mothers about you, concerning the welfare of their children. Perhaps you already have a little neighborhood club that meets around at the homes. Just take your message to them one afternoon; tell them of the child welfare work under the heading described above, the outline of which may be found in the Year Book. Enter this as a new feature of your club work and watch the results. If you have no such club already, just invite the neighbors in, some afternoon, for a social visit and an explanation of the work, and thus get it started while your interest is fresh in the matter. When you meet again in one, three, or six months, have every mother bring some article or hint on child training that will be helpful to others. Some of the work may be carried on through parent-teacher associations, after the summer is over.

It is not a part of my policy to have the mothers meet in monthly sessions, in order to carry on this work, unless they so desire. This may or may not be, but any mother, even the isolated one, can become a member of this department by sending me her name and address, and paying the yearly dues to the Woman's Auxiliary, which are but ten cents. She should report to the nearest Woman's Auxiliary society, or to me every six months, of the work she has tried to accomplish in her neighborhood. I will be glad to furnish any information you may require.

The Year Book will be ready for mailing soon, and will be a great help to all of us in our work; each mother should secure a copy and get in close touch with all the phases of the Woman's Auxiliary work.

LULA M. SANDY.

KANSAS CITY, MISSOURI, 3431 East Sixteenth Street.

Reports to the Late General Convention

REPORT OF THE HOME AND CHILD WELFARE DEPARTMENT

The membership of this department for 1915 numbers 752. We have forty locals reporting, seven not reporting; six new locals have been added.

There were forty-seven locals subscribing for the monthly leaflet last year. This number fluctuated continually however because some discontinued their subscription and others began.

Two hundred and ninety-nine meetings have been held, the nature of almost all have been the study and discussion of the monthly leaflet. The majority of home and child welfare locals are associated with sewing and aid locals, the time of meeting being divided between them, usually an hour for study and the remainder of the time for sewing.

The total amount of money raised, according to reports of home and child welfare locals is \$1,287.07. Of this \$496.67 has been raised by home and child welfare locals alone and \$790.40 where home and child welfare locals have been associated with other locals.

The money was raised for the Children's Home, Sanitarium, local church debts and repairs and branch expenses.

As to my personal work in the department, I prepared an article last summer on the aims and object of the home and child welfare work which first appeared in the Woman's Auxiliary column in *Zion's Ensign* and later in leaflet form. Some good may have resulted but only a few came forward to enlist in the larger service of greater parenthood.

I attended the Far West reunion by request of the president and presented the auxiliary work there, first caring for the children of the camp by holding two sessions per day for them where with many willing hearts and hands to assist, we conducted handwork, gave simple health talks, taught finger plays and had music and games. A young woman's department was formed and a district organization was effected.

I feel that this important department of the Woman's Auxiliary could well occupy the entire time of a superintendent, could such a one be found. I regret that I have not been able to do more and hope to see the department placed in hands more free for the furtherance of this cause.

Trusting the work of the convention will result in a great forward movement for the auxiliary.

MRS. D. J. KRAHL.

REPORT OF EDUCATIONAL AND LITERARY DEPARTMENT

Combined locals, (those doing educational work in connection with aid work or home and child welfare work): 1, Grand Rapids, Michigan; 2, Somerville, Massachusetts; 3, Webb City, Missouri.

Educational classes or study clubs organized separately: 1, Saint Joseph, Missouri met semiannually, average attendance 5. Subject studied, "The mind and its education" by Charles M. Betts; 2, Omaha, Nebraska; 3, Fresno, California; 4, Lamoni, Iowa.

Meet now every Monday; met every two weeks through 1915. Members about 50. Many new ones last two meetings. Average attendance about 25 for the year. Two classes, one in English and one in history of education. New class organized in psychology. The two meet one Monday, and then unite the alternate Mondays for psychology.

Paid one scholarship, voted another for next year, and have nearly enough money on hand to pay it.

There are several other locals who wrote early in the year about organizing this department too. I sent material and suggestions and told them to report organizations to general secretary.

Field workers who report that they have been working and have had material sent out. One or two have just written for material recently.

1, Mrs. W. C. George; 2 Mrs. P. W. Martin; 3, Mrs. H. C. Pitsenberger.

Late requests have come, to which I am mailing leaflets. There are good prospects for organizations at Spearfish, South Dakota, and Scammon, Kansas.

MRS. LYDIA THOMAS WIGHT.

ROXBURY, MASSACHUSETTS, March 4, 1916.

MRS. S. R. BURGESS,

Dear Sister: I am in receipt of your communication of recent date wherein you ask for report on the work of the past year.

While I appreciate the fact that perhaps I have done but very little, I do not know as I can offer at this time even any better plan than that which has been followed. As you are aware, I have gotten out a paper on some special subject each month, and same has been printed in the *Ensign* or some other publication.

My idea, of course, was that in this way it would reach every branch and serve as a basis for discussion and the writing of other papers along the same line by different members. For your benefit, I am enclosing a list of the papers I have written, and within a few days I shall send a paper to be read at General Conference, and also one to be read and discussed at the regular meeting of the department. If, however, you have any further suggestions to offer, I should be very glad to hear from you.

Altogether I appreciate the fact that one cannot decline a position which has not been tendered, still I would ask you to see to it that my name is not presented at General Conference. I assure you that my interest in the work is in no way lessened, but I am really unable to give it the attention that it demands on account of my other work and duties.

Very sincerely yours,

JENNIE M. STUDLEY.

REPORT OF HISTORY COMMITTEE

During the early part of last year I made plans for my work, looking forward to having time to go on with the work of the history of the society, to the extent of getting my book out once and trying to pick up the threads where I left off before, but always there would come up questions relative to the general work of the society that needed consultation and thought, so that I could not settle my mind on the history. So I have utterly failed this year to get anything done.

Now if the body wishes to continue me on that committee, I ask that it relieve me of all other obligations.

MRS. B. C. SMITH.

Auxiliary Echoes

From the first word of the inspiring prayer offered by Brother R. Archibald, to the three-minute speech by the vice president on "Rags," our June district meeting of the Woman's Auxiliary was a blessed experience.

Interested attention was given to the excellent address of Sister S. R. Burgess on "The work of American women"; to Sister Granville Trowbridge; "A plea for the Children's Home"; to the original poem of Sister H. Brunkhorst, and the reading given by Sister Kate Thomas.

A delightful chorus by the Oriole girls, Sister Louis Joerndt in charge, solos by little Celeste Peach and Sister Rob Lloyd, were very much enjoyed, rounding out a well-balanced program.

Every minute of our allotted time was indeed well spent.

"To serve thee Lord, with gladness,

This is our work to-day."

MARY VOLZ, *President Saint Louis District Woman's Auxiliary.*

The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,
LAMONI, IOWA

A Message from the Past

Some time ago we secured a promise from Sister Walker who more than any other one, should receive the credit for the establishment of our Children's Home, that she would write something for the children to be published in this column, but since then Sister Walker has been very ill and has canceled her promise to write. As the next best thing we here present some things she wrote to children many years ago. We hope the children generally and especially our children at the home will read these words, and see to it that no evil habits or wicked deeds enter into their lives to destroy their characters as the worm destroys the bud. The following paragraphs are from her pen:

WORMS IN THE BUD

Perhaps my little friends will now say, "Since 'Frances' has resolved to reap the field, we shall no longer lack for bread." Not so fast, my little friends. I truly wish it were so, wish with all my heart that I could furnish every number of the HERALD with a well-written article for you, dear children. But alas! many other cares and duties press upon me, and then let me be willing as I may, I know that much I say is said in far too clumsy and uninteresting a manner to chain your attention and win you over to the truths I wish you to learn. But I am not going to despair, however, for I love you, and desire your good, and I wish you to grow up to be bright and shining lights in the kingdom of our God. I know that among *you*, are those who shall assist in building up his kingdom, and if I cannot reap in the great harvest field of the world, I will cheerfully glean the few grains of truth and wisdom I may be able to, and they shall all be for your table, my little friends, until I hope others will come forward with all the precious stores of knowledge they keep so jealously locked up, and spread you a feast worthy of a king.

The springtime is coming, the birds will soon be here with joyous songs, and the bright flowers will open their petals to drink in the gentle rain, and sparkling dew. Some will shed fragrance all about them. The gentle winds will bear it away, and it shall be as sweet incense to many a careworn heart and aching brow. The leaf will fall, and its mission accomplished, it will gently pass away. Upon the same stem perchance will grow another, but its leaves will never be unfolded, it will never gladden the eye with its beauty, nor the soul with its fragrance. A feeble attempt to open into bloom and it droops and withers, never having cheered a single heart, or given to the air a breath of sweetness.

My little readers, there is some reason for this. The same root drank in from the earth life and nourishment for both. The same sun warmed and cheered them, while the gentle shower and silvery cloud visited them alike, and yet, one is a thing of beauty to gladden every heart, the other only a thing to be plucked off and cast away. Why is it?

A worm in the bud! Is that the reason, my little friend? Yes. Well, how came it there, and what right had it to rob

this pretty bud of all its future promise? What right! Softly, my little friend. One question at a time. How came it there? Perchance for want of watchful care upon the gardener's part. The bud was but a very little one as yet, and the mother worm chose this little bud to lay her egg upon, from the very fact that it was little, and therefore less likely to attract the attention of anyone who might destroy the worm before the worm should destroy the flower. What right had it there? Just this right. God suffered is to possess life, and though he never intended it to destroy the lovely flowers, those who guard them must beware and protect them from their enemies, lest they fall a prey to the destroyers of beauty, before they open in gladness to the light.

And now, dear little friends, I want to tell you; that your springtime is already here. Bright, joyous, glad springtime of your lives. You are in your homes, as the opening buds in the garden. Oh, how I wish that each one of you would grow up to manhood or womanhood like the lovely rose, shedding abroad the pure fragrance of good, honest, useful lives, to cheer, bless and gladden others, even as the lovely rose gives forth its fragrance upon the morning air, and gladdens all who look upon it.

How perfect, how lovely, how beautiful, exclaim all who behold it! Yes; it is. God made the flowers, and I love them. I praise him for his goodness while I behold them, and feel purer and better for communion with them—silent companions though they be.

Perfect, lovely, and beautiful though they are, they are not one half so lovely and beautiful as you, my little friends are—if there be no worm in the bud of your life. The rose will bloom for a few brief hours, then its leaves will fall and it will be forgotten; but for you is just opening a day whose sun shall never set, a life which shall never end. I know that you, too, like the rose, shall fade and die, you may even pass away in your glad springtime; but though we call it death, and speak of you as dead, you will live to God, and still shall live through all eternity. As the rose dies, you cannot die, for though the house in which you live may go to decay, what matter? You still live, and must live forever.

Now, dear children, there are many worms, which hide themselves in the buds of opening flowers; and when I speak now of buds, I do not mean the bud of rose or violet, pink or lily; but I mean the hearts of little boys and girls. Hiding themselves there they grow and develop, until if they be not destroyed, they will destroy all the beauty, all the usefulness of your lives, and like the worm-eaten bud you will fall to the ground, never having blessed a single life, or rendered the world happier or better by having lived.

Promise me one thing, my little friends, and I will then say adieu for the present. Hereafter I will tell you what some of these worms are, and I want you to promise me that you will search in your hearts, and see if any one of them is there, destroying the usefulness and beauty of your opening lives. Will you promise?

For we know not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

—James Whitcomb Riley.

Letter Department

Criticisms Examined.—Part 1

(The following reply grew out of a correspondence had between Pastor Hudgings of the Millennial Dawn movement and myself. The article answered was published in *The Bible Student's Monthly*, volume 7, number 8, no date, but was issued about September, 1915. The article is headed, "Reply to an elder of a Reorganized 'Mormon' Church, concerning startling divergences between the Book of Mormon and God's inspired word the Bible." The elder referred to was the writer. The reply follows.—J. M. T.)

MR. W. F. HUDGINGS,

Dear Sir and Brother: Just received by the hand of our mutual friend, Mr. Fred Nicholson, yours of the 27th ult. containing proof sheet of an article prepared for publication in answer to my communication to you.

I attribute to you the need of honesty, but as you plainly prove, honesty expended upon an error can but in the end prove a disappointment. Any theory or creed not founded on eternal truth, though honestly advocated, is disastrous in the end. "To the law and to the testimony: if they speak not according to this word it is because there is no light in them." (Isaiah 8:20.)

The whole Christian system is based on the eternal justice and wisdom and power and love of God, being perfect in all these attributes, and unchangeable. In your first effort you do violence to this principle by making man responsible for Adam's transgression. Why should I be held to account for another's transgression? The punishment referred to in our creed, also in the Book of Mormon, also in the blessed Bible, is the punishment meted out at the judgment when every man will be rewarded according to his works. (Matthew 16:27; John 5:29.) They that have done good will come forth in the resurrection of life—they that have done evil in the resurrection of damnation. Notice, each man's place is determined by what he has done, not by what Adam did.

I wonder at your straining a point to create out of whole cloth an apparent "divergence." You are encroaching on infidelic grounds in their efforts to show "divergence" between the Bible and facts. We are in this alienated condition because of the transgression of Adam, but that has been overcome by the atonement of Christ, who has paid the price, and without any volition on our part will bring us back in the resurrection into the presence of God, to be judged, rewarded, or punished each for his own life, and not for Adam's.

You can surely see divine justice in this. The Bible, Book of Mormon, and Doctrine and Covenants (Lamoni edition), all agree on this doctrine. "As in Adam all die, even so in Christ shall all be made alive: but every man in his own order." (1 Corinthians 15:22, 23.) The resurrection is to reach all, as noted in the 26th verse. The different orders are represented as different glories. (See verses 3, 6 to 44.)

I will now take up your objections in their order.

1. "It [the Book of Mormon] teaches the doctrine of future torment, which is a libel on the character and purpose of a just and loving Creator. The Bible to the contrary explains that the wicked shall be punished with everlasting destruction—not everlasting preservation. (2 Thessalonians 1:9.)"

Future punishment of the wicked as taught in the Book of Mormon is identical with the teaching of the Bible—not the extreme doctrine of everlasting burning, but a correlative punishment, a just penalty for transgression of law, with

a hope of being brought out of the prison house when the penalty will have answered its disciplinary ends on the punished. The Savior says, "Thou shalt not come out till thou hast paid the uttermost farthing." (Matthew 5:25, 26.) The hosts of the high ones shall be punished—gathered as prisoners are gathered in a pit—prison house—and after many days shall be visited. (Isaiah 24:21, 22.)

Here people are "destroyed" from earth life and are "preserved" in the pit or prison house, neither unconscious nor annihilated.

"By the blood of thy covenant I have sent forth the prisoners out of the pit wherein is no water." (Zechariah 9:11.) Jesus preached to the spirits in prison—conscious, living spirits. The "rich man" died and went to the prison "wherein was no water," and prayed for help, a mere drop of water. (See 1 Peter 3:18, also 4:6 gives the reason why. See Ephesians 4:8-10.) Jesus descended into the lower parts of the earth, led captivity captive, conquered the enemy, wrenched from him the keys of death and hell, unlocked Joseph's new tomb and arose triumphant, and said to John, "I am alive forevermore, and have the keys of death and hell." (Revelation 1:18.) The Psalmist David said, "The heathen nations are given to Christ for his possession and the earth for his inheritance." If you will read carefully the second book of Nephi 6:1-9, also Doctrine and Covenants 76, you will find the same beautiful truths taught.

2. "Mormonism teaches that the great Jehovah, the all-powerful One who inhabited eternity was at one time an imperfect, sinful, wretched human mortal. It is an oft-repeated phrase in Mormon literature by your foremost writers as an eternal truth, as man now is God once was; as God now is man may become."

In this you may make a misleading and malicious statement. Remember you have acknowledged a distinction in the organizations, and you state you are answering an elder of "a Reorganized 'Mormon' Church." With this view I denounce this as an unchristian, unkind effort to gain a point by unfair means. I defy you or your organization, if you have one, to produce one syllable from any of our authorized books, Bible, Book of Mormon, or Doctrine and Covenants, to support your misleading assertion. Produce your evidence or make honorable amends.

If this refers to some other people or church, why did you not as a fair controversialist, make the distinction in your article? I submit the following quotations:

"I am the Lord. I change not."—Bible.

"God is not a partial God, neither a changeable being, but from all eternity to all eternity."—Book of Mormon.

"Alpha and Omega, the beginning and the end, the same to-day and yesterday and forever."—Doctrine and Covenants 34:1.

These three agree in one.

3. "The Book of Mormon teaches that the very body which goes down into the grave will be the body that will be resurrected. (2 Nephi 6:5.) This is in violation of Saint Paul's statement, 'How are the dead raised up, and with what body do they come? Thou fool—thou sowest not that body that shall be.'"

In this you place an extreme and dangerous construction on Nephi's statement to make it conflict with Paul. A liberal and reasonable interpretation would remove the apparent conflict. Jehoiakim slew Urijah and cast his *dead body* into the graves of the common people. Note, this was Urijah's dead body. (Jeremiah 26:13.) Isaiah says, "Thy dead men shall live, together with my dead body shall they arise." By placing your extreme construction you would create the same

conflict between Isaiah and Paul that you think you have made between Nephi and Paul. Would it not be better to place a correct and reasonable construction, and say we shall receive the same body in form and identity in which the same spirit as the life principle will dwell, as wheat from the life germ reproduces of its kind? The same body with mortality changed to immortality. (1 Corinthians 15:53.)

The apparent "divergence" disappears when a sane construction is put upon it, and the record of Nephi and Paul are to be in perfect harmony.

4. Your fourth objection is too lengthy to reproduce, but the gist of it is a quotation from Mosiah 8:6, giving the heathen a part in the first resurrection, then follows the statement, "The Bible on the contrary clearly teaches that only the church (established at his first advent) will have part in the first resurrection. (Revelation 20:4-6.) Even John the Baptist who was the last of the prophets and probably the greatest of them, having died a few months before Jesus' death, was not privileged to be counted as a member of the kingdom class, the gospel church which was not fully established until Pentecost. He, like all other ancient worthies, will come forth and be given perfect life on the human plane."

The "divergence" here is not between the Book of Mormon and the Bible, but between the peculiar and erroneous position of pastor Russell and the Book of Mormon, and we add the Bible also, both of which are in opposition to the peculiar views here stated. That the heathen will have part on this earth with Christ is plainly taught in Psalm 2:3, "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thine inheritance." This is when the Lord will "set my kingdom upon my holy hill Zion." (Verse 6.) "When the Lord shall build up Zion he shall appear in his glory—the heathen shall fear the name of the Lord."—Psalm 102.

That there will be those on earth after the coming of Christ and the first resurrection is plainly taught by the Prophet Zechariah in his 14th chapter. Justice demands that those who knew no law shall be brought under the righteous rule of Christ during the thousand years of discipline.

As we take a second look at the theory of Pastor Russell, we discover a decided divergence between that and the foundational doctrine of all true theology, namely, God's impartiality, unchangeability, wisdom and power, and "Jesus Christ, the same yesterday, to-day and forever." A theory is peculiar that will consign such men as Adam, Noah, Enoch, Abraham, Elijah, to an inferior place in the kingdom of God, and because poor John the Baptist, a man sent from God, of whom Jesus said a greater was never born, and Stephen the protomartyr, because they were compelled to yield their lives as martyrs just a short time before "Calvary" must take second place in the kingdom of God. What greater service could they have rendered? John on Patmos saw their souls under the altar, "and white robes were given to every one of them." (Revelation 6:9.)

(To be concluded.)

Bronson-Departee Debate

The Bronson-Departee debate began June 3 and closed last Tuesday evening. This debate was agreed upon for twelve nights, but the good Methodist parson was so badly whipped on the ninth evening that he called it off and left for his home the following morning. A great victory has been won for the cause of Christ. Brother Bronson is an able defender of the gospel, and gains the respect and love of all by the kind and brotherly spirit that he seems always to enjoy.

The usual church propositions were under discussion, Brother Bronson affirming our church first. Reverend Departee had very little to say against our church doctrines. He only tried to prove the founder of the church and some of the followers were bad men, but in this he was not successful, as Brother Bronson was able to show the audience that he was using our enemies to prove his statements. Brother Bronson told him to bring on the very worst evidence he could produce, as he was prepared to meet a gentleman or an infidel, he did not care which. Reverend Departee said he did not expect to do much while he was in the negative, but when he got to affirming his church, Brother Bronson would have to follow him. Brother Bronson told him he would if he stayed by the propositions, but he said he was there to expose Methodist doctrine, and that he was going to do so.

The first night that the Methodist Church was up for examination Reverend Departee said he thought he had his opponent on the run now, so when Brother Bronson got up he told the audience that Departee had him on the run to the water, for several had already given in their names for baptism, and some of Departee's own flock.

Christ spoke of sheep without a shepherd, but it looks as though there would be two or three shepherds here without any sheep. One good old lady was heard to say she had been a Methodist all her life, but she was afraid she could not be any longer. When the shepherds began to see that their flocks were getting badly scattered, they tried to put an end to it. They held two special prayer meetings that the debate would close, but the God they were praying to seemed to have gone out of business, or at any rate they could not get in touch with him, so then they got a lady minister to come in and start preaching in one of the churches, but this proved a failure also. Then they tried street preaching, but all in vain. The debate was held in the hall and about five hundred people were attending it. One lady started the report that she had seen Brother Bronson in the reform school two years before. She came out to the meetings and then she went to Brother Bronson and apologized.

Another lady said she wrote to Salt Lake City and asked if Brother Bronson was one of their men and they wrote back that he was. But the Devil was defeated in every move he undertook. One of the high-school teachers here said she had heard Billy Sunday preach, but Brother Bronson was far ahead of him.

Reverend Departee said that his grandmother used to know Joseph Smith the Martyr, that she took care of him when he was sick. So when Brother Bronson got up he said there was something queer about the grandmother's stories. Wherever he went, with but few exceptions, he heard some of those stories, and he said it seemed rather strange to him if Joseph Smith was such a bad man he could not see what so many of those old grandmothers were hanging around him for. This rather aroused the Reverend Departee. He said he did not think that Brother Bronson would stoop so low as to throw any reflection on a Christian lady, but when Brother Bronson got up he told the audience that since Reverend Departee took offense at what he had said about his grandmother, it seemed to make considerable difference whose ox was gored. He told him he would get up and slander a brother of his in Christ Jesus, but he thought he should not say anything about his folks.

Another time Brother Bronson was reading the twelfth chapter of Revelation to prove the church was removed from the earth. So when Reverend Departee got up he read from the writings of Adam Clark, that that was referring to a time before Christ, and that there were no commentators who professed or even tried to put an interpretation on the book of

Revelation. Brother Bronson asked him if he was ready to buy all the works of commentators that he could produce. Then he read from over fifteen or twenty different commentators that interpreted it about the same as we do. He dropped that as he had to drop everything else he brought up. He certainly was a gentleman to debate with, as he never threw any "mud," as they generally do. The Saints are all rejoicing over the victory that has been won. I think this is one of the best ways to get the gospel before the world.

Ever praying that the gospel will continue to spread, and that we may all try to do our best. We can't all fill the place our brother fills, but the good Lord only expects us to make good use of the talent he has intrusted to our care.

May the Lord bless and protect his children is my prayer.

R. NEWBY.

CULDESAC, IDAHO, June 17, 1916.

LOCK NO. 4, PENNSYLVANIA, June 16, 1916.

Editors Herald: A little over a year ago I wrote my first letter to the HERALD, to let its readers know that we enjoy their letters. They inspire us, and make the HERALD a welcome visitor to our home. All the Saints should have the HERALD in their homes. We get meat that some know not of. That is what Jesus said to his disciples when they wanted him to eat.

We are bearing our testimony to our neighbors, to let them know that we are not ashamed of the gospel of Christ. In this way we have baptized fifty into our branch the last fifteen months. This has caused Satan's company to rise up in war against the Saints.

We were holding meetings in a schoolhouse near Charlevoix, Pennsylvania, and had an extra good attendance. We had Brother J. C. McConnaughy and Brother John Carlisle, and they were greatly blessed, much to the satisfaction of the best citizens of the neighborhood, which gave us a full house. But the proselytizing preachers got after the school directors and closed the house and the people who came out to our meetings are up in arms and taking the two brethren from house to house. Many are calling for the Book of Mormon and other books of the church. The preachers had notified their members to stay away from our meetings. Their allotted salaries are not coming as fast as they used to come a year ago. Their members are demanding answers to questions and they cannot give them satisfaction. They only say, "Stay away from the Mormons, they will tell anything."

But even the outsiders invite the people out to hear the servants of God tell the message, which they bring to them who will hear and obey, and which will make them heirs to salvation. The additional members who have come in lately are helping break down the strong forts of Satan.

We are having some cheery days and some cloudy ones. While we have increased to the number stated above, we have lost four by death of late. Our Sister Arthur Barker, of Monessen, passed away recently. She was loved and is missed by a host of friends, and especially by the missionaries who always had a welcome home with her. We would like for the Saint Thomas, Canada, and other Canadian Saints who knew Sister Barker, to take notice of her death, for she always talked of the Saints and friends of Canada.

Our brother Ganble lost one of his little boys, about nine years of age. The hand of death seems to be on the world of sinners, and the Saints are visited, but there is a promise for the Saints that they can prepare to meet those who are faithful and gone before.

We have a good Sunday school at Lock No. 4, and also at

Fayette City. We also have a good many friends both to our church and to our Sunday school.

We are alive yet, and want to live to see Zion redeemed and souls gathered into the fold.

Your brother in the gospel.

SAMUEL GASKILL.

TUCUMCARI, NEW MEXICO, June 21, 1916.

Editors Herald: Conditions here are not flattering. A big revival, carried on by the union of the various churches of Tucumcari, is taking place now. I inclose a pastoral notice to the Saints in this region. [See Miscellaneous Department.]

Yours in gospel bonds,

A. J. LAYLAND.

[Even though we gave two versions of the trainmen's demands, from equally good authorities, it seems neither was right. We are glad to print the following from a brother who knows.—EDITORS.]

SAN MARCIAL, NEW MEXICO, June 24, 1916.

Editors Herald: I notice on page 588 of the HERALD of June 21, 1916, that you state that the train and enginemmen are asking for an eight-hour day and double pay for overtime. There is a mistake in this, as we are asking for an eight-hour day and *time and one half* for overtime. That is fifty per cent more pay after the eight-hour period, if required to work beyond that length of time.

Your brother,

ANTHONY ROBINSON.

HAILEYVILLE, OKLAHOMA, June 23, 1916.

Editors Herald: On or about June 6 I began a series of meetings in Muskogee, Oklahoma, at the home of Brother and Sister Wilfred Z. Kieth. I wrote up ads for city papers with the following results: Brother and Sister J. D. Weaver, formerly of Nevada, Missouri, hunted us up and attended regularly, greeting us warmly; we troubled the waters of the city park lake on the 11th by permission of park board; found the smartest man in the world, who knew Joseph Smith the Seer and his fifteen wives real well, being near neighbors. He is now sixty years old. Wonderful memory. Twelve years before he was born. Next!

J. C. CHRESTENSEN.

News from Missions

Among the Lamanites

I will drop your valuable column a few lines to let you know that I have been a busy man since I landed in Oklahoma, the first of May. Brother A. W. Sanders and wife, and Sister Ruth Sorden and I made an eight-hundred-mile trip over the northwestern part of Oklahoma as far west as Guyman, Texas County, and visited scattered Saints. At Freedom we stopped and held a two-day meeting to the joy of the Freedom Saints. We enjoyed the Spirit as we worshiped at that place. We found the field white and all ready for the harvest, but the laborers are few. There is a golden opportunity in Western Oklahoma District. Calls from far and near come for preaching.

On our way back we spoke one night at Seiling to a good house, and one night at the brick church, eight miles south of town. Brother Hight, late of Magnolia, Iowa, was put in as

branch president. On June 3, we landed in Eagle City. I left the Ford at this place, Brother and Sister Sanders and Sister Sorden going on to Calumet.

I stopped and broke the bread of life to the Saints at this place for a week. Numerous calls for administration to the sick have resulted in speedy relief for the suffering ones, so the Lord follows with the signs following the believer. His promises are for the faithful.

On the 8th I left and went to Red Rock to Brother David Pettit's house. Saturday we had an all-day meeting to a good crowd gathered at Brother Pettit's place. The Lamanites were well pleased with the services and thanked me for the words I told them. I had good liberty. The Saints have been left as sheep without a shepherd. The reason is that we haven't enough men in the field.

Sunday, the 11th, I attended one of their meetings, in the forenoon, and by invitation spoke to a large crowd and ate dinner with them. They spoke as though they appreciated the talk. In the afternoon I went to one of their meetings. The lodge was full, about one hundred had gathered there. They stopped in the middle of their services and gave me a hearing. I spoke to them with good liberty and they replied to me and they were glad I had come among them to teach them of the Bible. They were glad I was not afraid to tell them what was in it, and they said they were thankful for the gospel, and came and shook hands with me.

On the 13th Brother Pettit called the Lamanites together and we had an all-day meeting again. Much good was done; they were eager listeners and seemed glad to have us explain, hour after hour, the two-way chart. They asked all kinds of questions, and liked our teachings that Christ came for all men.

Brother Dave Pettit is a good man. I believe the young generation growing up are the ones that will come in if we can get them to see that the gospel takes the place of their own way of worship, and that there is more light in it than what they have. We have done a good work. Many of them see the reasonableness of the gospel, and the Book of Mormon is another witness that the Lord is unchangeable and that it teaches the same law. The work among them is in its infancy. Much patience will have to be exercised; kindness but firmness. Morality is at a low ebb with some of them. We will have to teach them social purity and cleanliness.

Saturday, the 17th, we had another good meeting with them. I don't know what the results will be. One young man told me he was going to be baptized, and another is near. I am on my way to Witherford, to preach for the Cheyennes. They sent for me to come.

Brother Lemuel Dyke and I are going to put the tent up at Canton, June 30, and start a series of meetings. What the harvest will be we cannot tell. We will trust to the Lord that it will be good. We can only do our duty and live it with the higher powers. I feel like pushing onward and upward, and doing all I can for the Master.

Ever hoping and praying for the advancement of this glorious gospel, I remain,

Your servant in Christ,

H. N. PIERCE.

EAGLE CITY, OKLAHOMA, June 19, 1916.

Spring River District

The last time I wrote you I was at Purcell, Missouri, if I remember correctly. Two noble souls were baptized at the close of the meeting. We went from there to Carthage and had a good meeting. Five were baptized—all adults.

After the conference at Scammon, Kansas, we went to

Vera, Oklahoma, where we found some of the old stand-bys at their post of duty. A good many have moved away. While there we arranged to have a get-to-gether meeting. On the last Sunday, five auto loads came over from Nowata, two from Skiatook, some in rigs, one auto from Tulsa, a number from Bartlesville, and also from Collinsville, all bringing their baskets well filled. I don't know how to express it better than to say we had a rousing time. Everybody went away feeling it was worth the effort.

Then away to the General Conference and conventions. We enjoyed the conference the best of any we have ever attended.

After the necessary things were done at home, such as fixing the yard fence, painting the house, hanging screen doors and other things too numerous to mention, we commenced another year's work. I preached a couple of weeks at Purcell and baptized a man and his wife. Then came to Carthage for two nights. I found the Saints here active in the work. Their Sunday school is getting too large for their room. At Webb City at the conference, we met Brethren Ellis Short, Stegfried, Fry, Silvers, and Dudd, all in the best of spirits. The conference was good. Some say it was the best one we have had for some time. The Webb City Saints made all feel welcome. Brother Fry and myself were at Joplin a few days, arranging for the reunion that will commence August 4 and last ten days. Don't forget the date. We have invited Brethren Elbert A. Smith and Frederick A. Smith, with Sister E. S. McNichols to take charge of the singing. We hope everybody will come that can. Let us make this reunion one of the best yet.

I came to this place the 10th and commenced meetings in the schoolhouse. We have had good crowds so far.

With love and best wishes to all,

As ever, your brother,

LEE QUICK.

RIDGLY, MISSOURI, June 21, 1916.

News from Branches

Independence, Missouri

On Sunday morning, June 25, through the gift of prophecy the Lord gave cheer to his people assembled in prayer meeting, and at the morning service Bishop B. R. McGuire delivered before a well-filled house an impressive sermon, exhorting the Saints to lead a holy life, and to heed every principle laid down in the revelations of God.

Our brother, lately arrived here, greets us with a gentle yet expressive manner of speech, as though he were thoroughly awake to the needs of the hour, when the Saints are more than ever before seeking the aid of the Spirit, and praying for conditions favorable to the healing of the sick and afflicted, the turning of our young people from the allurements of the world, the supporting by our faith and works those who are chosen vessels in charge of the work, and the bringing to pass the great purpose of our Father concerning his people. Brother William Clow, a pioneer in Sunday school work, was announced for the evening service.

The Sunday school and Religio with their home department work are, with faithful teachers in charge, holding their own, being fairly well attended. Attendance yesterday of Sunday school was 859, and Mother's Day and Children's Day were occasions of delight and satisfaction to both young and old.

The musicians and speakers performed well their parts in the programs and Children's Day presented several features of special interest, among them the graduation exercises of

the cradle roll, the presentation of a token of appreciation to our worthy superintendent, D. J. Krahl, and the baptism of nearly thirty children, with confirmation following.

The Sunday afternoon prayer meetings have generally been well attended and very good interest has been shown in the third-Sunday lectures and culture classes. President "Fred. M." was present at the service yesterday and gave the Saints a vital fact statement on criticism. The statement or counsel was that in case there should thoughts of unfavorable criticism arise, it is better to pray over the matter.

The church services have been in charge, of late, of our faithful home ministers, Brethren Luff, Harrington, Rushton, Parsons, T. C. Kelley, E. L. Kelley, and others who supplemented the efficient effort of our late memorable General Conference supporters.

Through the sacrifices and labors of our Woman's Auxiliary workers, aided by the Saints in general, several debts have been paid. The Brother Joseph memorial fund and other expenses have been well attended to.

A very delightful affair took place at the hall on the 23d, which was a reception given to Brother G. E. Harrington and family, an occasion long to be remembered. A slight token of love and esteem, a purse of fifty dollars, was presented.

May our vision of the beauty of this glorious work continue to brighten, is our prayer.

Your sister in the gospel covenant,

ABBIE A. HORTON.

Miscellaneous Department

Conference Minutes

NORTHEASTERN NEBRASKA.—At Decatur, Nebraska, June 10, with president of district, Carl T. Self, presiding, James Huff assisting, Doris Anderson, secretary pro tem. Report of president on work in the district was encouraging. H. S. Lytle reported as bishop's agent and resigned on account of his moving to Iowa. James Huff, of South Omaha, was recommended by the conference as bishop's agent. Macy was granted use of district tent for Sunday school services. A. C. Anson was ordained teacher, and Arthur Morse a priest. Adjourned to meet at Decatur, at call of district officers. Carl T. Self, president, 405 Bee Building, Omaha, Nebraska; Odessa Carter Jensen, secretary, Blair, Nebraska.

NORTHEASTERN ILLINOIS.—At Deselm, near Manteno, June 17 and 18, presided over by J. F. Curtis, J. O. Dutton, and D. E. Dowker. Statistical reports: Plano, 164; First Chicago, 184; Dekalb, 51; Central Chicago, 202; Belvidere, 48; Sandwich, 76; Deselm, 72; Piper City, 29; Mission, 144. Bishop's agent reported receipts \$1,785.15; balance \$328.15. Communication from Sunday school association read and concurred in that hereafter there be an understanding between the Sunday school association and the reunion committee in regard to auxiliary work and finances at our reunions. The following resolution was adopted: "That we instruct our district officers to make a special effort this year to carry out the following: 1. To develop more complete cooperation between local and district officers. 2. To encourage activity among the local standing officers in caring for the indifferent and isolated members, either through personal visits or by correspondence, and if any isolated Saints are more conveniently situated to another district to arrange to transfer them to that district; in fact, aim to account for every name upon each local record. 3. To stimulate greater activity among all members of the priesthood in the district, especially among those not holding local or district offices. 4. To cooperate with the proper church officers for the organization of quorums for teachers and deacons." Location of reunion to be held at Plano, August 18 to 28, was discussed and left in hands of reunion committee to seek the best location for all concerned. Special collection taken up to assist Philemon Pement to secure tent for work in Ottawa, Canada. District officers elected: Jasper O. Dutton, president; John L. Cooper, vice president; Frederick E. Bone, secretary; Vernon A. Reese, member library board; appointment by general choris-

ter of Orson O. Randall as district chorister approved: Robert N. Burwell sustained as bishop's agent. Adjourned to meet with the Central Chicago Branch, Sixty-sixth and Honore Streets, January 20 and 21, 1917. Frank F. Wipper, Vernon Reese, press committee.

The Bishopric

APPOINTMENT OF AGENTS

Arrangements having been made to transfer Bishop Charles J. Hunt from the Gallands Grove, Iowa District to the stake to be known as the Holden Stake, Carl E. Anderson, Box 43, Webster City, Iowa, is hereby appointed as his successor, having received the indorsement of Bishop Hunt and the district conference. We trust that the Saints of the Gallands Grove District will give to Brother Anderson the same support that they have to Bishop Hunt. When we honor the men that are placed in positions of trust and responsibility, we honor God and are entitled to his blessings.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI.

Elder A. E. Starks, of Onaway, Michigan, is hereby appointed bishop's agent of the Northern Michigan District, to succeed J. C. Goodman. We trust the Saints of this district will support Brother Starks in this work, forwarding your tithes and offerings to him. Your assistance along financial lines is needed in order that the Lord's word may prosper. Blessings follow our obedience to any commandment the Lord has given, and there comes that satisfaction that brings comfort and peace with it.

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, June 26, 1916.

Owing to the removal of Brother H. S. Lytle from the Northern Nebraska District, we hereby appoint Brother James Huff, 4530 South Twelfth Street, Omaha Nebraska, to receive the tithes and offerings of the Saints in that district. This appointment has received the ratification of the district conference. We appreciate very much the services rendered by Brother Lytle and trust the Saints shall support Brother Huff in his office and calling.

As Saints we should sense the fact that the gospel work is spreading more and more each year and that there are large numbers of poor among us whose needs should be considered. In reading this appointment we should like to have each one of the Saints turn to Doctrine and Covenants 42: 8, and see the emphasis which the Lord has placed upon the thought of assisting the poor and needy. This work can only be accomplished by us in proportion to your willingness to respond to the call of the law.

May God's blessings attend the Saints throughout the districts.

Yours fraternally,

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, June 28, 1916.

Pastoral

To the Saints of New Mexico; Greeting: Having been appointed to labor in New Mexico, this conference year, I desire the cooperation of all, that unitedly we may be able to accomplish a good work for our Master. As I am unacquainted with many of the Saints who reside in New Mexico, and have not their addresses, I hereby request all who desire to have the gospel preached in their vicinity, to please write to me at once, if convenient; and tell me of existing conditions. Be sure to give your addresses, so I can correspond with you and plan my work to the best advantage.

Address me at Tucumcari, New Mexico.

Yours in gospel bonds,

A. J. LAYLAND.

To the Saints and Friends of Southwestern Oregon; Greeting: It has pleased the church to appoint the undersigned to this district, and we take this method of addressing you. Believing as we do in democracy, that is, the right of the people to participate in every good work, we desire to secure your cooperation. It is our purpose to visit as many new places as possible during the year, hence we wish you would write us when you desire services. This applies to other places as well as your own community, for we want to hear of all places where meetings are practicable.

The district embraces five counties, Coos, Curry, Douglas, Jackson, and Josephine.

Our address is Myrtle Point, where you may write both or either of us.

In gospel bonds,

A. C. BARMORE.

R. F. SLYE.

Convention Notices

Lamoni Stake Sunday school and Religio, joint convention at Chariton, Iowa, July 15, 16. While this is primarily an institute convention some business may arise which will require the votes of regularly elected delegates, so each local should choose delegates and see that their names are properly reported on credential which blanks are furnished to all locals. Credentials and reports should be in the hands of respective secretaries by July 10.

We urge a good attendance of all, whether delegates or not, as all can take part in institute work. R. C. Scott, secretary Sunday school; Blanche Carpenter, secretary Religio.

Reunion Notices

Alabama District, will be held with Pleasant Hill Branch, 2 1-2 miles from McKenzie, Alabama, August 4 to 14. It is expected that the minister in charge of the Southeastern Mission, R. C. Russell, and others of the general ministry and local ministry will be present. A cordial invitation extended to all Saints and friends who may wish to attend. Meals as follows: Adults 15 cents, children under 10 years, 10 cents. James R. Harper, George O. Sellers, Lewis G. Sellers, committee, McKenzie, Alabama.

Gallands Grove and Des Moines districts, at Boone, Iowa, August 11 to 20, inclusive. Expect large attendance. Good speakers. A good place to spend your vacation and enjoy a spiritual feast. Tents as follows: 7 by 9, \$1.50; 10 by 12, \$2; 12 by 14, \$2.50; 14 by 16, \$3.50; other sizes and prices upon application. Dining tent on grounds. Send all orders for tent and equipment to E. G. Beye, secretary, Rhodes, Iowa. Have all orders in by August 1. E. G. Beye.

The date of the Portland reunion has been changed from June 23 to July 21. R. E. Chapman, secretary.

Northwestern Kansas District at Rexford, Kansas, August 10 to 20. Parties desiring to attend should write J. A. Bozarth, Rexford, Kansas. J. B. Ansley, chairman of committee.

Little Sioux District, at Logan, Iowa, August 18 to 28. Beautiful grounds adjoining the little city. Plenty of shade, good water, electric lights, good walks to grounds, splendid railroad accommodations. Fine juvenile playgrounds. Principal speakers will be President F. M. Smith, Heman C. Smith, J. A. Gillen, Amos Berve, Frederick A. Smith, J. W. Wight, S. W. L. Scott and Sister M. A. Etzenhouser, field worker for auxiliaries. We are planning on good music, and hope to make this a grand educational reunion. Meals served cafeteria style. Cost of tents: 10 by 12, \$2; 12 by 14, \$2.50; 14 by 16, \$3.50; 10 by 14, 6-foot wall, \$4.25; 12 by 14, 6-foot wall, \$4.75. Cots, 50 cents. These prices include tents erected. Money must accompany orders. Send orders to G. N. Derry, Logan, Iowa. No orders filled after August 9. Welcome is our slogan. W. R. Adams, secretary reunion committee.

Central Oklahoma, August 18 to 27, Reeding, eleven miles east of Kingfisher, on the Rock Island Railroad. We have secured a beautiful grove one mile from town. Those coming by train, can make connections at Guthrie, from the south, and at Kingfisher, from the north. Those wanting tents, write to H. K. Roland, Piedmont. Good speakers. The Sunday school will be represented by F. W. Kueffer, district superintendent. District conference 26th; election of officers. We want to make this reunion one of education. Reports for conference should be sent to Mrs. A. McGeorge, Teriton, Oklahoma. Elders and priests, not branch appointed, report to the undersigned at home, 1517 West Maple Avenue, Independence, Missouri. Joseph Arber, district president.

Utah District, at Glenwood Park, Ogden, August 11 to 17. A beautiful site, located on Canyon Road. We trust a special effort will be made by all the Saints to make this a banner reunion. Our missionaries, including J. W. Rushton, will be present. Information regarding tents, meals, etc., will be given promptly upon inquiry, by G. J. S. Abels, 416 24th Street, Ogden, Utah. Sunday school convention will meet August 18 and conference 19 and 20. Conference and convention communications should be sent to undersigned. Pearl Wardle, secretary.

To the Home Department Workers

The new address of Sunday school general home class superintendent is, Mrs. E. S. McNichols, 816 Electric Street, Independence, Missouri. The association now has an eight-page department added to *Autumn Leaves*. The August number will contain special articles on home class work. We must have 600 new subscribers to entitle us to this space.

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Elbert A. Smith, Editor; E. D. Moore, Assistant Editor.

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

This paper will be promptly discontinued at date of expiration.

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

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

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

For advertising rates apply to the business department.

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What you can do, or dream you can, begin it;
Boldness has genius, power and magic in it;
Only engage, and then the mind grows heated;
Begin, and then the work will be completed.

—Goethe.

O small beginnings, ye are great and strong,
Based on a faithful heart and weariless brain!
Ye build the future fair, ye conquer wrong,
Ye earn the crown and wear it not in vain.

—J. R. Lowell.

WITH THE CHURCH IN AN EARLY DAY. The development of the latter-day work is put into story form, and offers the reader an opportunity of getting into intimate, personal touch with events. "Frances," has put life into her book; but the "human element" is saved from dominance by the spirituality of the work. No. 243, cloth75c

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



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

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Editorial

THE PERFECT LAW OF LIBERTY

II.—A CHARACTERISTIC PERFECTION

"Whoso looketh into the perfect law of liberty."

—James.

James mentions one of the leading attributes and one of the chief objectives of the gospel law. The attribute is perfection; the objective is liberty: the *perfect law of liberty*.

Perfection is something for which man has been struggling for centuries, yet he has seldom attained to perfection in anything, even in detail. When he flatters himself he is successful it is mostly a matter of deluded self-conceit, as suggested in the cynical proverb, "Bachelor's wives and old maid's husbands are always perfect."

The perfect melody has never been composed. The perfect picture has never been painted. The perfect poem has never been written: Joyce Kilmer says:

I think that I shall never see
A poem lovely as a tree.

Poems are made by fools like me,
But only God can make a tree.

Perfection is an attribute of the divine. Imperfection ever pursues human endeavor. This is true of our law as of all other things. Law is one of the great ideals of the Anglo-Saxon people, nor of them alone by any means, either to-day or yesterday. Back of their law is the Roman law, and back of it still other systems.

For centuries our brightest intellects have striven to perfect the law, yet we ever fall short of our ideal. We devise laws that we think are perfect, presently we outgrow them, then we change or evade them.

Human laws are always experimental, always in evolution. It cannot be otherwise when we consider Blackstone's definition of law: "Law is the embodiment of the moral sentiment of the people."

The moral sentiment of the people changes from generation to generation, from year to year, perhaps

imperceptibly from day to day. The blue laws of the Puritan fathers forbade a mother to kiss her baby on the Sabbath Day. To-day if a man had a wife who would not kiss her baby on the Sabbath when she had a good opportunity, might indeed be considered unfortunate.

Humanity cannot conceive, interpret, or execute a perfect law because human brains, hearts, and wills are imperfect, and human power is limited.

God being all-wise and all-powerful can conceive, interpret and execute a perfect law. Hence the Psalmist tells us: "The law of the Lord is perfect, converting the soul." And James aptly terms it "the perfect law of liberty."

The thought then is impressed upon us most forcibly, How foolish to seek to change or evade the law of God—the perfect gospel law that leads to liberty! Why all this creed making and creed changing? Why this age-long tinkering at the law and changing of the ordinances?

Most pernicious of all perhaps is that attitude of honoring the law while devising ways to evade it. Mr. Mohammed Ali from India told the people of Lamoni some years ago about a law among a certain class of his people, the Patidars.

The law with them is that a girl can be married on a certain day only, and that day comes but once in twelve years. You can imagine how distressing that would be. To pass the first day might not be so bad, but to pass the second would be serious, and to pass the third would be a calamity (from some viewpoints at least, some of course might consider it a fortunate escape).

But that is the law. Great is the law! It must be honored! This is how it is honored. On the fateful day the girl is married to a bunch of flowers. The flowers are thrown into a well. Then she is a widow. And according to the law a widow may marry at any time.

How foolish, we say. Yet we do that with our civil laws constantly. Talented lawyers are employed to teach men how they may safely evade the law to whose service they are supposed to dedicate their

lives. Individuals and corporations evade the law while professing to honor it.

Nor is the custom limited to civil laws. Men profess to honor the law of God while evading it. For instance, baptism is enjoined in the law; baptism by immersion, as Jesus was baptized. Men honor the law. Yes, blessed Bible. It was good enough for Moses and it's good enough for me. But while pronouncing their encomiums they are devising a way of evasion. They will be sprinkled. That is as efficacious and reasonable as marrying a bunch of flowers, at least, and no more so.

But this is the lesson that we have ever sought to drive home. The law of God is perfect. To tamper with perfection is to achieve imperfection. The law of God is thus degraded to a human level. It becomes only the embodiment of the moral sentiment of the people, and not the will of God. To the law and to the testimony, if they speak not according to these it is because there is no light in them.

A perfect salvation demands a perfect obedience to a perfect law. The perfect Lawgiver has given us the perfect law. It remains for us to yield a perfect obedience.

ELBERT A. SMITH.

THE KANSAS CITY STAKE

INDEPENDENCE STAKE.—Our readers will be interested in the report of the recent conference at Independence, at which a reorganization took place. See letter from R. S. Salyards in Letter Department.

By night letter from Elder R. S. Salyards we learn of the organization of the Kansas City Stake on the 8th. Elder J. A. Tanner, pastor of the Central Kansas City Branch, was chosen as president, with Seth S. Sandy as counselor. Bishop James F. Keir was chosen as bishop of the stake, and ten members of the stake high council were chosen, but for some reason the telegram only names nine, which are as follows: E. S. Wilcox, W. O. Worden, D. E. Hough, John Tucker, J. A. Harrington, Edward Tucker, C. A. Selbe, S. W. Palmer, W. S. Brown, secretary.

The Sunday school and Religio associations were organized, and details will be given later.

CURRENT EVENTS

NATIONAL GUARD.—On the 3d President Wilson signed the Hay bill which brings members of the national guard into the regular army.

IRISH PRISONERS FREED.—The one thousand and seven hundred Irish men and women now in British prisons for participation in the recent rebellion at Dublin are to be released.

INDORSE SUFFRAGE.—At their recent national convention, the Anti-saloon League of America declared itself in favor of woman suffrage. This is the first time in the twenty-three years of its history the league has taken such action.

BAD STORM.—The Southern States, especially Mississippi and Louisiana, were swept by a bad storm on the 6th and 7th, the reports indicating losses of perhaps more than one hundred lives and an immense amount of property.

TO COLONIZE PALESTINE.—The recent convention of American Zionists at Philadelphia indorsed a plan to organize a million-dollar corporation to conserve Jewish colonies in Palestine and develop the resources of the Holy Land.

NEW WAR SECRETARY.—David Lloyd-George has been appointed secretary for war of Great Britain, succeeding Lord Kitchener. Edwin Samuel Montagu succeeds Lloyd-George as minister of munitions and other important changes have been made in the British Cabinet.

SANTO DOMINGO.—Just preceding a tentative agreement for peace between the factions disagreeing in Dominican affairs, a fight occurred between rebel forces and Americans, in which one American was killed and eight wounded. Twenty-seven Dominicans were killed and five captured.

SUBMARINE ARRIVES.—A German submarine, the *Deutschland*, carrying a valuable cargo of dyestuffs and mail, put into the harbor of Norfolk, Virginia, on the 9th. It had left some German port June 23 and had an almost uneventful trip. It carried a special message to President Wilson which has as yet not been made public. The vessel is three hundred and fifteen feet long, and carries a crew of twenty-seven. It is supposed it will carry back a cargo of nickel and crude rubber. It carries no arms and it is expected the Government will treat it as a merchant vessel.

INFANTILE PARALYSIS.—Since the epidemic of infantile paralysis assumed its present serious form in New York City about July 1, two hundred and fifty children have died of the disease, almost at the rate of one an hour. New cases are reported from eleven States, extending to California, and some in Canada. State and national aid has been called for and every precaution is being taken in all quarters to prevent spread of the disease, but so far it has defied opposition. Playgrounds in New York City are closed to the public. Thousands of cats and dogs are being chloroformed. Any public gatherings in which children participate are being prohibited and incoming trains in other cities are all inspected for incipient cases and symptoms watched for a period of twenty days. From various States information is being issued as to precautionary measures to be taken, which include the cleaning up of all filth and quarantining

of all new cases. The general public are urged to exert every measure to prevent spread of new cases.

EUROPEAN WAR.—Following a terrific bombardment of artillery of five days' duration, British, French and Belgian forces made simultaneous attacks on the western German front on the morning of July 1, and succeeded in taking first, second, and in some places third line trenches. In some places the advance was as far as five miles over a sixteen to twenty mile front. A number of fortified villages and important strategic points were taken, and a considerable amount of war material and a large number of prisoners. The French have made important gains north and south of the Somme River. The Belgians on their front have made some gains also. It is reported that Germany has brought up important reserve forces to withstand the concentrated allied drive. During the week, in spite of heavy and incessant rain the advances have practically all been maintained. The attacks on Verdun by the Germans continue with undiminished fury, though little change has been effected at that point. The success of the Russian advances in Galicia continues unabated. Thousands of prisoners are being captured and important railway points along the Austrian front are being assailed and taken daily. There has been fierce fighting on the north line of the eastern front where the Germans have control; there seems to have been no important change in that region. In Turkish Armenia the Russians seem to have made important gains against the Turkish forces, while they have met with reverses in Persia. Submarine warfare is evidently on the increase as a large number of merchant ships than for some time previous, are reported as having been sunk. It is reported on good authority that Great Britain is turning from the building of merchant ships and has one thousand submarines under construction now, launching three and four at a time.

MEXICAN SITUATION.—During the week various States have sent their contingents of the national guard to the Mexican border where they are encamped and receiving training. An order from Washington allows a release of all men who have dependents looking to them for support, and a considerable number are availing themselves of the opportunity and returning to their homes. On the 5th a note was received from General Carranza which largely relieved the tension between the two Governments and will likely prevent an armed clash. Assurances are given that Mexican troops will establish peace and order in northern Mexico and that measures will be taken to prevent further raids. It was again stated that the American troops should be withdrawn. The United States Government has received the assurance and accepted the statements in a conciliatory mood

and has proceeded along such lines since. Financial aid from American banks for the de facto Government in Mexico is sought and every opportunity will be given Carranza to allow him to quell local trouble arising from a depleted and demoralized treasury. It is unofficially reported that three new border raids have been made by Villista forces, with a loss of three Americans. Villista bands have captured several cities from Carranza forces and are in a position to harass the American line in Mexico.

NOTES AND COMMENTS

FREE MAIL DELIVERY IN LAMONI.—The streets of the city have all been nicely marked and the houses are being numbered for the free mail delivery Lamoni is to have in the near future. The Herald Office number is 202 North Walnut Street.

SANE FOURTH.—With a death list of 13 and 969 reported as injured, the recent Fourth of July was comparatively the sanest in years. We are glad to note the improvement, but it is a bad record yet.

SURPRISING SITUATION.—The article reproduced in our General Interest Department on "The World's New Turning to Christianity" reveals a situation which is confirmed in reports from other places as well. You should read it.

MILITARY INSTRUCTION PROVIDED.—The University of Chicago trustees have decided to provide a course in military instruction. Beginning with next fall the course will be an available elective.

U. W. GREENE LEAVES FOR ENGLAND.—We have received word that Apostle Greene would leave New York for Liverpool on the steamer *New York*, July 8. Elder Greene's field includes the British Isles. His pastoral notice is in this issue.

ADVENTISTS GROW.—The net gain of the Seventh-day Adventists in 1915 was 5,720. This gives them a total membership of 73,923. The total tithing raised for the year was \$1,317,810, an increase of \$67,848. They have nearly 800 schools, with an enrollment of about 30,000. The denomination maintains 37 publishing houses and branches under its control.

HETTY GREEN DEAD.—On July 3, Mrs. Hetty Green died in New York City, over eighty years of age. She has been a notable character in financial circles, reputed to have been the richest woman in the world. Her life ambition was to leave her son, E. H. Green, the richest man in the world, but she failed, as her fortune was only about \$150,000,000. Her son predicts there will be 17,000 contestants for a share of the estate. Thus ends a wasted life, lived in utter oblivion to the social and moral responsibility that comes with such opportunities.

PREPARING FOR PEACE.—A number of companies engaging in munitions manufacture are discharging men and planning to dismantle their plants. Some are slowing down and others closing up or turning to other lines of work. Munitions stocks show a decline in price.

A JEWISH QUESTION.—"Is this a Christian nation?" is the title of a tract the Union of American Hebrew Congregations and American rabbis have voted to issue.

WANT LITERATURE.—Battery C boys, mentioned in the letter from R. S. Salyards in this issue, want literature of all kinds. Address Private J. I. Christie, Battery C, F. A. N. G. M., 1st Reg. Laredo, Texas. We will publish their letter next week.

VALUABLE TO ARCHÆOLOGISTS.—The May number of the *National Geographic Magazine* is especially interesting to Book of Mormon students. The entire number is devoted to further explorations and developments in Peru where an ancient city has been unearthed not far from Cuzco, called Machu Picchu. There are many and varied illustrations from photographs, and interesting text.

HELPFUL INSTRUCTIONS.—If our newer subscribers and older ones who have forgotten will turn to the general instructions that immediately precede the "Contents" of this and every issue of the HERALD, it may materially help them to get the desired results in contributing to these columns or dealing with the office. Possible misunderstandings may be prevented, and better service rendered by observing the simple suggestions.

VALEDICTORY AND SALUTATION.—We are in receipt of "Bulletin No. 14," issued by Bishop C. J. Hunt, of the Gallands Grove District. For fourteen years Brother Hunt has labored diligently in the financial and other departments of the work in that district. In enumerating the receipts of the district he gives the total received by his predecessor and himself as \$76,615.88. He says this does not include the thousands of dollars that have been paid the Presiding Bishopric and others. Brother Hunt has been designated as the bishop of the new Holden Stake, comprising ten counties near Independence and Kansas City. He is succeeded by Carl E. Anderson, recommended as "one of the progressive and faithful young church workers" of the district. We extend best wishes for continued success to each.

It is idleness, want of things to love, want of ardent interests, which open the doors to sin. Therefore, fill life with love of God and man and noble work of righteousness, and you will have no time to do wrong.—Brooke.

Original Articles

SUNDAY SCHOOL WORK

(Sermon by Elder Hubert Case, preached at Lamoni, Iowa, Sunday evening, June 11, 1916, observed as Children's Day. Reported by Winsome Smith.)

I was requested to preach a sermon this evening along the line of Sunday school work, and it affords me pleasure to speak a few words in behalf of what I consider one of the greatest factors in the world toward the uplift of humanity. I believe there is no institution to-day that comes so near to reaching common ground among the different churches as the Sunday school. And there has never been a movement put on foot for the benefit of the rising generation that has been the power for educating the little ones, that the Sunday school has.

Another thing that I want to mention, is the fact that it employs more talent than any other institution in the church.

I read the statement in the twenty-fifth chapter of Matthew concerning the parable of the talents that I wish to refer to. When the Master of men tells us about the kingdom of heaven, he compares it to a man traveling in a far country and letting out his goods to his servants here, and giving them certain work. He mentions their work. Everyone is given work, and he gives everyone talents. And he expects them to improve upon those talents.

THE SOWER

Another lesson I wish to refer to is the parable of the sower and the seed. And everyone who was in this church this morning, looking at this wonderful spectacle of little ones, seeing them appear here on this platform, could not help but admire it. It was a wonderful garden of opportunity for sowing seed and planting lessons for life now and for the life which is to come. But if that opportunity is neglected there is the greatest opportunity for weeds to grow that you can imagine. Just like a man neglecting his cornfield in the time of this rainy weather, and letting it go on and on, until it is laden with weeds, and then expect to accomplish anything. If he has planted the seed even, in that soil, and he neglects to cultivate that crop, what can he expect? Nothing but failure.

In the parable of the talents Jesus commends the individuals who cultivated their talents. Some of them, he said, improved their talents, but there was one at the foot of the list that had only one talent, and he was afraid to use it, so he took it and hid it in a napkin, and when the Lord of the vineyard came to reward his servants, here he found them, one after another. And this one who only had one

talent brought it and told the Lord that he had been afraid to use it. He said, I knew you were an austere man. I just took that talent and hid it, and was afraid to use it. And he was called an unfaithful servant, and the talent was taken away from him and given to those who had more.

Who does that mean? It means you; it means me. It means everyone in the church and kingdom of God. He has given everyone talents, and he expects them to use them, and I am proud to-day to say that the Sunday school work has been the greatest opportunity for employing the talents, putting them to work, giving them an opportunity to develop, of any other thing in the church.

IN THE SOUTH SEA ISLANDS

It has been my privilege to travel some in my ministerial work, and come in contact with the work in different parts of the world, and I wish briefly first to mention a little bit relative to the South Sea Islands. In the early part of my ministerial work I spent four years in the islands, and there I found the most ready response among *all* the people to take part in Sunday school work that I ever found anywhere.

Now the little drills that we had on the platform here to-day of these little folks who got up and took part in them, did them good. It not only does the child good to give it something to do, and give it opportunity to carry into effect what you wish, but you are developing the child. In the islands not only the little tots, but the gray-haired men and women are just as eager and just as anxious to take part in class work of that kind, and in drills and exercises, and every once in a while they have their entertainments, everyone of them takes part in the exercises.

NOBLE WORK OF THE WOMEN

While we were in the islands (of course it was about twenty years ago), Sister Devore had written a book on the order of that put out by Sister Walker some years ago. In that book she took up the gospel of Saint Matthew and asked questions on nearly every verse, every important feature of the chapter, so on through the New Testament, and formed lessons asking questions and giving answers.

This was their first introduction to Sunday school work. The sisters who go to the islands as assistants, the wives of the missionaries who go there, have been a most wonderful factor for doing good in the Sunday school work. We feel that Sister Devore did fully as much good in the work as Brother Devore ever did, and they spent six years there.

There was so much prejudice at that time, feeling that she was infringing on the work of the priesthood, that they decided to separate, and Sister Devore would go to one island and Brother Devore to another, and in that way she introduced the Sunday school work among them and did a wonderful work in that field.

Everyone of the sisters who have been there since that time has done a similar work; none of them excelled her. I suppose Sister Lake did as much as anyone. She was there a long time, and had an opportunity to travel among them. But Sister Devore was the pioneer of the work that founded the Sunday school work in the island mission, and I believe no one has ever sacrificed more in that mission than she did. She was an untiring worker, and one that the church has not heard from very much, but I will tell you her reward is sure, and I consider her one of our unexcelled workers in the Sunday school.

SUNDAY SCHOOL CONTRIBUTES TO GREATNESS

A distinguished traveler from this country on returning to France sometime ago, was asked the question upon his return, "What one particular thing can you refer to that has made America so great?" Unhesitatingly he answered, "The Sunday school."

Think about it. To-day I do not believe that we are getting fifty per cent, perhaps twenty-five per cent of the children of America in the Sunday school. But we are getting a great number of them. We are bringing many of them in from the world and giving them an opportunity to acquaint themselves with the requirements of the gospel law. And whereas they have not all been taken by the hand and lifted up to that high standard where they ought to occupy, it is a stepping-stone, and it has been a wonderful thing, not only for this church we are representing, but for every church in the land of America, and for every place wherever a Sunday school had been planted.

I have been an ardent worker in the Sunday school I am by nature a lover of children. I like to make friends with children wherever I go, and I very seldom find a child that I cannot make my friend. Having a natural disposition and love for a child, it is easy for me to find out ways to approach that child, talk with it, get acquainted with it, find out what it is interested in. It is an easy thing if you make a child your friend, to lead that child to the place where you can teach it something. It is an easy thing, and I want to tell you to-night, that you will never teach anybody until you make friends of them.

SUNDAY SCHOOL AMONG THE INDIANS

My work among the Indians in Oklahoma, so far as Sunday school work is concerned, has been a failure. But the first thing I did was to make friends with them, with some of the leaders, and while we have not done anything wonderful among them, we have brought a number of these people into the church, and I have talked a number of times of having a Sunday school among them.

Nine months of the year the Indian children are away at school, attending some of the Government schools, or others under different churches. They have instituted some kind of class work among them like the Christian Endeavor, something of that kind, but so far as taking up Sunday school work they have never done anything. I tried to talk with them a number of times, especially to those who have been in the church some little time. I tried to get them to hold Sunday school, but here is one of the barriers: every time they meet they have to have a feast. They do not understand meeting together as we do, going to church, going back home and not coming there to eat. They have to have a feast every meeting they have, so it is pretty hard to keep them feasting every Sunday, as these feasts are quite expensive. We have never been able for these reasons, to do anything along the line of Sunday school work.

But at this last General Conference, Philip Cook and several others who were there, were much taken up with the Sunday school. When they saw the array of little folks in class work, it made them very anxious to go home and do something along the line of Sunday school. I saw that we could get these people interested in Sunday school work, and to Inez, one of the Indian ladies at the conference last spring, I said, "Inez, don't you wish you could get your people interested in Sunday school?"

"Yes," she said, "I do; and it is a strange thing to me that of all the churches that have worked among our people, none of them have had sense enough to start a Sunday school among us." I thought that was a reproof. I believe they will take hold of the work a little later.

SOWING THE GOSPEL SEED

Going back to my subject, which I stated before, of employing the talents, in this lesson referred to in the sixth chapter of Mark, where he was telling of the teachings of the Master in the lesson of the sower and the seed. While the little ones do not all sit here and listen to the preaching of the word, occasionally, there is an opportunity for these children to listen to a sermon, but that child is not half so

interested in going and listening to a sermon as he is in sitting before his teacher, and listening to her talk, and having her attract his attention from time to time, and keep him interested, and teach him the lesson in the Bible.

I am a thorough believer in the fact that that teacher, whoever he or she may be, is sowing gospel seed right there, and I believe that the Sunday school, or this arm of the church, has been one of the greatest sources of income to this church that it ever has had. It has brought as many people into the church, and saved as many to the church, as the missionaries are baptizing every year out in the world.

I believe that I have baptized as many as the average elder who has been in the field for the last twenty years. I believe I have baptized an average, I say, but I know this: that a large number of those who are baptized by the elders in the field, are people of our own Sunday schools, around whom the influence has been thrown by the arm of the church that reaches out and says to the little ones, "Come in here and let us teach you of that wonderful child Jesus," and gives them an opportunity to learn about his beautiful life and the other wonderful examples in the Bible.

THE TEACHER'S PART

There is just one thing I want to tell you to-night, and it was the main thought I wanted to bring out in this talk. Who are these teachers that you have here to-night? The seventy-five teachers that you have in this Sunday school, the hundreds of teachers that we have in the various schools over the country, who are they? Are they members of the church? Yes, you say, they are members of the church, most of them. Of course in some of our little schools we have a good many, and good ones too, who belong to other churches. But here is the point I want to bring out: How much is that teacher's part in line with this gospel? How much does she live this gospel? How much does she consecrate of her talents to the service of God? Let me bring that closer home to show you what I mean by that.

I want to know how much faith that teacher has in God and his work? When these little ones are presented to the elders of this church to be blessed, the mother of that child, the father of that child, ought to have dedicated that child to God long before they brought it to the elders. I go back to the wonderful example of the mother of the child Samuel, who dedicated him to the Lord long before he was born. Why, there is example after example in Bible history that we could refer to for evidence that the child was dedicated long before it was born, and if a child is not dedicated to God before it is born, it should be so dedicated after it is born, and with

faith. Is that living faith manifested in our teaching and in our sowing of the seed in these fair gardens, without a weed, without a spot or blemish? God gives us these little ones pure as the angels, and asks us to keep them from the stain of sin. Do we do that?

You fathers and mothers are copartners with your seventy-five teachers in this Sunday school here, to keep these gardens clean, so the child may grow up and become one that is an honor to God's cause. And I ask you, Where is there an opportunity for greater work and greater service to employ your talents, than to take over such a wonderful work as that? You are not only developing your talents, but you are showing your child what his talents are and what those talents can do for him.

"ALL ARE CALLED"

There is a statement in the Doctrine and Covenants that reads something like this, "All are called according to the gifts and blessings of God unto them." "All are called." That is what it says. "All are called according to the gifts and blessings of God unto them."

Another statement in the book of Doctrine and Covenants, one that is frequently used, is this one, "Let the young cultivate the gift of music and song." These are gifts. There is a special gift to each person. Everyone is especially gifted in some line in this world. I admit that a great many people work and never find their real true calling in this life. They work at things they are in a position to do, because the gift that God gave them is never developed. We should take hold of these individuals and give them an opportunity early in life to bring out the best in them, and I believe that any successful teacher in the Sunday school will soon find out the strongest point in her pupils especially in gospel work. And I do not care very much whether I limit to gospel work or not. The child's mind will naturally run upon the line in which it is most gifted, and if you give it an opportunity it will give expression to that, and it ought to be encouraged.

Now our work is to take this material that God has placed in our hands here to polish and develop, this wonderful garden that he has set before us here of human souls, and keep them as pure as the lilies and work with them and develop them. I want to tell you teachers in this Sunday school, you should realize the great opportunities set before you to do good. It is a wonderful opportunity.

GATHERING THE MATERIAL

Who is the man that packs his satchel and leaves his home and goes into the world to preach the gos-

pel? You say he is the missionary. He goes out there to spend his time and to give of his talents. What material is he working with? Largely, in preaching to the world, we gather the material whose character is formed before we get them in the gospel work—grown people, but there must come a reformation in those persons' lives. We must get at those weeds. There is no use to take that person by the hand and lead him down into the waters of regeneration to make a change, unless you have the full consent of the man, and when you have that full consent, and take him into the water, he will come out just as a man told me in Oklahoma City one time.

He said, "Brother Case, when I was baptized into this church I came into it ready to live this gospel, every bit of it; nothing daunted me. But I found since that we are not living it, and I began to yield, and it became more and more apparent. I became careless. But now I am ready to live it again."

You take a person and let him listen to preaching. Let him come into the Sunday school, employ his time, give him something to do, and give him an opportunity to study, to develop, to grow. Help him, for you are the helpers. The teachers, the officers are simply the instruments in God's hands. Each has been called with a high and holy calling to take hold of such opportunities as that, and take this material that we are gathering in from the world and develop it. I grant greater results with branch work as a foundation when the branch has a corps of efficient workers than can result from any missionary work. But the forces that God has put in motion or operation in this church must be employed. They must take hold of and develop this material if ever we make any progress, and this church nor no other church can ever hope to be purified unless it takes hold of the means that God has given, employs the talent, develops it, and purifies and polishes the material. It must be done.

SUNDAY SCHOOL SOFTENS OPPOSITION

I met a one-time bitter opponent of this church a number of years ago in Oklahoma. He sat down and talked with me a little while one day in a little town. He said, "Mr. Case, I do not go out to hear your people preach, but I was in Independence and lived there a little while, and one morning I went over to that Stone Church and attended the Sunday school. And I will say this, that it made an impression on my mind that I will never forget the longest day I live." He said the United States army is not so perfectly drilled as that Sunday school. It beat anything he had ever seen.

What lesson did that man get from our Sunday

school? He began after that to come to listen to the preaching, and to-day he is a stanch friend and defender of this work. He has not been baptized, and I do not whether he ever will be or not, but he is a friend of our people, and the impression of that one visit to the Sunday school opened the love of us hidden in his heart, and the admiration he had for good and for doing good when he saw what the officers and teachers were doing in our Sunday school.

He said, "I went down into the basement, and I went through the room where the little ones were all assembled, and I never saw anything like it in my life. It beat anything I ever saw." I suppose it did.

KEEPING IN TOUCH WITH THE BOY

I want to make one observation in regard to other Sunday schools and other churches to-night. I attended a number of conventions held in Oklahoma City and Guthrie, state conventions, and the workers of all the churches in the State united in these union Sunday school conventions, and I had the privilege of listening to some very able speakers there and it certainly did me good. One teacher whom I heard speak, a little, short, black-eyed lady from Blackwell, Oklahoma, told how she gathered the boys in from the street. I do not know whether you would approve of some of her methods or not. She said whenever there was a ball game going on in the town, she took her boys and went with them. She kept them from being unruly or anything of that kind, and she got them to see that she was interested in them. Her talk at that Guthrie convention was an inspiration to me along some lines.

To gather the children in and hold them after you get them into a Sunday school is no easy task, but she took boys from the other Sunday schools and churches into her own Christian Church, and she had one of the largest classes in the State of Oklahoma, that she had gathered in because of her interest in the boy.

Whether we adopt some of the methods or not, we must show our interest and love for the child if we ever take it by the hand and lift it up and keep it in the path that leads to life. We must take hold of the hand of that child and show him that we are his friend.

I suppose I have talked long enough, but I am interested in Sunday school work. I am an enthusiast over Sunday school work, and have been ever since I was grown and took part in Sunday school myself. I never was the superintendent of a school or helped in any Sunday school office but one or two years when I was just a young man and had not started into the missionary work. I have never done any-

thing in the missionary work, the preaching of the word or anything else along that line, that afforded me more pleasure than that little Sunday school did. It seemed to me it was just meat and drink to be with those people and see them advance, and they did advance, too. If you show any person that you really have an interest in him, if you really have an interest in him, you are going to be able to wield an influence over him.

FRIENDLINESS REQUIRED

I hear one criticism frequently. You may have heard it. It is an unjust one, and you do not need to believe it. I heard the criticism made by a person that did not live here, but had lived here, that he found the Saints not so friendly as others in trying to get people into the Sunday school. They did not go out after them and bring them in and manifest their friendliness.

I want to tell you that wherever this church is planted, or any other church, the Sunday school has been a great help in getting people interested, and getting them to see that you are their friend, to bring them to the church, and when you get them into the Sunday school once, they will feel somewhat under obligations to you, and they will say, "Well, now, I have gone in that class, I believe I will go on." And the first thing you know the person is interested in the work. He hears some sermons. I have baptized many people in just that way.

You cannot be too friendly. You cannot manifest too much love of this work, and if there is one thing I feel to say and emphasize, it is this, that we need more true consecration of these talents of God, and a manifestation of such living faith that will bring a response from the great Shepherd who is watching over his children here in this world.

My prayer to God is that as a people we may realize that God has given everyone of us talents, opportunities, something to do, and he wants us to work; and if you work for reward, as surely then as for any earthly reward that anyone can promise you in this world, you will receive, for God's promise never fails.

* * * * *

ADAM'S FALL

Did Adam come into this world from an exalted planet with a celestial body bringing one of his celestial wives with him as taught by Brigham Young?

In view of what is written in Genesis 2:7, and 2:22, 23, it seems an unnecessary and foolish question to ask, but on account of its relation to a previous article it will pass. In the first place what is our conception of a celestial body? Does not our

Lord and the angel Moroni appearing to many, give us the thought that celestial bodies come as thoughts, locked doors no obstacle to them? Did Adam in Eden have a body like that? As near as I can learn, his body was of the earth, a perfect earthly body. When God told Adam and Eve that vegetables and fruit-bearing trees would serve him as food, does it not prove he was human, earthly? No account of angel food or manna for a celestial body.

Dear readers, let us never lose sight of the price of our high calling in Christ Jesus. Celestial glory! Let no man take thy crown. (Revelation 3:11.) It is true that Adam is called the Son of God, in Luke 3:38, Revised Version, but not so in Inspired Translation. We are familiar with revelation on preexistence of our spirits with the Father, that some were faithful in their first estate and others not, and the promise was that those who would be faithful in their second estate, this earthly abode, would be partakers of immortal glory, and according to our degree of faithfulness would be our glory. (Doctrine and Covenants 85:5, 6.)

Our Father created the earth that celestial spirits should have a fit home and receive a knowledge of good and evil, which would enable them to appreciate the great gift of their heavenly Father. (Genesis 4:11, I. T.) That Adam had no celestial body in Eden may be gathered from reading Psalm 8:5, 9. "For thou hast made him a little lower than the angels, and hast crowned him with glory and honor, thou madest him to have dominion over the works of thy hands, thou has put all things under his feet."

Our Lord, who for our sake became poor in leaving celestial glory, came into the world with a perfect human body-like unto Adam, wherefore, he is also called the second Adam. Methinks a creature can be perfect, very good "and just on a lower plane of being than another," a perfect horse would be lower than a perfect man. Christ at his resurrection was made "so much better" than perfect angels as the divine is superior to the angelic nature. (Hebrews 1:3-5.) The highest grade of mineral is inferior to or a little lower than the lowest grade of vegetables, because in vegetation there is life. The highest grade of vegetable is a little lower than the lowest grade of animal life, because such life even in its lowest forms has intelligence enough to be conscious of existence. Thus man, though the highest of animal or earthly beings, is a little lower than the angels (Psalm 8), because angels are heavenly beings. It is said that water cannot rise higher than its fountain, but it is no contradiction to this, as at the imparting of the Holy Spirit we receive a portion of the Spirit at the celestial fountain. Should

the reader study the deep typical meaning of the tabernacle service, as well as the type of the court, holy and most holy, he would in it see pictured the celestial, terrestrial, and telestial glories as they serve unto the example of and shadow of heavenly things. (See Hebrews 8:5.)

GUSTAV ERICKSON.

* * * * *

TOBACCO

The Lord through Joseph Smith said in 1833:

And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill.—Doctrine and Covenants, 86:1.

D. Everett Lyon, in the *Farm Journal*, published at Philadelphia, Pennsylvania, June, 1916, says:

The spirit which hovered about the red man's council fires, floating upward in the smoke of the peace pipe, seems to have charmed all mankind. The use of tobacco in one form or other in three centuries and a half has become world-wide. But, despite the almost universal indulgence and the praises that have been sung of the soothing effect of tobacco, science condemns it and offers an imposing array of experiments to prove the ill-effects which follow its use.

Tobacco is a drug which contains powerful poisons. Its charm lies in its drug effects. If it has any beneficial effects they are not discoverable to the scientific investigator. On the other hand, there are certain decided results tending to physical deterioration which are readily recognizable. It is a heart depressant, and experiments on animals have shown that it has a tendency to produce hardening of the arteries. Some of the foremost authorities have made clinical observations which indicate that the use of tobacco has similar effects on man.

As is generally the case in the use of drugs, there is a tendency to increasing indulgence. Those who have had experience in athletics are familiar with the fact that the use of tobacco results in interference with the breathing by depressing the heart action. There are other affections common to smokers.

To make a summary in brief, the results of all scientific investigations seem to prove conclusively that the use of tobacco is distinctly harmful to the majority of men.

We trust that the two statements made eighty-three years apart, but of harmonizing import shall awake an earnest analytical consideration as to the importance of the language employed in 1833, that the much used herb was to be skillfully used. In lieu thereof we observe that it is those without skill and without the experience of age that are the most ardent consumers of the drug.

Respectfully submitted,

ROB'T M. ELVIN.

A brier is a brier, though it be in a paradise; and a lily is a lily, though it grow in a wilderness.—Reynolds.

Of General Interest

THE WORLD'S NEW TURNING TO CHRISTIANITY

A new experience has come to the missionaries. Now they know what it is to have their churches actually swamped with converts.

The war has a sobering effect upon the world, and there is a wholesale turning to Christianity that is bewildering and staggering the missionary forces abroad.

Three thousand converts a week in Korea! An Oriental Billy Sunday leading thousands of Japanese up the sawdust trail, this being the first time in history that the unemotional Japanese have so responded! Seven thousand of the strongest leaders of China, scholars, officials and gentry, accepting Christianity! A waiting list of 150,000 in India who have been refused baptism for the present because the missionaries have not schools and churches enough to accommodate them!

Such were a few of the items in the amazing reports brought by missionaries from all parts of the world to the general conference of the Methodist Episcopal Church which had its quadrennial session in Saratoga Springs during May. The conditions were said to apply not merely to this church, but to all denominations having work abroad.

In the words of the supposedly cool-headed commission on finance, the present situation "far out-reaches the fondest dream of the most ecstatic vision Paul ever had."

The reports as presented to the conference were voluminous. I shall only gist them here.

There has been an average of one convert every hour in Korea since the missionaries first went there twenty-five years ago. That alone is striking. In these times, however, the average has mounted to *eighteen* converts per hour. In some places church services must be held in relays to accommodate the crowds. Even at the midweek prayer meeting, which in America brings out a puny thirty or forty people, it is not uncommon in Korea to have a thousand in attendance.

An evangelistic campaign is sweeping Japan, and all the Protestant forces in that country have united in order to take full advantage of their opportunity. One of the evangelists is especially picturesque. His name is Kimura. They bring great stories about him, stories which I can readily believe, for, during a recent visit to Japan, I heard Kimura preach to five thousand people in his great tent in Tokyo, and saw nearly one hundred Japanese "hit the trail" every night. In two weeks' time he made thirteen hundred conversions. Cynical Japan is an extremely

difficult mission field, and such an achievement as this, though common enough in other lands, is absolutely unparalleled in the history of Christianity in Japan.

It was from Billy Sunday that "Hallelujah Kim," as Kimura is called, got his inspiration. Not that he is a mere imitator, for he had conducted many successful revivals before he began to study Billy Sunday. Recently, however, he spent ten months in America, studying the methods of the baseball evangelist.

During Sunday's month in Denver, Kimura attended every service, morning, noon, and night. He did the same in Des Moines and Philadelphia, and lived for a time with the Sundays. In April of last year he took the Sunday idea back to Japan.

All the business details of his campaign have been Sundayized, and his delivery is dramatic and acrobatic. But he doesn't quite go the Sunday limit. He uses the simple language of the street, but even the strictest missionaries confess that they have never heard him speak vulgarly.

"When I eat stewed cherries," he remarks, speaking of Sunday's methods, "I don't have to eat the stones. I put them at the side of my plate and say nothing about them."

The evangelistic movement in which Kimura and many other workers, both native and foreign, are taking part has not reached a conclusion, so that definite figures cannot yet be given out. The results, however, can be imagined from the fact that the protestant missionaries in Japan have united in a call for four hundred and seventy-four new missionaries to take care of the new business.

Then China! "If we were not all looking in the direction of Europe, the eyes of the world would be turned toward China," said Doctor S. Earl Taylor, secretary of the board of foreign missions, in his report on world conditions. China is no longer referred to as the "Sleeping giant." Great changes are taking place, and not the least important is the religious revolution.

It may well be called a revolution. It required over fifty years to win the first thousand converts in China. Recently a larger number than this were enrolled as inquirers during a single night in one city.

In a single province of China, Hinghwa, one hundred and eleven new churches have been organized during the last two years by one denomination alone.

In Hinghwa City it is necessary to hold three meetings a day in a building which seats eight hundred people *and to refuse anyone the privilege of attending more than one of these meetings.*

It would be difficult to imagine an American church forced to make such a rule.

Perhaps the most striking achievement is that of Sherwood Eddy, who, shortly after the war began, spoke in twelve Chinese cities to 121,000 members of the educated class admitted to his meetings by ticket only! It was an effort to reach the leaders of China. The result was that seven thousand high officials, scholars and ruling gentry, men who hold the destiny of the nation in their hands, turned to Christianity and are now enrolled in Bible classes. The influence of this upon the masses cannot be calculated.

During the past year in the Philippines five thousand members have been added by one denomination, and two missionaries report over a thousand converts each. The conversions during 1915 outnumber those of any previous year.

"Never in the history of this continent," wrote Bishop Stuntz, referring to South America, "have so many converts been gathered into the churches as during the past few months."

Churches are packed to the doors in Mexico. In previous times the sale of portions of the Bible has reached 22,000 copies, as the maximum in a year. The sale last year totaled 63,000 copies, and the missionaries state that tens of thousands more could have been sold if workers had been available.

But the most staggering success has been in India.

Not only are India's mission schools and churches full. The stupendous fact is that there stands outside these institutions a waiting list of more than 150,000 registered applicants for baptism who cannot be received into the Christian church because there are not churches enough and ministers enough to give them Christian leadership, nor schools enough to educate them. It is considered worse than useless to receive into the church thousands of illiterate, superstitious persons, knowing nothing but the barest rudiments of Christianity, unless provision is made for both their religious and secular education. The only result of such a policy would be to heathenize Christianity.

As fast as the missions can develop agencies for the training of the new converts, those who stand first in the waiting list are baptized and received.

The trouble is that the waiting list is developing more rapidly than the agencies. Whole villages and whole countries are turning *en masse* to Christianity. The mayors of two hundred villages recently voted in conference to use their influence to make the entire population of their villages Christian. The Christian community in India is increasing at the rate of 5,000 new members every month or 60,000 per year.

Just as religious movements have proverbially thrived on persecution, so the fact that the bitterest

persecution assails the new Indian Christians only seems to add impetus to the movement.

The new emphasis on religion in Europe is well known. Each potentate claims God on his side, troops pray before entering battle, it is reported that hundreds of thousands of Testaments are being thumb marked in the trenches, revivals are on in France and Bulgaria, liquor and luxury have been tabooed, and the simple life, which is psychologically related to the religious life, has been made the rule.

It is difficult, if not impossible, to define the underlying cause of so subtle a thing as a world-wide spiritual renaissance. Perhaps the coming of the war and the revival at the same time are only a colossal coincidence. On the other hand, there is ground for the theory that the horrors and desolation of war have solemnized the world and have had the effect of driving the people back upon divine security.

At any rate the renaissance is on and missionary Christendom is faced with the greatest opportunity in its history.—Willard Price, in *American Review of Reviews* for June, 1916.

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MENTAL AND SPIRITUAL HEALING

Doctor E. L. House spoke Thursday night to an audience that filled the First Methodist church in spite of the graduation exercises of the high school which drew many there. He spoke on mental versus spiritual healing, giving a good, clear distinction between the two. He said:

Mental healing has been going on since the beginning of the race. Its laws have not been understood until recently, but the world now knows that through suggestion and auto-suggestion, the subconscious mind can be instructed to bring forth most interesting and favorable results. This mental healing is legitimate and proper if it is not called "divine healing," for through such labeling the people have been deceived as to the reality of spiritual healing.

Spiritual healing comes from functioning through the spiritual relations, and is possible to all who are regenerated in Christ Jesus. Any other kind of healing is mental no matter what name is given to it. That it is limited must be seen when we read "that it is appointed unto all men once to die." But the right of the Christian is to a magnificent old age, and then to "fall asleep."

There is no doubt but what the church has the commission to heal, and that she is the "media" thereof. But the church has left out the "minor" of her work, while she has performed faithfully the "major" of her work in the salvation of the spiritual nature. And because the church has not done all her Master commissioned her "cults" have sprung up all over the land, and these are remedial if not doctrinal, and therefore are leading many away from the fundamentals of the New Testament. And a man had better be sick in body a thousand years than to be sick in spirit at all. The duty of the hour is for the church to restore to her curriculum all her gospel and save the people from crucial errors. If the church does not do this, God will raise up a new people, who like the

Methodists will go forth to inaugurate a new movement world-wide that will save his people; and the church as constituted to-day, will lose her leadership.

—*Ottumwa Courier*, June 9, 1916.

Woman's Auxiliary

EDITED BY AUDENTIA ANDERSON, 2009 LOCUST ST., OMAHA, NEBR.

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Making History

We present this week a message from another of our officers, the historian, Sister B. C. Smith, who has been so long identified with the work of women in our church, that she needs no introduction. Her very prompt response to our request for an article on her work contained the following:

"I am so glad that the younger women have taken an interest in this work, and are willing to carry the burdens that have weighed so heavily on older shoulders for so many years. My constant prayer is that the Lord may direct and bless their efforts, for I certainly do feel that there is a magnificent field of service to the church which lies open to its women—a work they may engage in without trespassing upon the sacred grounds of the priesthood."

To Sister Smith has been commissioned the task of writing a history of the woman's movement in the church, from its inception—no small attempt. Were the organizations constantly cognizant of the needs of this valuable department and were they careful to appoint historians who would keep record of the various happenings and keep in touch with the general historian, her work would be greatly facilitated. It is the effort to determine dates, or locate events, or find the person who would know about this or that, which makes the task arduous.

We trust the locals will keep the needs of the historical work in mind, and not consider that it is unimportant in any way. "Great doors are turned upon small hinges," and many very important events have followed apparently trivial happenings. "I need not worry," once said our church historian, with his quaint humor, "whatever happens, even to me, is history, and so my business goes right along!"

Remember, we are all making history every day, and for the sake of clarity, let us keep record of the most interesting things that occur.

Historian's Message

Perhaps some of the sisters of the auxiliary have been wondering what has become of the historian they appointed two years ago, as they have seen no history, or scarcely any mention of it. I want to assure you now, that although nothing was added to the work last year it has not been forgotten nor carelessly neglected.

Those who have seen my report to the last convention will know that I requested that, in case I were continued as historian, I be relieved of all other obligations to the society,

but what was my chagrin, when after the adoption of the new constitution, I awoke to the fact that it made the historian a member of the executive board.

Of course I recognize the advantage there will be to the historian to sit with the board in its meetings and thus become familiar with all the workings of the society; for I realize that a history should be something more than a mere skeleton of names, dates, resolutions, etc, such as might be secured from the records. So the present board has kindly consented to relieve me of other duties of the executive and allow me to devote my time to the work of history. I hope, therefore, to be able to report something done next year.

It has been suggested to me that perhaps I might get some help from the locals in this work; so I have thought best to ask them to cooperate with me in it, that we may be helpful to one another.

I have not worked out the details of my plans as yet, but think they will evolve more fully as the work progresses. However, I wish now to ask each local to appoint a historian who will prepare a sketch of its past history and continue to carry it on, giving not only dates and numbers, but motives and results, making particular mention of events that have a beneficial effect on the society; also actions that should be avoided in the future. Let the history of the past be a guide for the future; then there will be something gained by writing history.

When you have appointed your historian send her name and address to me with the name of the local appointing her. Please attend to this matter as soon as is convenient.

MRS. B. C. SMITH.

INDEPENDENCE, MISSOURI, 214 South Spring Street.

A Wide-awake Local

We were rather surprised to receive early in June, the following letter which indicates an unusual amount of energy and enthusiasm on the part of one of our locals. To have gotten in touch in April with the new officers of the auxiliary, in this wide-awake manner is truly inspirational, and makes some of the rest of us feel that we are somewhat slow in comparison. We thank Sister George for remembering to pass along the good things that have come her way, too, and regard highly the evident disposition to share with others. We also ask her indulgence for publishing her letter along with Sister Smith's paper—it was too good to keep.

We hope the sisters everywhere will catch the spirit of our president's little message to these Ohio Saints. It breathes cheerfulness, consecration, and trust; she feels that the church is awakening to new responsibilities, and, along with it, the women are perceiving their work and are willing to undertake it with enthusiasm and faith, believing in the ultimate, though perhaps slow, development of opportunity, and the co-operation which will encourage its utmost improvement. It will profit us little to have these cups of opportunity held out to us, unless we reach out, and take, and use them. The strength of our church will lie in the upward progress of its individual members, and no study to improve, no effort to qualify, is lost. We gain by the very attempt, more than we realize. Sometimes we feel discouraged because the immediate results do not come up to our hopes and ideals, but we have gained positive, though unperceived, ground. Believe this, dear sisters, and when your household duties or the care of little ones seem to hinder you from studying as you wish, remember to use the margins of time you may have, with the steady light of advancement in mind, and God will supply your lack, because of your effort. He could not do this, however, were your effort also lacking. Then, too, "despise not the day of small things," and remember that while busy with

house and children, one may still be making progress in spiritual things. One may learn valuable lessons of patience; of wisdom; of self-sacrifice; of kindly ministration; and who shall say that these are not the truest development after all? All this may come to us more definitely, however, when our faculties are trained to recognize the true nature and relative value of all these life's experiences. A mother who is able to think when confronted with a problem about her child: "Now, this is where the child makes mistakes because he lacks self-confidence, or self-control, or because his judgment is immature, or because of example set by another, and my best course of action will be thus, and so," such a mother is more apt to decide wisely in training her children than the one who, through ignorance, or indifference, simply thinks, "The child did wrong, and must be whipped!" without attempting intelligently to determine the causes and deal with them.

This is only one of the many phases in which the amalgamated interests of the church women, may help us to live worthily, and order our lives in accord with the pleading, so often repeated, "Come up higher, my children."

Sister George's Letter

WILLOUGHBY, OHIO, June 9, 1916.

MRS. AUDENTIA ANDERSON,
Omaha, Nebraska.

Dear Sister: In the latter part of April I wrote to Sister Frederick M. Smith, our new president of the Woman's Auxiliary, and asked her to write something for us, to use on a program, we were arranging to give in the church at Cleveland, Ohio, on a Wednesday evening, leaving to her the line of thought she might wish to write upon.

My object in doing this was to get the people acquainted with our new president. We have been so well pleased with what she has written that I feel like passing it along to others, so ask you to publish it.

There is a spirit in it of stepping right in among us, that I am sure will help all sisters to feel at home with her.

Truly we have learned to love the others who have presided over us in the past, and I feel sure that we shall learn to love our new leader, and we want to try to be coworkers with her.

With kind wishes, I am,

Your sister,
MRS. W. C. GEORGE.

Greeting to the Saints in Cleveland: I should much prefer to meet you all in person. I wish I might grasp the hand of each of you in that hearty fashion, which some of us call a typical Latter Day Saint handshake. But it gives me real pleasure to speak to you for a few moments.

To the sisters of the auxiliary, and others, let me say, that we are no longer the little band of struggling women who used to be called the Daughters of Zion (a name still dear to many of us) but we have hundreds and hundreds of loyal women, and are known as the Woman's Auxiliary to the church.

Some of us in Independence, appointed by your executive officers, have been working for weeks, even months, getting ready that which we hope will prove helpful suggestions and advice to our women everywhere.

This material will come out in what is called a Year Book; a form by which most large (?) women's organizations get their class work and actual work, with many other suggestions, before their members.

This will take place of our leaflets and some other writings in our columns. You will see that we are broadening out, when I tell you that the HERALD has given us two pages every week for our work, and that we expect to give you something good in each issue of the HERALD. It is not boast-

ful for us to speak thus, because we are going to expect many of these spicy news items to come from each of the locals. In fact we are planning to have every local help to make this a pleasant, helpful department.

You know how, after a good dinner, the men like to get together, to talk crops or business or politics (or church affairs it usually is, in our home) and how the women just love to get together and talk over matters which appeal to women particularly. Well, this department in the HERALD is going to give us just this opportunity for our women. So do not forget that the locals in your vicinity have the privilege to help make this department interesting for all the sisters.

Just a word about our Year Book which will soon be published and can speak for itself.

We are providing for home and neighborhood betterment movements, child welfare movements, and more along the line of active work. We recommend excellent books for mothers and leaders' study clubs or circles. We have a department of sanitation and hygiene, food values, etc.

The Young Woman's Department already of over four hundred membership, is represented. The Relief and Service with its various departments will, we hope, be developed in all their lines of work and receive helpful and welcome suggestions.

We are giving opportunity for classes in parliamentary law, business women's problems, etc.—all these and other good things.

We are not going to ask the small locals to take up anything more than they find helpful and congenial, but we are giving them an opportunity under competent superintendents, to do all that they wish.

It is such a happy thought to me, that we have so many sisters endeavoring to make themselves efficient in their different lines of work.

We believe that the hastening time is here and that God expects and wants us all to work cheerfully and earnestly to help build up Zion, the pure in heart.

We can readily prove by our lives and our efforts to improve ourselves, whether or not we are in line with the great numbers, who have for their motto, "Onward and Upward."

Sincerely your sister,
MRS. FREDERICK M. SMITH.

Report to the Late Convention

MRS. S. R. BURGESS,
Saint Louis, Missouri.

Dear Sister: Concerning the year's work I have the following to report: The year so far as I have been able to judge, has been one of exceptional activity. I have received numberless letters of inquiry concerning the auxiliary and its purpose, its benefits, its mode of operation, and its laws, all of which I have answered to the best of my ability. I have sent out quantities of leaflets, constitutions, and instructions. I have sent letters all over the United States, to Canada, Australia, and the Society Islands.

Many of the letters have never been answered; some have been returned to me as uncalled for. The reason for much of this, I presume, is because the list I have has been antedated and the addresses changed. However, I have received many encouraging letters from those who are interested in the work and are making a success of it.

I am sure there has been a goodly number of additions to the Sewing and Aid department during the past year, though I have no means of telling how many, as many who have written me for information have sent the record of their organization to the secretary and have neglected to notify me, notwithstanding my request that they do so. A few have re-

ported their societies as being inactive, and a number have told of splendid success.

Many have written to me asking for report blanks and I wonder why each superintendent of departments is not furnished with the necessary blanks. I think they are very necessary at least.

As yet I have found it impossible to obtain a correct list of the societies of my department, and this is a great disadvantage. I find that it takes a great amount of time and thought, not to speak of labor, to carry on this work, and I have been seriously handicapped by not having more of the first-named essential. I have tried to do the best I could according to my limited opportunities.

I feel that it is high time that our women were moving out in lines of social welfare, and civic affairs, helping to bring about better conditions in their various localities. The spirit of helpfulness should not confine itself to our people alone, though that, of course, should be, and is, our primary duty, but the world is full of sin, sorrow and suffering, and all men are our brethren, and there is work lying ready to our hands on every side.

May the coming year bring light and understanding of our work and our privileges, is my earnest prayer. I report the work in my department as growing, and in an encouraging condition.

Yours in gospel bonds,

MRS. EDITH COCHRAN,

Superintendent Sewing and Aid Department.

SAINT JOSEPH, MISSOURI, 1107 Powell Street.

The Staff

EDITED BY AUDENTIA ANDERSON, 2009 LOCUST ST., OMAHA, NEBR.

Some Successful Concerts

This is a season when we are favored with many musical programs, as the students, who have, for the past year, been laboring so arduously in their beloved art, bring their work to a close and give their friends the benefit of a demonstration of their progress. We are pleased to know that so many of our young Saints are endeavoring to follow the counsel of the Lord in this particular, and we know that God's blessing is upon every effort they make in the spirit of humility and thankfulness, and with a desire to use their talents for the uplift of the people and to help declare the gospel message. Hearts are strangely softened by the power of music, and are opened in that way for the reception of the truth, and our young musicians should recognize that they have a distinct and important mission to perform in this line.

Among the ranks of the earnest and consecrated students of the voice, is Sister Blanche Allen, of Independence, daughter of Brother Arthur Allen. Sister Blanche gave an interesting recital in the Stone Church, there, recently, assisted by Sister I. A. Smith as reader. Both songs and story were delivered in a truly artistic manner, and thoroughly delighted the large audience.

Of the closing activities of the music students at Graceland, we are in receipt of the following account:

"The music and oratory department at Graceland closed the year's work with three excellent recitals. Two of these were by pupils taking undergraduate work, a number of younger pupils appearing on the programs.

Those finishing the junior year in piano, receiving their teachers' certificates were Miss Mary O. Reeves, Pisgah, Iowa; Miss Alice Storey, Fremont, Indiana; and Miss Ella Wilson, Lamoni, Iowa. These three students played their final recital in an artistic manner, doing work which was creditable both to themselves and to their instructor, Miss Laura Kelley.

"The crowning event of the season at Graceland was the piano concert by Miss Marie Riggs of Kansas City. Every number was played in a charming manner and Miss Riggs deserves the highest praise. Such a beautiful program played with an artist's interpretation is a great means of giving inspiration and encouragement to our musical students, and we owe to Miss Riggs our heartfelt gratitude."

Two weeks later, Sister Marie gave a concert at Independence, under the auspices of the Laurel Club of that place, in the interests of the Joseph Smith Memorial Fund. Of this concert we have the following, and give it space in encouragement of the young sister who has worked so hard at her music, and who gives her services so freely at the call of her church.

"The Independence *Examiner* printed an interesting article giving account of the program given in the Stone Church by Miss Marie Riggs who offers her services to the Laurel Club—the faithful workers in charge of the Joseph Smith Memorial Fund. This is the first concert Miss Riggs has given in Independence, since her return from Europe where she pursued her studies under Herr Professor Joseph L'hevinne, of Berlin. She gave a most musicianly account of herself throughout an ambitious program, her playing combining wonderful technique with the most charming sweetness of tone. Mr. Charles Cease, baritone, of Kansas City, volunteered his services for this occasion, to assist Miss Riggs. It was his first appearance in Independence, and his work was much appreciated by the music lovers, who listened with delight to his two groups of songs. It was good to see our young talent in cooperation with that outside the church, uniting in so good a cause, and that it was appreciated by the large audience was evidenced not only by the hearty applause, but by the liberal offering made for the memorial fund."

Miscellaneous Notes

A recent letter from Brother Arthur H. Mills conveys the good news that he has been released from the commercial duties which have hitherto hindered him from bestowing the time he desired upon musical affairs. He is in charge of the national orchestra movement of the church, and now will be at liberty to move about among the branches near the center and coordinate the musical efforts in a way that was not possible before. Already some steps have been taken. The fine orchestra material at Holden, Missouri, heretofore kept together and developed largely through the efforts of a faithful sister (whose name has momentarily escaped our memory,) has been organized under the name of the Holden Stake Orchestra, with Brother Alma Moler as director in charge. Brother Mills met recently also with the instrumentalists of the three Saint Joseph branches, with what result we have not yet learned. We hope to hear in the near future that many more of our branches have caught the spirit of this united orchestra idea, as well as the united choir idea, the practicality of which has been annually demonstrated. Brother Mills will soon have some messages for you through these columns, and we trust he will meet with very hearty support in the new line of effort he is undertaking. We understand the National Orchestra at Independence is receiving some very valuable instruction from Mr. Heinrich Reitmeister of Kansas City, a member of the Symphony Orchestra of that place. This will, no doubt, bear rich fruit in the future, and the young men and maidens of the organization have reason to be very studious, and appreciative of this opportunity.

We are glad to hear of activities in any of our choirs. It may be late to speak of an item that reached us after our return from conference but it may encourage other small choirs to "go and do likewise." It is that of the Seattle Choir which gave a program on March 17, and netted a little

over ten dollars. We presume this was of Saint Patrick's flavor, and can imagine its delightfulness. This choir is in charge of Brother Evan Inslee.

A sister sometime ago wrote us from Nevada, Missouri, speaking most enthusiastically of the work Brother H. E. Moler had done in that community in a musical way. He had given talks on the subject, encouraging them to study and cultivate music, and, leaving generalities, had shown them a pamphlet which he had found most useful in helping beginners to learn to sing. This is called, *Rudiments of Music*, by James R. Murray, and can be obtained from the John Church Company, Chicago, New York, or Cincinnati, for ten cents. This is good; when our missionaries sense the important bearing that music will have upon their work, and will take the pains to instruct or encourage the Saints in its development, they will find a power at their hand of no mean proportions. In this connection, it might not be amiss to suggest to the ministers that a word of appreciation from them occasionally in regard to the musical efforts that are put forth to enhance the beauty of their services, works wonders in the hearts of the singers. They do not offer their music for earthly praise any more than the ministers offer their sermons for that purpose; but just as preachers are encouraged and their hearts warmed by a few words of appreciation, so can the singers be made to feel that their efforts, and study, and painstaking hours of practice have not been in vain so far as the influence upon human hearts is concerned.

Another thing we have to offer this month for the consideration of the elders as well as the musicians. This was called to our attention sometime ago by a thoughtful sister of Nova Scotia. It has been her good fortune to visit several branches of Saints in many different localities and she finds a most embarrassing disagreement in the way many of our favorite church songs are sung in different cities. She refers to congregational singing at the prayer services and cites as instances, "Sweet hour of prayer," (of which some branches repeat the last two lines and some do not); the tune of "My Redeemer," (to which we sing the words of "Jesus I my cross have taken," as well as "Adoration," by Brother Luff); "Duke Street"; and "Nettleton," and so on through quite a long list. She suggests that the traveling ministers acquaint themselves with the way in which these tunes are sung at General Conference, and then instruct the Saints concerning them so that there will be a degree of uniformity,—at least so far as those tunes are concerned which are established and about which there is a standard of right and wrong.

News About Our Orchestras

The orchestral spirit is truly alive and seems to be permeating the entire church. From reports from various sources we know that many are already imbued with it and are thinking seriously (and *very* seriously, some of them) about what they can do for it and what it can do for them. Since our last General Conference there seems to be an awakening in the ranks of players on orchestral instruments looking to the formation of orchestral organizations for the purpose of rendering service in the work of the church. Holden, Missouri, which already had an excellent organization doing good service in the Sunday school, is the *first* to respond to the call of the new movement and enroll as a unit in the new work. This orchestra gives promise of very fine things for the church and will doubtless prove an asset to both the Holden Branch and the soon-to-be-organized Holden Stake. Brother Alma Moler is the appointed director and fully senses the importance of the work of his organization for the church's good.

And now comes Lamoni, always prompt in good works, and

whole-heartedly enters the new movement. With the writer present she assembled her orchestral forces, and unanimously enrolled herself and her interests into actual alliance with the new orchestral movement; and the spirit of determination evident gives promise for future success for the church and its work. Though young, she will grow. Just watch her. Brother Joseph Anthony is the appointed director and he too has caught the contagion of the new work.

The Independence orchestra, which may be regarded as the central or "general" orchestra of the church, is feeling a rich measure of satisfaction because of the good work accomplished and the laurels gained last conference; and now is enthusiastically planning for future work and development. She hopes to do that which will enable her to honorably maintain her place and be the incentive for the development of the orchestral work throughout the church.

Saint Joseph, with its three live branches, keenly feels the spirit inciting to development and will work out her complex problem in due time with credit to herself. Other important branches of the church will in time respond and the work of music study and development will be a positive factor with us.

ARTHUR H. MILLS.

Greetings from the General Chorister

How little time we have to review the efforts of the past, when every day finds us pressing on towards a goal that seems even yet far distant. In this little brief period of rest which is just before us, it will be pleasant to dwell on the memories of the past; the successful achievements, the loyalty of our industrious musicians, and the work of another year. Indeed, we have been impressed by the devotion and consecration of our talented fraternity. The leader's task has been difficult, but the cooperation has been so magnificent that it has been a pathway of joyous experiences.

From now until about the first of September we will be busy outlining activities for the fall and spring of 1916-17. What suggestion have you to offer for our consideration? Have you a favorite anthem or Christmas cantata you would like to see used in our combined efforts? We want you to feel that you have a great, big part in this general choir movement. Get interested and let us hear from you about your ideas concerning the work.

May God be with us in our meditations and considerations of future possibilities.

A. N. HOXIE.

Brother Arthur Mills of Independence, is doing efficient work in coordinating the interests of the instrumental players of the church. We are anxious to be in touch with every branch of the church that is interested in this feature of the general choir movement.

A. N. H.

Many hearts were made glad by the enthusiastic efforts of the Children's Chorus at the General Conventions. Sister Florence McNichols, of Independence, heads this department, and is ready to offer suggestions and plans to aid you in this interesting field.

A. N. H.

Hymns We Love

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem
And crown him Lord of all."

Who among us has not felt the divine uplift and inspiring power of this wonderful hymn, voicing as it does the spirit of true praise and adoration to the "Lord of all"?

We sometimes think it must be akin to the "new song" which the redeemed shall sing around the throne of God. The same spirit which it brings, inspired it.

The following is its origin and history as it comes to us. "In 1780 an itinerant preacher known as 'Billy Dawson,' a farmer from Yorkshire, was preaching in London. He was uncultured and uncouth but had a strange ability to arouse the emotional piety of his congregations. Upon this occasion he had drawn a vivid picture of Christ as king, the pageantry of his coronation, the splendor of the heavenly host, and at the end he suddenly began to sing:

"All hail the power of Jesus' name!"

The effect can hardly be imagined. The beautiful tribute of praise and thanksgiving has come ringing down the years, though strangely enough it was not published for years after it was written. For five years afterward it was known as Perronet's Composition, and is so credited in some hymnals. It is easy indeed to believe that its origin was inspired.

V. V. SHORT.

Letter Department

Independence Stake

The steel and auto highways, one or both, traversing the beautiful land of Zion between the Lamoni and Independence stakes, have been so frequently traveled by your correspondent and others, brethren and sisters, in mutual visitations from one State to the other, that its hills, wooded dells, and waters, its many natural beauties and busy populations of cities, towns, and farms have become very familiar sights. Both distant and repeated close inspection lend enchantment and reveal moral, spiritual economic and social values and great possibilities to the view.

Under instructions from the President of the church, the undersigned was commissioned to attend and prepare minutes of conferences of the various stakes; Brother Elbert, as editor, requesting reports of Independence, Kansas City, and Holden Stake meetings for the HERALD. Fulfillment of these commissions has brought satisfaction and a substantial pleasure thus far, in the multiplied evidences that "our cause it is just"; that not without intelligent reason, "in God is our trust"—in him whose tender and benignant overshadowings have thus far evidenced his good will in fatherly considerateness.

The conference, comprising the membership of all branches in the city of Independence, met on Saturday, July 1, at 10 a. m., called by the First Presidency, Brethren Frederick M. Smith and Elbert A. Smith being duly appointed to preside; the undersigned, assisted by Brother O. W. Newton, being appointed to act as secretary.

A formal report of the reorganization of the Lamoni and Independence stakes, of organization of the Kansas City and Holden Stakes, will appear with the minutes of General Conference. Only an outline of procedure is reported here.

Nomination of Brother Walter W. Smith for president of the stake was followed by discussion which included in general terms the question of division of territory comprising the former stake, and the limiting of the present stake to the city of Independence. The discussion and the spirit of the following sessions were fruitful in removing misunderstandings and some differences of opinion growing out of the action of General Conference affecting the stake. The spirit of that divinely provided theodemocracy (the church), under the principle of common consent, was made apparent and clearly expressed in the voicings of the large number of the people who participated in a free expression of sentiment and opinion. As a result, clouds of apparent misconception were dis-

persed and a clearer and brighter atmosphere appeared and continued to increase throughout the conference. It is worthy of note that upon all questions but one, the vote was unanimous, the exception recording but two negative votes.

By successive procedure appointments, including provision for necessary ordinations, were as named: Walter W. Smith, president of the stake; Israel A. Smith, counselor to the president. M. H. Siegfried, bishop, with L. H. Haas and B. C. Harder, counselors. The stake high council: W. H. Deam, W. H. Williamson, A. H. Parsons, G. L. Harrington, W. D. Bullard, A. H. Mills, L. F. Stover, J. L. Gray, M. A. Etzenhouser, C. F. Davis, J. M. Cockerton, Albert Knowlton—"all good men and true," and as we believe they will be "attentive to their duty."

Appointment of a recorder, a secretary, and time of next conference were referred to presidency and bishopric. Local ushers, choristers, organists, assistants were appointed in the beginning of the session creating the new stake.

The session in the afternoon was occupied by auxiliary organizations—each of which reorganized to include their membership in the territory of the new stake. Earl E. Corthell is superintendent of the Sunday school association; N. F. Tower, president of the Religio; Mrs. E. S. McNichols, president of the Woman's Auxiliary.

The Sunday meetings included an early hour prayer meeting; a session of the Sunday school; preaching at eleven o'clock a. m. by Elbert A. Smith, at night by Frederick M. Smith; prayer meeting in the upper room at 2.30 p. m., and ordination service at 2.30 p. m. in lower room.

Brother Elbert's sermon was a plea for bigger—for big men and women; smallness, littleness, narrowness, magnifying of faults and general microscopic causes of trouble highly magnified—airy nothings, often bodied forth in imagination and given a very general habitation and a name, were delineated for relegation to the limbo of many past causes of trouble. He plead for a true vision, a point of view promotive of unity under the larger life of bigger qualities; for true manliness and noble womanliness in Christian brotherhood. The choir's service, with the organ prelude, was very fine. The dramatic forcefulness of the number, "Put on thy strength, O Zion; put on thy beautiful garments," was well rendered and added measurably to the inspiration of the service.

The afternoon ordination service was characterized by a spirit of grace and light. Brethren were ordained to stake offices, some as members of the general high council.

President Frederick M. Smith delivered a spirited address under manifest inspiration of his calling. He recited among other things that changes in official position were not made, as some had feared, in ruthless disregard of the value and service of older brethren. He had been taught by his revered father to have respect to aged people. Himself and most of the newly appointed officers of the church were men approaching or in middle life. Past officers had borne the brunt of active service; young men should bear it now; with older men for counsel, young men for war and other strenuous service. He spoke in a spirit of considerateness and with manifest depth of feeling.

The President recited a matter of special interest: About twenty-one of our boys from Independence and Kansas City under enlistment were in military service at Camp Clark, Nevada, Missouri. He had visited them and after due consultation with the commanding officer, organized them into "Battery C Branch"; Ellis Short, jr., presiding elder, Vere Blair, priest. The boys welcomed the opportunity to enjoy and serve in church work; Sunday school, Religio service, etc. These boys, surrounded by various influences, their religion little known, were determined to keep the faith under all the exigencies of camp life and military duty. Brother Short

had married a soldier and his sweetheart, his first official act; purchasing a bottle of grape juice he remarked that there would be a sacrament service held on Sunday, even if on the train en route to the seat of war. A spirit of more than human emotion seemed to approve the recital of Brother Smith's emergency procedure and give it approbation. The presiding patriarch followed with a plea for confidence and unity toward ultimate success. Brother Sheehy spoke of the necessary duty of the boys under enlistment.

In the evening Brother Frederick M. Smith preached a strong, forceful sermon. He made an earnest plea for a forward movement in the stake. His list of ideals in stake work included an active local ministry occupying earnestly, regularly covering territory which he hoped would include a radius of twenty-five miles from Independence, and include active service by one hundred ministers. Christ could do no mighty work because of unbelief of the people; officers of the church could accomplish nothing without united faith and support of the membership. The bad and misleading worldliness of the world must be discarded and let alone: dancing, card playing in Saints' homes or elsewhere, patronage of unworthy cheap theaters, all similar follies killed spirituality and led to loss of moral power. The good of the world we should include as part of our patrimony; our attitude towards its vices, follies, misuse of time and energies should be clear-cut and unequivocal. Reasonable recreation and normal pleasures and relaxations for old and young, within the spirit of the gospel, were advocated. The large assembly expressed its approbation of the address.

The conference then formally adjourned. Brother E. A. Smith announced hymn number 12, which was sung as a closing song of devotion. Brother W. W. Smith dismissed the assembly.

R. S. SALYARDS.

INDEPENDENCE, MISSOURI, July 3, 1916.

Criticisms Examined.—Part 2

(The following reply grew out of a correspondence had between Pastor Hudgins of the Millennial Dawn movement and myself. The article answered was published in *The Bible Student's Monthly*, volume 7, number 8, no date, but was issued about September, 1915. The article is headed, "Reply to an elder of a Reorganized 'Mormon' Church, concerning startling divergences between the Book of Mormon and God's inspired word the Bible." The elder referred to was the writer. The reply follows.—J. M. T.)

A creed that will thus make God a partial being, and Christ a respecter of persons, needs to be torn down and reconstructed to make it congruent with reason and the Bible, which represents God as impartial and just, to which also testifies the Book of Mormon, all of which demand equal reward for equal service. This stamps the system as human in origin and faulty in construction.

That the gospel was preached and the church existed before Pentecost is evident from Paul's testimony. (Galatians 3: 6-8.) God preached the gospel to Abraham. (Verse 8.) "Abraham believed God and it was accounted to him for righteousness." (Verse 6.) "They which are of faith, the same are the children of Abraham." (Verse 7.) "They which be of faith are blessed with faithful Abraham." (Verse 9.) This tells its own story, placing Abraham and all the patriarchs and prophets in the same kingdom with Peter and the church after "Calvary." See also Stephen's testimony as borne in his last grand sermon. (Acts 7: 38.) We heed to one Lord, one faith, one gospel, obedience to which brings the same great reward in all ages of the world, the kingdom of God, the family of God which will finally be

gathered together and be one in Christ. (Ephesians 3: 15.)

5. "Mormonism teaches that man's future glory will depend upon marriage and offspring, and that propagation of species will continue in the spirit realm amongst the 'worthy ones.'" Then follows a quotation from Utah Doctrine and Covenants 132: 15-17. This is followed by an argument based on 1 Corinthians 7: 8, 9, 28, from which you conclude as follows: "Humanity even when perfected will therefore be, 'a little lower than the angels,' whereas the church who have sacrificed earthly rights shall be like unto their heavenly bridegroom, far above angels, principalities, powers."

Brother, in this number five, like in your number two, you have labored hard to formulate a solid shot, but in aiming your heavy artillery you have pointed in the opposite direction from us, hence missed your mark.

You state in the heading that you are answering an elder of "a Reorganized 'Mormon' Church." Don't you know, sir, that you cannot find such quotation in any of the books of the church you are contending against? Don't you know you are departing from the laws of honorable controversy by trying to pander to the prejudices of the public by making deceptive and erroneous quotations? The Book of Mormon, the Bible, the Book of Doctrine and Covenants, are a perfect unity on the marriage question. Hear them:

"They twain shall be one flesh."—Bible.

"There shall not any man among you have save it be one wife."—Book of Mormon.

"Thou shalt love thy wife, cleave unto her and none else."—Doctrine and Covenants.

"Marriage is for time only." "Keeping yourselves wholly for each other, and from all others, during your lives."—Doctrine and Covenants 111: 2.

"In resurrection they neither marry, nor are given in marriage."—Matthew 22: 30.

6. "The Book of Mormon teaches that water immersion is for the remission of sins. Such a theory forces us to the conclusion that saintly Presbyterians, Methodists, and other good people who have never undergone water immersion are doomed to endless torture, or to years in purgatorial fires. It is true that John the Baptist taught water baptism for the remission of sin, but John's baptism was for Jews only."

Peter on Pentecost, after the kingdom was perfected, said: "Be baptized for the remission of sins," carrying into the gospel work the same baptism for the same purpose. John preached the "baptism of repentance for the remission of sins." "Go teach all nations, baptizing them." (Jesus.) "Can any man forbid water that these (Gentiles) should not be baptized?" (Peter.) Paul in Hebrews 6: 2 places baptism as one of the principles of the doctrine of Christ. The people at Ephesus visited by Paul (Acts 19: 1-7) had not been baptized unto the true baptism of John, for had they been they would have heard of the Holy Ghost. When they discovered their mistake they were willing to be baptized under correct faith and by an authorized messenger for Christ.

Paul, in Romans 6: 3-6, speaks of baptism as a burial with him by baptism—"planted together in the likeness of his death"—all centering and agreeing in the one thought and doctrine—baptism in water for the remission of sins.

7. "The Book of Mormon teaches that Adam transgressed in order to bring forth offspring, and that if he had not thus transgressed the race could not have been propagated. (2 Nephi 1: 8.) Now this could not be true since the Creator said unto them, 'Be fruitful and multiply.' God gave them this instruction before they transgressed. Why should not Adam seek to bring Eve and their children [how many had

they?—J. M. T.] up out of sin instead of going down into sin himself? My conclusion is that the Book of Mormon is a concoction of the Adversary. I do not say that Joseph Smith was an evil person, but it is apparent that the "fallen angels" deceived him into thinking he had a revelation from Jehovah, whereas he must have received his revelation from the hosts of Satan."

To place such a stringent interpretation on this command to "multiply and replenish" as is done by you, will make man to multiply before he was given a material body, hence commit you to the doctrine of "spirit propagation," that you accused us of in your number five.

Notice carefully, after the creation as described in Genesis 1, we have this language in Genesis 2: 4, 5: "These are the generations of the heavens and of the earth when they were created, . . . and every plant of the field before it was in the earth, and every herb before it grew." Yet man had been created in the image of God, spiritually, before he was given a material body. Hence the command to replenish the earth was not applicable in the spirit state, but was one part of God's great scheme for the final happiness of man.

In 1 Timothy 2: 14, 15 Paul says: "Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing." Had Adam remained faithful, the woman being cast out, it would have produced an early divorcement.

The plan was perfect and wise by which we pass a probation of trial that we might enjoy the sweets of the great redemption through Christ. That there were children born before the fall is purely presumption. If there were, what kinds of beings were they? What became of them? How many were there?

I am pleased, yet puzzled at your statement that Joseph Smith was not an evil man, yet deceived by fallen angels and inspired by demons. The puzzle is how Joseph Smith being deceived, and inspired by demons, could bring forth the work he did. Jesus said, "By their fruits ye shall know them."

The fruitage of the work of Joseph Smith was the restoration of ancient Christianity, the organization of a church in precise accord with the church Christ organized, the preaching of the same gospel of faith, repentance, baptism in water for the remission of sins, laying on of hands for the gift of the Holy Ghost, and from these a life of purity, chastity, brotherly kindness, faith and love, the church thus organized being endowed with the same divine blessings that were with the church in the days of the apostles. He gave to the world the inspired record, the Book of Mormon, containing an additional witness of the divinity of Christ as the Savior, revealing the history of the prehistoric races of America, of their religion, their wars, their origin; also he gave to the world a correction of the translation of the Bible which will stand every test.

Thus, as Jesus said, by their fruits ye shall know them. Instead of being actuated by fallen angels he was inspired by a true angel of light, spoken of in Revelation 14: 6, where John sees an angel with the everlasting gospel to preach to them that dwell on the earth. Joseph Smith preached this same everlasting gospel, reaching back through all the ages, the same one preached to Abraham, and by Noah, and Enoch, and Moses, Peter, John, Paul, and Jesus Christ.

This same gospel is being preached by the ministry of the church organized by command of God to Joseph Smith on April 6, 1830, and perpetuated by the Reorganized Church of Jesus Christ of Latter Day Saints, and under the inspiration of the divine Spirit we bear witness to its truthfulness. Joseph Smith filled the role of a true prophet, in that he foretold events which have been fulfilled,

and others in process of fulfillment in the wars now in progress; he testified to the divinity of Christ, of the Bible, and finally sealed his testimony with his own blood, on June 27, 1844.

Is it possible, Brother Hudgings, that all this good fruit could be produced by being deceived by fallen angels and inspired by demons? If this is deception, give me more of it.

J. M. TERRY.

Helpful to Chart Users

[We gladly give space to the following letter, and commend the work the brother desires to do for the church. Brother Cox has kindly sent one of the pointers to the editorial office and we can say that it is a beautiful piece of work. We are sure his limited supply will soon be exhausted, for we have many missionaries and others who use charts and maps in their work: We suggest that those who write Brother Cox that are able be liberal enough to at least furnish postage, as he will perhaps have extensive correspondence in his endeavors to serve the church. However, he is not asking nor expecting even that. Made a little shorter than the length he specifies for pointers, these would make excellent batons for choir leaders. Perhaps some communities may find it possible to send tips of horns, which would make very attractive pointers or batons. There are about one hundred and fifty pieces of sole leather in the specimen sent us, ranging in size from about one fourth inch at the tip to three fourths of an inch at the butt.—EDITORS.]

DALBY SPRINGS, TEXAS, June 26, 1916.

Editors Herald: Will you please say to the elders in the different parts of the field who use charts, that I have what I call pointers, that I would like to give to every elder in the field? I want to help all I can with the good work, and knowing that there are many who make use of charts and need something of this kind, I shall be glad to furnish one to each elder who will write me, giving his address. It is worth about \$2.50 to make these, but I will charge nothing for them.

I feel that I have been of little help to this work that I love so well, and being a mechanic, I can make these pointers very handily, and propose to make as many as I can free of charge, and will pay the postage. I have several on hand now which I will send to those who first request them. After they are gone, those who desire them should send me scraps of leather, sole leather preferred, and I will make them up and send them out as fast as possible.

I have made some of horn, and they are very nice, but it is difficult to get horns as the points are all that will do to use, since the opening in the center must not be over one eighth of an inch. For those sending me this material I will make them up.

From the leather I cut plugs or wads and put them on about one eighth inch steel wire, about twenty-four inches long, with brass trimmings on each end, and if properly cared for, I think they will be in good condition when the millennium is ushered in.

It should be comparatively easy to get these scraps of leather from harness and shoe shops, and I believe the pointers will be a source of much satisfaction to those who have use for them.

Wife and I are old and feeble. Please remember us in your prayers.

J. N. Cox.

R. F. D. 1.

—Tis always morning somewhere, and above
The awakening continents, from shore to shore,
Somewhere the birds are singing evermore.

—*Christian Register.*

FREESOIL, MICHIGAN, June 17, 1916.

Editors Herald: We are still busy preaching and doing all we can to advance the gospel among the people. We are getting along fine in our branch. We have good interest at Fountain. At Millerton Brother Buel Shelley has good interest. We also go from here to Hayville, thirty-six miles, and have good interest there. We are expecting to baptize some there soon. One has asked for baptism, so every officer is busy.

I find the more we do in spreading the gospel, the better we feel spiritually. I have been in the church thirty years and have enjoyed myself very much. I love to serve God; it is not a burden to me. I love to work for the advancement of the cause of Christ. I have felt his power many times. Often in preaching and having good liberty I would want to get alone and thank God for his kindness to me. So we feel encouraged; feel that we want to be faithful to the end.

In bonds,

JOHN SCHREUR.

MOBILE, ALABAMA, June 19, 1910.

Editors Herald: Since my letter of a few days ago I have baptized seventeen more precious souls into the kingdom, and I feel sure that more will follow as a result of our efforts recently. So the good work moves on here.

Hopefully,

A. E. WARR.

OAKLAND, CALIFORNIA, June 22, 1916.

Editors Herald: Many thousands of young strong men have been ruthlessly murdered in Europe; ghastly "hell." Many thousands of widows and mothers are mourning because the lights of their lives have been taken away, and many thousands have died a civilized death since my last letter to you, still I am living and the sun continues to shine. Force of habit, the atheist might say. Still Methuselah died after a while, and we read that the sun is to be turned into darkness. I wonder what is the matter with our great solar system that the great central light will need to be turned into darkness? Or are we to understand that simply some local obstruction will obscure the light from this earth for a period? Say! but wouldn't it be fine if we had a good reliable, infallible twentieth-century Solomon among us that would explain just what is to be taken literally and what it to be taken figuratively in the Bible? Some one that can be taken literally. Language they say is the medium for expressing thought. Lots of parcels get lost and damaged in the express business, though.

It seems quite a while ago since the train pulled out of North Station, Boston, with a special car attached in which were a number en route for General Conference. Yet I can remember it all right, also remember that it was through the kindness of the dear Saints of Boston that the writer was privileged to be of the number. Furthermore, I can distinctly remember the many faces made dear by long association which spoke good will and bon voyage. There are other things beside clouds which are lightened up around the edges. Sometimes a handshake has a silver lining which the missionary is often glad to remember. Not always because of the lining itself, but because of it being the reflection of a higher light as well. The *Ensign* and *HERALD* have saved me from the necessity of writing up the convention and conference, save to say that it was distinctly and emphatically a young man's conference. None the worse for that, I'm only sixty-three. I can also remember distinctly the few days of pleasant association of many friends after the conference be-

fore taking the train for the land of flowers where the sun sets, (more or less literal).

At Santa Ana, Garden Grove, Seal Beach and Long Beach I was privileged to be for a week or two associated with friends of other days in church, Sunday school and Religio, as well as social activities. All very pleasant. I should like to mention names providing there were space for all in this letter, but if I did it would look more like a church directory than anything else, so I desist. Besides quite a number who had quite nice names a few months ago, have changed them.

Sorry that through a mistake in United States mailing system I failed to reach Fresno. At Stockton, I was glad to meet many with whom I had labored a few years ago, but some have gone over the river. Some features of the Sunday school are worthy of mention. Since leaving Stockton my time has been occupied in Oakland with the exception of two occasions in San Francisco, referred to by others.

And what shall I say of Oakland? One thing I must certainly say: Their welcome to me as a pastor was unanimous, cordial and sincere. Their vote and social reception said so; and their provision for maintenance and promises of moral support are proving it. Oakland has some fine people, both old and young. The burden and responsibility of the office assigned me presents itself in a way that can certainly be felt. All who are interested in our welfare can join with me in hoping that when the period of my labors here is ended that there can truthfully be said at least some of the good things that are being said of those who have labored here before me.

We are hopeful of good things in Oakland. "Not by might nor by power, but by my Spirit, saith the Lord of hosts."

657 East Twelfth Street.

H. J. DAVISON.

KIRTLAND, OHIO, June 30, 1916.

Editors Herald: I desire to call the attention of the Saints in the Ohio and Western Pennsylvania Mission to the fact that we are intending to hold two reunions in said mission. The Ohio Southern District will hold their reunion at Creola, Ohio, July 28 to August 6. It has been some years since they have held a reunion in said district. The last two reunions were not well attended, hence many of the Saints united with Kirtland reunion. However, a great many of the Saints of this district are very anxious to have a reunion of their own. Therefore, we sincerely hope that all the Saints will put forth a special effort to make the coming reunion a great success. Brother H. E. Moler has had published a notice of particulars.

The Kirtland reunion will convene at Kirtland, Ohio, August 10 to 20. There are five districts represented at the latter reunion. It is to be hoped that Saints of these districts will make it a point to attend all the sessions. We urge all the officers of said districts, Sunday school and Religio to cooperate to make the coming reunions of intense interest and profit to all who will be in attendance. Officers belonging to any of the quorums should be present to get acquainted with each other and learn their duties. The Saints can camp in tents right under the eaves of the Lord's house. There are beautiful trees all around the building. We extend an invitation to Bishops McGuire and Kelley, and the apostles in the adjoining missions to meet with us, as also all the Saints who desire to join with us. There will be motor cars to take you to and from Willoughby. Bishop Becker has given particulars in church papers. Come and bring the good Spirit with you, so that we can have a grand spiritual feast.

Your brother in the conflict,

GOMER T. GRIFFITHS.

News from Branches

Philadelphia, Pennsylvania

After eleven years of loving and faithful service, our former pastor, Walter W. Smith, has directed his steps in the direction in which his heart seems ever to have been inclined: Zionward.

On Wednesday evening, June 21, a large company of Saints and friends met in the church and formally paid their hearts' tribute of respect to Brother and Sister Smith for their devoted and effective services. A very interesting program was had, after which luncheon was served. This function served also to welcome the incoming pastor, J. August Koehler and wife.

Children's Day services were held on June 18, at which time thirty-three children were baptized by Brother Smith, and during the week eight more were baptized, including three adults, so that Brother Smith's last year here has yielded a rich harvest in baptisms.

A large body of new material has been gathered in here during the past few years, and it becomes the duty of the new pastor and associates to bring about an assimilation of this new material to the church.

An "eleventh hour" request was made by Brother Smith of Brother A. N. Hoxie to produce "The Holy City," *just once more*. It seemed an impossible task, but in characteristic style the choir members were given three hurried rehearsals and "all was well." A large congregation were present to hear the very splendid rendition of this oratorio.

Brother Koehler discoursed on Sunday last on "The primary function of the minister of Christ" and used as a text: "Go ye therefore and *teach* all nations. . . ." From this sermon we got our cue as to what we may expect from him in the future.

EDITH R. KOEHLER.

112 West Ontario Street.

Independence, Missouri

Sunday evening, July 2, was oppressively hot, yet there was present a large congregation to listen to a stirring discourse by President Frederick M. Smith who had for two days labored strenuously in the interest of the important new movement, namely, the reorganizing of the Independence Stake, and the seating, in their proper places, of its chief men as officials.

Providential it surely was that a spiritual, educated and gifted man of the church, in the very prime of life, stood ready and prepared to enter upon so high and important a mission. God was with him all through the sessions of the special conference, called for July 1, and in the work of ordaining he was ably assisted by President E. A. Smith, F. M. Sheehy, William Aylor and J. A. Tanner.

Saturday forenoon there was permitted a full, free, and unconfined discussion of an important subject, although it had been well disposed of at the General Conference, and at its close, the work of the Sunday school, Religio and Woman's Auxiliary was taken up and completed without a ruffle. Everything passed off smoothly, and the basement all day long was well filled with a highly interested, kindly disposed body of Saints, who were workers in the local and Kansas City branches.

Brethren Wells and Trowbridge presided at the Sunday morning prayer meeting and the chief feature was the many prayers and testimonies and the reading of a paper on "the redemption of Zion," written by Sister Sadie Burch.

The Sunday school with an attendance of 914—29 officers and 111 teachers, assembled as usual, Brother William Aylor opening with prayer and Brethren Krahl and Davis presiding.

The national hymns, "America," "Star-spangled banner" and "Columbia, the gem of the ocean," were sung.

The annual picnic was held at Enoch's Hill on the Fourth and the committee appointed spared no pains to make it a success. President Elbert A. Smith occupied at the morning church service after an inspiring rendering of the anthem, "Put on thy beautiful garments, O Zion, awake! Put on thy strength, O Jerusalem, the holy city!" and the solo part was sung by Sister Bernice Griffith who for a long time has with her consecrated talent given heartily her service at Walnut Park church.

Our beloved Brother Elbert started out in a pointed, practical sermon, with a text taken from 2 Peter, "Grace and peace be multiplied unto you," also "Add to your faith, virtue," etc., and a large body of Saints and friends listened with rapt attention.

In the evening President Frederick M. Smith also was greeted by a well-filled house, and his discourse will long be remembered for its strong reasoning and admonition, and its vigorous setting forth of our duties and aims in gospel work. Our new stake president, Walter W. Smith, welcomed into our midst, pronounced the benediction, commending the church assembled to the loving-kindness and mercy of our heavenly Father. Words fail to express the gratitude of our hearts for this strengthening effort of our brother Frederick M., in which he extolled a firm cooperation of labor and a consecration and devotion to this glorious work, with all its sacrifices, its responsibilities, and difficulties.

May our love and confidence in our Father's watch care over his people increase: and for his never failing goodness and mercy, let our song arise, "Praise God from whom all blessings flow."

Your sister in the bond of faith,

ABBIE A. HORTON.

Miscellaneous Department

Pastoral

To the Officers and Members of the Church in the Eastern States Mission; Greeting: Having arranged to visit that part of the field intrusted to my care, known as the British Isles, I have chosen the following brethren to act in charge in the various districts: A. B. Phillips, 15 Vincent Street, Dorchester, Massachusetts, associate minister in charge of the Eastern States. All reports and matters needing attention during my absence, may be submitted to him. He will also direct missionary labor in the New York District.

Eastern Maine District—Elder F. J. Ebeling in charge. Western Maine District—Elder H. A. Koehler in charge. Massachusetts District—Elder R. W. Farrell in charge. New York and Philadelphia District—Elder J. A. Koehler in charge. In response to my request for assistance in missionary work from the local priesthood, the following brethren have signified their willingness to devote a part of their time to this line of work in addition to their duties as local officers:

Eastern Maine: David Joy, Herbert Ingersoll, George Manchester, James Clark, Guy Francis, Newman Wilson, Merton Crowley.

Western Maine: Henry R. Eaton, John K. Eaton, Arthur Robbins, Herbert Raymond, Archibald Beggs.

Massachusetts District: C. H. Rich, William H. Frost, E. H. Fisher, E. L. Traver, A. N. Baker, G. W. Robley, G. H. Bradshaw, C. A. Coombs, F. G. Roberts, H. W. Howlett, Alma Coombs, Charles Cockcroft, E. L. Baker, Howard Reynolds, J. W. Roberts, C. W. Wood, W. C. Booth, Nehemiah Nicker-son, Benjamin W. Leland, J. D. Suttill.

New York and Philadelphia District: Walter H. Lewis, Henry Carr, George H. Lewis, Daniel T. Shaw, William Davies.

It will be necessary for them to seek openings wherever they can be found. Already there are glowing reports coming in from different districts of open doors—ready listeners and increasing interest. May God increase the zeal of each one who has volunteered, and give us a year of wonderful

success. These brethren will receive report blanks from the men in charge of their respective fields. We trust they will be energetic in labor, prompt in reporting and improve every opportunity, so that at the close of the year we may have a splendid report to present to the conference.

We again remind the presidents of districts and branches that we desire a complete list of scattered members, in order to extend our missionary efforts. We also desire to have them report the places where missionary work is performed, together with the address of people who have assisted in said work.

Sincerely,

ULYSSES W. GREENE.

WINTER HILL, MASSACHUSETTS, 55 Grant Street, July 1, 1916.

To the Saints of the Northwestern Ohio District; Greeting: Having been appointed to labor in said district, and being a stranger, I would like to hear from isolated Saints or friends where it would be possible to open up the work. I am informed that there are many Saints scattered throughout the district. I would be glad to hear from any as to the possibilities around your home. We are commanded to warn our neighbors, so let us labor together to that end. We as missionaries need your cooperation, and will consider every application that comes, and arrange for work in your locality as soon as possible. Any of the branches in the district that desire to hold a series of meetings, if they will let us know we will try to arrange for it.

If any of the local ministry have any place in mind that could be opened, we will appreciate it if they will either attend to it themselves or get in touch with me, and I will try to arrange to look after it.

Praying that the Master will direct us in our efforts to build up his work during the conference year, I am,

Your brother,

WILLIAM ANDERSON.

Field address, Toledo, Ohio, 1424 Detroit Avenue.

Conference Minutes

SOUTHERN WISCONSIN.—At Soldiers Grove, June 24 and 25, with B. C. Flint, district president, associated with L. O. Wildermuth, in charge. Branch reports: Milwaukee, Madison, Flora Fountain, Buckwheat Ridge, and Janesville. Elders reporting: Ervin J. Lennox, Fred V. Dreyer, L. O. Wildermuth, Floyd F. Carpenter, E. A. Townsend, B. C. Flint, C. C. Hoague, J. W. McKnight, Arthur Davenport; priests: F. A. Stedronsky, Phillip Davenport, jr., Howard Delap, H. J. Archambault, David Spease, Miley Lenox; teachers: F. M. Ball, William Matthews, Fred Leighty; Deacon: Elmer J. Riner. Bishop's agent reported: Receipts \$460.56; balance on hand \$6.56. District treasurer reported \$7.85 on hand. Beloit was chosen as place of January conference, date left to district presidency. Provision was made for ordination of Lloyd L. Hadley and Charles Maybee to office of priest. Four were baptized during conference. Audrey B. Dutton, secretary.

NEW YORK.—Convened in Stirling's Hall, Buffalo, June 10, with president of district, A. E. Stone, and F. C. Mesle, one of his counselors, in charge. The other counselor, Wm. Brothers, had passed away since last conference. Business was the order of the conference. Election of officers resulted in Elder Stone being reelected to presidency of district; Anna Brothers, secretary; Frank Updyke, bishop's agent, treasurer. The attendance at the conference would no doubt have been better if weather had been more favorable. Excellent music by large choir in charge of Ethel Hageman. The Buffalo Saints served meals to all at the hall, entertaining us royally, as is their custom. The new branch at Sherrill, New York, was reported organized. Mary Lewis Mesle, press committee.

SOUTHERN MISSOURI.—With Ava Branch, June 10 and 11, district officers in charge. Ministerial reports were received from Elders H. Sparling, J. F. Cunningham, G. A. Davis, Grant Burgin, D. E. Tucker, Benjamin Pearson, R. J. Mendall and L. M. McFadden; Priests L. D. King and R. L. Bishop. Branch reports: Springfield, Beaver 111, Ava 123, Grave Springs 55, Mill Spring 53, Logan Creek 70, Naylor 26, Cooter 40, Thayer 32, West Plains 46, Woodside 41. Bishop's agent, G. A. Davis, reported: Balance and receipts, \$226.73; balance on hand \$1,218; due missionaries \$75. Ordinations: Franklin E. Gale, elder; J. E. Morris and Charles E. Norman, priests. Next conference at Tigris, (Beaver Branch) in October, at which time we will hold a reunion lasting 10 days. Reunion committee: H. Sparling, Benjamin Pearson, Charles E. Norman and J. E. Swigart. Benjamin Pearson, secretary.

NORTHEASTERN MISSOURI.—At Bevier, June 17 and 18, F. M. Sheehy, J. F. Mintun, William B. Richards presiding. Higbee, Menefee, and Bevier branches reported. Bishop's agent and district treasurer's reports read and approved. Charles Edmunds ordained elder. Adjourned to meet in November at call of district president. William C. Chapman, secretary.

CLINTON.—At Eldorado Springs, Missouri, June 17, in charge of district presidency assisted by T. C. Kelley. Lowry City Branch disorganized because of scattered condition of members. Election of officers: W. S. Macrae, president; W. S. Lowe, first vice president; Merle Quick, second vice president; Zora Lowe, secretary; Mildred Lowe, library board member; Lucy Silvers, recorder. Lizzie Walters was elected member of auditing committee on bishop's agent's report. Lucy Silvers sustained as local historian. W. S. Macrae elected as committee of student help fund. W. E. Reynolds sustained as bishop's agent. Each member was requested to pay five cents to help the student help fund. Adjourned to meet at Mapleton, Kansas, October 14 and 15. W. S. Macrae, president; Zora Lowe, secretary.

EASTERN IOWA.—At Muscatine, Iowa, June 17 and 18, in charge of district vice president C. G. Dykes and William Sparling. Branches reporting: Anamosa, Baldwin, Cedar Rapids, Clinton, Davenport, Fulton, Muscatine, and Oelwein. Election of officers: President, William Sparling; vice president, John Heide; secretary, Mrs. Cora B. Hart; treasurer, John Heide; librarian, J. A. Chamberlain. A good portion of the Lord's Spirit was present, and all were strengthened and rejoiced in the work. While there were not as many in attendance as we could wish for, the influence of the Spirit present will go with those who were there. Cora B. Hart, secretary.

Convention Minutes

NORTHEASTERN ILLINOIS.—Sunday school, at Deselm, near Manteno, Illinois, 4 p. m., June 16. Reports from officers were read. On account of Sister F. M. Cooper leaving the district, her resignation as superintendent was accepted and a vote of thanks tendered for services. Election of officers: C. B. Hartshorn, superintendent; F. F. Wipper, assistant. Report of committee on Sunday school reunion fund and tent accepted, and district conference asked to concur in the same. By motion, Sunday school work during reunion time is to be left in hands of superintendent and assistant. The program feature at conventions hereafter is to be left in the hands of district superintendent and local Sunday school workers where convention is held, and that the Religio be asked to concur in same. Adjourned to meet day preceding next district conference, and at same place. La June Howard, secretary.

WESTERN MONTANA.—At Bozeman, June 10, 1916, 10 a. m. District officers in charge. Routine business transacted. Election of officers: Superintendent, Sister G. W. Thorburn; assistant superintendent, Thomas Reese; secretary, William J. Murray; treasurer, Thomas Reese; librarian, Warren Eliason; home class superintendent Sister G. W. Thorburn. William J. Murray, secretary.

CLINTON.—Sunday school, met at Eldorado Springs, Missouri, June 6, 10 a. m., district officers in charge. Gertie Bailey was elected normal superintendent; Mrs. A. C. Dempsey, assistant; Mable Braden, cradle roll superintendent; Allan Rook, member of committee on student help fund. Lucy Silvers, superintendent; Zora Lowe, secretary.

CLINTON.—Religio, at Eldorado Springs, Missouri, June 16, 2 p. m., T. L. McCormick in charge. Election of officers: Mable Braden, president; T. L. McCormick, vice president; Adrain Lowe, secretary; Zora Lowe, treasurer; Dollie Brunson, home department superintendent; Gertie Bailey, normal superintendent; Mrs. A. C. Dempsey, assistant; Virginia Budd, library board member; Lida Budd, member of committee on student help fund. Class work at 8 p. m. Obtaining of a field worker for the reunion was left with district officers. T. L. McCormick, president; Zora Lowe, secretary pro tem.

Conference Notices

Southern Ohio District will convene at Creola, Ohio, August 5, 10 a. m. H. E. Moler, president.

Seattle and British Columbia, at Centralia, Washington, (North Park,) August 5, 1916. Religio and Sunday school will hold their conventions one day prior, and the reunion will follow immediately in connection therewith and continue until the 14th. Attention of district officers, branch presidents, and all elders and priests laboring under the district supervision respectfully called to the provision made in clauses a

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

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and b, rule IV, new district by-laws, a copy of which can be had by applying to any branch president within the district or the undersigned. Observe closely and let me have these written reports not later than July 22, as directed in said clause a. Branch clerks will receive blanks upon which to make their statistical reports for the six months period ending June 30, that they may be able to mail them to my address as promptly as possible thereafter. It is earnestly requested that all who subscribed to the reunion fund when petition was circulated upon the grounds last year, who have not already done so, will promptly remit to the reunion committee treasurer, Leonard S. Rhodes, 1005 South Tower Avenue, Centralia, Washington. Peter Anderson, our minister in charge is expected. Frederick W. Holman, secretary, 4233 Bagley Avenue, Seattle, Washington.

British Isles Mission, in Manchester, August 5, 6 and 7. Business meeting 6 p. m. in Saints' meetinghouse, James Street, Bradford, August 5. Sunday services in same hall at 10.30 a. m. and 6.30 p. m. for preaching, and 2.30 p. m. for fellowship. On behalf of Bishop May we request the collectors in all branches to see to our "One Thousand Shillings Fund" so that our conference expenses may be met. Visitors write Brother James Schofield, 164 Stanton Street, Seymour Road, South, Clayton, Manchester, as early as possible before conference convenes. Officers kindly observe by-law 7 and send in reports not later than July 20. Brethren U. W. Greene, R. May, and W. H. Greenwood are likely to be present. W. R. Armstrong, mission secretary.

Eastern Oklahoma, at Fort Towson, Oklahoma, August 12 and 13. Conventions day previous. Send all branch reports by August 4 to J. E. Kelsey, Wilburton, Oklahoma. J. E. Kelsey, secretary.

Reunion Notices

[We give space to the following to show how a circular letter might be written to each branch in a district, to be read to the members thereof. Because our space is constantly crowded, we must ordinarily give mention in our Miscellaneous Department only to the essentials in matters of local interest. We trust our readers will appreciate the situation.—EDITORS.]

To the Saints of the Northern California District; Greeting: The time for our annual reunion will soon be here, and during that time we will hold our semiannual conference; and we want your presence at the meeting. Are you planning on coming? Are you getting ready? If not, you should waste no time getting ready, for the time will soon pass away. Don't fail to be there, unless attendance is impossible. Don't eat ice cream every day, and go to the movies every night, and then say, "I can't spare the money."

We want to impress on your minds, dear Saints, that this is going to be one of the reunions that you read about; one of the very best, and most educational ever held in the district; and it is very important that you be there. Yes! You! Not the other brother or sister, but you! You are one of the units that help to make up the kingdom of God; and we want you there.

If there are any in the district that have become disheartened or discouraged, and all down and out, come to the reunion and enjoy the good time we are all going to have; get your spiritual strength renewed; get some oil in your vessel, trim up your lamp and have it burning, so that you can see where you are walking, and then you will be able to see the pitfalls, and stumblingblocks that are in the pathway of life.

If there are any pessimists that think the church is all out of joint and not making any progress, and that the whole organization is going to smash, let them come to the reunion and get a good dose of genuine spiritual tonic, and get the spiritual man toned and built up, giving him a chance to get some good spiritual food, so that he can stand on his feet, and be able to do something. Then let him go to work, and not sit around and do nothing but find fault with those who are making sacrifice, and putting forth every effort they can to build up the kingdom. Take the old battered hammer that you have been knocking with, and throw it in the junk pile; get you a new bright sickle and go to reaping somewhere, and try to get some sheaves for your harvest.

If there be any optimists that are so optimistic they think everything is going smoothly and that the church is making such great strides, that we are all to be carried along on flowery beds of ease, and don't need any of their help, financially or otherwise, let them come to the reunion and have a good heart to heart talk with the pessimist, and see if he cannot be convinced that there is something he can do. Let them form a copartnership, equalize things, and go to work! Then if they feel like kicking, let them go behind the barn and kick each other because they did not go to work long ago.

The committee are going to do all in their power to make the reunion a success; are you going to help us? If you think that Irvington is not the proper place to hold a reunion, come, and bring a better place with you; maybe we can "swap." Anyway, that will be one of the propositions that will be discussed at the conference. You should be there and have your say and abide by the decision.

We are going to have the best drinking water that we can get. The toilets will be sanitary and flyproof. The dust will all be laid and remain so, till something stirs it up. We have not ordered any fog or mosquitoes, as we are likely to have all we need by donation, or otherwise. There will be separate shower baths for men and women. The water will be as warm as an August sun can heat it. There will be straw for sale, on the grounds, for tents and beds.

The cooking and eating department will be conducted the same as last reunion, and meals will be furnished at the lowest possible figure. The same sister that had the cook house in charge last year has been engaged for the present reunion, so we are assured that the food will be clean and wholesome. Let everyone come with a cheerful countenance, and a prayer in his heart, and we will have a grand, good spiritual reunion. So may it be.

Send in your orders for tents as soon as possible to me at 615 Spencer Avenue, San Jose, California.

Sincerely, in bonds,

C. W. HAWKINS, *Chairman of Committee.*

TALKS ABOUT JOSEPH SMITH. By "Orion." The divine mission of Joseph Smith discussed in conversational language around the fireside. Plain, forceful, entertaining and instructive. No. 246, cloth50c

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You can visit Yellowstone, via the new Cody Road—through the heart of the "Buffalo Bill" country—the *only* auto route into the Park; Glacier Park—there is nothing else in the world like it; Rocky Mountain-Estes Park, a mountain playground for little folks and big—and Colorado.

I wish you would drop in the next time you are passing by and let me tell you more about this wonderful trip. I am here to serve you. Let me help you plan your trip.



L. F. Siltz, Ticket Agent

Change of Reunion Date. Date of the Southern California reunion is changed from August 4 to 25, to September 3, because the reunion at Salt Lake also convenes on August 4, and in order to enable the minister in charge, J. W. Rushton, to be present. All other arrangements to remain as formerly advertised. Orders for tents, cots and mattresses should be sent to R. T. Cooper, 420-421 Marsh-Strong Building, together with the money. Peter Kaufman is chairman of committee for the erection of tents and all who are willing to assist in that work should communicate with him promptly, at Montebello, California. The cafeteria is in charge of Henry F. Backer, 463 North Grand Avenue, and all who are willing to assist in that work should write him at once at that address. Prices will be reduced this year, so that everybody can come. Tents 10 by 12, \$2.50; 12 by 14, \$3; 12 by 16, \$3.50. Single cot and mattress \$1. Double cot and mattress \$1.50. Tables 25 cents; chairs 15 cents. All work at the cafeteria and the tent work is being done this year by volunteer help, in order to save hiring cooks, etc., and recover the balance of last year's expenses. J. W. Rushton will be with us; also G. E. Harrington, V. M. Goodrich, N. T. Chapman and possibly Evangelist F. G. Pitt and Mrs. Pitt. We expect an exceptionally good reunion. Please get your order in promptly. R. T. Cooper, secretary, 420-421 Marsh-Strong Building, Los Angeles, California.

Northwestern Missouri reunion will be held at Stewartsville, Missouri, August 18 to 27, in B. J. Dice's beautiful grove. Everybody will be welcome. Get ready now. Come and have an old-time feast of good things at this camp meeting. B. J. Dice, president; Charles P. Faul, secretary.

Prices of tents for Clinton reunion, to be held at Rich Hill, Missouri, August 11 to 20: 8 by 10, \$2; 10 by 12, \$2.25; 12 by 14, \$2.50; 2-room, 6-foot wall, 12 by 14, \$5.25; 3-room, 6-foot wall, 12 by 16, \$5.50. Cots, 35 cents. All wishing tents and cots, notify undersigned so tents may be put up before reunion begins. Doctor W. V. Smith, Rich Hill, Missouri.

Southern Ohio. Tents and cots for the 10 days as follows: Tents 10 by 12, \$3; 12 by 14, \$4; cots 75 cents. Freight both ways to be added, but we believe a still cheaper rate can be made by getting tents from the Kirtland reunion committee.

Orders should be sent in at once. H. E. Moler, Creola, Ohio.

Kentucky and Tennessee, July 22 to 30, at the usual place near Puryear, Tennessee. R. C. Russell and other good speakers will attend. Bring your tents and come prepared to stay all week. Pasture for stock. Those coming by rail come to Puryear and notify R. M. C. Ross. J. R. McClain, for committee.

Southeastern Illinois, near Cisne, August 18 to 27. Plenty of pasture for horses, and water handy. Also there will be a boarding house to accommodate those desiring to come and pay their board. There will be good speakers present. Those wanting tents notify W. E. Presnell, Xenia, Illinois. F. M. Davis, William Clements, S. D. Goostree, presidents; W. E. Presnell, secretary.

Southern Kansas, in South Riverside Park, Wichita, August 11 to 21. F. A. Smith, F. M. Sheehy, F. F. Wipper, district missionary force and local priesthood will be present. Patriarch Frederick A. Smith writes: "I will be there by the 15th, and will be prepared to give blessings the 17th, 18th, and 19th. Should I reach there on the 15th in good time I may be able to give some on the 16th." A children's tent will be in charge of capable workers and special meetings held for them. Sisters having small children are invited to leave them at the children's tent where they will be well cared for. Tent prices: 8 by 10, \$1.75; 10 by 12, \$2; 12 by 14, \$2.50. Pay in advance and order by July 30. Cots at reasonable prices, meals served at dining tent 15 cents except Sunday, when the price will be 25 cents. Order tents from J. N. Madden, 214 North Market Street, Wichita, Kansas. Mrs. Ida H. Stewart.

Reunion of the Kirtland, Pittsburgh, Northwestern Ohio, and Youngstown-Sharon districts at Kirtland, Ohio, August 10 to 20. Services will be held in the Temple. Tents may be rented by writing J. A. Becker, R. F. D. 2, Willoughby, Ohio, at the following rates: 10 by 12, \$2.75; 12 by 14, \$3.50. Flies, \$1 each. Canvas cots, 50 cents; springs 75 cents. Meals will be furnished by the committee at as reasonable a rate as possible. There will be opportunity for some to work for their board. The ministry will be accommodated as heretofore. Rooms will be furnished for the aged and infirm. All others will be asked to tent, furnishing their own bedding. We trust

the Saints will observe this and come prepared to camp and enjoy the real reunion spirit. Further information may be had by writing to J. E. Bishop, 226 Edgar Avenue, Steubenville; or G. T. Griffiths and J. A. Becker, R. F. D. 2, Wiloughby, Ohio. J. A. Becker.

Requests for Prayers

Sister Mary C. Hart, of Viola, Iowa, requests prayers for her son. While visiting his mother who was very ill, he received news of the death of his wife and two sons, who had been killed in North Dakota. He has been prostrated and seems unable to recover. The sister has faith that the united efforts of the Prayer Union may be effective in his behalf.

Saints are requested to fast for one meal and fervently

pray for the recovery of Sr. Mollie Lukecart, of Castana, Ia.

The relatives of Brother J. A. Lawson desire the prayers of the Saints in his behalf. He is afflicted with a breakdown of the nervous system, and his mind is much affected. He is now at Clarinda, Iowa, at the home of his parents.

Died

STRICKLAND.—Vincent J. Strickland, born at Strange, Nebraska, January 11, 1897; died at East Vaughn, New Mexico, June 11, 1916. Baptized April 23, 1911, at Lamoni, Iowa, by R. M. Elvin; confirmed by R. M. Elvin and Columbus Scott. The body was expressed to Lamoni, Iowa, where services were conducted in charge of Columbus Scott, sermon by J. F. Garver. Interment in Rose Hill Cemetery.

Typewriter Service in Rural Communities


The typewriter is coming into more extended use in rural communities because of the assistance it renders to all classes of people. Here are a few examples of the possibilities of service:

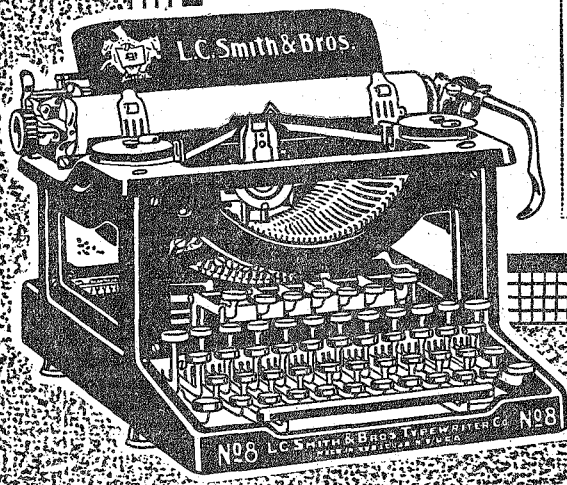
The Farmer: Think of the possibilities of selling produce by the means of typewritten letters sent out to customers? Typewritten letters give the sender a business standing with the people who receive them and also enable the keeping of carbon copies of the correspondence, which many times does away with misunderstandings and lawsuits.

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THE SAINTS' HERALD

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

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

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



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

VOLUME 63

LAMONI, IOWA, JULY 19, 1916

NUMBER 29

Editorial

THE PERFECT LAW OF LIBERTY

III—THE OBJECTIVE: LIBERTY

"Whoso looketh into the perfect law of liberty."—James.

All normal men prize liberty. Patrick Henry declared: "As for me, give me liberty or give me death." That sounds bombastic. It sounds like the Fourth of July. The only thing that keeps it from being ridiculous is that Patrick Henry meant it. Thousands of others have meant it. They have made the definite choice on numberless bloody battle fields and have given their lives in an effort to obtain freedom for themselves or, more sublime sacrifice, for others.

But whether on the scaffold high,
Or on the battle's van,
The fittest place where man can die,
Is when he dies for man.—Barry.

Men who are free should be thankful. But not all men who are out of jail are free. When Jesus said to the Jews, "Ye shall know the truth and the truth shall make you free," they laughed at him. They declared: "We be Abraham's seed, and were never in bondage to any man."

Yet the children of Abraham were not free in any sense. They were not free politically, intellectually, religiously, or morally. But Jesus said: "If the Son therefore shall make you free, ye shall be free indeed."

We may make the same mistake to-day. It is possible to live in a free country, "the land of the free and the home of the brave," and yet not be free. There are thousands of slaves under the Star-Spangled Banner and under the Union Jack.

The writer met a young man who had become somewhat interested in our message. At the close of the interview, the young man said, "The trouble with me is that I know what is right but I can't do it."

He was a man perhaps thirty years of age, tall, broad, strong, active, above the average in mental and physical strength. We looked at him with some surprise and said, "You, a big husky young man in

possession of all your faculties, and cannot do what you want to do! Cannot do right when you know the right! What is the matter with you?"

He looked nonplused and confused but had no explanation. What was the trouble? He was not a free man. Know ye not that whom ye list to obey, his servants ye are?

His strength defeated him. He had lost spiritual dominion and the strength of his appetites and passions was too much for him. We could discern his manner of life under the fine exterior.

The state cannot set this man free. The state has done all that it can for him. Like Paul of old who answered the captain who declared that with a great price he had purchased Roman citizenship, by averring, "But I was born free," this young man was born free, in a free land, but he lost his personal freedom.

The perfect law of liberty is the only thing that can set him free. "If the Son shall make you free, ye shall be free indeed."

This man was dissatisfied, but not enough. He disliked his bondage, but he liked it more than he disliked it. Dissatisfaction had not become intense enough to produce real repentance. He chose to continue in bondage. Jesus will not set a man free who prefers to remain in bondage.

The law that would compel men to be free would not be a perfect law and to perpetrate an Irish "bull": The man who is compelled to be free is a slave. It is a matter of belief with us that sometime, somewhere, with clearer vision, most men will choose to be free, and will find that perfect freedom in obedience to the perfect law.

The perfect law of liberty goes to the root of human bondage and misery. It goes down under nations, down under communities, down under families, down under all organization, to the unit, the individual, the man, and says, "You must be born again." It does not lop off the branches of evil, but strikes deep down to the root.

Individual repentance is followed and accompanied by individual regeneration in baptism and spiritual regeneration: born of the water and of the Spirit, as the Master expressed it. Then under the law the

individual goes on to perfection, building the Christian character. In this way and in no other way can he become free.

ELBERT A. SMITH.

THOSE WHO REMAIN

It is said that in the days of Daniel Webster it was the custom in New England for a family to select one of its number—usually the eldest son—and each member exert every energy to help him succeed. In fact we are told that Webster himself arose to the heights of statesmanship he did through just such methods.

History records many of his acts and recognizes his sterling qualities, but is strangely silent about the forces back of him. But God knew; and they knew; and he knew.

We have a beautiful example of filial love in the life of the Master. He spent a number of valuable years in his home, attending to the duties that would provide for his mother's needs. After the short years of his ministry, when he was facing the cruel death that was to come to him, he still remembered her needs, as we deduce from the following in Mark 19: 25-27:

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by her whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

How many of us in recognizing the manifestations of Godlike character, also take cognizance of the forces back of them?

Do we allow our minds to go back of the situation when we feel the inspiration that comes with a declaration of God's truths from the pulpit, and give due credit to the loving wife, the lonely children, the kind neighbors, who have all contributed to that sermon?

We honor those who go to the front and face the enemy, whether they carry a real gun or a figurative sword of righteousness. We admire true courage and the spirit of sacrifice, but we should give due credit to those who remain at home.

God only knows how many talented lives have been obscured and never allowed to fully develop because they were willing to sacrifice ambitions for others.

Life is full of incipient tragedies, which would be fanned into a giant holocaust of human sorrows were it not for the all-comforting and abiding faith in an immortal condition in which soul barriers will be thrown down and the light which has illumined the soul allowed to shine forth in glorious brightness.

Seldom are these sacrifices made grudgingly. Those willing to make them find joy inexpressible in

a repression of personal wants and a transference of expression to one or more who shall represent their lives to the world.

How many mother hearts beat fondly to-day as they closely follow and legitimately magnify every good act of a distant son or daughter! God can willingly forgive those slight exaggerations when he sees the monumental height of the sacrifices she has made that her son's or daughter's life might shine brightly before men.

Many a missionary's lonely wife, as she reads and rereads the letters from the husband in a distant field, hopes the people among whom he labors will appreciate his efforts as she would to have him with her. Is his sacrifice greater than hers?

In the land to-day many a family is silently enduring the absence of a loved one who has answered the country's call. Daily, perhaps hourly, they hope and pray that war may be averted and peace prevail. With the keenest heart pangs to fight in addition to other assailing forces, can we say that their patriotism is not as great as that of those gone to the front?

When the child reaches young maturity and bravely goes out to face the conflicts of commercialism, having as a foundation the ideals gained at home, we know full well his victories are not merely personal victories.

We give all praise and credit to the great, silent force back of the firing line; may those who must serve humanity thus have an abundant portion of God's sustaining grace.

EDWARD D. MOORE.

HOLDEN STAKE ORGANIZATION

The brief items of the organization of the Holden Stake reached us by wire. The conference was held at Holden on the 15th and 16th. D. J. Krahl was chosen as president and C. J. Hunt as bishop, indorsing the action of the recent General Conference. No counselors are as yet chosen by these new officers. The stake high council was selected as follows: J. W. Layton, W. S. Macrae, C. F. Scarcliff, B. P. Thompson, F. A. Cool, R. E. Burgess, William Hartnell, Emery Thompson, F. A. McWethy, Charles Gaither, Edward Fender, J. E. Johnson. More details will be given next week.

CURRENT EVENTS

NEW FRENCH LOAN.—The French Government is marketing a new bond issue on American markets, to the total of \$100,000,000.

CHINA MORE LENIENT.—The new president of China will allow uncensored news to be sent out from his country now. It is said that he intends to remove restrictions from the native press.

OSBORNE REINSTATED.—Thomas Mott Osborne has been restored to his position as warden of Sing Sing

prison in New York. He has been under trial for irregularities in management, brought in by deposed office holders, but none of them were sustained. Osborne is credited with making one of the worst institutions for confinement of criminals into one of the most progressive.

SUB MERCHANT SHIP.—The *Deutschland* has been officially inspected and now recognized by the United States Government as a merchant ship and having rights such as are accorded ships of that class. It is reported that British warships are waiting outside the three-mile zone to capture or destroy the submarine when it leaves for Germany. It is expected the departure may be taken any day. It will carry a valuable cargo but no passengers.

INFANTILE PARALYSIS STILL RAGES.—There has been an increase in the number of deaths from the epidemic of infantile paralysis. The total for the week were 977 cases, as compared with 772 last week. The continued intense heat has been a serious handicap in the suppression of the disease. Monkeys are being used in experiments to discover means of checking the disease as no reliable and definite remedy has yet been found to prevent fatalities. Cleanliness and calmness, with freedom from flies and filth are generally recommended as the best safeguards. It is a disease of which cases are always prevalent in the land, but which has developed into an epidemic in Greater New York, with a large percentage of fatalities. Cases continue to be discovered in new places all over the country.

MEXICAN SITUATION.—A week of quiet in regard to the trouble with the de facto government in Mexico has passed. Arrangements have been made for a conference by which the United States and Mexico will endeavor to decide: Methods of protection of American territory from Mexican raiders; how to restore order in northern Mexico and suppress Villa and his bands; how long American troops shall remain on Mexican territory. It is expected an international commission, composed of members appointed by each Government will meet in this country and decide these questions. A strong censorship prevails at the border and news of troop movements is carefully guarded. Activities seem to be confined to getting the men into shape for hard service, even though there is no apparent danger of conflict. It is stated by an army authority that fully one half the men on the border will seek release under the "dependent family" provision. This is likely due to the present inactivity. The Yaqui Indians, numbering about 10,000, are up in arms in Sonora and causing considerable trouble to the Mexicans.

EUROPEAN WAR.—The allied offensive on the west front has been hotly contested by the Germans with heavy losses on both sides. Since the beginning of the "drive" the British have advanced at the farthest

point a distance of four miles, and the greatest advance of the French about six miles. Neither have as yet reached their immediate objective. The British hope to control Bapaume, seven miles away, and the French lack a mile of reaching Peronne, an important strategical point. There seems to be no cessation of the attack on Verdun, though artillery is playing the biggest part now. The Russians are continuing their gigantic offensive on the eastern front, making some important gains in Austrian territory, but not yet obtaining the railroad center, Kovel, which seems to be the objective. The counter attacks of both German and Austrian forces have inflicted severe losses but have not effectually checked the advance. The Austro-Italian frontier continues to be hotly contested, though no material change has been effected. In the Caucasus region the Russians have captured the city of Baiburt, an important point seven miles west of Erzerum. Another point fifty miles west has also been taken. British troops have raided sixty miles of the country held by the Turks on the eastern shore of the Gulf of Suez. Arabians who have rebelled against the Turkish Government have taken Mecca, the holy city of the Turks. A German submarine shelled a British port, and minor sea and air encounters are reported frequently.

NOTES AND COMMENTS

BISHOP ROBERTS PASSES.—Bishop Joseph Roberts passed away at his home in Lamoni, July 14, 1916. His death was due to internal cancer. The nature of his affliction was but recently discovered as he appeared to be in good health until suddenly prostrated, since the General Conference. Brother Roberts was born January 23, 1873, at Thurman, Iowa. He came to Lamoni in 1908, and June 20, 1909, became counselor to Bishop William Anderson. He was called and ordained to the office of bishop in 1911, receiving his ordination April 16 of that year, and became bishop of the Lamoni Stake. The funeral was held from the Lamoni church, Sunday afternoon, July 16; Elder John Garver in charge, prayer by Elder Heman C. Smith, the sermon being delivered by Elder Elbert A. Smith. By his death the stake lost a faithful, efficient and devoted servant.

ANOTHER VETERAN GONE.—On the evening of the 16th, Elder I. P. Baggerly, of Lamoni, went to his rest. Born in 1840 in Indiana, he was baptized May 28, 1870, and ordained an elder the next day. He labored faithfully as a missionary in this capacity and as a seventy, to which office he was ordained in 1892. Increasing infirmity of body and mind caused a retirement from active service several years ago, since which time he has lived at his home with his companion in Lamoni. Funeral sermon by Heman C. Smith. Details will appear later.

DEATH OF SISTER J. W. WIGHT.—The many Saints who know Sister J. W. Wight, will be pained to learn of her sudden death at the Independence Sanitarium on the 12th. She had undergone several operations on the 10th and passed away before her husband could reach her. Sister Wight was perhaps as well and favorably known in her home community, Lamoni, as Brother Wight is to the church. The funeral occurred at Lamoni, Saturday, July 15, Elder F. A. Smith in charge; sermon by Elbert A. Smith. A more detailed obituary will be published later.

PRESIDENT JOSEPH SMITH'S TOMB.—As our readers probably generally know, the body of President Joseph Smith has been resting in a borrowed tomb. The Laurel Club of Independence undertook the work of raising money to purchase a sarcophagus. The sarcophagus arrived from the East last week and was put in place, and the body of President Smith was quietly transferred on Friday. Services commemorating the final placing of his body in its last resting place were to have been held Tuesday, July 18. It came too late for report in this issue, but will be written up by Brother R. S. Salyards.

NEW BOOK.—The business manager is making a pre-publication announcement in this issue of a new book called "Joe Pine." Allow the assistant editor to also add that it is a most excellent story. It is fiction of the type that brings many inquiries to the author, desiring to know whether *he* really had all these experiences. Of course he didn't, but they are so realistically pictured you feel they must all be actual happenings. That's the way fiction like this affects people. You'll not only enjoy the book, but receive permanent benefit from the perusal.

BUSINESS MEN IN PULPITS.—Just prior to the recent World's Salesmanship Congress in Detroit, the pulpits were occupied by efficiency experts in various lines. More and more the business world is recognizing that the utmost honesty in advertising and business relationship pays best. As one of the speakers put it: "The commercial world has come to realize that harmony and service pay better dividends than enmity and contention. And another: "Reliability is the keynote in the arch of success." Still another representative man is quoted as saying that "the world of industry and trade has journeyed away from deceit and fraud." The trade journals of various lines in current numbers are laying much stress on these principles.

GRACELAND COLLEGE BULLETIN.—We have received a copy of the recently issued Graceland College Bulletin and pronounce it excellent. It begins with a bright, inspirational color on the cover and continues to the close of the students' roster in an excellent combination of sepia and india. It modestly but attractively tells of the work of the col-

lege. Read the notice concerning it in the Miscellaneous Department.

DANGER ON THE WATERS.—With ships being sunk almost every day, war squadrons seeking other war craft on the waters and under the waters, we read again with interest the statement in Doctrine and Covenants 61: 1: "Behold there are many dangers upon the waters and more especially hereafter, for I the Lord have decreed in mine anger, many destructions upon the waters." With awful storms on the Gulf, and Atlantic, unprecedented floods in the North, daily drownings everywhere, we see this prophecy given in 1831 literally fulfilled. Even the great bathing beaches on the Atlantic are being infested with man-eating sharks and several lives lost—places where sharks have not previously been seen. The situation is so serious that Secretary McAdoo has ordered the coast guard service with its revenue vessels and life-saving stations to exert every means to drive away or kill the invading creatures. A number of reasons are advanced to explain these unprecedented visits, among them being one that the dearth of ocean vessels has shortened the food supply, made up of waste from the ships and the hungry fishes are seeking food in strange waters. Congress is being asked for five thousand dollars to aid in the search.

OPPOSE JEWISH POLITICS.—Jacob Henry Schiff, known among his race as "the greatest living Jew" recently declared himself as follows:

We hold our Jewry, our flag, as high as our fathers did, but we recognize that we are Americans and we want our children to be Americans. We want our children to love our religion; we want them to be able to read in the original language our laws and our codes, but we also want them to think in English, to read in English, to adopt American ways. . . . Be a good Jew and a good American. But it is not good Americanism to claim separateness, to claim that we are a group of people who must live separate lives irrespective of our surroundings and of the Jewish religion. Anyone who claims such cannot be a loyal American.

On commenting on the events that caused such a declaration the *Current Opinion* offers this:

Mr. Schiff, however, has not favored the Zionist program for an independent state of Palestine. He has worked for postponement until after the war of the proposed "democratic" congress of American Jews to declare a special Jewish program. For months the Jewish papers, whether printed in English, German, Hebrew or Yiddish, have voiced the sharpest differences of opinion, concerning what the 3,000,000 Jews in the United States ought to do for the Jews elsewhere and how to do it. Jewish religious distinctions complicate the discussion of what is called "a crisis in American Jewry." Outspoken opposition to the alleged "dictatorship" of Mr. Schiff and to the American Jewish Committee has increased. The limit of endurance Mr. Schiff decides is reached when critics in the Jewish press charge him with being a traitor to the Jews because of his pleas for unhyphenated Americanism.

Original Articles

COLLEGE TUITION

The division of educational inquiry of the Carnegie Foundation for the Advancement of Teaching which has had so much to do with the standardization of colleges and universities in the United States has just issued its tenth annual report.

Among the subjects investigated during the past year is that of college charges for tuition. No thorough and systematic comparison of the tuition fees charged by the representative institutions of higher learning in this country has heretofore been made.

This recent investigation by the Carnegie Foundation shows that there has been a very material increase in recent years in tuition charged by colleges and universities. Some representative increases in annual tuition that have recently been made are Columbia from \$150 to \$198; Princeton from \$160 to \$175; Harvard from \$150 to \$200; Catholic University of America from \$100 to \$125.

A rather comprehensive table published in their report shows that the annual rate of tuition goes as high as \$250 with the *average* for the United States \$93.97. It shows that fifty-six institutions have recently changed the rate of tuition and their average for 1915 was \$110.03; that the rate of eighty-five institutions has been uniform for a number of years at \$110.55 per year.

In only three institutions has there been a reduction—Knox College from \$60 to \$50; Earlham College from \$77 to \$75; and the University of the South from \$100 to \$45. The reductions at Knox and at Earlham were accompanied by a corresponding increase in incidental fees. The reduction at the University of the South was accompanied by the abandonment by the bishops of twenty-one dioceses of their privilege of remitting the tuition fees of two students each year.

In many institutions the practice of charging incidental fees is so general that the statement of the tuition fee alone does not indicate what the student will be called upon to pay to the institution. This incidental fee sometimes amounts to considerable, as at Lafayette \$55 per year, or at Rutgers, where the amount is \$60.

Fifteen of the institutions investigated report no charge for tuition. It is to be noted, however, that these institutions which charge no "tuition" fees require considerable "contingent" or "incidental" charges from all students annually. The idea that State institutions make no charge whatever for instruction is thus largely theoretical.

The above summary from the annual report of the Carnegie Foundation is of considerable interest and value to those who are contemplating a college education for themselves or their children and in com-

parison with the tuition fee of \$45 at Graceland College—our own church college which has recently been fully standardized as a recognized Junior College—shows the liberal provision which the church makes for the education of its youth.

GEORGE N. BRIGGS.

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A FEW WORDS ABOUT OUR FINANCES

Through the mercy of our Lord Jesus Christ, his church has again been planted upon the earth and by it the message of life and salvation is being borne to the people, their joys increased here and their hope of eternal life made sure through obedience. To bring the efficiency of every working factor of this God-given institution up to its maximum should be the aim of each. Jesus taught his disciples, "Seek ye first to build up the kingdom of God and establish his righteousness." No selfish ambition, desire for wealth nor the careless waste of the material things intrusted to our care should ever eclipse this statement of the Master that our *first thought* should be the establishment of the kingdom of God. An important part of our work of building up and carrying on the work of his kingdom is the compliance with his financial law.

We may deceive ourselves with the thought that the returns from our labor are ours and we can do as we please with them, but is that true? Not at all. When we work for an individual or corporation we cannot do as we choose with what we have earned; we simply are allowed that portion of the earnings that has been agreed upon, ten dollars or fifteen dollars a week, while the employer may have retained an equal amount or even more, and if we, without his consent, would spend our earthly master's portion, grave consequences would ensue.

Just so, when we engage in the service of God we bargain with him to keep his commandments and abide his law, the purpose being that we might be laborers with him in building up his kingdom, one of the stipulations of the law being that we should impart a portion of our earthly gain for the work of the kingdom. Shall the withholding and using of the Lord's portion be any less of an offense than if we had used our employer's funds? In this sense can the language of the Scriptures be easily understood when the question was asked, "Wherein have we robbed thee? In tithes and offerings."

AN ACCOUNTING

It is a well-understood gospel principle that eventually we shall all be called before God to give an account of the deeds done in the body. This applies not only to the moral phase of life but to the material as well: "Let no one deceive himself that he shall

not account for his stewardship unto me."—Doctrine and Covenants 118: 4. While it is true that our final accounting as to the manner in which we have used our earthly substance is to be made to God, yet provision is made for an accounting here and now to his servant, the bishop. Doctrine and Covenants, 72: 1: "It is required of the Lord, at the hand of every *steward*, to render an account of his stewardship, both in *time and in eternity*. . . . The elders . . . shall render an account of their stewardship unto the bishop." Our capacity to enjoy spiritual blessings or perform greater labor for the Master may be increased or dwarfed by our willingness or unwillingness to respond to the demands of the financial law. Luke 16: 11: "If therefore ye have not been faithful in unrighteous mammon, who will commit to your trust true riches?"

THE PURPOSE

God is too wise to give a law without a purpose. He doubtless saw that the love of money would develop selfishness and greed, causing many other evils to follow. "The love of money is the root of all evil." To counteract this evil he instituted the law of giving, and by it developed a greater love and consideration for our fellow man, thus expressing our love for him.

"If thou *lovest* me thou shalt serve me and keep *all* my commandments. And behold thou wilt *remember the poor* and consecrate of thy properties for their support." (Doctrine and Covenants 42: 8.) The feelings of the Almighty have always been very tender toward the poor and needy. His children should partake of his nature and be willing to impart for their support. The antithesis of the above would be that if unwilling to give, then we do not love God. 1 John 3: 17: "But whoso hath this world's good, and seeth his brother have need and shutteth up his bowels of compassion from him, *how dwelleth the love of God in him?*"

THE JUDGMENT DAY

In Matthew 25 there is the impressive story telling that when Jesus comes he shall say to the sheep who have been placed on his right hand:

Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

So, dear Saints, will it be said unto you if you have faithfully performed your part.

HOW TO GIVE

The true spirit of giving is cheerfulness. "The Lord loveth a cheerful giver." "The Lord requires the heart and a willing mind," and unless we can make our giving a real pleasure we are losing much of the good that might otherwise come from it. The same thought as to the spirit in which we should establish equality in temporal things will apply to the spirit in which we should give. "In your temporal things ye shall be equal and this not *grudgingly*, otherwise the abundance of the manifestations of the spirit shall be withheld."—Doctrine and Covenants 70: 3.

SACRIFICE

We have seen people make great sacrifice and endure many hardships and deny themselves numerous pleasures in order to build up their own little kingdom of material wealth. We do not believe that the Lord would ask us to go to this extreme in an effort to build up his kingdom, but there can be no doubt that if we seek *first* to build up his kingdom that we will have to make some sacrifices along material lines. "Verily it is a day of sacrifice, and a day for the tithing of my people." (Doctrine and Covenants 64: 5.) Sacrifice and self-denial will develop greater love for the work of the Lord. It will make a stronger will and character. Jesus said: "If any man will come after me, let him *deny himself* and take up his cross and follow me." There are many pleasures that we might justify ourselves in indulging in, but why not deny ourselves and set aside the funds we would have spent, for the advancement of God's work?

In Doctrine and Covenants 130: 7 the Saints are directed to "both in private and public expenditure carry into active exercise the principle of sacrifice and repression of unnecessary wants," the purpose being that the church debt might in time be paid. Suppose now that we begin to practice economy and self-denial with the determination that every cent thus accumulated shall not go to swell our savings account but be sent to the bishop or his agent as a special offering in addition to our regular tithe offering.

We ever pray that the Lord may impress us with the wonderful privilege that is ours in being able to assist in his marvelous work.

JAMES F. KEIR.

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"There is a vast difference between 'the foolishness of preaching to save them that believe' and the preaching of foolishness to entertain them that disbelieve."—J. E. Yates.

YOU MUST BELIEVE IN YOURSELF

A man is what he makes himself. There is a vast difference in writing big and the possession of big I. It is possible for everyone to write *I* large in his own way. He may not be able to soar to sublime heights, but he certainly can adjust his wings to the measure of his flight. The lark, though one hundredth part of the size of the eagle, can rival him in his skyward journey and be every bit as great in its own place.

It requires nerve and determination, backed by a strong will power, to succeed. It is necessary to fortify one's self with what Emerson was pleased to call "incessant affirmatives." There is a tremendous force in vigorous affirmation, strength is attained by affirmation to be strong, a determination to reach a desired end.

Without robust belief in your ability to accomplish, you never will accomplish. You must believe in yourself and not depend on others to drag you up the heights to success. Prosperity has nothing in common with a negative mind. Fear makes paupers; it dominates them to such an extent that they do not venture out of their narrow limitations into the broad plane of manly endeavor.

You must demand the best, or it will not come out. You must believe in your bigness. You must stir up the inmost depths to discover all that is best in you.

You have a mission; make up your mind to carry it to a successful issue. You can do this by believing in yourself and relying upon nobody to push you forward.

You no doubt have read or heard the story of the quail that hovered over its brood in the harvest field. When the father and son came to the field the father said, "Son the grain is ripe, we must go to town and get help." The little brood became very uneasy, but the mother quail calmed them saying there was no need of fear as long as the farmer depended on help from town.

Again the father and son approached the field the next day after failing to get help, again the father said to his son, "We must call in our neighbors to help harvest the grain." Again the little brood began to get uneasy, but the mother quail assured them there was no danger so long as they depended on their neighbors.

The third day the father and son approached the field and the father said, "Son, the grain is ripe and must be harvested. We have failed to get help from town. We have failed to get help from our neighbors. We must do the work ourselves." Then the mother quail told her little brood it was now time to move. When a man depends on himself the work will be done.

If you desire ever to accomplish success in life you must depend on yourself. We can do this only when we believe in self. The work of God upon the earth

is the greatest work we can do, but when Jesus went into the garden to pray he went alone as he could accomplish the greatest trial in life only when he was alone with God.

So often we become discouraged when we see things go differently than we expect them to, but if the second calm thought does prevail, we can then determine best how to proceed, and that is when we believe in self; then go forward and do that which we can see is needful, helpful and of the greatest importance to mankind.

JOHN ZAHND.

Of General Interest

CAMPAIGN AGAINST HAY FEVER

[It looks as though civic untidiness might be the greatest contributing factor in the pernicious and general disease called hay fever. The American Hay Fever Prevention Association is working through various good roads organizations in an effort to eliminate roadside weeds. The following is briefly extracted from *Current Opinion* for May. Let the Saints be in the forefront in a movement which involves the health of so many.—EDITORS.]

With the purpose of showing what can be accomplished by organized effort in the prevention of hay fever, the American Hay Fever Prevention Association has concentrated its first efforts in New Orleans. The public there was first educated, says the report of the American Medical Association (written by William Scheppegegrell, M. D., New Orleans), regarding the ragweeds. These were made familiar in a popular manner so that they could be recognized readily. The city of New Orleans, through the public works commissioner, placed at the disposal of the association twenty convicts who cleared the streets and sidewalks of the outer sections of the city of the weeds. This was done in accordance with a map prepared by the topographic committee of the association showing the areas infected with ragweed. The local board of health assisted by enforcing the cutting of weeds in vacant lots and the commissioners of the various parks had the ragweed destroyed in the pleasure grounds of the people. A storm destroyed practically all the leaves and flowers of the remaining giant ragweed in exposed places. As a result of this, and through the efforts of the American Hay Fever Prevention Association, autumn hay fever disappeared in New Orleans several weeks earlier than the usual time. The national organization believes that what has been done in New Orleans can be done in all towns and cities.

The particular pollens causing the disease were for a long time unidentified. The plants which form the type of hay fever producing weeds are the common ragweed and the giant ragweed. In the former,

the pollen is not only wind-borne but it is produced in such abundance that a slight blow will dislodge it in clouds, and it is so light that the wind will easily carry it to a considerable distance.

Relief is experienced when the supply of pollen from any cause is diminished or disappears, as on a sea voyage. A continued rain gives relief, and an absence of wind, or one blowing the pollen away from the patient, gives temporary relief. In the vicinity of New Orleans, there is a large area of ragweed (*Ambrosia trifida*) located north of a certain residential section. A wind from this direction in September causes a marked aggravation of hay fever in this section, which, until recently, was attributed to the north wind. The causative relation of the ragweed was conclusively demonstrated, however, by exposing a number of these patients to the opposite side of the ragweed area during the prevalence of a south wind, when they promptly reacted to the pollen:

Under favorable climatic and soil conditions this weed is found in every neglected field, on roadsides and even in vacant lots in the cities. In more moist lands, however, the giant ragweed takes the place of the common ragweed and is found in similar profusion. These two varieties of ragweed have been found to be responsible for about eighty-five per cent of all cases of autumnal hay fever in the sections in which these weeds are prevalent. Contrary to the popular notion, goldenrod is responsible in a very small degree. As the autumnal hay fever forms the large majority of hay fever cases in the United States, the importance of a careful study of the *Ambrosias* (ragweed) is clearly indicated.

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THE STATE CANNOT GIVE A CHRISTIAN EDUCATION

The writer is a strong believer in the principles of Christian education. In fact, so strong is his belief and confidence in its superiority over that of a purely secular education that he has spent hundreds of dollars that his children might have the advantages of a Christian school, when at the same time they could have attended, practically without cost, as good a State school as the land afforded. The preceding is stated to show that what follows cannot be construed fairly as opposition to an education which inculcates instruction in the Christian religion. In fact, no education is complete without Christian instruction. A wise man said, "The fear of the Lord is the beginning of wisdom," Again (Proverbs 2: 1-6), "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the

Lord giveth wisdom; out of his mouth cometh knowledge and understanding."

But such an education is not within the power of the State to give, and is not to be enforced on anyone. The State is a civil institution, not a religious institution. Those who are chosen to political office are not selected because of their religious faith, but because of their fitness to administer the affairs of the civil government. If this were not so, none but professed Christians would be eligible to hold office. It can readily be seen to what this would lead. The political parties would be turned into religio-political parties. The dominant religious party would of course be in the ascendancy, and the men of that persuasion would be chosen to stand at the head of the State, to administer not only the affairs of the State but also those of the church; to rule not only over the bodies but over the souls of men. This dominant party would also rigidly supervise the religious education of the youth. Then, if the government should change hands, the religion of the government and the religion taught in the schools would be changed.

Another evil necessarily connected with this, would be a State-established religion. No one would be chosen to teach who did not profess Christianity. The State by this requirement would not make Christians, but would evolve professors of Christianity. Some capable teachers who are not Christians and yet are too honest to profess what they are not, would be debarred from teaching. Some who are not Christians and yet not too honest to profess what they are not, would meet the State requirement and could teach. There would be some who would protest against having their children taught a religion they did not believe. A court decision would be necessary, and that would involve the settling of a religious controversy by the civil magistrate. This was common in the Dark Ages—called dark because of religious persecution and the suppression of learning, arising from a union of the church and the state.

A great American once said, "Religion is not in the purview of human government." It has not been given to any man to enforce his ideas of religion on his fellow men; neither has any set of men that right. The true American idea of church and state relation, its contribution to the philosophy of government, is that the State should not seek to control the religious belief of its citizens in any degree whatever. May that principle never be forgotten.—F. W. Martin in *Liberty*, third quarter, 1916.

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Habit is a peculiar chain and is about as long as a life. Its links grow heavier, but never grow less, for if one be cast out a new one must take its place.—*Common-Sense*.

PEACE TO BRING BIG LIQUOR FIGHT

Officers of the Anti-Saloon League of America have taken steps to hold a world-wide temperance congress at the same time as the conference which will settle the terms of peace after the present war in Europe. William H. Anderson, superintendent of the New York League, said yesterday that the plan was no Utopian dream, but was based upon the action of various Governments now at war in suppressing the sale of liquors.

The time and place of the anti-liquor gathering will depend upon the place and date agreed upon for the peace congress, but the officers of the Anti-Saloon League express the hope that it may be in some city in America, perhaps New York. Although arrangements for the naming of delegates have not been completed, it is possible that the State Department may be asked to invite foreign Governments to send delegates, that the congress may have some official standing.

ACTION IN NEXT TWO WEEKS

The convention was made possible by vote of the national convention of the Anti-Saloon League, recently held in Indianapolis, at which power was given the executive committee to arrange for such a meeting.

To quote Mr. Anderson:

The plan is simple, if unique. The nineteen members of the executive committee have had time to formulate arrangements for definite action, but we will get together, probably within the next fortnight. We will try to get accredited representatives from every civilized nation at the congress.

Then, while the delegates from the great powers discuss boundary adjustments and possible indemnities, our delegates will prepare to internationally outlaw Demon Rum. We want to hitch to the prohibition movement in America the sentiment of the world.

WORLD READY FOR LIQUOR LAWS

To my mind the world is ready for drastic legislation against liquor, and I think the nations of the earth will welcome some plan by which concerted action could be taken. The leaders of the league decided it would be a misfortune to fail, at the conclusion of the war, to effect the crystallization of the temperance sentiment which the exigencies of the mighty conflict have inspired. In other words, it would be folly to assume that absolute sobriety is not so essential to the safety of a nation in time of peace as in time of war.

I believe at the end of this struggle Europe will be ready to fall into line for world-wide sobriety. Europe has learned her lesson, and to some extent, at least, has applied it. Of course, in this country, the saloon is doomed. That should be patent to the mind of any man who thinks seriously.

Reputable newspapers, such as *The New York Tribune*, refuse space for liquor advertisements. But we are not satisfied merely to suppress the sale of liquor in the United States. We want the entire world to get into the band wagon.

—*New York Tribune*, July 6, 1916.

Woman's Auxiliary

EDITED BY AUDENTIA ANDERSON, 2009 LOCUST ST., OMAHA, NEBR.

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President, Mrs. Frederick M. Smith, 630 South Chrysler Avenue, Independence, Missouri. Vice President, Mrs. M. A. Etzenhouser, 1515 West Walnut Street, Independence, Missouri. Secretary, Mrs. W. W. Smith, corner Walnut Street and River Boulevard, Independence, Missouri. Treasurer, Mrs. J. A. Gardner, 711 South Fuller Avenue, Independence, Missouri. Historian, Mrs. B. C. Smith, 214 South Street, Independence, Missouri.

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Educational, Helen Silsbee Smith, 2315 Harney Street, Omaha, Nebraska. Home, Mrs. George N. Briggs, Lamoni, Iowa. Child Welfare, Mrs. Walter Sandy, 3431 East Sixtieth Street, Kansas City, Missouri. Relief and Service, Mrs. Edith Cochran, 1107 Powell Street, Saint Joseph, Missouri. Young Woman's, Mrs. J. A. Gardner, 711 South Fuller Avenue, Independence, Missouri.

Where Is Zion?

Our heart was thrilled to-day, when we read in the *Ensign*, of the recent visit of the president of our church, to the camp of the Federal troops at Nevada, Missouri. The thrill was caused by what he did there. To gather, with the permission of the major in charge, the twenty-one young Latter Day Saints in that encampment out under the shade of a big tree, and there talk to them seriously of the real things of life, of the larger interests of their souls' salvation, to point out to them, as he must have done, that the path to glory is the one marked "duty and right living," and then, also with the permission of their chief, to organize these young men into a branch, ordaining of their number to offices of responsibility and sacredness, was a glorious thing to do, a thing out of the ordinary; and because it was out of the ordinary, it becomes distinctive and meaningful.

And why not? If Zion be the "pure in heart," why not have Zion in the midst of war's turmoil and clangor? Why not imbue these young soldiers of ours with the thought that it is as necessary, and as possible, to live purely in one place as another? Why not make them feel that they are helping to "build up Zion," even in the camp of military enterprise, in just measure that they are able to "keep themselves unspotted from the world"? What greater safeguard and incentive to right living and right thinking than this, could have been offered to these young men of ours, going out from their homes, as they are, at the call of their country?

It stirs our hearts with gratitude, and joy, and confidence, that the vision of our leaders is so broad and far-reaching, that they seek thus to turn every event, every occurrence of life, into one which shall stimulate and encourage our young in the paths of safety. There is something about this "traveling branch" of our church, novel as the idea is to us, that grips our heart in a peculiar fashion, and our fervent prayer is that these young men may sense the full value it possesses for them. May they feel that it will be their safeguard and their shield against the subtle assaults of the enemy of souls, as well as a source of strength, peace, and comfort when face to face with the physical privations which may come to them. And when danger is about them, if indeed we must endure that horror too, may they feel, through the educational influences of the Spirit, that, no matter what may happen to these bodies of their's their souls are safe if they are pure!

The officer in charge of these young soldiers, truly said that the better they were religiously, the better soldiers they would make. Is the statement not true of every other experiment of life? Let us thank God, then, for the refining, uplifting and emancipating power of the gospel and each strive to demonstrate that power in his own person and his own life, that Zion may be redeemed, surely and shortly—"Zion, the pure in heart!"

All reform of modern conditions must come about through

the education of the individual. Legislation can only deal with the effects; upon education rests the task of removing the causes. As mothers and women in the church, we should sense this, as never before, and feel that it has become, not only a possibility, but a necessity, for all of us to inform ourselves upon life's questions—to educate ourselves to meet these problems wisely, and to assist in their solution Godward!

The mothers of the young Latter Day Saints who have gone forward at the call of duty, must feel a sense of peace and security in the thought that they have done what they could towards preparing these boys to meet bravely all experiences, and to act wisely under all conditions. They must feel grateful for this "branch" organization among them, in which the young men realize that God is feeling out after them, and will influence their hearts towards him. And all the time we must not cease our activities; we must work and pray, for and with our boys and girls, that together we may work out our destinies with grace to ourselves and them, and glory to God!

Reorganization of Independence Stake Auxiliary

INDEPENDENCE, MISSOURI, July 5, 1916.

Dear Sisters of the Church: You may be interested in knowing that, at my call, as general president, the women of the four Independence branches effected a reorganization of the stake auxiliary, July 1. This was deemed advisable, due to the action of General Conference which made the division of the stake necessary.

The Saturday morning session was taken up with the conference business. At the close the presiding officer, Frederick M. Smith, announced that the presidents of the general Sunday school and Religio associations with the president of the Woman's Auxiliary, would meet to confer as to the division of time for the afternoon. The representatives of the other auxiliaries generously gave us the choice of time. We selected the second session, and had, therefore, a large and representative number of people present.

The meeting was presided over by myself and Sister M. A. Etzenhouser, vice president of our general organization, with the general secretary, Sister Walter W. Smith, acting. The election of officers resulted in the selection of Sister Florence McNichols as president, Sister John C. Schwab as vice president, Sister Altha Deam as secretary, and Sister George A. Gould as treasurer. These sisters have been stanch workers in the Sunday school and Religio, and have proven their ability and willingness many times in the past. We gladly welcome them to the ranks of the Woman's Auxiliary.

The Year Book with its various features was discussed by both myself and Sister Etzenhouser, particularly the outlines of new work suggested for the different departments. A request was made that orders for this book be placed with the executive committee. This invitation resulted in over fifty paid subscriptions before the close of the conference. Some of the sisters ordered copies to present to their husbands, and some of the men ordered with a view of presenting the book to their wives. We, who have been making strenuous efforts to make the Year Book of value to you, felt what we believe to be a legitimate pride or satisfaction, when our Presiding Bishop, Brother Benjamin R. McGuire, arose, and in a brief speech, commented favorably on our work as outlined, and placed his individual order for a copy of the book, recommending, at the same time, that every member of the Aaronic Priesthood do the same, since he esteemed it worthy of their consideration.

President Frederick M. Smith followed Brother McGuire

with the statement that he was not to be outdone by the bishop; that he also could conscientiously indorse the Woman's Auxiliary Year Book. He placed his individual order for a copy, recommending that every member of the Melchisedec Priesthood secure a copy and read.

In answer to a question, we stated that it would have given great pleasure to the executive officers of the society to be able to place a complimentary copy of this book in the hands of each of our ministers, as we need their recognition and support, but that the condition of our general treasury would not permit us to take such action this year. We might here suggest that donations for such a purpose as this, and similar opportunities that the executive officers foresee, would assist us very much in the prosecution of the work. Some of us are personally paying subscriptions to send to a few of our auxiliary workers in foreign lands, that our work may not be unnecessarily delayed for the year.

We ask now, that all of you, throughout the church, will interest yourselves in this Year Book of ours. Place your own orders, and call it to the attention of others who may profit by its perusal and obtain help and encouragement from its suggestions. All orders should be sent to the Herald Office, and the price, twenty cents per copy, postpaid, should be sent with the order. If you are interested in taking up any of the work therein outlined, you may correspond with the superintendents of departments for further information in regard to the studies and activities mentioned. We hope to have your enthusiastic support at this time.

We expect to effect a stake organization at Kansas City, Missouri, on July 8, and another at Holden, Missouri, July 15, and shall expect great results in the future from these organizations.

Sincerely your sister,

MRS. FREDERICK M. SMITH,
President Woman's Auxiliary.

Auxiliary Echoes

The auxiliary work in Lamoni at present is represented by two departments, the Educational and the Young Woman's.

The activities of the latter department have been reviewed recently under Mrs. W. H. Blair as superintendent. Two Oriole circles have been formed, Mrs. Edith Bullard acting as monitor for one and Miss Olive Thomas for the other. The girls are engaging in the work with a great deal of enthusiasm, which has been heightened by a visit from their general superintendent, Mrs. J. A. Gardner. Sister Gardner has been in Lamoni attending to the getting out of the Year Book at the Herald Publishing House.

The branch of our work which started, originally, as the Daughters of Zion and later was designated the Home and Child Welfare Department of the Woman's Auxiliary now comes under the Educational Department as outlined in the new constitution and is known as a child study circle. This circle holds its meetings on the fourth Sunday of each month at the close of the afternoon prayer services. The present course of study will close with the July reading on adolescence, after which we look for a reorganization and a new plan of work under suggestions from the Year Book and our advising officers.

Mrs. M. N. Smith, the superintendent of the Educational Department met with the circle at the April meeting and gave a very pleasing and helpful talk.

Cultural classes have been maintained during the past three years, and at present we have large and interesting classes in literature, psychology and the history of education. These classes enjoy the privilege of meeting in the new high school building.

The class in literature is reading a book on American literature since 1870, written by Pattee. It is the most up-to-date work now gotten out on the modern American writers, and has proved to be intensely interesting. As much reading of the works of the different authors studied as can be obtained is being done by the class. The last half hour of the time is to be devoted to oratory and public speaking in order to bring out numbers for the evening programs which the society gives once a month. The husbands and friends of the members are invited to these programs, and it is thus sought to broaden the interest and scope of the society's activities. A very successful evening program and social affair was given some time ago at Mrs. Fred Blair's, when the program consisted of the story of the Opera *Il Trovatore*, accompanied by eight numbers from the opera rendered on the Victrola by famous artists.

During the school year this class was taught by Miss Stanley of the high school faculty. Through the summer months it will be conducted by Miss Olive Thomas.

The service rendered by Professor F. M. McDowell, of the Graceland College faculty, acting in the capacity of instructor of the classes in psychology and history of education, is much appreciated by the members of these classes. Their interest has been manifest in the continued good attendance, which, at times, has been so large as to require a number of additional seats in the commodious recitation rooms.

Brother McDowell has succeeded in making these subjects exceptionally interesting. Our general president, Mrs. F. M. Smith and Mrs. B. M. Anderson, editor in chief, have been welcome visitors at these classes.
C. B. S.

What is My Work To-day

(Read at the Saint Louis District meeting of the Woman's Auxiliary, June, 1916.)

To search for truth and wisdom,
To live for Christ alone;
To run my race unburdened,
The goal, my Savior's throne;
To view by faith the promise,
While earthly hopes decay;
To serve the Lord with gladness—
This is my work to-day.

To shun the world's allurements,
To bear my cross therein,
To turn from all temptation,
To conquer every sin;
To linger, calm and patient,
Where duty bids me stay,
To go where God may lead me—
This is my work to-day.

To keep my truth unshaken,
Though others may deceive;
To give with willing pleasure,
Or still, with joy receive;
To bring the mourner comfort,
To wipe sad tears away,
To help the timid doubter—
This is my work to-day.

To bear another's burden,
To soothe another's pain;
To cheer the heart repentant,
And to forgive again;

To commune with the thoughtful,
To guide the young and gay,
To profit all in season—
This is my work to-day.

I think not of to-morrow,
Its trial or its task,
But still, with childlike spirit,
For present mercies ask;
With each returning morning,
I cast old things away;
Life's journey lies before me—
My prayer is for to-day!

ESTHER BRUNKHORST,
President Lansdowne Local Woman's Auxiliary.

A Former Auxiliary President Honored

The 1916-17 edition of *Who's Who in America*, the standard biographical reference book of the United States, just issued, contains the name of Sister S. R. Burgess, for several years president of the auxiliary. She is referred to as the champion woman chess player of the United States, and the *Saint Louis Post-Dispatch*, commenting on this sketch, says:

"Mrs. Burgess is a graduate of the Central High School, class of 1875, and won the feminine chess championship in 1907. She retained the title in another match in 1908. She is described as an honorary member of the Saint Louis Chess Club, and an active church worker."

In reference to this notice, Sister Burgess, in a letter to the editor, says:

"I have been too busy for chess for a long time, and so was much surprised to be told of the notice in the book and the Saint Louis papers, but I am glad they said I was an 'active church worker', because it implies a *living faith*. I would rather the world, or whoever reads such an item about me, should know that, having enough intelligence to play a fairly good game of chess, I have also a living faith that makes me proud to be 'an active church worker.' Do not think I am wasting my time on chess; I find better employment in gospel work! I wish my influence might always be such that the sisters of the church might desire, with me, to be 'different' from the world; so that it might be said of us, not 'what do they more than the publicans?' but 'How these *Christians* do love one another!'"

This is the true spirit of Christ. His "new commandment" was his best and grandest, and none of us must think that it is beyond our attainment right here and now. It is possible for each of us, as it was possible for that early-day saint, Stephen, who, when stoned to death, used words of love and pity as did the Savior, "Father, forgive them; they know not what they do!" We *can* have that love, if we strive to cultivate its beautiful flower, for truly it is the fruit of that Spirit promised us through obedience to the gospel.

Take my life, and let it be
Consecrated, Lord, to thee;
Take my moments and my days,
Let them flow in ceaseless praise.
Take my hands, and let them move
At the impulse of thy love.
Take my feet, and let them be
Swift and beautiful for thee.

—Frances Havergal.

Letter Department

Kansas City Stake

Kansas City is the giant city of the Southwest. A great railway center and the gateway to the southwest and Mexico, it has become a seat of wonderful business activity and marvelous development. Both as a mart of commerce and center of transportation and, with its suburb, the central point of Zion, it becomes a point of significant interest to those whose expectations include the land of Zion and its development. It is fitting that in due time a stake should be organized in this great city of teeming thousands of people.

To accomplish this good purpose the membership of the Kansas City branches in Missouri and Kansas, including that of Walnut Park and Englewood, met in special conference, at Central Church, Kansas City, on Saturday, July 8, at 10 a. m. There was a large attendance from the branches and from Independence, and manifest interest characterized the sessions throughout.

Briefly stated: The First Presidency were appointed to preside, the undersigned and Brother O. W. Newton secretaries.

Brother J. A. Tanner was selected to be president of the new stake, with Brother Seth S. Sandy as his counselor, one counselor remaining to be appointed.

Ten brethren, nominated by a council of the First Presidency, members of the Twelve, and other brethren at Independence, were approved to constitute a majority of the stake high council, subject to approval by general high council before being ordained high priests and counselors: Of the eldership, Brethren E. S. Wilcox, J. O. Worden, D. E. Hough, John Tucker, J. A. Harrington, Edward Tucker, C. A. Selbey, L. W. Hayes; of the priests, Brethren Harvey Sandy and E. N. Palmer; two to be chosen later. This council represents a variety of talent, business experience, and devotion that promises success in the consideration of matters coming within its jurisdiction.

Brother W. S. Brown was elected secretary. To the stake presidency and bishopric was referred appointment of a recorder; to the presidency the time and place of the next conference.

Bishop J. F. Keir was appointed bishop of the stake, to act in addition to his duties in the Presiding Bishopric.

The conference adopted resolutions expressing two opinions: That all members of the stake presidency should be presidents of the central unit or branch of the stake; that the stake presidency should nominate presidents of the outlying branches or divisions, after consulting each branch concerning the same.

At the noon hour dinner was served to all members and visitors present, in the church parlors, by a capable corps of sisters and brethren. A splendid spirit of social fellowship gave added zest to the repast.

The afternoon session was occupied by sessions of the Religio, Woman's Auxiliary, and Sunday school association. Brother F. A. McWethy presided at the first, Sisters F. M. Smith and M. A. Etzenhouser at the second; E. E. Corthell at the latter. Each organization elected officers and conformed its territorial limits to the membership of the new stake.

On Sunday, the 9th, the Sunday school met at 9.30. At 11 a. m. President Elbert A. Smith spoke from the text, "He that endureth to the end." Enlistment at the beginning of the Civil War was first thought to be a work of a few months, but proved to be for a long term. Some were killed, some were wounded, some missing, some deserted, so in the army of the Lord, some fall by the wayside, some die; but with all it is a life matter—to the end.

Kansas City was a hard place to plant a stake, and our membership compared to the population made but a peg for a stake; but there were great possibilities if earnest service attended the work "to the end."

At 2.30 the service was in charge of the Presidency; a session of prayer was followed by ordination of Brother J. A. Tanner as president of the stake, Brother Seth S. Sandy counselor, by Presidents F. M. Smith and E. A. Smith. Brethren Tanner and Sandy have the united confidence of the people; they are loved by the Saints and are diligent in their service. It was edifying to hear the Saints of the stake branches pledge their support in cooperative effort to promote the general welfare.

At 8 p. m. President Frederick M. Smith outlined the work to be accomplished in the new stake organization. He asked for unity among officers and members, coordination of general forces, employment of all talents and powers, and consistent system of living with a view to holding aloft the light of the gospel in the great city. He urged efficient, systematic activity of all officers in the priesthood that the truth be urged by proper effort upon the attention of the great body of people resident in the territory of the stake. The effort was worthy the occasion.

A splendid spirit of saintly fellowship attended the conference. It gave reasonable ground for expectation of a forward movement justifying the procedure in organizing the new stake. The many excellent men and women comprising the representation present furnished substantial reason for the conclusion that the devotion of such people under God's grace must eventuate in signal progress of our work in this important center of population. Difficulties, involving many aspects of life and trying situations and perplexing problems are not to be overlooked or underestimated. But if it be remembered that victory is promised and brought to pass through faithful adherence to the spirit and letter of the divine plan, ultimate success, realized by steadily advancing degrees of processional progress, including verification by analytical examination of every step taken, in cheerful reliance upon God in intelligent, faithful service, will be realized. True Saints will not undertake their work without sincere, intelligent, spiritual preparation, based upon moral conscience and prayerful communion with God, in their private lives and in their collective assemblies. They have the strong, common sense to know that the great purposes of Jesus Christ are not to be worked out by senseless trifling nor by visionary expectations not based upon well-defined means designed to reach solid, substantial ends.

By devoted cooperation with God men and women can receive and retain the spirit of love and of power and of a sound mind. It is a wonderful thing to know God and out of that maintained knowledge to keep in touch with his divine mind and will. Men and women are finite, but if consecration and action are bent to just and true service in the spirit of intelligent integrity, we can go forward and obtain grace by which unfortunate, serious errors and blunders may be avoided and sureness and soundness of procedure insure moral, spiritual and economic success.

Men build for God when they build like he builds. He never outlines a plan nor proceeds to erect a structure that leans away from rock-ribbed, solid foundations. God is truth, God is strength, purity, morality, God is common sense, brains, goodness, undiluted, unmoderated honesty—all this and more. Shall Saints be less and build with him? Shall ambitious demagogues "beguile unstable souls" with makeshift devices and alluring schemes and our people "take up" with such—anywhere? Who are, and who shall be "the children of wisdom"? Mathematical exactness, absolute precision in quanti-

ties, scientific accuracy in ^{propositions} propositions are features in the work of the great Architect of the universe.

"The laborer in Zion shall labor for Zion; for if they labor for money, they shall perish."

"Who may abide the day of his coming? and who shall stand when he appeareth?"

"Who shall dwell in thy holy hill of Zion?"

Doubtless the preaching of the gospel and the social and economic aspects of church development will attract a great variety of people to our communion—good and not so good; capable and incapable, wise and otherwise; all shades of character; manifold results of traditional make-up will be attached to the body, in local and in general places of assembly. To assimilate these people, to make them over, to evolve and bring them out of the gospel melting pot into new creatures, is the work of the church. This can be done if the church be prepared itself to receive these constantly coming accretions. We believe good women and men are preparing themselves to bear a noble part in the labor "in-trusted to all." It makes big men and big women when Saints measure up to such tasks. Largeness of heart and mind, steadiness, discernment are factors in such a work. The cause is great, the purpose a noble one. The service is rich in contribution and in compensations. "No man can assist in this work unless he shall be humble and full of love," we have been reminded in ancient and in modern holy writ. Upon this basis "the honest in heart"—those who will not be deceived by artificial worldliness and superficial vanities, are basing hope and working hard, working seriously, for success in this new period of the present forward movement, the hastening time.

RICHARD S. SALYARDS.

INDEPENDENCE, MISSOURI, July 10, 1916.

When Our Boys are Called to Arms

War is not the business of our church; our mission is peace; peace among ourselves, and to all people. Yet, as good citizens of the Republic, we are obligated as other men are, and cannot escape the responsibilities, even of war.

While, as a church, we oppose war as being a brute way of settling disputes, and an application of might rather than of right, and while many of our men bitterly condemn it as being all of evil; yet there may be exceptions to even this rule. There is such a thing as a *just war*, and there is such a thing as an *unjust peace*. There is a militant righteousness, even as there is a passive, deadly injustice. This is no place to argue for war; the Lord looks down upon the horror of it in Europe to-day; yet who would say our nation did not do the will of God when it stamped out the curse of slavery, even though it took oceans of blood, since there could be no other way? And who would say our arm of strength was raised in an unjust cause when we struck the shackles of tyranny from Cuba and made her people free? There are no two periods of American history that will win more grace for our Nation from the God who loves justice above all things else, than our great Civil War and the Spanish War. May there not be such a time again? If our boys are called to Mexico, and can help restore order and government and a just peace to that stricken country, even though it comes at a sacrifice of life, will they not be justified and worthy of all honor?

Our people have always been patriotic. In time of peace or in time of war, they have been among the best citizens of the nation. They could not be otherwise and be true to their calling. The foundation philosophy of the gospel is freedom—freedom from the tyranny of men, of ignorance,

of sin. There is no more touching appeal than the one made by the early Saints when so persecuted in Missouri. They said "Our only fault is that we have been good and loyal citizens; we love our country; we love the ideals of our Constitution; we would serve our Nation in every way within our power. In the common defense, in good citizenship we would not be last. All we ask is that we may till the soil and reap the honest fruits of it; that we may build cities and dwell in them in peace; that we may worship God according to our best conscience, granting every other man the same." It is the tragedy of the nineteenth century that their Government so long left them to the unrighteous will of the mob.

But our people were generous to forgive. We gave our men loyally for the preservation of the Union; and many of them came back and proved militant soldiers of Christ. Those who preached carried conviction to their hearers because they were men brave to fight for the right. In the Spanish war our boys were there by the hundreds, and they were of our best boys, too. We have been true to our Government.

There has been no greater indictment of the American people than the taunt that has been stingingly applied to us for two years. While the nations of Europe have been at a death grapple, and every soul of the countries at war has been sacrificing to the last dollar and to the dearest lives, we have been busied with an industry never known before. The wealth of the world has flowed to our land and we have taken toll of the blood of stricken nations. Our land has been glutted with the opportunity for wealth, and our people have said, "Peace, peace at any cost." They have said, "It is better to let a wrong go by unchallenged than to risk the consequence of protest." All this Europe has thrown at us, and said our only thought was money, and our only ideal was gold; that the days when we would champion a cause because it was just, and would act to our own hurt, were past, and that our nation was but a polyglot of sordid self-seekers.

And now the call for soldiers has come. Never for twenty years have there been such scenes. It has been the same the Nation over; from every city and village and country town the citizen soldiers have come flocking to the armories. Hundreds enlisted in a day, every shop and office and store has sent a quota and now one hundred thousand national guards are under arms. These boys have given up a thousand good positions; oftentimes they have given over high salaries for a paltry fifteen dollars a month Government pay; they have left pleasant homes to endure the hardships of camp, but they have done it like men. People have thronged the streets of every town, their hearts have been proud of their boys. That America has lost her patriotism is an illusion that has been shattered on every street corner.

Independence was true to her best traditions. For the first Mexican War she had sent a full regiment over the hot trail on foot to fight; in the Civil War every able-bodied man was in either the ranks of the North or of the South; to this last call she answered with a full equipped battery. We are proud of our boys; they are fine, upstanding fellows.

The night they entrained for camp the whole town turned out. Our city is a beautiful one and our people of the best. Thousands were massed in the streets around the old, public square. A platform had been raised; the band played and the whole battery marched up and stood at attention. The mayor spoke the city's pride in them; and promised the support of the city for them and theirs. He gave them a purse, and the battery was given a flag.

Hundreds waited until midnight for the troop train to come; the boys were almost smothered by their friends, because they were our boys, the boys we had grown up with, and knew, and loved.

We were proud of them. Why? Because they were answering the call of their citizenship and were bearing arms for the Nation. There is a toast, our navy toast, that thrills one even though the philosophy of it may be wrong. It is "Our Country, may she ever be right, but right or not, Our Country." We are a fortunate and a highly blessed people that never yet have our boys been forced to wage an unjust fight, nor shed their blood to enthrone tyranny.

There were twenty-five Latter Day Saint boys in Battery C, from Independence, boys that have been in our Religio and Sunday school; and boys that will be missed. One was baptized just before he enlisted and went to the front. Our own president went to their camp and organized them as a church body, and the commanding officer has grouped them together so that they can hold their church identity.

We can but hate war as war; but we love justice—come what consequences may, and we love our boys who have answered the call. Ruskin analyzed our feelings for us and we know his words to be true: "The consent of mankind has always, in spite of philosophers, given precedence to the soldier; and that is right. For the soldier's trade, verily and essentially, is not slaying, but being slain. This, without well knowing its own meaning, the world honors it for. A bravo's trade is slaying; but the world has never respected bravos. The reason it honors the soldier is because he holds his life at the service of the State. Reckless he may be, fond of pleasure and of adventure; but our estimate of him is based on the ultimate fact—of which we are well assured, that put him in a fortress breach, with all the pleasures of the world behind him, and only death and his duty in front of him, he will keep his face to the front; and he knows that the choice may be put to him at any moment, and has beforehand taken his part, virtually takes such part continually, does in reality die daily."

ARTHUR E. MCKIM.

INDEPENDENCE, MISSOURI.

Greater Graceland Association

(The following article is a reprint from the recent issue of the Graceland College Bulletin. It sets forth the aims and plan of the Greater Graceland Association. The officers are desirous of hearing from any friend of the college who is willing to act as a special representative of the association in his home branch and reunions. *If you are willing to boost, write to the secretary, C. E. Wight, at Lamoni, Iowa, at once.*)

This organization was perfected on the occasion of the annual Home Coming day, held in Lamoni, April 7, 1915. Its object is the promoting of the interests of the college by every means which shall be found available to increase its efficiency in service and to extend its influence for good.

Active membership in the association is limited to graduates and other old students of the college, together with all who have been members of the faculty or board of trustees. Associate membership is granted to all friends of Graceland who desire to associate in the forward educational movement in the church. There have been over fifteen hundred students in attendance at the college in the years of its service and its staunch friends are found without number throughout the country, wherever it is known. When this body of supporters, who realize something of what the educational, spiritual, and social influence of the college means to the young of the church, shall unite in a progressive movement for increasing its efficiency, great good may be accomplished.

A certificate of membership is issued to all who remit the annual fee of one dollar. This entitles the holder to member-

ship in the association and to be placed upon the mailing list of Graceland College Bulletin, its official publication. The funds of the association are expended upon the order of the annual meeting in ways which shall seem best to serve the objects of the association.

Of the hundreds of students who have gone out from Graceland's walls, many have won honor and fame in the marts of the world, others are called to occupy places of responsibility and trust or are successfully serving in the more humble avenues of life. These students have been scattered over a fairly wide range of years and each one has known only his contemporaries—but there is a common hand of fellowship and loyalty to the school and the ideals for which Graceland stands that unites all in a feeling of just pride in what it has done and in faith and hope for its future.

Not all of Graceland's students have won fortune, but there is not one who will not gladly contribute one dollar or more "for old times' sake" if by so doing he may manifest his loyalty to his alma mater and help to make "Greater Graceland" possible.

The officers are entering upon a vigorous campaign, not only to secure membership in the association which makes financial resources possible, but that in all parts of the country Graceland supporters may be located and given the opportunity of becoming an efficient local exponent of the college interests. The assistance of the missionary force and of auxiliary workers is most earnestly solicited in this movement.

AT REUNIONS

Wherever reunions are held provision should be made for an educational or Graceland day on which special sermons shall be preached and an educational or "booster" program shall be rendered in which the attention of young and old shall be called to the necessity of an education and to the peculiar advantages Graceland offers to the young of our own church. The officers of the association will gladly cooperate with its members anywhere in making arrangements for such a day and will send out literature for distribution.

This is only one of the ways in which this "get-together" effort may be made effective. It is hoped that the quarterly publication of the Bulletin may serve as another means of publicity through which the people of the church and especially old students and friends may keep in touch with the progress of the school. It should serve as an effective means of advertising the college among the young who are planning college attendance. It should serve to bring prominently before the minds of her supporters some of Graceland's imperative needs as they may develop.

An interesting feature of the Bulletin will be the news notes concerning old students and friends of the college. It is planned to perfect a roster of all old students and to publish items of information and interest concerning their lives and work. Contributions will be solicited from those in a position to write with peculiar interest and every effort made to make the Bulletin a representative organ of the association.

The present catalogue is number 1 of volume 10 of the Bulletin issue, there having been nine volumes published under the immediate direction of the college in the years 1904-1913. The editorship of the Bulletin is in charge of the president and the secretary of the association.

During the past year no determined effort was made to secure a large membership. However, aside from providing for an amount of necessary initial expense in printing, twenty-five dollars was contributed to assist in the erection of the wireless station at the college. In the present year membership should pass the one thousand mark. This would not only

enlist a large body of able supporters, but provide a fund with which the most worthy needs of the college may be relieved.

For further information address the secretary. The officers for the conference year 1916-1917 are as follows, all of Lamoni, Iowa: President, Charles B. Woodstock; vice president, Floyd McDowell; secretary, Cyril E. Wight; treasurer, J. A. Gunsolley.

The Independence Sanitarium

When I saw the frontispiece in *Autumn Leaves* for July, 1915, by Frederick M. Smith, and read the following words, "It is the will of the Lord that a sanitarium, a place of refuge and help for the sick and afflicted be established by the church at Independence, Missouri," (Doctrine and Covenants 127: 1,) tears of thankfulness filled my eyes, that a loving Father had made such a provision for his children. And, since it has been my lot to spend a few short weeks within her walls, I am more grateful than ever before.

Through circumstances over which I had no control, I have during the last few years been compelled many times to have the care of the sick ones round about me, and my association with physicians and surgeons has been such as to cause me to have very little confidence if any, in either. But when one meets our genial Brother Harrington and clasps his hand, and looks upon his noble countenance, he feels at once he is one of the good and pure of heart; kindness is written upon every feature, and as you see him more, your opinion does not change in the least. It is no unusual thing in this age of the world to hear a physician use profane language, and a great many either use "dope" or alcoholics. I speak from what I have seen and heard, and know it is not overdrawn.

While there, a young woman whose mother was to go upon the operating table a few moments later, came in to the sick woman's room and said, "I just went up to chapel and when I heard Doctor Harrington lead in prayer I felt so much better about your going. Surely he is one of God's children." What a privilege to be cared for by nurses of like faith as your own, and those whose lives speak of goodness and purity.

To those who have been isolated, to feel the Spirit of peace which seems to brood over this whole institution like a benediction from the Giver of peace, what a comfort. It was my privilege the greater portion of my stay, to lie in a room just across the hall from the chapel, and how eagerly the sick ones listened to the beautiful songs sung and the prayer offered usually by a nurse or physician. And our minds often reverted to the words:

"Blessed hour of prayer
Blessed hour of prayer
What a balm for the weary!
Oh, how sweet to be there."

The whole staff of surgeons and physicians whom I met are very gentlemanly in demeanor, and one to whom I feel very grateful and of whom I wish to make favorable mention is Brother John Green, a young man who is spoken of by all as a thorough gentleman.

And do the Saints as a whole duly appreciate this place of refuge? It seems to me in a measure they do not. There is a scarcity of linens, sheets, pillow slips, stand cloths, dresser scarfs, and towels.

One morning a little nurse whose face was usually bright and cheery, seemed to wear a troubled look, I asked, "What's the matter with Miss Dimple this morning?" as she had a saucy little dimple in one cheek. And she said, "Oh, I am

peevish to-day. Conference time and we are so short on linen. We really cannot keep the sheets and pillow slips just as spotless as we wish." And she added, "If I had one thousand dollars for myself this morning, the first five hundred would be spent for the things that are really necessary right here in this Sanitarium before I got myself one thing."

Dear little girl, giving her time and strength for the good of others, and yet would be glad to do more. And I remarked that I felt sure that if many who came were acquainted with the facts as they were, they would gladly help to relieve the situation.

I remember one sister a few years ago, who in my presence went through the bureau drawers taking out thirty sheets to air. This was the reserve fund apart from those they had in use, and they had a scent about them which reminded one more of an old musty tomb than a thing of such great satisfaction as they appeared to be to the possessor. If several such old vaults like this were emptied of their contents and donated to the Sanitarium, they would soon lose their musty odor, for in daily use they will get the proper airing there.

We hear a great deal about the college but it seems so little is said of the needs of the Sanitarium that few really know of their needs here. If it is the will of the Lord that this should be built for his afflicted children, it certainly is pleasing to him when his people show their appreciation of his wise provision made for them. And who that has been there but must confess that he has been greatly cheered and comforted by the kindness shown by those in charge, also by the administrations received under the hands of the elders.

Now there are few so poor they cannot send a nice pair of pillow slips, a pair of sheets, or a pair of towels all of which, or any, are, as I have it from Brother Harrington himself, "Always necessary and always appropriate. Therefore always appreciated." I think there is no doubt there are many sisters who could this summer make a nice quilt and send before the wintry nights come on. All things of this kind will be duly appreciated.

We realize that those in charge of this institution are only human, therefore let us remember them at prayer daily, that wisdom may be given to all and every one, that they may continue to faithfully discharge the duties incumbent upon them. I can gratefully say that I am much improved in health.

With love to all the Saints,

Yours in gospel bonds,

ELLEN ADAIR.

ARNETT, OKLAHOMA, June 21, 1916.

Cooperation

Since cooperation absorbs a majority of thinking minds, and the subject is by no means exhausted, it may not be out of place to present a few more thoughts.

When I was a child my mother (God bless her) read to me the life work and beautiful teachings of Jesus, and I caught a glimpse of the brotherhood of man as practiced in the early church. Since that time I have been in love with cooperation.

The clear, ringing notes of the gathering, the cooperation of "the pure in heart" that should bring about Zion's equality, which chime forth in the restoration, have been, and still are, the sweetest music that salutes my ears.

We have read so many interesting evidences of the economic benefits of cooperation in our recent papers that the names of the various organizations mentioned are too numerous to repeat here. I desire to briefly add still more conclusive proof of the financial benefits of cooperation.

The writer remembers when Mr. John D. Rockefeller, sr.,

was a young man, without capital. Soon after he engaged in the oil industry he discovered that competition was not the life of his trade, and he engaged vigorously in the task of forming a cooperative organization. The Standard Oil Company that towers head and houlders above competition was the result.

The capital of the original company in 1870 was \$1,000,000. By a careful system of cooperation they have multiplied their holdings by one thousand and three hundred. So that to-day their securities reach \$1,000,300,000. Mr. Rockefeller's individual dividends have exceeded \$200,000,000, while their facilities for handling the product from start to finish by far surpass anything that has been developed by the competitive regime.

We also remember the leading millers of Minneapolis and the world brought their wheat direct from the producers, and at times there was sharp competition between the millers. Seeing the folly of this, they brought about a shrewd cooperation of millers and state officials, as a result of which they gave birth to the Minneapolis Grain Exchange. The strength of this cooperative association of but few members rapidly increased, until to-day they fear no opposition from either State or Federal Government; and competition is practically unknown to them, so that they are gathering into their coffers untold millions.

Up to 1901 there had been bitter competition between the manufacturers of steel. Then some of the captains of industry concluded to cooperate. They organized what is commonly known as the steel trust. At that time the value of all their tangible assets was only \$682,000,000. The value of cooperation is clearly shown by the fact that in less than six years their property had increased to over \$1,000,000,000, and they had increased the tonnage of production of pig-iron per man per day from 1.51 to 2.39; and decreased the cost of production per ton from \$1.25 to 82 cents, while their annual earnings have increased under cooperation to over \$60,000,000 more than under competition.

As shown by the decision of the United States District Court on June 3, 1915, the Bethlehem Steel Company have by their organized cooperative methods increased their wealth 3.779 per cent; and the Indiana Steel Company has multiplied its wealth 1.495 per cent.

Much space might be filled with similar statistics, but let this suffice, while we engage for a time in deeper reflections.

If we who are engaged in general agriculture and stock raising become live, active members of just those cooperative organizations calculated in their nature and are necessary to the securing of advanced prices for our high-grade or thoroughbred horses, cattle, swine, and sheep, our chickens, our wheat, our potatoes, our onions, as well as our beef, our pork, and our butter, how much time will we get to attend to our general work?

And after we have paid to each of them our dues, how much money will we have left for tithing and consecration?

Again, if each of these cooperative organizations should chance to be as successful as the United States Steel Corporation, or the Standard Oil Company, where would the millions of wage earners and common people land? Their success is builded upon the failure of others. What they gain, others must lose. Their achievements depend upon how much they can squeeze out of the rest of humanity.

I will give one brief illustration. After carefully deducting every cent of the cost of marketing and transporting, my sons find that the real market price of our 1915 wheat crop is over eight hundred dollars more than we are realizing.

Of course there are minor differences in these organiza-

tions: some are stock companies, others are not; some are limited in membership, others are not; some pay dividends, while others do not. But all are cooperative in their nature. And since the prime object of every one of them is to influence markets and prices, and since if any one of them fails of this one object, all of their time, labor, and expenses, of whatever nature, is lost, we are justified in broadly classing them under one general head as cooperative organizations.

Now, since God has provided all of his creatures with an abundance of all good things, since the intelligence of one does not depend upon the foolishness of others, or the beauty of one renders others repulsive or deformed; and since the height, the weight, and the strength of one does not cause others to be dwarfed or weak, then why, oh why, should the social joys of one render others wretched?

Are the arrangements of men along social lines in any way worthy of the recognition of the author of the blessed golden rule?

Is it not possible to be wise enough to cooperate on a broad basis that will give all an opportunity to live honorable lives, in harmony with him who is no respecter of persons?

These methods of cooperation so strongly advocated are easily seen to be just what is keeping the most of the people distressingly poor. As they multiply in numbers and prosper, it all the time becomes more and more difficult for the remainder of the people to live.

And yet, since one man with the aid of steam and electricity can accomplish as much work as from five to twenty-five men can with their hands alone, and cooperation proves so much superior to competition, no one can now think of going back to old methods.

Millions of people, in all nations, are now coming to see that the one great fault with modern cooperative methods is the present limitation of membership.

When a few years ago our late President Joseph Smith in a public prayer invoked the blessings of God upon the trusts, as published in the HERALD, it was thought by many that he was in sympathy with the grafting, grinding, oppressive methods of the trusts; but it is now understood that his prophetic nature showed to him the cooperative method of the great trusts was an advance movement, even the beginning of that which will ere long be absorbed by the universal brotherhood of man; when the hours of labor will be shortened, in keeping with the productivity of man's inventive genius, and all will have the privilege to work who want to work: when municipalities, and states, and governments own and operate the great plants where all public commodities will be made to use, instead of being for big profits as at present.

Will it not be wise for us to prepare for some great movement of this kind? D. R. BALDWIN.

GARRETSON, SOUTH DAKOTA, June 21, 1916.

Editors Herald: It might not be out of place to drop a line from this part of the land. I could not say from this part of God's vineyard, as now the Sabbath has turned into a general holiday, fishing, baseball, racing, band concerts and picture shows, and preaching all kinds of beliefs. It is no wonder there are many infidels in the land to-day.

I left Winnipeg March 20, and visited with the Saints a few days. I have been waiting to see if I could find some Saints living close to Pipestone, Minnesota. I want to find some place to preach, as soon as I am able and the weather gets settled. The time is now if we want to please God. We ought to live every day as if it were our last day, and prepare ourselves so we will be able to stand when Jesus comes to the earth.

I am trying to live so I can meet my Savior when he comes. It is my prayer that we may all do everything to please God. Oh Father, help us every day to follow the ways of peace, and to cultivate with delight the art of being kind. Oh teach us how to give a cup of cold water in Jesus' name. Oh Father, keep our lips that they may speak words of love and tenderness, of courtesy. Oh help us to do now the things that need to be done now, making the most of each golden moment as a priceless gift of thy love. Let us serve thee and our fellow men with joy, and with a gentle hand, through Jesus Christ our Lord. Amen.

A. F. HENDERSON.

ALBIN, WYOMING, June 22, 1916.

Editors Herald: The work is progressing nicely in this part of the field. The branch is less than a year old and has twenty-five members with a prospect of three more next Sunday. Eight have been baptized since I got into the mission field this spring.

The Saints get into their autos and go to different places for meetings, so as to give all a better chance. Some go twenty miles most every Sunday. Last Sunday the Saints here went to Gering, Nebraska, over fifty miles, and got there in time for the ten o'clock Sunday school, after which I preached. Then we had a basket dinner which all enjoyed, after which I was called on to preach again. Then to get a better view of the fine irrigated land around Scotts Bluffs and get a better road, we took a circuitous route for home, some sixty miles.

I have succeeded in settling some troubles that existed, and now all bids fair for success to the work.

I go soon to the northeast part of the State.

Yours in the gospel,

J. M. STUBBART.

SYLVANIA, OHIO, June 27, 1916.

Editors Herald: I would like to have some one in the Southern Michigan and Northern Indiana District call on a sister who has recently moved to Fort Wayne, Indiana. Her name and address is as follows: Mrs. Harold VanAlstine, 1203 McClellan Street. She has not been in touch with the church very much since baptism, and would like to meet some of the Saints.

Sincerely,

WILLIAM ANDERSON.

TOLEDO, OHIO, 1424 Detroit Avenue.

ON BOARD TROOP TRAIN, July 2, 1916.

Editors Herald: On Thursday, June 29, 1916, Brother Frederick M. Smith visited the Latter Day Saint boys at Camp Clark and in a speech to them suggested the organization of a branch of the church. The suggestion was accepted with pleasure by the boys, and Ellis Short, jr., was elected president pro tem. J. I. Christie was elected secretary pro tem, and Edward Brackenbury chorister.

On Friday, June 30, 1916, Ellis Short, jr., was ordained to the office of elder. On Friday evening the organization was perfected under the supervision of W. S. Macrae. Ellis Short, jr., was chosen as permanent president, and J. I. Christie as secretary. Vere Blair, of Battery C, was then ordained to the office of priest by Brother Macrae and Ellis Short, jr.

The name of Missouri Field Artillery Branch was then given to the organization. The nonelection of a chorister was due to forgetfulness, and Brother Brackenbury will be elected at our next meeting. As soon as possible the letters of all members of the Reorganized Church of Jesus Christ of Lat-

ter Day Saints of the Missouri National Guard will be transferred to this branch, and our organization will be completed.

No services were held to-day as a state of anxiety and unrest prevails. We were vaccinated for smallpox and many are beginning to feel the effect. Names of members will be forwarded as soon as a perfect list can be compiled.

Good literature would be appreciated and may be sent to Private J. I. Christie, Battery C, F. A. N. G. M., 1st Reg.

We would also appreciate letters to the branch from everyone who can find time to write, as we have a hard job.

Sincerely yours,

J. I. CHRISTIE, *Secretary.*

ELLIS SHORT, JR.

LAJUNTA, COLORADO, July 3, 1916.

Editors Herald: If there are any elders or Saints in or near Macomb, Illinois, I wish they would please call on my mother, Mrs. F. M. Towle, 220 East Walker Street, and tell her about this blessed gospel. I have talked to her and prayed for her, too, but she seems to think I am mistaken. I am very anxious to see my people in this work. I can see and feel what they are missing by every day of waiting. It seems to me that the end is too near to be spending our time in being satisfied with what the preachers of the various churches are preaching.

Your sister in the gospel,

MRS. SOLOMON TRIPP.

VANCOUVER, BRITISH COLUMBIA, June 16, 1916.

Editors Herald: We went from Vancouver to Calgary ten months ago and tried at all times to meet with the people of God, and endeavored in our weakness to help in the great latter-day work. The Saints of Calgary have a nice, comfortable, homelike place of worship, and are often visited by able representatives of the truth.

Last January while Brother Daniel Macgregor was visiting the branch, he announced his Sunday evening topic "The Sabbath question," and the meeting place was crowded with members of the Adventist faith. And at the close of the sermon he announced that he was willing to meet any representative of the Adventist persuasion in public discussion on the subject of the evening. The pastor arose and accepted the challenge.

The debate took place the next Sunday evening in one of the large theaters of the city, fully six hundred people being present. The reverend divine (Doctor Hanson) came with charts and all sorts of paraphernalia, and arose in all his dignity and a big bluff, and tried to palm off on the congregation the carnal law; but when God's servant arose, with his logic and intelligence, filled with inspiration, and so ably met each argument of the opponent and presented the truths of the gospel, you could discern the parson's face grow pale, and he too, as well as all the vast crowd, sat simply spellbound and listened to the words of the inspired teacher of the truth. The theory simply melted as dew before a summer sun. This was indeed a mighty victory in the gospel triumph.

A few days later Brother Macgregor was requested to preach in Didsbury, a town of some seven hundred people, forty-eight miles north of Calgary. He again met the Adventist friends there and a later debate was arranged for, and on May 29 he met in public discussion Elder Wilson, of Edmonton, one of their best men. The proposition signed up was:

"Resolved that Saturday is the only day of worship and rest acceptable to God and binding upon Christians."

Each speaker had one half hour and a reply of ten minutes. The debate was for two evenings, and after it was ended the reverend parson thought he didn't get a fair chance. Brother Macgregor offered to debate the same subject, either in Edmonton where the parson was pastor of a congregation, or at Oyen, Alberta, but he chose two more nights at Didsbury, and it was continued.

Reverend Wilson again began his rehash of the previous evenings, and the audience called for new evidence, but of course he had exploded all he had, and when it was measured by the gospel and God's inspired representative presented it in mighty force and much assurance and made the parson's arguments look so ridiculous, the Seventh-day question fell flat, and the parson sought refuge by saying they would take a vote between those of the Seventh-day persuasion and the Saints (he knowing he had fully thirty or more of his people present and not more than six Saints, as only one family resides there). But a voice was heard from the audience that the congregation would decide if the parson had produced sufficient evidence to prove Saturday as the only day of worship. The crowd numbered from two hundred and fifty to three hundred, and the vote was called and Parson Wilson received one vote, amidst the laughter of all. So the truth won another victory and Brother Macgregor many congratulations.

Praying for the spread of righteousness, I am,
Your sister,

EMILY McMULLEN.

750 Broadway East.

BAY CITY, MICHIGAN, June 17, 1916.

Editors Herald: It is some time since you have had a letter from Bay City, not because we have been idle, but perhaps the branch correspondent has rested on her oars a little in this line of work.

The past year has been very successful for Valley Branch, a number having united with the church through the efforts of Elder Hawn and our local ministry. Brother Hawn has been returned to Central Michigan again, and the Saints old and young alike desire to lend their service for the advancement of the gospel here.

Memorial Sunday was enjoyed by all. The veterans of the Civil War and the Spanish American War, also the Ladies' Corps were with us, many of them hearing the gospel for the first time. One old soldier was heard to remark, "He is the first man to give us old fellows a chance hereafter." Great interest was manifested in the doctrine so new to many.

Brother Hawn was called to assist in the several exercises of the day, May 30, and we hope thus to get the gospel before Bay City as it never has been.

We expect to entertain the semiannual Sunday school and Religio convention, June 24 and 25. We wish we might entertain representatives from many branches outside our district.

Very soon we hope to erect our branch tent and once more begin our tent meetings, looking for even better results than last summer.

Wishing all might rally to a world-wide effort to advance the gospel, I am,

Your sister,

E. A. SMITH.

MISSOURI VALLEY, IOWA, June 20, 1916.

Editors Herald: The Little Sioux District held its conference at Missouri Valley, June 1 to 4. There was a good interest from start to close, and as large an attendance as the

district ever had. Our new church was full. On Sunday the crowd grew until there was no place vacant. A pleasant and a profitable time was seemingly enjoyed by all. A good spirit prevailed. Elder Amos Berve was chosen district president, W. R. Adams and Joseph Lane assistants. Three were baptized by the president of the branch. Conference meets with the Woodbine Branch, October 7 and 8. Two were ordained to the office of elder; one to the office of deacon.

The Missouri Valley Branch placed the responsibility of presiding over said branch upon the writer of this article last September. He, with the assistance of Brother Alma Booker, started to work with the branch, and as a result we have a church building thirty-two feet wide, and fifty feet long, with an eight-foot alcove back of the pulpit, and a gallery that will seat forty-five over the vestibule. There is a full basement eight feet high, with baptismal font in it. The main room is seventeen feet high from floor to ceiling.

We have been to considerable expense and only number about one hundred in the branch here. You who have labored in work of this kind can understand our position and comprehend all that we are passing through, and especially those who are in the Little Sioux District.

J. S. McDONALD.

LONDON, ENGLAND, June 20, 1916.

Editors Herald: I am glad to report that London is still on the map, although several attempts have been made to blot it off. Very little disturbance has been made of late by the visitation of Zeppelins to terrorize the inhabitants of the city. Were it not for the placards along the streets, and the news boys with their extra editions giving account of the raging battle at the front, also the terrible disasters at sea caused by airships and submarines, London would scarcely realize there was such a conflict going on. In the great sea battle in which so many ships went down, was our young Brother Goulee, who, I am happy to say, was among the fortunate ones who escaped without injury, and is still safe and well.

We are sadly reminded of the real conditions existing as we go along the street and meet what remains of so many fine looking young men, hobbling along by the aid of sticks, maimed and crippled for life, with only a part of their former self left. It is a sad picture, and we think were it not for these and many others who have sacrificed their lives for their country, we in London might not remain so safe and unmolested. One never knows when one of those death-dealing monsters may steal through the darkness like a thief in the night, and awake the peaceful sleeper to find himself buried among heaps of ruins. When one hears the terrible explosion of those frightful bombs that terribly shake the earth, it is a sight and sound never to be forgotten. We are trusting that the overruling hand of Him who holds all power may ere long bring about better conditions, and that not long hence the roaring of the cannons may cease in the distant battlefields. It will be a glorious day when the hope of God's people will be realized, and the kingdom of our God and his Christ will rule supreme from sea to sea and over the broad earth. How different is the outlook when one's mind turns to reflect on the government of God. The dawning of a brighter day looms up to gladden the hearts of God's children. When the mist will have rolled away and the clouds been dispelled, then the glory of God will display a pure and permanent light. Signs of which there is no mistaking bespeak the dawning of brighter days, and the banner of King Emmanuel will be lifted up high, and the principles of righteousness will be complied with, there will be peace on earth good will to men.

As I said we would try and keep the camp fires blazing during Brother May's absence, we have been doing so. We, with Brother Mark May and others, are found at our old place in the park every Sunday, Brother Nelson having been called from his post of duty in the park to the service of his country. Brother Judd has now come to the front and is nobly defending the cause. We have interested listeners. The Saints are now taking more interest in park work. Several sisters are coming out now and doing their part in defending the faith, and we do not feel so much alone as we once did.

We are now counting the days until Brother May's return, and more especially lately since the Utah elders have come to hold meetings in the same park as we are. The people now begin to understand that there are really two churches, and are desirous to know how the division came about. I think they will begin to realize that we are not guilty of the things we have been accused of. It will be a happy day when we can get from under the cloud and be properly understood as not being believers in the polygamic and other erroneous doctrines.

We are glad to report eleven baptisms the last three months, nine of whom are relatives of Sister Charles Clarke of the Ringling circus. She will be delighted to hear this as she has long labored and prayed for this to come about. Surely the bread she cast upon the waters has returned after many days. The other two are Brother Worth's sons. Others are inquiring, and reading church literature. We expect to have more added to our number in the near future. We are hoping that the scales that have gathered over the eyes and understanding of some, will be cleared away, and the gospel light shine in, showing them how good and pure are the principles of the beautiful gospel we are teaching. The two branches, London and Enfield, are working together unitedly. We find that in unity there is strength, and the Lord by his Spirit comforts and encourages his children. The voice of inspiration is heard at times in our midst, to strengthen and confirm our faith and bids us press onward in the conflict against evil, and if valiant for the truth a brighter day will ere long dawn upon us.

As we still read the cheering reports of our brethren who attended the conference, we are thankful at heart, and pray that God may bless the labor of his servants and work together with them in leading souls into the light. As we read of the changes made in the Bishopric, we felt to offer an earnest prayer for our worthy Brother Kelley, who has labored so long and faithfully. Now that he is laying the heavy part of the burden down, may he live long to see the work prosper, and still mingle and labor with those who love and honor him, and also his dear devoted companion, whom to know is to love, will be the prayer of

Your sister in gospel bonds,

MRS. R. MAY.

Upper Clapton, 58 Ickburgh Road.

News from Missions

Southern Ohio

On May 24, just as the whistles of Holden were blowing for twelve o'clock noon, I left in my little motor car for my field of labor in Southern Ohio, accompanied by two of my children, Maud and Ray, who came along to visit the scenes of their birth and former home.

Passing through Higginsville, Arrow Rock, Marshall, Bonville, Columbia, Mexico, Louisiana, in Missouri, Pittsfield, Jacksonville, Springfield and Decatur, Illinois we got along

very well until the night of the 26th, when after we had camped at Antioch we were overtaken by a heavy rain that spoiled our smooth roads and good traveling; for we found ourselves in the midst of a country with black, sticky soil. The next day we tried traveling through that mud, but after going about eight miles through deep, tough mud and with the rain still coming down, we camped in the farmyard of a kind farmer, who kindly took Maud into their home, the boy and I sleeping on the hay while we waited for it to cease raining.

But the rain continued, and it was here near La Place, Illinois, that I was made to realize that a kind heavenly Father was taking cognizance of our situation. I had prayed so earnestly that the rain might cease so we could proceed on our journey; and I had great hopes that my prayers would be answered. But in the night I could hear it raining. Then I prayed some more—more fervently than before. Soon I fell asleep, and had a dream that showed me that I could get out of that country without waiting for the mud to dry, that it would be very bad going for a while, but that we could get along and that soon we would come to better roads and good traveling.

The dream impressed itself upon my mind. I told it to the children and to the farmer; but I was somewhat slow to act until a large machine came along going east, and then my courage rose. We got along nicely and we found the roads just as I had dreamed. It seemed that I had seen the same roads before. I could not refrain from speaking of it often, and thanking God aloud for what he had shown us. Before the close of the day we had passed through Montezuma in Indiana, and were now on good rock and gravel roads, and could travel even if it did rain.

Coming through Indianapolis, we stopped at the home of Brother J. E. Warne and ate our first meal out of camp since starting. In the afternoon we followed the old National Road out of Indianapolis toward Richmond. Passing through Richmond we crossed the line into Ohio on the evening of the 29th. At about dark we asked a farmer if he could tell us of a good camping place along the road and he replied, "Yes, but you can camp right here if you wish and put your machine in the barn, and we'll find a bed for the young lady in the house; sorry I haven't room for all of you, but you can sleep on the clover hay in the barn." Weren't we fortunate? It did not take long to thank the man for his kindness and drive in.

We had a pleasant visit with this kind farmer, Mr. Bixler, and his hospitable wife, before retiring. He would have nothing for his trouble. The next day we passed through the beautiful city of Dayton, situated on the picturesque Miami River, Xenia, Jamestown, Washington Court House, Chillicothe, and in the afternoon landed at Limerick, my old home and birthplace, where we visited with Sister T. J. Beatty, my mother's sister, till the next day, landing at Creola at noon, just one week to the hour since we left Holden, including our lay-over on account of the rain, and our stop at Limerick. The trip registered eight hundred and two miles; this included the detours we had to take to get around bridges and road repairs, etc.

Leaving out the mud and rain, we had a pleasant trip, and saw much beautiful scenery. We were made to feel that God was with us, protecting us from many dangers, seen and unseen. A feeling of security would come to us as we would kneel upon the ground under our tent and take "turn about" calling upon the Lord for protection and thanking him for his mercies to us.

The saddest thing of all was to come away from home and leave just my wife and little girl all alone. And the little girl had counted on coming with us until almost the last, and

sat in the machine till we were ready to start. We were made sad to know how disappointed she felt to see us go, leaving her behind, after her mamma had decided it would be best for the two not to venture on such a tour.

Since coming into the field we have labored at Wellston, Vales Mills, Ironton and Pleasant Valley. Expect to remain here till the latter part of the week and then go to Duke; from there to the Highland Branch near Sinking Springs.

Our reunion will be at Creola, as we could not secure the grounds at Wellston. July 28, will soon roll around, and we hope the Saints are making preparation to attend this reunion that is held in the district for their especial benefit.

The companies are asking a big rental on the ordinary sized tents this year. Nearly or almost \$5 each for the ten days and we pay freight both ways. But we are hopeful of getting the use of Kirtland tents as we can better afford to pay express on their return than to pay so much for some of the companies.

Let all who can, prepare to take their outing at this time. Let us know if you are coming and especially if you desire to rent a tent, so we will know how many to order. Write to us at Creola, Ohio.

We ask the hearty cooperation of all the Saints in an endeavor to build up the work in the Southern Ohio District. Let us hear from you regarding the needs of your branch.

In gospel bonds,

LUCASVILLE, OHIO, June 26, 1916.

H. E. MOLER.

Oklahoma

A few items from this part of the field will let you know we are active. I have occupied at Tulsa, Oklahoma City, near Elkeno, Sperry, Claremore, and this place, and find advancements in all places. One thing very noticeable is an increased desire to comply with the law of tithing among the Saints. If all would do their part we as a church would soon be out of debt, and have a good working balance, as it should be.

I met with the Indians near Elkeno, two weeks ago; had a three-days' meeting. About one hundred came and camped on the farm of Brother Chief Three Fingers. Brother W. W. Chrestensen and writer did the preaching, assisted by Elders Philip Cook and A. W. Sanders. Brother Cook is our Indian missionary and interpreter. I think good was done. They were disappointed in not having our President F. M. Smith with them on this occasion as they understood he would be. We had a good Indian dinner on Sunday. Some of the white Saints brought dinner and spread it with them. We enjoyed the day greatly.

I was called to Claremore the 16th to preach the funeral sermon of Jesse B. Gooch, the son of Brother and Sister H. B. Gooch. Jesse was out with some boy scouts and they went boat riding. Three of the boys and the boat sank; the other boys got out, but Jesse could not swim and went down. Brother Gooch was in New Mexico at the time, one hundred and fifty miles from a railroad, drilling an oil well. It took him four days to get home. While there waiting for the funeral, I had several good talks to the neighbors on the gospel theme, and was invited to occupy in the Baptist church Sunday night, which I did, and received some good compliments and expressions that our way was the best they had heard. We had the funeral at the home. About three hundred attended. Jesse was nearly fourteen years old and an exceptionally good boy. I baptized him about four years ago. The good people of that place left nothing undone to help lighten the burden of this our brother and sister.

I came to this nice little town Friday and began meetings at once, and yesterday, (Sunday) I organized a branch called the Skiatook Branch, with a full set of officers and about

thirty members. The Saints here bought a lot with a small building on it and remodeled it, and now have a good place to worship, and feel proud of their chance.

There is much rain in this country this spring. It is hard for the farmers to save their crops. We have decided not to hold a State reunion this year, but each district will have one, so all can have a chance for a reunion. The prospective war with Mexico is causing some anxiety, especially as to whose boy is to be sacrificed. I saw one mother in tears a few days ago. Her boy had enlisted. Many may have to go yet to war before we have universal peace.

Sincerely yours,

SKIATOOK, OKLAHOMA, June 26, 1916.

W. M. AYLOR.

Northeastern Illinois

The conference year thus far has been a very busy one, yet we would not have it otherwise. The fact of being returned to this district for another year was indeed good news of itself. I find it true that we soon become attached to the Saints with whom we labor as well as a locality or district. I felt a pang of sorrow four years ago when first appointed to this district, and thought it doubtful if I could ever find any place quite like Wisconsin where I had labored for ten years, but now I would dislike equally to leave the Northeastern Illinois District and the association I have formed. I can see quite a change in the gatherings now, as compared with my first year here, as many of the then old members have passed on to their reward or are not able to meet with us because of age and infirmities—but on the other hand there has been a reasonable ingathering each year and a goodly number of young men who have sought to study to make themselves ready, and the Lord has called many of them to the work and others have been admonished to make themselves more ready, and that the Master is pleased with the efforts they have been putting forth.

So the outlook is good if these young men continue faithful to the Lord's work. We note with pleasure the good that has been wrought in the lives of some of these young men since receiving their patriarchal blessings, it seemingly being the turning point in their lives, or as the old saying goes, assisted them in getting "off fools' hill" which every boy seems to try to ascend to a greater or less extent. May God bless the patriarchal order in their work. We note with sadness however that there are a few bright young men who in the past have been called to the work, who have suffered themselves to be influenced by the world and the things contained therein, and thus not magnified their calling; some of these have been silenced, and in few cases cut off from the fold of God. In most every case thus called to mind we observe that these brethren have joined secret orders, against which the Lord and the church in General Conference, by resolution have advised against, and it ought to be a lesson to every young man that enlists in the army of the Lord. James was right when he said: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever will be the friend of the world is the enemy of God." (James 4: 4.)

The district conference convened with the Deselm Branch near Manteno, June 17 and 18, and was a very peaceful and spiritual conference. We were all made glad by a short visit from Bishop McGuire on his way west, and while he did not dwell on the subject of finances as much as some expected he would, he gave a few good broad hints without any kicks, in his sermon on Sunday afternoon that should be remembered by all. In short: that every man is a steward over the things intrusted to him, and God will hold each individual

accountable at the judgment day. As district president I find that a great deal of my time is consumed in looking after such work.

One thing I discover with pleasure is that when some case of transgression comes up and the case must be heard, there seems to be a deep-rooted feeling that justice is all that is desired. And I note with great satisfaction that even those found in the wrong are still my friends, and friendly to those that heard the case and to those who testified against them.

I had the pleasure of attending the district conference of Southern Wisconsin at Soldiers Grove and there met many of the Saints I labored among for so many years. From there I went with my wife to answer a call at her aunt's, Mrs. S. K. Foye, at Lime Spring, Iowa, who has been sick for some time and confined to her bed, with a running sore just above one ankle. She desires the prayers of the Saints that she may recover. It was a great satisfaction to her to be administered to, as there is no elder in those parts that she knows of, and I might add here that she would be pleased to have any elder of that district call on them. Her husband, while not a member, is a friend to the cause and loves to recount the days when Brethren C. H. Burr, L. E. Hills and others defended the cause and stayed with them when they lived at Cresco.

We wish to call attention of all the members of the district, to the fact that the reunion is to be at Plano, August 18 to 27 and all should be doing their best to be there. The reunion needs you and you need the reunion. Notice as to prices of tents, etc., will appear soon. We now expect to locate the reunion up town and thus make a missionary effort of it as well as a reunion of the Saints. There are lots of good people in Plano if we can only reach them, but the old site was too far from the town to get the people out to the meetings, while they attended the street meetings held most every night, even if they had to stand to hear. We would like to see several baptisms as a direct result of the reunion, for then we know that every Saint would say it was a success!

We hope that the Saints will not forget to sustain R. N. Burwell, Dalton, Illinois, as bishop's agent, as you have done so well in the past. We take this means of asking all who can to send a donation, too, for the good of the reunion to C. B. Hartshorn 919 North Kedvale Avenue, Chicago, Illinois, secretary-treasurer of the reunion committee. Thus we give the scattered Saints as well as those in the branches an opportunity to make the reunion a success.

I go to Roscoe to-morrow to begin a series of meetings there in a rented hall, procured by the efforts of one of our local men who is laboring as circumstances permit, Elder J. A. Daer. We have several brethren in this district who are laboring as circumstances permit, and thus are backing up the few missionaries sent out by the church. We wish to encourage all of the local men in doing all the outside missionary work possible, Brethren D. E. Dowker, F. F. Wipper and Green are all active in the work. Patriarch W. A. McDowell is now located at Plano and has been giving his services in this district thus far. Brother C. H. Burr, while not under appointment, is filling several appointments for preaching at his advanced age. We are hopeful of results.

Your brother and servant,

EVANSVILLE, WISCONSIN, July 5, 1916. J. O. DUTTON.

News from Branches

Independence, Missouri

On Sunday, July 9, at the morning service, President Walter W. Smith delivered an introductory sermon based on Paul's saying, "I press toward the mark," etc., and in the evening Brother G. E. Harrington preached a farewell discourse, both efforts being a vigorous, penetrative setting forth of the duties of the Saints and the possibilities of human will power with the Spirit's aid, to accomplish the divine purposes of the latter-day work. To the first speaker three problems were presented for solution: The social problem, the economic condition, and the conflict between science and religion. And to solve these is the work of the Saints.

On Monday and Tuesday, July 10 and 11, Brother C. Ed. Miller, lately returned from Australia, the Society Islands, New Zealand, and Honolulu, also a visit to the Carlisle Indian school in Pennsylvania, was announced for lectures in behalf of the memorial fund.

The Religio with its talented double quartet, is mostly composed of wide-awake young people who go to and from their classes at the tap of the bell, and after the study period is closed, enter upon a literary and musical program which is generally educational and of a very good class. The new officers are: N. F. Tower, W. A. Bushnell, O. K. Fry, and D. Flanders, with normal superintendent, Mrs. C. J. Hunt; temperance, J. Bunt; member of library board, Miss Ruby Short; and good literature committee, Vernon Lee. We had at last meeting, present, 56 seniors, 34 juniors, 11 teachers, 14 officers, and 31 visitors. Eugene Closson, secretary, is a popular young man, and is always at his post of duty.

Our midweek prayer meeting on July 5 was interesting and well attended. The ordination of the stake high council by Brethren E. A. Smith, Israel A. Smith, William Aylor, G. E. Harrington and R. S. Salyards took place. The members of the council are: W. H. Deam, W. Williamson, A. H. Parsons, G. L. Harrington, W. D. Bullard, A. H. Mills, J. L. Gray, M. A. Etzenhouser, C. F. Davis, J. M. Cockerton, A. H. Knowlton and L. Stover.

President E. A. Smith in a few remarks made a short though commendatory address, appreciative of the large number present, and the genial, kindly spirit of this memorable occasion. He also gave excellent words of counsel to those ordained, encouraging them to go forward, inspiring them with the thought that all opposition and antagonism would be successfully met, and then invoked the divine blessing upon them.

We close with a loving word of remembrance to the Latter Day Saint boys of Battery C who with stout hearts have gone forward at their country's call, and we desire to remind them that kindly words have been spoken about them, like those by Brother Israel A. Smith at the eight o'clock prayer meeting last Sunday morning, and that their mothers, wives and friends will never forget to pray in their behalf.

Your sister in the one faith,

ABBIE A. HORTON.

O Lord, where'er thy people meet
There, they behold thy mercy-seat;
Where'er they seek thee thou art found,
And every place is hallowed ground.

—Cowper.

Immortality o'ersweeps all pains, all tears,
All times, and all fears,
And peals like the eternal thunder of the deep
Into my ears this truth;
Thou livest forever.

—Byron.

Miscellaneous Department

Conference Minutes

EASTERN WALES.—At Gloucester, June 10, 11, E. J. Trapp, president, in charge. Statistical reports: Cardiff 21, loss 1; Gloucester 56, gain 8; Nantyglo 18. Treasurer reported: Receipts, £9, 14s, 6½d; balance on hand, £4, 3s, 3½d.

Bishop's agent's report for 1915 gave the sum of £28, 7d, collected, which was considered very satisfactory, especially under the present conditions. Officers elected: E. J. Trapp, president; T. Gould, vice president; A. T. Trapp, secretary; J. Smith, treasurer; J. R. Harris, R. Sims, auditing committee. Short addresses were given by our young men of the ministry. Fellowship meeting was held, in which the Holy Spirit was manifested in the gift of tongues and prophecy; exceedingly precious promises were given to the Saints. Adjourned to meet at call of presidency. A. E. Trapp, secretary.

NEW YORK.—Met with Buffalo Branch, June 10 and 11, A. E. Stone and F. C. Mesle presiding. Reports were received from priesthood of the district and statistical reports from Sherill, Niagara Falls and Buffalo. A standing auditing committee of two was appointed, Frank Spinnett to serve two years and William Landes one year. Election of officers: A. E. Stone, president, choosing F. C. Mesle and L. Lewis as counselors; Anna Brothers, secretary; F. J. Updyke, treasurer; F. C. Mesle, librarian; Georgia Spinnett, member of social purity board; Ethel Hageman, district chorister was sustained. Adjourned to meet at call of presidency for an educational conference. Anna Brothers, secretary, 36 Tremont Avenue, Buffalo, New York.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.—With Lansing Branch, June 24 and 25, being called to order by District President G. A. Smith. Presidency of conference formed by associate; C. W. Forney, secretary-treasurer; A. G. Hougas, missionary in charge, with the district presidency.

Branches reporting: Battle Creek, Belding, Buchanan, Capitol City, Clear Lake, Coldwater, Galien, Grand Rapids, Hartford, Jackson, Knox, Kalamazoo, Sparta. Ministry reporting: J. D. Stead, B. H. Doty, F. T. Field, F. J. D. Earl, W. P. Buckley, S. A. Barss. The appointment by Brother Hoxie of Sister Louise Evans as district chorister was ratified. Owing to the Saints' church being torn down preparatory to rebuilding, conference was nicely cared for in Moose Hall, where all meals were served. A total of 1,350 meals was served. During the session a reporter from one of the city papers was in attendance and gave us a very nice write-up, clearly making distinction between us and the Utah contingency. Reports showed net gain of 34, a total membership of 1,066. There were 8 baptisms and confirmations, and one ordination provided for. Adjourned to meet with Coldwater Branch at call of district president. W. P. Buckley, secretary.

FREMONT.—At Tabor, Iowa, June 10, T. A. Hougas, J. E. Claiborn, and N. L. Mortimore chosen to preside, C. W. Forney as secretary. Branch reports: Thurman 198, Shenandoah 111, Bartlett 43, Hamburg 60, Glenwood 65, Henderson 82, Tabor 66. Ministry reporting: T. A. Hougas, W. E. Haden, J. E. Claiborn, M. W. Gaylord, John Huston, M. M. Case, F. B. Knight, J. C. Harrington, G. E. Omans, C. W. Forney, R. J. Dunsden, William Eylor, S. S. Clark, G. F. Shank. The time and place for holding the next conference left to the district presidency. Election of district officers resulted as follows: T. A. Hougas, president; N. L. Mortimore, associate; C. W. Forney, secretary-treasurer; A. G. Hougas, member library board. Bishop's agent reported \$14.12 on hand. Reunion committee reported time for holding reunion August 25 to September 3, 1916, at Council Bluffs, Iowa. four baptisms. C. W. Forney, secretary.

Convention Minutes

ALBERTA.—Religio, at Ribstone, June 30. Owing to bad weather attendance was small. William Osler presided in absence of president and vice president. Reports read from Edmonton, Calgary, Altorado and North End. One new local was organized at Altorado. Officers elected: President, John Benham; vice president, Lloyd Gregory; treasurer, Mary Skinner; librarian, Elsie Burton; superintendent gospel literature, F. Lambert; superintendent home department, Mrs. William Osler; superintendent temperance department, Clyde Walrath. Mrs. Ruth Osler, Mrs. Ruth Walrath, press committee.

Conference Notices

Northwestern Kansas will convene on reunion ground at Rexford, Kansas, August 12 and 13. All ministerial and branch reports should be sent early to district secretary, J. B. Ansley, Osborne, Kansas. F. E. Taylor, president, Portis, Kansas.

Convention Notices

Central Nebraska Sunday school, with the Neligh Branch, August 4, 1916. Bessie Sodersten, secretary.

Northeastern Kansas Sunday School will convene August 10, at Fanning, Kansas. We look for a good delegation. Especially do we invite the superintendents and secretaries of district. Mrs. Emma Hedrick, secretary.

Reunion Notices

Northeastern Illinois, at Plano, August 18 to 27. Our missionaries, including J. F. Curtis, will be there; we expect Patriarch W. A. McDowell, and no doubt others will be present. We now expect to locate the reunion up town as the old site was too far away from the people, and the owner wanted \$100 rent this year. Tents as follows: Wall tents; 10 by 12, \$3.25; 12 by 14, \$3.75; 14 by 16, \$4.75; compartment tents, 10 by 19, \$6; 12 by 14, \$6; 12 by 19, \$7. Dining tent operated. Meals by ticket 15 cents, Transient 20 cents, children 5 to 8, half price. Double springs 50 cents each. Send all orders for tents and springs to J. O. Dutton, Evansville, Wisconsin, not later than August 10. These prices include setting up. Auxiliary work in charge of district officers of Sunday school and Religio, and will have ample time for work. Come with the missionary spirit uppermost in your hearts and minds, is our slogan. J. O. Dutton, chairman; C. B. Hartshorn, secretary-treasurer.

Southwestern Iowa, Northeastern Nebraska, and South-eastern Nebraska Districts hold reunion at Council Bluffs, Iowa, August 25 to September 3. Meals served at boarding tent on grounds, meal tickets for the full time at the rate of 20 cents a meal; without tickets 25 cents. Tents at following prices: 10 by 12, \$2.75; 12 by 14, \$3.25. Order your tent as soon as convenient, stating size, and it will be set up for you. Send orders for tents to S. Harding, 214 Broadway, Council Bluffs, Iowa. The following speakers will be present: F. M. Smith, J. A. Gillen, F. A. Smith, E. L. Kelley, S. W. L. Scott, F. M. Cooper, Hubert Case, and also missionaries of the districts. Street car service from all parts of the city to the grounds. An invitation is extended to everyone to attend.

Kentucky and Tennessee, July 22, at Foundry Hill Branch, two and one half miles from Puryear, Tennessee. All Saints throughout the district please pass the word around and spread it as far as possible. We need cooperation in advertising. Let us make this a banner reunion. There is time enough yet to get the word all over the district. Those coming from a distance notify Joseph Alexander, Puryear, Tennessee, for conveyance. C. A. Nolan.

Little Sioux District, at Logan, Iowa, August 18 to 28. Beautiful grounds adjoining the little city. Plenty of shade, good water, electric lights, good walks to grounds, splendid railroad accommodations. Fine juvenile playgrounds. Principal speakers will be President F. M. Smith, Heman C. Smith, J. A. Gillen, Amos Berve, Frederick A. Smith, J. W. Wight, S. W. L. Scott and Sister M. A. Etzenhouser, field worker for auxiliaries. We are planning on good music, and hope to make this a grand educational reunion. Meals served cafeteria style. Cost of tents: 10 by 12, \$2; 12 by 14, \$2.50; 14 by 16, \$3.50; 10 by 14, 6-foot wall, \$4.25; 12 by 14, 6-foot wall, \$4.75. Cots, 50 cents. These prices include tents erected. Money must accompany orders. Send orders to G. N. Derry, Logan, Iowa. No orders filled after August 9. Welcome is our slogan. W. R. Adams, secretary reunion committee.

Two-Day Meeting

The two-day meeting previously announced for Byrneville, Indiana, August 12 and 13, has been called off. There is not a sufficient number of Saints there that will accommodate the visitors that may come. J. W. Metcalf, associate minister in charge.

Old-Fashioned Camp Meeting

Northeastern Missouri.—The district tent will be located at Menefee Schoolhouse, two miles north of Lagonda, Missouri, from August 5 to September 3 inclusive. There is plenty of shade and a good camp ground adjoining the school

yard. Invitation extended to all to come and camp with us and enjoy a week or ten days of a real old-fashioned camp meeting. This is about nine miles south of New Cambria, in the corner of Chariton County, Missouri. We have a live branch here who will extend a hearty welcome to all visiting and tenting brethren and friends. Let us, as far as possible put the camp meeting date from August 19 to 27 inclusive, though if any cannot come that date, the tent will be in operation there during the entire month and you may have a restful time and get the benefit of the meetings any time during the month that you may be able to take your vacation. Bring your tents. C. W. Miller, New Cambria, R. F. R. 2, box 50, is branch president and will furnish such information as may be sought by correspondence with him. Let our auxiliary workers come prepared to take a part in these meetings and thus aid in the development of our cause. A. M. Chase, John Ely, general missionaries in charge of tent, W. B. Richards, district president.

Addresses

J. L. Parker, home address, 2912 Twenty-Fifth Street, Omaha, Nebraska.

Quorum Notices

Notice is hereby given the Second Independence Stake Quorum of Elders that on account of the organization of the Kansas City and Holden Stakes and upon advice of President F. M. Smith, there will be no more meetings of the quorum until new organizations are made, as there will be separate quorums organized in each new Stake. Notice of such organization will no doubt be given you in due time. John Zahnd, secretary.

The Northern California Quorum of Priests will hold their semiannual meeting in conjunction with the reunion to be held at Irvington, California, August 14 to 27, 1916. All members are requested to send their reports to the secretary so as to reach him before August 14. L. E. Harris, secretary, 322 East Saint James Street, San Jose, California.

Attention! Graceland Alumni and Former Students!

Early in August the first number of Graceland College Bulletin under the editorship and management of Greater Graceland Association will be ready for mailing. The Bulletin will be resumed as a quarterly magazine devoted to the growth and development of the college, representing the chief educational interest of the church. Prominent features of this issue will be news from the classroom and campus. The prospect for 1916-1917, Graceland a junior college, Graceland representatives in active church work, news and notes from former students.

The Bulletin will be mailed regularly to all who have paid one dollar for annual membership in the association. The fee should be sent to the treasurer, J. A. Gunsolley, Lamoni, Iowa. Membership is designed primarily for those who have been students at Graceland, but is open to all who desire to maintain knowledge of the progress of the school and its students. The money receipts of the association are to be expended in ways best calculated to assist in developing and extending the good work of the college.

The news features of the Bulletin will be of especial interest to students of former years. We shall attempt to collect and publish items of location and occupation with other interesting data concerning all who have been students at Graceland. In order that we may secure the items at an early date, we ask all former students who read this to send us a postcard giving the following facts:

1. Name and address.
2. Present occupation.
3. When attended Graceland and course pursued.
4. Married? When? To whom?
5. Children? Ages?
6. Other items likely to be of interest.

To all who send in this data we will gladly send the first issue, whether they have paid up membership or not. We need your cooperation; we shall all benefit from the result. Mail the card to-day!

Until August 20 address C. B. Woodstock, 321 East College Street, Iowa City, Iowa. After that date, Lamoni, Iowa.

A Request

Will the brother who wrote me, making inquiry concerning the Mormons having an exhibit at the World's Fair, kindly write me again, as I have mislaid his letter and have not his name or address, F. G. Pitt, 415 Fifth Street, Santa Rosa, California.

Died

HUNT.—Sister Sarah Hunt, born at Sandusky, Ohio, 1830; died at Grant City, Missouri, June 25, 1916. Married John A. Hunt, in Indiana, 1849. In 1852 they removed to near Amboy, Illinois. In 1865 they located at Allendale, Missouri, where they were baptized in 1887 by H. A. Stebbins. Brother Hunt died in 1910. Only 4 Saints live in Grant City, but there was a large attendance at the funeral. He had been probate judge. Sermon by H. A. Stebbins; burial at Allendale.

BAKER.—Rosseau R. Baker, born July 19, 1839, at Chancy, Ohio; died at the home of his son, George F. Baker, in Fairmont, West Virginia, June 22, 1916. Married Louisa Williams, November 5, 1867. Five children were born to them, 3 sons and 2 daughters, all the children being with him at the parting hour, his companion having gone to her reward 3 years and 5 months before. Baptized February 4, 1883, by T. J. Beatty, and lived to see all his children in the church. Funeral at the home by Richard Baldwin, assisted by Joseph Biggs.

DEVRIES.—John B. DeVries, born in Holland, September 10, 1853; died June 29, 1916, five miles north of Lamoni. Came to this country when about 27 years of age, and made his home in Decatur County, Iowa, except about three years in Missouri. Married Ella Vanderflute, April 2, 1886. To them were born 11 children, Bennie and Jessie dying in early youth. He and wife were baptized August 28, 1894, by Robert

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THE SAINTS' HERALD

Elbert A. Smith, Editor; Edward D. Moore, Assistant Editor. Published every Wednesday. Subscription price \$1.50 per year in advance.

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

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L. F. Siltz, Ticket Agent

M. Elvin. Funeral at residence, sermon from Mosiah 8: 81, by Robert M. Elvin, assisted by James A. Martin. Widow, 9 children, and 1 grandchild were present, also a large attendance of friends and neighbors. Interment in Rose Hill Cemetery.

CLARK.—Mary Clark, born in Kingrosshire, Scotland, in 1841; died at Boone, Iowa, April 17, 1916. Married James M. Clark, January 2, 1865. They came to America in 1871, living at Pittsburgh, Pennsylvania. Baptized in 1872. They moved to Boone, Iowa in 1883, where she remained until death. Leaves a husband, 4 children, 2 sons and 2 daughters, to mourn their loss. Funeral in charge of Clement Malcor, assisted by H. Pratt, the sermon being by the latter, in the Saints' church. Interment in Linwood Park Cemetery West.

CAMBRIDGE.—Mrs. Clara Cambridge was born in London, England, February 27, 1840; died June 24, 1916, at the residence of her son, John, in London Ontario. Baptized April 5, 1875. Like many of our honored members, she was the oldest member of the church in her community. She is survived by 5 sons and 6 daughters, also 1 sister, and 1 brother. She was highly respected by all. Funeral sermon by Elder William Fligg at the Latter Day Saint church.

HILDRETH.—Sarah McIntosh Hildreth, born November 27, 1839, at Mosa, Ontario; died June 12, 1916, at Independence, Missouri. Baptized January 21, 1887, by R. C. Evans at Chatham, Ontario. Married Marvin Hildreth October 18, 1878. Seven children mourn her departure: Mrs. J. R. Sturges, Mrs. C. H. Williamson, Mrs. S. C. Dunne of Independence, Missouri; John Hildreth, Aylmer Hildreth and Mrs. Sam Webber of Chatham, Ontario, and Margaret Hildreth, Detroit. Funeral June 14, at Independence, in charge of Bishop E. L. Kelley; sermon by President F. M. Smith. Interment at Mound Grove.

SMITH.—Stella A. Danielson, daughter of Martin J. and Julia M. Danielson, born in Miller Township, La Salle County, Illinois, March 9, 1884; died at the Independence Sanitarium, Independence, Missouri, June 23, 1916. Married Arthur M. Smith, at Lamoni, Iowa, June 15, 1904. To them were born 5 sons, 1 daughter, who together with the husband,

father, mother, 2 sisters, 1 brother, and a host of other relatives and friends, are left to mourn. Body was brought to Lamoni for burial. Services at Brick Church, Sunday, June 25, in charge of John Smith, sermon by F. M. Cooper. Interment in Rose Hill Cemetery. Mrs. Smith was gentle, amiable, patient and pleasant. Her memory to those who knew her is sweet, and her hope of eternal life a constant encouragement to those who loved her.

HINKLEY.—Julia Ann Hinkley, born November 9, 1838; died June 8, 1916. Baptized in 1875 by President Joseph Smith, being a devoted Saint all her life. She was highly respected in the community. Reared a large family to manhood and womanhood, and taught them all the gospel. One son, Louis, obeyed. She was cared for by her son Lester. She rejoiced to know the end was near. She was a long-time reader of the *Ensign*, and the last one, yet unread, was buried with her. Funeral from the home, sermon by F. J. Ebeling.

WELDON.—Sister Amanda Weldon, born in Sandusky County, Ohio, July 15, 1849; died in San Jose, California, June 28, 1916. Baptized in Humboldt County, California, August 16, 1874, by Bradberry Robinson. Sister Weldon has been a faithful, devoted member of the church nearly forty-two years, and for the past few years she has been through the furnace of suffering. Leaves husband, Elder Samuel Weldon, and 2 grown sons and daughters to mourn her loss. Funeral services by C. W. Hawkins. Interment in Oak Hill Cemetery.

SCOTT.—Mary A. Scott, born September 18, 1835; died at Independence, Missouri, July 1, 1916. Baptized by S. J. Madden, in Elsworth, Kansas, February 18, 1878. She lived in Independence over thirty-five years. She was a loving mother and a devoted member of the church, loved by all who knew her. Leaves 4 children, Jackson, Robert L., Eugene and Sister Seth Farrow, many grandchildren and a multitude of friends. Funeral at Walnut Park Church; sermon by F. C. Warnky, assisted by Brother Boswell. Interment in the city cemetery.

THE SAINTS' HERALD

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

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

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



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

VOLUME 63

LAMONI, IOWA, JULY 26, 1916

NUMBER 30

Editorial

"WHITHER THOU GOEST I WILL GO"

(Funeral sermon of Sister J. W. Wight, preached by Elbert A. Smith, Lamoni, Iowa, July 15, 1916. Reported by Winsome Smith.)

Scripture Reading: John 14: 1-18.

Text: Ruth 1: 16, 17.

BIOGRAPHICAL ITEMS

I have arranged some biographical items that we will read in the beginning of our services.

Elizabeth Jane Stewart was born May 8, 1863, at Bald Hill, Granville County, Victoria, Australia. She was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, December 15, 1881, by Apostle J. W. Gillen. She was married to Brother J. W. Wight, January 26, 1889, at Queensferry, Victoria, Apostle T. W. Smith officiating. She came to America with her husband in 1894, arriving at Lamoni on the third day of April of that year. She passed away at the Independence Sanitarium, Independence, Missouri, at twenty minutes past five on the afternoon of Wednesday, July 12, 1916.

Two brothers and two sisters survive her, all of them living in Australia. She leaves her husband, Elder J. W. Wight, and four sons, Leslie, Cyril, Rupert, and Keith.

(I am especially requested by Brother Wight to state in regard to Sister Wight's death at the Sanitarium that he does not attach any blame to any of the physicians at that place, neither to the institution itself. He feels that it is one of those things that may occur in any institution of that kind. And he also desired me to state that he thinks that she had the greatest care in the way of nursing and medical treatment that could possibly be given to her.)

When Brother Wight requested me to preach this funeral discourse, I began to cast about in my mind for some text that would be appropriate in view of the life of our beloved sister who has departed from us. I recalled the experience that she had in leaving her home, the home of her childhood in Australia, and coming to this far-off country with her husband. And to my surprise a text came to me from away back in the Old Testament Scriptures, language uttered more than a thousand years before Christ was born. It is the wonderful pledge that was made by Ruth to Naomi, as you will find it in Ruth 1: 16, 17:

"For whither thou goest, I will go; and where

thou lodgest, I will lodge; thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me."

When my mind reverted to that language I knew that I had found the text that I wanted for this occasion; one that would be suitable; one that would be in sympathy with life's experience of our sister.

"WHITHER THOU GOEST"

When in her maidenhood she pledged her love to this man in that far-off country where he had gone on his mission, her love for him and for the church was put to a great test, and the character of that devotion was revealed in the fact that she could have said literally, whether she did or not, "Where thou goest, I will go; and thy people shall be my people; and thy God my God."

"Whither thou goest I will go." She left her native land and never returned. She left her childhood home, her friends there, and her old associates, and came to this new land and to the people of God at this place.

"THY PEOPLE MY PEOPLE"

"Thy people shall be my people." And so she came here to associate herself with his people. And they truly became her people. The Master said on a certain occasion, you remember, that if anyone shall leave father and mother, brother or sister, or friends, or home, for his sake, that he should receive as reward an hundredfold in this life, and eternal life in the world to come.

Of course this language is to a degree figurative and spiritual, yet how literally in many particulars it is fulfilled. She left her brothers and her sisters in the flesh there, but she found hundreds of brothers and sisters here; brothers and sisters in the Spirit who were none the less loyal and true to her, and possibly none the less dear. She left her home, and she found hundreds of homes open for her here. She left her friends, but for every friend that she left there, she found hundreds here who became attached to her because of her husband and his work,

and because of her own character and the work that she did among the children of God. So that she received her reward in that way; and "eternal life in the world to come," is the further promise.

"THY GOD MY GOD"

"Thy God shall be my God." It is a splendid thing when husband and wife are one in every sense of the term, and this can be true in the highest sense only when they are one religiously—when they have one God. And that possibly is more true concerning our people, in whose lives religion is a more important factor than it is in the lives of any other people. And we can realize especially how splendid it was that this man who was called to be one of the twelve apostles, and later on one of the patriarchs, should have with him in his life work a companion who could truly say to him, "Thy God shall be my God"—that they could be absolutely one in their church service. She was willing all the time to worship with him at the common altar, and she was always ready to make her share of the sacrifice in the preaching of this gospel, because his God was her God.

I think a characteristic incident was related by Brother Wight when he told how on a certain occasion when he was on one of his missionary tours, possibly in Australia, on his second mission there, there came a time when she was reduced to such straits in the home that there was no food there but bread and salt. But he never learned this from her. It came to him through Brother Pitt. She never referred to it in correspondence or in conversation. She did not speak about those things—that was a part of her sacrifice—that was a part of her devotion. And the secret of it was that she was serving at home the same God that he was abroad preaching, and she depended on Him, and from Him she received her blessings.

You possibly remember when I was preaching here last winter I mentioned the character of some of the German women and the sacrifices that some of them had made during this war; how they took their golden wedding rings to the Government and gave them freely to be melted down for the gold, and they received in exchange iron rings, which they wore away on their fingers. This sister in her maidenhood was willing to forego any prospects of wealth or affluence in this life, and take upon her the iron ring of the missionary's wife. That was the evidence of her love for and her devotion to him and to the work that he represented.

ONE TAKEN AND THE OTHER LEFT

"Where thou diest, I will die, and there let me be buried." I presume it is the desire of many people

who have lived long together in this life that they may pass away at the same time, and in a case like this we know that the one who remains would gladly go on with the one who has gone, were it not for the ties that remain and the duties that must yet be fulfilled. Probably in due time Brother Wight will join his companion. In the meantime he has this consolation, that he is given the privilege to bear the heavier burden. It would be extremely hard for her to remain without him, and it is better for her. And so sustained by the religion that he has preached, and in which he believes, he will be able to go on performing the duty that he knows devolves on him, particularly towards the boy who has not reached manhood's estate, trying to fulfill as best he can the functions of both father and mother.

TILL DEATH DO US PART

And finally the pledge ends, "If aught but death part thee and me." That is the essence of the ideal marriage covenant, and though this may be a sad occasion, we feel to say, how fortunate it is indeed, that these two have been able to keep this covenant so sacredly in the midst of a generation of covenant breakers, as pertains to the marriage covenant. We feel that their home has been blessed in that particular far above thousands and thousands of others.

Thus our sister evidently fulfilled the injunction the Apostle Paul makes in Romans 12, where he says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

THE REWARDS

I have dwelt on the sacrifices that she made, but I do not want you to conclude that I think that because she made sacrifices that her life was hard or unhappy. I believe that a life of sacrifice and service is the only happy life, and that her life was rich and full and blessed of the Lord, because she was able to make this covenant and to keep it faithfully until the day of her death. She gave up, it is true, prospects for riches and pleasures of the world, but she received infinitely more than she ever gave up. She had always the answer of a good conscience, and the realizing sense that she was doing good, that she was engaged in the line of duty; and under these conditions individuals are happy.

She was happy; you know that from your acquaintance with her—happy and cheerful. She received many things that are missed by those who spend their lives seeking for pleasure. Her cup was running over with joy on many occasions and the Lord blessed her with four of the great essentials

that go to make up the happiness of every wife and mother in the church of God.

FOUR GREAT ESSENTIALS

She had first of all her church with its religion and its fellowship, and that meant a great deal to her. She had her home with its duties, its responsibilities, its joys. She had her husband, his companionship, his association, his counsel. And she had her sons. She was interested in their education, their upbringing, and their companionship. She had these four things that fill up the life of every true Latter Day Saint wife and mother: her religion, her home, her husband, and her children. And so I feel that I am safe in saying that her life was blessed, that it was full, that it was happy, and that she received abundantly in return for all the sacrifices she made.

It is true that her life seemed to come to an untimely end, yet I have here a little verse that I have thought to read on this occasion, which says:

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart throbs. He most lives
Who thinks most, feels the noblest, acts the best.
And he whose heart beats quickest lives the longest.

In conclusion, I want to draw your attention to the statements made in the scriptural lesson.

MANY MANSIONS

First, it says, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

Our sister left home in far-off Australia and came to this land, and a home was provided for her. The same God in which she trusted when she crossed the great deep and came to this strange land, is able to be with her in this further onward journey that she has taken; and for the consolation of those who remain upon this side, there is the promise that in his Father's house there are many mansions. The same God who gave her a home here in Lamoni and softened the hearts of the people to receive her as a sister, can prepare a place for her among those many mansions, and send the loving angels from on high to be with her, to be her friends and comfort and cheer her in that place.

So we would like if we could to bring a word of consolation to those who remain behind. On such an occasion there seems so little we can say of ourselves. We feel the deepest sympathy, but we cannot find any words to express it. We can only grasp a brother by the hand, but we feel our inability to express the feelings that are in our hearts. But Jesus comes to our rescue, and he says, "I will send another Comforter," and I hope and pray that that Comforter may come into the heart of our brother on this occasion, into the hearts of his children, that

they may take courage from its presence, and feel that they can go on with the duties of life.

These sons have the remembrance of a noble mother to nerve them and strengthen them for the struggle of life. It remains with them as a sacred trust to so live that they may never bring shame on her memory, that they may ever represent in their lives the counsel and the teaching that she has given them on many and many an occasion. And it gives us a great deal of joy on this occasion to realize that they have already lived in such a way that they have won the confidence of the community, and we shall continue to trust that their lives may be spent in the same service that has claimed their father and their mother, and will bring to them the same joy and the same reward that it has brought to all the people of God in all ages past.

Now may the comfort and consolation and the presence of the Holy Spirit, and the fellowship of our Master be with them to strengthen and direct them, is our most earnest prayer.

CURRENT EVENTS

WELL-KNOWN POET DIES.—James Whitcomb Riley died from paralysis on the 23d, at his home in Indiana, aged sixty-three.

NOMINATED FOR SUPREME COURT.—J. H. Clarke, United States district judge, of Cleveland, Ohio, has been selected to fill the place in the Supreme Court made vacant by the resignation of Justice Hughes.

HUGE SUM.—This week the House of Commons will be asked for the eleventh time to give a vote of credit. The amount of this vote is 300,000,000 pounds, bringing the total for the war up to approximately \$12,549,500,000.

EXTENSIVE FLOOD DAMAGE.—The extent of the recent flood damage in the southeastern States and on the Atlantic is very great. Forty deaths are so far reported, a number missing, and property losses will likely exceed fifteen million dollars.

PROHIBITION NOMINEES.—At their national convention, the Prohibition Party on the 21st nominated for president of the United States, J. Frank Hanly, formerly governor of Indiana; and for vice president, Doctor Ira D. Landrith, of Nashville, Tennessee.

GOETHALS RESIGNS.—After his monumental success in completing the Panama Canal, Major General George W. Goethals has resigned his position as governor of the Canal Zone and will retire from active service in the United States Army. He is succeeded by Colonel Chester Harding.

A VICIOUS PROTEST.—While fifty thousand people marched in a preparedness parade in San Francisco on the 22d a dynamite bomb was exploded in the

midst of a dense crowd. Five are dead and forty injured, with several buildings wrecked. Warnings had been previously sent out that a protest of this kind would be made against military preparedness demonstrations. The guilty parties have not as yet been apprehended.

INFANTILE PARALYSIS.—The epidemic of this disease reached a total of 30 deaths and 142 new cases in the five boroughs of New York on the 19th. On the 21st it had dropped again so that only 8 new cases were reported, but Saturday's figures gave 39 deaths and 135 new cases. The situation has assumed plague proportions in New York, though it has not developed extensively outside. When we write this the total number of deaths recorded from the disease are 552, from 2,745 cases. Every effort is being made to find a remedy, but nothing entirely effective has yet been discovered.

MEXICAN SITUATION.—The movement of troops from various States to the border with no release for any of those already there indicates a decision to maintain a strong border patrol at least until a satisfactory arrangement is made for peace in Mexico. Villa and his troops, now numbering eight thousand revolutionists, continue to be the gravest factor in the entire situation. It is officially reported that he is directing an attack on Torreon. Carranza troops are making desperate efforts to effect the capture of this notorious bandit. The Yaqui Indians continue on the warpath, having made a number of attacks on trains and troops in western Sonora. Four thousand Carranza troops have been sent into Lower California against the governor of that state who has declared an independent neutrality against all Mexican factions.

EUROPEAN WAR.—Following a lull on the western front, the French have resumed their offensive in conjunction with the British and Belgians, and the allies have made gains of strongly fortified German trench positions. So far as weather conditions allow, the conflict in the Somme region seems to be maintained with great fury. Russian and colonial troops have been reported as taking a prominent part in the engagements. Six contingents of Russian soldiers have arrived in France so far. The Russians have taken another important point in Turkish Armenia, fifty miles from their objective, Erzingan. In their attack on the central powers they continue to make advances at both the southern and northern ends of their line, although they do not seem to have reached the railroad centers, Kovel and Lemberg, toward which they have been pressing. Large numbers of prisoners have been taken by the Russians. The Arabian revolt against the Turkish Government continues to score successes against the Turkish troops. The Germans continue to lose in German

East Africa, at the hands of Belgian troops. The Italians have regained most of the territory that had been taken by the Austrians. Violent engagements continue.

NOTES AND COMMENTS

INTERESTING LETTERS.—In addition to the other features of value to our readers, we call attention especially to the large number of letters of local and general character in this issue. We have some interesting matter for all departments, that will appear in early issues.

UNVEILING OF MAUSOLEUM.—In addition to the report from Independence by Sister Horton, concerning the new tomb of the late Joseph Smith, we have an interesting and detailed account by Elder R. S. Salyards which was received too late for this issue. It will appear next week.

GRACELAND ACCREDITED.—In an advertisement in this issue it will be noticed that the Iowa State educational authorities have given proper recognition to Graceland College as a junior college. Missouri authorities were very favorably impressed and will likely soon follow with similar action.

ELDER WALLER TO CALIFORNIA.—Under date of July 16 Elder G. J. Waller wrote on board the *Wilhelmina*, stating that he was en route from his home in Honolulu to San Francisco. He was obliged to leave before the arrival of Brethren Miller and McConley, missionaries to Hawaii. Elder Waller expects to spend some months on the coast.

SUPPLY EXHAUSTED.—Brother J. N. Cox, of Dalby Springs, Texas, has given away his available stock of pointers for chart work. Those who are still unsupplied should send sufficient scraps of sole leather or tips of horns to make one. Don't send soft harness leather. He says he is getting requests in every mail, so do not be impatient if he doesn't get around immediately. He may have to charge about fifty cents later on, but will endeavor to supply the demand free.

AUXILIARY YEAR BOOK.—There comes to our desk a copy of the new Year Book, issued by the women of the church through their organization The Woman's Auxiliary. Its eighty pages teem with information essential to every progressive woman in the church. Also every member of the opposite sex should be conversant with the opportunities for service the women of the church are offering. If accepted, these privileges will work wonders in developing a responsive intelligence in our entire home life. After a careful reading of the entire book the writer of this cheerfully recommends the book and urges a liberal support of the movement by the purchase of one or more copies from the Herald Office at 20 cents each, postpaid.

Original Articles

THE BOOK OF MORMON --PART I

BY T. C. KELLEY

BRIGHAMITE CLAIMS INCONSISTENT

Inasmuch as many have taken in hand to write on this matter it seemed that I might be pardoned for offering my opinion also.

Brighamites claim that only the righteous are worthy of the privilege of practicing polygamy, and that the wickedness of the wicked disqualifies and bars them from entering into the "sacred relations of plural marriages."

In the second chapter of Jacob, in the Book of Mormon is a statement that should settle the question as to the right or wrong of polygamy so far as believers in that book are concerned. From it I quote as follows:

But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord, this people begin to wax in iniquity; they understand not the scriptures: for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken unto the word of the Lord: For there shall not any man among you have save it be one wife, and concubines he shall have none: for I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts.—Verses 31 to 37.

JOSEPH F. SMITH'S STATEMENTS

In an article published in the *Arena* for November, 1902, Joseph F. Smith, president of the Utah Mormon Church, admits that the statement above referred to in the Book of Mormon prohibited polygamy among the Nephites. He says:

They were limited to one wife each.

The Book of Mormon declares that the Nephites of that early period should have but one wife.

But Joseph F. Smith does not think it was because monogamy was and is right and polygamy wrong; on the contrary he thinks:

They were too wicked and abominable to be permitted to enter into those sacred relations and covenants comprehended in the divine order of celestial or plural marriage.

I emphasize this quotation from Mr. Smith's article because of its importance as indicating authoritatively the Brighamite position under the present leadership of that church in 1902.

The reader will readily understand that, according to Mr. Smith, "celestial or plural marriage is all right, that its relations and covenants are sacred," that plural marriage is a "divine order," nothing at all wrong with this system of plural or polygamous marriage, but the whole trouble was with the people: "They were too wicked and abominable" to practice the "divine order."

After giving us this information as to why the Nephites were forbidden to enter into "the sacred relations and covenants of celestial or plural marriage, as aforesaid, Mr. Smith quotes in italics as follows:

For if I will, saith the Lord of hosts, raise up seed unto me I will command my people: otherwise they shall hearken unto these things.

On this he seeks to build an argument to the effect that the Lord might, at any time when he found a people that were not "too wicked and abominable" but were righteous enough "to enter into the sacred relations and covenants of celestial or plural marriage, he would command them to do so, thus commanding them to do "otherwise" than he had previously commanded them; in still other words, God would command some other people to perform, as a sacred duty, that which he had forbidden as a sin among the Nephites.

ORSON PRATT'S SENTIMENTS

The idea is set forth in the language of Orson Pratt as follows:

The same God that commanded one branch of the house of Israel [the Nephites], in America, to take but one wife . . . gave a very different command to the hosts of Israel in Palestine.—Sermon 1869, Salt Lake City, Reply to Orson Pratt, p. 11.

So the Brighamites have argued and still argue that in 1843 the Lord gave a very different command to the Latter Day Saints, than what he had given to the Nephites in B. C. 545; and also to their father, Lehi, several years earlier.

So the Brighamite position fairly stated, is that God will not only permit but command his people to practice plural marriage, provided they are righteous enough "to enter into its sacred relations," and not "wicked and abominable" as Joseph F. claims the Nephites were.

And further, "If the Lord wills to raise up seed, he will, or at least may command his people to practice polygamy in order to do so."

ENEMIES JOIN HANDS

The enemies of Joseph Smith the Martyr eagerly join hands with the Brighamites in their efforts to show that the Book of Mormon statement, "For if I will, saith the Lord of hosts, raise up seed unto me,

I will command my people: otherwise they shall hearken unto these things," opens the way for some future introduction of polygamy; but of course their object is not the same. The Brighamites wish to uphold and sanctify polygamy, which the Book of Mormon characterizes as "abominable," while Joseph's enemies wish to blacken his reputation and destroy his claims as a prophet.

Complete failure results in both cases, but it is significant that in the effort to make Joseph the Prophet and Martyr responsible for the "dogma" of polygamy, Brighamites are walking hand in hand with his worst enemies and bitterest opposers. They sometimes severely criticize us because they say we join in with other people in opposing them. But they cannot point out an instance where we have in any way aided the enemy in his efforts to destroy the good name or reputation of the martyred prophet. We have aided no enemy in his effort to prove that Joseph was hypocritically teaching monogamy before the world and at the same time secretly teaching and practicing polygamy. Brighamites have done and continue to aid the enemy in such work. Is it true that birds of a feather flock together?

POLYGAMY FOR RIGHTEOUS?

But is it true that polygamy is for the righteous and not for the wicked, as Joseph F. Smith and Brighamites generally teach? Does God condemn it as an abomination among the "wicked" and regard it as a "divine order" when practiced by his people? We think not. Indeed it would seem that if any condonement or partiality should be shown, it would be to the sinner who is ignorant of the law, rather than to the righteous man to whom the law is well known.

Further, if polygamy is a "divine order" as Mr. Smith says, how did it happen that the Nephites whom he says were "wicked and abominable," were the first among the descendants of Lehi to try to comply with the divine order? Usually, wicked and abominable people are slow in running after divine things. I wonder why they were so swift in this case?

It would be quite nice too, if some one would tell us why the more righteous part of the Nephites were the very ones who did not strive to enter into Mr. Joseph F. Smith's "divine order."

It certainly stands to reason that the more righteous a man is the more of the divine nature he has, the more godly he is, the more natural it will always be for him to accept the divine order of things. No argument is needed to prove that proposition. Why, then, did the more righteous, yea, the pure in heart, refuse to accept the divine order while at the same time and place the "wicked and abominable" did accept it, and would have entered into it, but God would not permit them to accept the divine order and com-

manded them to abide in an order which was not divine? Why should this have been?

WAS THE LORD CONSISTENT?

And, too, Brighamites will confer quite a favor on us if they will explain why the Lord gave the same commandments to Lehi, when or soon after he came out from Jerusalem, that he gave afterwards to the Nephites. Surely no true believer in the Book of Mormon will say that Lehi was not a good man. He was very humble and had many revelations, visions and spiritual experiences, that none but the righteous have.

After Jacob had given the commandment concerning marriage to the Nephites, viz:

Wherefore, my brethren, hear me, and hearken unto the word of the Lord: for there shall not any man among you have save it be one wife; and concubines ye shall have none, he further says:

And now behold, my brethren, ye know that these commandments were given to our Father Lehi; wherefore, ye have known them before; and ye have come under great condemnation: have done these things, which ye ought not to have done.—Jacob 2: 44.

Behold, the Lamanites . . . are more righteous than you; for they have not forgotten the commandments of the Lord, which was given to our fathers, that they should have, save it were one wife: and concubines they should have none; and there should not be whoredoms committed among you.—Ibid., 54, 55.

This shows beyond all doubt that the command of God to Lehi and others designated as "our fathers," was that they should have, "save it were one wife." And further, that their descendants, the Nephites, knew it. If any Brighamite doubts it, let him read from Orson Pratt's sermon before referred to:

The Lord through his servant Lehi, gave a command that they should have but one wife.—Reply to Orson Pratt, p. 10.

Now, if Joseph F. Smith, president of the Brighamite church, will kindly give us the reason why the Lord gave this same commandment to righteous Lehi, and righteous Nephi, and others who were favored very highly of the Lord, that he afterwards gave to their descendants, who were forbidden to practice polygamy, according to Mr. Smith, because they were "too wicked," and keep in harmony with himself, and his brethren, we will give him credit for performing a miracle in word juggling than which no greater has ever yet been performed.

Lehi was good enough to be called out of Jerusalem and led by the Lord across the sea to the (to him) land of promise; was permitted to see the coming of Christ; saw God in vision; saw the coming of John the Baptist; prophesied of many things; in short, was a man highly favored of the Lord, and yet notwithstanding all the evidences of worthiness, he was not permitted to enter into "those sacred relations and covenants comprehended in the divine order of

celestial or plural marriage." Why not? Was he too wicked? Surely not. What was the reason? Let Orson Pratt answer:

There were Nephi, Sam, Laman, and Lemuel the sons of Lehi, and Zoram brought out of Jerusalem. How many daughters of Ishmael were unmarried? Just five. Would it have been just under these circumstances to ordain plurality among them? No. Why? Because the males and females were equal in number and they were under the guidance of the Almighty.—Reply to O. Pratt, p. 10.

Well done, poor old Orson. We certainly thank you. Your position is correct, so far as this quotation goes. Again we thank you. Thus it is seen that leading Brighamites do not agree. Mr. Pratt says polygamy would not have been *just* at the time of Lehi's coming to America, "*because they were under the guidance of the Almighty.*"

Joseph F. says that sixty-five years later they were "too wicked and abominable."

At both periods plural marriage was forbidden. Mr. Smith's excuse cannot apply to the period of which Mr. Pratt speaks. If we accept Mr. Smith's excuse as correct, we cannot accept Mr. Pratt's excuse as applicable to the time of which Mr. Smith speaks. Mr. Pratt was correct; Mr. Smith was very much at fault, as we have seen. Even an ordinary layman among the Brighamites ought to be able to see that both men cannot be right.

(To be concluded.)

* * * * *

STAKES AND STAKE PRESIDENCY

Very little is written in the history of the church from which satisfactory conclusions may be drawn concerning certain features of stake work, including that of stake presidents and counselors to stake presidents. Mere technical discussions are not satisfactory; to reach correct conclusions we must base conclusions upon the fundamental principles of the law revealed in the revelations of God. The Book of Rules has its place; it records General Conference action based upon understanding of the organic law. If found to be out of harmony with the law, it should be amended. The divine law is our basis to which we make appeal.

The revelations to the church indicate that when God's people are gathered they will be gathered in "Zion and her stakes." The law will be fully administered and enforced there; deliverance will be realized and protection afforded, not under the present combined and temporary government of branches and districts, but in Zion and her stakes. Temples are to be built, the Saints established, baptism for the dead administered, and other important things are to be accomplished in the permanent organizations to be provided "in Zion and her stakes." (See Doctrine and Covenants 91: 1; 93: 1; 107: 11; 68: 4; 98: 4, etc.)

In 1873 the Lord said to the church:

It is not expedient in me that there shall be any stakes appointed until I command my people. When it shall be necessary I will command that they be *established*. Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me.—Doctrine and Covenants 117: 11.

The Saints were first to settle in the regions round about, preparatory in their branch and district organizations, to the ultimate or established condition when stake government would be provided.

Twenty-one years later, in 1894 the Lord said:

That Lamoni, Iowa, having been made by the agreement of the church under the law of the land the principal place of business of the church, it is wise and expedient that it should be considered and declared by the conference to be the seat of the presidency of the church, and *in due time be made a stake*.—Doctrine and Covenants 122: 12.

Lamoni, was then a branch, in the Decatur District. It was to become, to be made, something else—a stake.

In 1901 the Lord directed thus:

My people are directed to establish two stakes; one at Independence, one at Lamoni, Iowa, organizing them after the pattern which is found in the law; a presiding high priest with counselors, a high council, and a bishop and his counselors. These stakes shall be made to comprise the boundaries of the districts as they now stand, the *center* at the towns and places named; and the majority of the councils that should be chosen should be *residents of the places named*, in order that there may ever be a sufficient body to transact the business required.—Doctrine and Covenants 125: 10.

The stakes were to be established *at* Independence and *at* Lamoni, Iowa. The territory of the stakes was to include the territory of the former districts, but the "center" was to be "at the towns and places named." Each was to be "the city of the stake." Here was to be resident the "majority of the councils," "in order that there may ever be a sufficient body to transact the business required."

The great majority of the people of the two stakes were residents of Independence and Lamoni. A stake is a church in miniature, organized after "the pattern" which governs organization of the church as a whole, a president and two counselors, a high council, and a bishopric.

In the minutes of organization of the stakes, written by the writer, we have these statements:

From the minutes of Independence Stake organized in 1901:

The President [President Joseph Smith] stated. . . . In joint council of the Presidency and Twelve an agreement had been reached to this effect: That the stake when organized would take the place of the district organization; that *the presidency of the stake would be the presidency of the Independence Branch* so far as presidency was concerned leaving the remainder of the branch organization as it was.

From minutes of organization of Lamoni Stake:

That upon the organization of the stake the president with his counselors become the presidency of the stake, including its branches. . . . *The president would also be the president of the Lamoni Branch*; other branches would remain intact under the supervision of stake authorities.

President Joseph Smith, following receipt of the revelation commanding organization of stakes, instructed the joint council and the stakes that the presidency of the stake and his counselors would be the presidents of the central branches or seats of the stakes.

This procedure was followed for a time, when agitation arose in one of the stakes, and near the close of the General Conference of 1914 the rule was changed and the Book of Rules (which had conformed to the instructions of President Smith) was changed to permit branches at the seats of the stakes to choose any president they might wish. The action was not considered at length; the amendment was adopted under a time limit discussion.

Some had urged and continued to urge that the rule which provides that the stake presidency shall be the presidents of the center branch takes away the right of the center branch to choose its president; that it is contrary to the law of common consent; that the people therein should be as free as are other branches to select any president they may wish.

We believe fully in the principle of common consent, but deny that it is violated. As stated, stake government is a more permanent form than branch and district government. The central branches as units *are stakes*, not mere branches; stakes were commanded to be *at Independence and Lamoni*. The places named were the stake centers; the places where the stake business was to be done; for instance, as stated in 1894, "Lamoni" "in due time" was "to be made a stake."

The conferences in which the stakes were organized were held at the centers of the stakes; the people resident there were consulted. They voted for such organization. Annually or oftener they met in stake assembly; they could at any time refuse to sustain such officers. As the center unit of the stake they enjoyed greater privileges than did and than do the people of the outlying divisions or "wards" of the stake. Wherein were their rights abridged by the rule? They enjoy greater privileges than under the former branch organization.

Another significant point: The center places of the stakes named contain the great body, a great majority of the people of the stakes. To put in a man as a local president, other than the stake president, is to do several wrong things: One is, it puts him directly in charge of the vital point, the great unit which swings or determines the work of the stake. This man has "the nurturing and sustaining" of the large body of the membership to the exclusion of the presi-

dent, thus making the latter, with his counselors, a nondescript, a mere nominal president, whose center of authority and usefulness is nowhere and his circumference everywhere. He is thus removed from direct active control of the seat of the presidency of the stake. Another sits there; he must roam about and preside in name only; the man directly in charge of the central branch is a bigger man; the relegated stake president must wander around the stake a president in name, but not in fact.

Another: Annual or semiannual elections of president in the city of the stake means temporary government. The work is of especial importance. A man can only make a start in a year; longer time is required to attain desired conditions. He may be thrown out and a new man substituted at the end of a term. It also encourages division, factional strife with numerous candidates.

So far, however, the stake presidents have been elected (with some opposition) by the centers as their presidents. Why? Evidently (and correctly so) because they were the presidents of the stakes. But another omission, a serious error, has occurred here; viz: Sometimes the president has been elected, but his counselors not included with him in the presidency of the central unit of the stakes. Upon what philosophy are men given counselors to participate in their work and then denied their help? What does a presidency composed of a president and two counselors mean? Clearly, self-evidently, that they all as an undivided presidency, are to act together. Shall a man be given the tasks of presidency as a stake president and be left to do the very larger part of the work—that of presiding over the great body at the stake center—alone, unaided by his counselors? Shall the counselors be made merely nominal factors, wandering stars, denied their legitimate places in the work of presiding?

To resume: Stakes are permanent and complete units in church government—a stake is a copy of the general church in organization. The central division or unit is not a mere "branch" with elder, priest, teacher and deacon as presiding officers. *It* is the center of the stake, the seat of government under direction of the stake presidency and other stake officers. To place a separate presiding elder or high priest in charge of the stake center or branch means, in effect, to go back to the old order and to nullify the ordinance or revelation which provides, as president Joseph Smith instructed, that the stake presidency should preside at the center or seat of the stake government.

I dislike, for some reasons, to add this, but I will; the clear statements of the revelations should be sufficient; however, it is confirmatory of the word: At the session of General Conference of 1914 when the conference amended the Book of Rules, as stated

above, I turned to President Joseph Smith and said: "May I ask you a question?" He replied, "Yes."

"When you gave instruction that the presidency of the stake should be the presidency of the center branch of the stake, did you understand that you gave such instructions according to the instructions of the Holy Spirit and in harmony with the organic law?"

To this he replied: "I so understood."

I think this is another case where the Lord gave instructions "but the conferences of my people saw proper to change" the rule, as in Doctrine and Covenants 125:7. The writer feels assured that upon fuller consideration the General Conference will return to the rule originally adopted. To do so, in his judgment, is to base our procedure upon a sound basis.

RICHARD S. SALYARDS.

Of General Interest

WHERE INDIANS RIDE IN AUTOMOBILES

Our destination lay far distant from a railroad. We were on our way to attend the first agricultural fair ever held by the Omaha Indians.

Naturally it could but seem very strange to me that these aborigines of Nebraska should have undertaken such a project. How, in a single generation, had it been possible for the dust of primitive life to be shaken so completely from their moccasined feet? I remember that as a boy I had heard nothing but disparagement of the Indians. They would never amount to anything. They were too lazy to farm. What a pity that good, rich land should have been set aside for them! They were only being pauperized by the Government.

So people said. But here, to-day, among hazy green hills, rich in their standing grain, what must one think of these opulent cornfields reaching farther than eye could see? At intervals we had been passing comfortable farmhouses, with outbuildings, machine sheds, cribs, spacious barns. Glass balls on the lightning rods glittered in the clear sun like sparks of silver fire. You would never suppose these to be the country places of Omaha Indians, if each home had not had beside it another cone-shaped abode—an aboriginal tepee, with lodge poles protruding at the top.

Wise red man, I reflected, to retain the lodge of his ancestors. It is his sleeping porch; clear sunshine and clean air, blessings of Wakanda, still come to him there.

Our attention had been absorbed by what we saw away off in a green hollow among the hills. From a lofty crest of the trail we were looking down into

that verdant bowl, where snowy flecks, gleaming white in the sun, outlined a circle; they were tepees of the Omaha Indians. For many miles the native families had been assembling there, to make that their camping ground, while they held this, the first of their agricultural fairs.

Arriving presently among those tribal tents, we found that modernity and the old aboriginal life had curiously linked hands. A foretaste of what it would be like we had already received on the way; for our car had passed a group of Indians, veteran members of the tribe, each of them blanket-draped, his hair in braids and gold circlets in his ears. They were driving a smooth-running limousine.

Yes, indeed, they knew the uses of the automobile, and yet there was one among them—the white-haired member of the party—who was said to have been expert, in the old days, with the bow and arrow. He had hunted the buffalo, we were told, in this very region where now he was luxuriously speeding along in that six-cylinder motor car! When we fell into conversation with him and made occasion, later on, to complain of the mudholes we had slushed through and the decrepit bridges we had crossed, he said, with deliberate emphasis:

"Our county commissioners are white men. They always promise better roads. On their lips they say it, but in their hearts they are—white men."—*Keene Abbott in Harper's Magazine for June.*

Woman's Auxiliary

EDITED BY AUDENTIA ANDERSON, 2009 LOCUST ST., OMAHA, NEBR.

OFFICERS

President, Mrs. Frederick M. Smith, 630 South Chrysler Avenue, Independence, Missouri. Vice President, Mrs. M. A. Etzenhouser, 1515 West Walnut Street, Independence, Missouri. Secretary, Mrs. W. W. Smith, corner Walnut Street and River Boulevard, Independence, Missouri. Treasurer, Mrs. J. A. Gardner, 711 South Fuller Avenue, Independence, Missouri. Historian, Mrs. B. C. Smith, 214 South Street, Independence, Missouri.

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Educational, Helen Silsbee Smith, 2315 Harney Street, Omaha, Nebraska. Home, Mrs. George N. Briggs, Lamoni, Iowa. Child Welfare, Mrs. Walter Sandy, 3431 East Sixtieth Street, Kansas City, Missouri. Relief and Service, Mrs. Edith Cochran, 1107 Powell Street, Saint Joseph, Missouri. Young Woman's, Mrs. J. A. Gardner, 711 South Fuller Avenue, Independence, Missouri.

At Last Our Year Book

How pleased we were one day this week to receive the Year Book from the Herald Publishing House! Eagerly we had anticipated its arrival and we are glad to say, our perusal of the materialized form in no way detracted from the expectations which had been raised concerning it. In fact, in neatness of design, ink, color, make-up and material, it transcended our hopes, and we feel a degree of pride and satisfaction in assuring the sisters throughout the church, that they will feel no disappointment when they receive their copies. Best of all, it contains so many helpful ideas; ideas that show the developing period of our women, and their activities in the church. One can see how the desire to equip themselves mentally and spiritually for the great forward movement of the times, and especially of the body of Christ on

earth, permeates every phase of the work outlined, and one experiences a degree of satisfaction in noting the really very progressive lines which are therein indicated. We may feel, sisters, in conforming to the excellent plans of our new constitution, that we are not one whit behind the times or the work undertaken by other societies of women in the world, consecrated to the uplift of human conditions.

From the foreword to the closing list of bulletins available for educational purposes, the Year Book is full of encouragement to us. We feel the impetus of the Zionistic ideas which identify our church at this period of its development. We sense the spirit of service, of love and succor which should characterize every true Latter Day Saint. We perceive a broadening out, a reaching after higher things than the petty ones which defined woman's horizon in a past age. We are assured that while our women may make mistakes, those mistakes will be in the line of upward progression, and not of retrograde nature. All growth is more or less attended by upheaval and disturbance, and out of the gropings of woman's mind in the past, is coming light and a footing upon a higher plane, both intellectually and spiritually.

The recent biennial convention of Federated Women's Clubs, held in New York City, was attended by twenty thousand earnest women. A recent writer speaks of these women as being "useful" women, drawing a line between them, as women who *do* things, and those who exist merely for the purposes of ornamentation. The writer says, "This body represents the other unit in American civilization—a unit no less actively engaged in determining the character, quality, and ideals of this civilization than the Government at Washington. It is in the pioneer stage of development, without salaries for its representatives, without a treasury from which to make appropriations—like the first governing bodies of this republic, when representatives made up in actual service what they lacked in funds for appropriations. . . . The work accomplished by the 'other unit' is homely, plain service to plain people. It is the domestic drudgery of this nation. Men are not and never have been interested in domestic drudgery, whether it is in their own homes or in the nation. Their instinct is to clear out and leave the women to do it!"

It will not be amiss here, to give a brief sketch of what the women of various localities have been doing, as indicated by the reports to this convention. "The Federations of the Northern and Western States are teaching foreign-born children and their parents the American standards of life, sanitation and economics. Nebraska women have a portable school they send to communities in need of it. Dakota women have concentrated upon efforts to lighten the drudgery of farmers' wives. Seven thousand women in Oklahoma are educating teachers; they sent thirty-eight into the schools of that State last year. Arkansas women have organized eleven thousand college girls into an active domestic, educational force, devoted to service in rural communities. Wisconsin clubs specialize upon the health of children, free clinics for babies, and eugenics. Illinois has more women in its clubs than there are soldiers in the regular United States army, ten thousand of whom are giving all their time to social service. New England clubs are engaged in every kind of service by which the immigrant is protected as an immigrant, and by which he is developed into an American citizen. New Hampshire clubs have a fund for educating teachers, who, instead of returning the money spent, pledge themselves to teach for two years among immigrants or in rural communities. . . . The club women of Louisiana, Georgia and Alabama are working for compulsory education laws: they have canning clubs and teachers of domestic economics and

sanitation in rural communities. Twenty thousand club women in Texas are working for good roads; they have built rural club houses, established markets for farm women, and offered prizes for the best-conducted rural schools. Kentucky, Georgia, North and South Carolina women are conducting moonlight schools for illiterates. Kentucky has one thousand of these schools, and there is a certain club woman in this State who has taught eighteen hundred men and women how to read and write. These people gather at the end of the day to learn their A B C's. The ambition of these club women is to wipe out illiteracy in the South by the end of 1920. They are not likely to accomplish so much, for in most of these States they face the opposition of politicians to compulsory education. Clubs of Georgia are educating eighty-five mountain boys and girls in an industrial school owned and supported by the State federation. . . . There was not a single report from a Browning Club, not a word about the Maeterlinck bee culture in mysticism. Nobody, it seems, has been studying the origin of Shakespeare's plays!"

All this is significant of the attitude the best thinkers of the world are to-day taking towards service to humanity. The virility of the West, with its clear mind, and tireless energy, is not content to simply dream noble dreams; to be happy, must express itself in action, and gradually the leavening spirit that was in Christ is coming to be felt over those peoples who have, however incidentally, studied the philosophy he offered. Service to others; submergence of self and selfish interests in the broader and more important ones of others; elimination of love of ease, comfort and power, which might hinder the fullest expression of that best love which *acts*; and the thoughtful consideration of those principles which will the most plainly point out a consecrated worker the lines of efficiency and success in these altruistic impulses—all these are characteristic of the true principles of Christianity as condensed into the significant command, "Love ye one another, even as I have loved you." These are the readings one may find between the lines, both in the reports of the movements of our Federated Clubs and in our own Year Book, now at hand.

The price of the Year Book, as has been stated, is twenty cents per copy, postpaid. Through a misunderstanding or error, the price was printed on the book, "25 cents," but we are glad to know it will be only twenty. Another error that unwittingly crept in, was Sister Lorena Leeka's address, which is 6301 Florence Boulevard, Omaha, instead of "Forest," as printed.

Now may we have a hearty and enthusiastic response on the part of our women, in ordering these Year Books? Many were sold at the organization of the various stakes, and many of the live-wire missionaries are ordering a dozen or so apiece, to dispose of in their fields. Every local should be well supplied, and one could imagine no gift for the price that would be more appropriate for Latter Day Saint women anywhere. Send in your orders to the Herald Office at once, and then, upon studying the book, the plans of the Auxiliary, and the suggestions contained therein, you will find abundant material and encouragement for a most successful year of study and profit in your community, through the united efforts of the women there.

Auxiliary Echoes

The sisters of the Eastern Michigan District met July 1, at Port Huron, and elected the following to office: Lizzie Plato, Capac, Michigan, president; Sister J. R. Grice, Detroit, vice president; Nettie Gault, 1505 West Fort Street,

Detroit, secretary; Sister James Gault, Wayne, Michigan, treasurer; O. Engel, 813 Tenth Street, Port Huron, Michigan, press chairman.

The election of department superintendents was postponed until the Year Book comes out with the new plans. Sisters J. R. Grice, and J. Gault gave short talks of their visit to General Convention, and the new president told of the work done the past year, and encouraged the sisters to even better things for the coming season.

We are glad to receive this report, and to note the willingness to fall in with the general movement. How much better than to stand back and prophesy failure? We welcome Sister Engel to the ranks of press workers, and congratulate her upon being first chairman of whose appointment notice has reached us.

Many other locals and district organizations follow the example promptly, and soon we will have a series of bright reports from all over the church, indicating the life and activity of our women in their combined capacity.

Reports to the Late Convention

REPORT OF THE SUPERINTENDENT OF THE YOUNG WOMAN'S DEPARTMENT

The Oriole work was in typewritten form only at this time last year. It was accepted with a great deal of earnestness and many orders for the Oriole Book were taken at the General Convention in 1915. The books were printed in June of last year and our receipts for the books alone, up to January 20 were \$47.62. The expense of printing and mailing was \$49.37. This is \$2.95 more than our receipts at the present time, but we have 160 books on hand which will bring us \$24. There will be some expense in mailing these, probably less than \$3, hence our total receipts will be about \$69. We give you these figures that you may know that the Oriole work is self-sustaining, realizing enough from the sale of the books to pay the incidental expenses of the organization. We cannot give you the exact number of books sold as it was necessary to send out a great number to advertise so new a work. Some of our reunion workers have not reported as to the number sold and between 35 and 40 have been left with them. Copies were sent to the officials and heads of departments of the church. Besides paying the expenses of the organization, the girls have paid their annual per capita tax amounting to \$30.00.

In about nine months we have enrolled 300 girls and young women, all working for points in home making, church training, physical development and nature study. Up to February 15 we have issued 32 certificates to monitors, authorizing them to organize circles. The enrollment given includes only 29 of these circles as we have not had time to receive reports from others since issuing the certificates. Our membership is represented in the following states: Maryland, Massachusetts, Missouri, Michigan, Iowa, Oregon, Oklahoma, Pennsylvania, Colorado, Ohio, Washington, California.

We are indebted to Brother J. W. Rushton and Brother Gomer R. Wells for encouraging and inspirational letters which were printed in the *Ensign* and *HERALD*. They have done much toward removing prejudice among the older church members and workers. We receive inquiries almost daily concerning the Oriole work, with requests for books, though we have had very little time to push it in new places. The letter from Brethren Rushton and Wells, together with the news items that have appeared in the *Autumn Leaves* and *Ensign*, have served us so well as advertisers that we have been too busy answering inquiries and following up books

and newly organized circles to advertise further. This ready and earnest acceptance of the work signifies to us that the "Oriole Girls" is filling a very general need. In fact many have said to us that they have wished and waited so long for a movement of this kind and felt sure that it would solve many problems in the education of the girls if the work as outlined in the Oriole Book were conscientiously done. We have the splendid, inspirational cooperation of our president, F. M. Smith, who says that the Oriole plan is adapted to cover the needs that hitherto have not been met.

In July an Oriole pin was offered as a prize to the Oriole girl who would write both the words and the music of a song to be used as an Oriole song. We had several songs sent in, the words of which were very pretty and appropriate but we received only one set of words accompanied by original music. This was written by Sister Madeline Higgins of Kansas City, Kansas, who is partially blind. It was instantly voted by all who heard it as attractive and pretty. The pin was awarded to Sister Higgins without question. We have had one thousand copies printed which will sell for five cents a copy. These are the exact size of the book and made to insert therein.

We have sold over fifteen bolts of the Oriole uniform material (at cost plus postage), so that, in every community where there are Oriole girls, you will find the regulation uniform which distinguishes them and gives them a practical dress for all circle meetings, whether at home or "abroad." Some circles have purchased their own materials in their home town on account of the long distance for mailing.

At the suggestion of Sister Inez Davis, who, with her husband, was in charge of the church exhibit at the San Francisco Fair for a time, a large poster was made advertising the Oriole girls. The upper section was a large hand-tinted picture of an Oriole girl, and on the lower section was printed the words, "Every girl for the church, the home and every other girl."

Sister Della Braidwood, general assistant superintendent, has been relieved from doing much of the general work as she had the local superintendency of Independence, which means much work in so large a branch. Under her supervision lectures have been given on the following subjects: Interior decoration, home economics, and psychology. Other circles in various parts of the country report having taken up the same subjects and others, under specialists.

A secretary was found necessary to the success of the work, hence Sister Maude Peak was secured in November and has been excellent help in taking care of the statistical part of the work as well as a wise counselor. In October, Sister Amy Turner consented to act as chairman of publicity, and since that time has been in communication with every circle up to January, 1916.

After the book was in the hands of the printer we received some very valuable suggestions from Sister Eunice Smith, which we inserted but overlooked naming her among those who had given us help in arranging our work.

The great difficulty with this work, as with every other, is to find leaders. We want mature, sympathetic, youth-loving women to lead our circles. The girls will play, have parties, and various other activities, and while the social feature is a small part of the Oriole work, who can better supervise these activities, as well as the other very important features, than these women? Surely every woman who can justly do so, should take advantage of this splendid opportunity to live with the girls and give them the benefit of her counsel and companionship.

In the future work of the Oriole girls we recommend a closer coordination with the church and its institutions. For

instance, President F. M. Smith suggested that, in addition to the points in nursing, which are already given in the Oriole book, those girls who can do so, take further instructions, through correspondence from the Sanitarium, which we have been assured by those in charge, will be furnished. The same suggestion may be worked out with the Graceland College extension course.

We recommend, also, the issuing of quarterly bulletins, taking up one phase of the work each quarter.

It has been suggested also, that each Oriole circle have an official photographer, who shall make a study of kodaking, becoming proficient in this work, collecting and preserving pictures which are of interest historically and in point of excellence.

In serving the auxiliary this year as general superintendent of the young woman's department, general treasurer, and secretary of the general advisory board, whatever credit may be given me I wish to share with my mother Mrs. H. O. Smith, who has been my constant and sympathetic helper in home duties.

MRS. J. A. GARDNER.

February 15, 1916.

The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,
LAMONI, IOWA

Death of Brother Roberts

We have some very, very sad news to relate this time. Our dear Brother Joseph Roberts who was a member of the board of trustees of the Children's Home and who was the treasurer, died at his home in Lamoni on Friday, July 14, and on the 16th we laid his body in the cemetery of beautiful Rose Hill, just west of Lamoni, near the spot where the little ones who have died in our home have their resting place.

Brother Roberts was a man of kind heart and loved the children. While on his deathbed and his own body was suffering pain he heard that a good mother was dead and had left six small children. His heart went out towards them and he anxiously inquired how they would be cared for, and seemed more contented when he was assured that provision was being made.

He left four children of his own, but he had made provision before he died for them to have a home. Still they will miss their kind father and feel very sad because he is gone. We hope all the little children will pray for them and their dear mamma, who is in deep sorrow. We will miss him and his wise counsel very much in our meetings. We hope his place with us and the church will be filled soon by some one good and true and who loves the children as Brother Roberts did. We do not doubt but he is safe and happy with the Savior.

We Should be Polite

In our last appearance we gave the children some words of Sister Walker, or as she then called herself, "Frances;" given to little children many years ago, when some of us older people were small, and as they did us good, we hope they will do good to the little ones now. We especially commend these words to the children in our Children's Home. Though some of them may not have mothers of their own, they have a dear, kind mother at the home who is doing all she can for them and we hope the children will be en-

couraged to read these things, and that they will show their appreciation by being polite to all whom they meet. Our children have had the reputation of being little gentlemen and ladies, and we hope it will always be so.

POLITENESS—BY "FRANCES"

Boys, I want a nice little chat with you this evening, and in casting about for a profitable subject, none of such importance presents itself to my mind, as "Politeness." You are most of you, I presume, in your own homes, surrounded by younger brothers and sisters. Have you ever thought that the characters which you are now forming will stamp the future man, and you can never claim to be a true gentleman, if devoid of the virtue of politeness?

"But," says one, "what virtue is there in politeness? It is a mere form, and I cannot see that anyone is the gainer by it, or the better for practicing it."

Politeness, boys, is not a mere form, and I want to impress this truth on your mind now, that it may abide with you in after years. All genuine politeness must spring from the desire of making others happy, and he who lives in accordance with the Golden Rule has the secret of true politeness woven, as it were, into his whole life.

Many children (and grown persons also, we are sorry to have it to say) think that it does not matter how they behave at home, when there is none but their own family there, for they imagine when strangers or friends happen in, they have only to put on company manners and all will be right. Two grave mistakes, my young friends. You are striving to practice deception, but are deceiving few but yourself. You have read the fable of the animal who dressed himself in the lion's skin, but the ears would make their appearance, and so betrayed the deception. Rest assured it will be so with company manners, for before you are aware of it, some word or action will betray the natural manner, and you will appear in your true colors.

Our heavenly Father has implanted in each one of us, the desire of happiness. Men may seek it from different sources, but he seeks it somewhere. You too, my little friends, are seeking it, and if you want to find a double portion of that happiness which leaves no sting behind it—no remorse—no bitter tears, seek it in the way which God has appointed, and believe Frances when she tells you you will never find it in any other. If you would be happy yourself, strive to make others so, and I promise you you will find what you seek.

And now we will come back to politeness, Love you know is of God, and the beloved disciple says, that we know not God unless we love. Now love is gentle, kind and tender. If you love others you desire to see them happy, and will do all you can to make them so, even when you have to sacrifice your own feelings, your own comforts to theirs. If those you love render you a favor, you show your gratitude both in word and act. Boys, do you love your mothers? "Oh yes," you all answer, while your eyes take a new luster at the very mention of her name. Well, then, let us test your love by seeing whether you are polite to her. Have you ever been known to sit still in your chair while mother went to the well to fill the empty bucket? Have you ever seen her go for fuel to replenish the fire, without interrupting her with the fondness which would shield her from such work, as suited only to men and boys? Have you ever seen her passing from one room to another when her hands were full, without rising to open the door for her? Are you in the habit of receiving from her hands, day after day, the many kind favors a mother is always bestowing, without the kind cheerfully spoken "thank you, mother"? If you cannot answer

with a positive *no* to these questions, then let me assure you, you are letting a sweet cup of happiness remain within your reach untasted, and are laying the foundation of a selfish character. Not only this, but you are depriving your mother of that which would throw a halo of peace and joy about her life and make her brave to fight its battles.

I once read a beautiful little story of an angel visiting the earth to take the names of those who love God. He came to a man who could tell him nothing of himself to lead the angel to think he loved God. "Can't you write my name as one who loves the Lord?"

"No," replied the angel. "Write it then," said the man, "as one who loves his fellow men." When the names were unrolled, this man's name stood first on the list of those whom God loved. And so it is, my young friends. We can confer upon God no favor, for he is far above any benefit we might bestow. How then can we show our love towards him? By loving our fellow men, who are the workmanship of his hands. This love will lead us to seek their happiness. Politeness bestows happiness and should be cultivated by both young and old, but especially by the young, who are forming habits for life and characters for eternity. The Savior promises we shall be rewarded even for giving a cup of cold water to those who love him. Many of these sparkling drops you may measure out in the cup of politeness, and wherever you may fail to exercise this virtue, let it not be at your homes.

Letter Department

Holden Stake

Did I say, Mr. Editor, that the branch organized at Camp Clark was changed to the "Missouri Field Artillery Branch"? Any of our church boys therein may be addressed care of Battery C, Missouri National Guard, Laredo, Texas.

I omitted to state that Sister Alice M. Smith accompanied her father, President F. M. Smith, on his visit to the boys at Nevada; that she also addressed them on behalf of the young people of Independence. Rumor has it that many a young soldier turned his head from "attention" as Miss Alice passed down the line, and that some heads may remain turned. You HERALD readers remember that we have young people among our readers; also that the middle-aged and the old are admonished not to forget the "gladsomeness of their youth."

There is a tinge of Southern life in the delightful hospitality of the people in these new stakes and the writer has greatly enjoyed their fellowship. The flavor of the social life as well as that of the food is finely shaded and delicious. The canons of domestic science include a social side that is manifold and enlivening. Good name in man and woman is the immediate jewel of their souls, and combined with a feast of reason and a flow of soul in the spirit of a great purpose, makes life worth living. Hospitality, courtesy, refinement, are not wanting. It is more than worth while to be pleasing in personality and affable in all the relations of life. To be kind and pleasant is normal; to be gracious lends charm and cheer. To be grouchy, unamiable in any degree, is unchristianlike, unmanly, unwomanly. "Hand Jones a chair," said Lord Chesterfield, on his dying bed, just before he expired, as a visitor came in.

The gospel unfolds the basis of a true life. It is to reveal in personalities dominated, obsessed by its light and power, the normal expressions of a life that is to include perfection of character. Healing souls sick morally, financially, mentally;

calling out, unfolding the personalities of those unsullied, unmarred by sin, its processional unfoldments are based upon the philosophy that "men are that they might have joy."

The enrichment of the soul in eternal satisfactions calls out and determines the best of which we are capable. Man, with divine potentialities, inheriting faculties offspring from God himself, is designed to live and be the paragon of all living things under the administration of Him who is the embodiment of God, and in whom are hidden "all the treasures of wisdom and knowledge."

"Out of Zion, the perfection of beauty, God hath shined." One notes with much pleasure that a spirit of consecration is coming upon our people; they are tender in heart, sincere in spirit, earnest, solicitous, devoted, kind. These qualities dominating, they shall influence, as the strongest power known, the world of good men and women whose vision now is obscured by trade, barter, commerce, toil, worldly pleasures that cannot satisfy true souls; and who long for eternal realities in better, larger life.

The world of military power, of pomp and circumstance and vanity—the old order of things—is passing away. To the people of God, with all noble men and women of large, true vision in all lands, is committed the work of ringing in the new evangel of perfect ideals. It includes "all things that pertain to life and godliness." It means renewal, readjustment, the shaking away of the obsolete and the remaining of only the just and true, the good and new. To voice it requires attainment; its revelation means actualized life in Zion modes of living. There is much to learn and more to do. Let us live and learn and be up and doing. Time and the powers of being are very precious. To use the golden gifts of time and talent to the best advantage is the part of wisdom. Said Proctor Knott: "He who dallies is a dastard; he who doubts is damned."

We note that among the people engaged in the great European war there is being developed a consciousness of the seriousness of purpose required to save their national and moral life. These people forgot God and religion, many of them; many "became vain in their imaginations and their foolish hearts were darkened." In their awful distress they are learning "by the things they suffer." They live as was said to modern Israel: In their prosperity they forgot God; in their distresses they feel after him. However, with absinthe, vodka, and other liquors removed from consumption, and with awakened moral consciousness and spiritual needs unfolded, some things are being realized, even through war. Admiral Beatty, wearied with the vigil of patrolling the seas on the lookout for the German navy, urged his people to humble themselves and seek God; that deliverance from the awful stress of war would come only through him.

Thousands are learning what our people believe; viz, that in God, in Zion, the spirit and place of his purpose, is deliverance. Zion is "the pure in heart." There yet remains much of the foolishness, vanity, artificiality, and mere waste of life in pleasure seeking in the lives of the people of the world. America though great and generous, is proud, self-seeking and heedless in too much of her life. Her day of trial will come upon her, perhaps as unexpectedly as upon Europe. It is the part of wisdom that our people among the world, forget not God, but live worthily, that they be counted worthy to stand and to be gathered and fully established in Zion and in her stakes, in due time. But to do right, to serve faithfully, where we are, is the present opportunity and need.

But—the Holden Stake. With quite a number from Independence we proceeded, by auto and train, to Holden, Mis-

souri, on Saturday, July 15. The conference was called to order at 10 o'clock a. m. by President Frederick M. Smith. Brother F. M. Sheehy was associated with him in presiding, the writer and Brother O. W. Newton appointed secretaries.

Brother D. J. Krahl was received and appointed president of the new stake; Brother C. J. Hunt as bishop, both by hearty unanimous vote of the people. Neither was prepared to announce counselors. We are sure the people of the stake will like Brethren Krahl and Hunt, and they will work nicely together.

The presidency nominated to constitute the stake high council: Brethren J. W. Layton, W. S. Macrae, C. E. Scarcliff, B. P. Thompson, F. A. Cool, R. E. Burgess, William Hartnell, Emery Thompson, F. A. McWethy, Charles Gaither, Edward Fender, and J. E. Johnson—a body of fine men. These were duly approved, by united vote.

Brethren Krahl, Macrae and Layton were ordained to their respective offices by Brethren F. M. Smith and F. M. Sheehy. Other members of the stake council will be ordained upon approval of the High Council of the church, as high priests.

Sister Anna Fender was elected secretary, and the recording work made hers for the present, Sister Earl Redfield member of library board. The time and place of next conference were left to the stake presidency.

The auxiliary organizations met at 1.30. Woman's Auxiliary, Sunday school, and Religio—each organized according to territorial membership in the stake. Earnestness characterized all their work, as in the conference.

There was a large attendance of Saints from Knobnoster, Post Oak, and other points in the stake. Dinner was served a la mob in a building adjoining the church. The food was fine, the crowd happy, and all went well. But, the weather was "awful hot," we think the hottest we ever experienced, on Saturday and Sunday. The town creamery supplied cold buttermilk, the Saints ice water and true, genuine hospitality, so we "got along."

There was no gathering on Saturday evening. On Sunday at 9.30 the Holden Sunday school held its session. The school has a good corps of officers and teachers, plenty of scholars, and a good orchestra. The branch has good orchestra and choir. The music was good. At 11 a. m. Bishop McGuire delivered a good sermon, in which he edified the conference. He was liked and well received. Bishop Hunt assisted him.

By the way, Mr. Editor, Brother Hunt said one good thing among others in talking with representatives of the bishopric: That it was good policy to "buy out" other men in business, in moving into the stakes, when possible, rather than to start opposition to them in business, thus avoiding feeling and opposition to our people—a "mighty good" suggestion.

The afternoon session of prayer and testimony was good; the people were blessed in using their privileges.

At 8 p. m. the preacher was the writer. He was assisted by Brother D. J. Krahl, and felt well in the effort.

Brother Krahl followed in a timely heart-to-heart talk to the people about the work of the stake. We shook hands with "everybody," went back to Dave Danielson's and remained over night. Next morning we returned to Independence, well pleased with the people of the Holden Stake. The stake is bound to develop in every good word and work.

The sudden death of Sister J. W. Wight, at the Sanitarium, following an operation, brought a spirit of sadness to the people of Independence. Much sympathy was felt for Brother Wight, who came to the city not knowing of her death until just previous to his arrival. Funeral services were held at the undertaker's parlors on the 14th, Brethren

Elbert A. Smith and Frederick A. Smith accompanying Brother Wight and the remains of Sister Wight to Lamoni.

The death of Bishop Joseph Roberts, at Lamoni, following, also brought sadness to many. He was loved and appreciated for his rugged devotion to the cause. His family have the sincere sympathy of all.

We have been entertained at Independence by Bishops Kelley and Short and families. Some of the HERALD readers know them and how they do it.

Yours in good cheer,

R. S. SALYARDS.

INDEPENDENCE, MISSOURI, July 18, 1916.

KIRTLAND, OHIO, June 20, 1916.

Editors Herald: Sitting on the porch this pleasant morning, gazing out upon the beauties of nature which appeal to me as never before, I behold the grandeur of nature, the trees and plants in their lovely coats of green, and listen to the talented songsters almost bursting their little throats with praise to their Creator for life and his ever increasing watch-care. It makes me feel more thankful for God's goodness towards us. For surely if he careth for the sparrows and clothes the grass of the fields, how much more will he care for man, the masterpiece of his creation.

As I grow older, and my earthly tabernacle becomes more and more weakened, like Paul of old, I can say that the inner man is renewed day by day, and the comfort of the restored gospel means much to me. If in this life we have hope only, surely we would be the most miserable of all God's creatures, but when affliction comes, and the dark hours of trial and suffering are on us it is then we can look to our Savior and appreciate his nearness to us, and be thankful for the presence of God's Holy Spirit to comfort us and sweeten the bitter cup of affliction with its soothing power.

Our public worship has been discontinued for several weeks, sickness being amongst us. We hope it will be only a short time until the grand old temple doors will again swing open wide and that it will be our privilege to worship therein as in the past. I truly feel I have made some development through the restored gospel, and the blessings of our heavenly Father have been many to me. The hope of life and immortality is like an anchor to the soul. How glorious the promise if we snuffer with our Redeemer. We shall reign with him.

My greatest desire is to be patient even in affliction, and live nearer my Savior each day, that when change shall come I shall have no fear, but rather a welcome for it, and that I shall be worthy to see the shining face of the son of God, and receive the welcome home, "Come ye blessed of my Father."

Ever praying that the Lord will hasten his work, I remain,

Your sister in Christ,

MRS. MARY LAMSON.

Extracts from Letters

Elder O. R. Miller writes from Hibbard, Indiana, July 8: "I am inclosing two pictures that I took of our tabernacle. This building will later be converted into a substantial church—we hope. Attendance pretty good considering the busy country rush.

"We planned for a big day yesterday. As soon as the Pharisees across the way learned of our plans they got busy and 'aped' us. Music sounded forth from both sides of the street. However, it did not happen that they sang 'Are there any stars in our crown?' and we 'No, not one.'

"Much rain, but the attendance was good in spite of that. Brother Dowker of Chicago was down and spoke morning and evening, I spoke in the afternoon. Dinner served at the tabernacle. A young couple from Chicago, Brother and Sister Floyd McNickle, Graceland College students and lately from Lamoni, were there and furnished excellent vocal and instrumental music. Some are interested and very near the kingdom."

In a later letter he writes: "Taking a little rest now. Farmers busy—weather extremely hot. It has been a continuous struggle. Fifteen of us went to Chicago Sunday. Six were not members. Did them more good than a week of weak preaching! The joint prayer service I refer to especially. We resume our efforts here Thursday evening. Close next Sunday with a big day—or are planning for such, at least. Musicians from Chicago. All day meeting. Basket dinner. Baptism in the afternoon. Five adults have already given names for baptisms. Hoping and praying for more."

Elder E. E. Long writes from Cordova, Iowa, July 7: "We are having a good interest here. One man asked for baptism last night and I think there will be others soon. Brother Jesse Roberts, of Lamoni, just now surprised me by driving up to the door of our 'quarters' in his car. We are living in a schoolhouse. We have our tent in the yard and are using the seats, so the room being empty we took possession."

Sister Edna Cochran, of Vancleave, Mississippi, writes as follows in a letter dated July 11: "The recent storm did considerable damage near here. It was one of the worst that has ever passed through this section. Hay crops and fruit are almost entirely gone. Our barns were somewhat torn up, and the porch of our house blown off, while the shade trees, oaks, cedars, magnolias, and pecans are scarcely more than skeletons now. Every day since the storm has been 'clean-up' day, and we can scarcely see what we have done. We have had heavy rains every day for more than a week. The creeks, rivers, and bayous are higher than they have ever been. We are cut off from a post office so if my letter is a long time getting to you, you will know the reason."

[EDITOR'S NOTE.—The following letter has been received by the HERALD editor from an unfortunate inmate of one of our state prisons. For quite obvious reasons we do not give the name of the writer, but the Saints will be interested in learning that the HERALD has been able to reach one in such distressing and unfortunate circumstances, and that through him it has reached others. The letter reads as follows]:

ELBERT A. SMITH, EDITOR SAINTS' HERALD,

Lamoni, Iowa.

Dear Sir and Friend: I am writing this letter in order to endeavor in a small way, and in fact in the only possible way for me at present, to show my appreciation and tender my utmost and heartfelt thanks to you for sending me the paper since I came to this institution as an outcast of society, a man convicted of sin and who must pay the penalty as many other unfortunates who are known to the outside world as convicts must do.

My full time expires in ———, so after that date you may discontinue sending the SAINTS' HERALD.

I am sure, however, that if I could in any way make you understand what a divine amount of good that paper has given to me here through your kindness, the many weary hours it has assisted me to pass advantageously, that undoubtedly would have otherwise been spent in brooding over my misfortune, that you would rejoice in being able to do this good.

I have not been selfish, however, as upon finishing reading each copy sent me I have passed it to a brother unfortunate who appreciated it as much as I.

Now while I am here I would like to seek some information. Does my having been a convict prevent me from uniting with the church when I have expiated the penalty imposed upon me in payment of my petty offense? If not, it is my greatest desire to unite with this great brotherhood, and I feel that after having a few questions now in my mind, explained to me, that I can live up to this creed without any trouble.

Thanking you once more for your great interest in me, and for kindness shown, and hoping to hear from you in the very near future, I remain,

With best wishes for your increasing success,
Very sincerely yours,

KINDROSS, MICHIGAN, June 25, 1916.

Editors Herald: I am always glad to get the HERALD, and enjoy the contents very much. Would not be without it now for five dollars a year.

I was baptized in 1907. I admit I have not been as faithful as I might have been, but am trying to improve my ways. I have been a tobacco user since my youth. I quit it for a short time after I was baptized, but soon went back to its use again. In fact, I do not seem to have the will power to leave it alone, as I have oftentimes tried to break off the habit. I know it is a filthy, miserable habit, and do not uphold its use in any sense, but I cannot seemingly get away from it, so I would like to ask the prayers of the Saints for God to help me quit its use entirely.

I have read the recent articles in the HERALD on the use of tobacco, and think the matter worth deep consideration.

Your brother for the right,
WESLEY BRADEY.

AVERY, TEXAS, June 27, 1916.

Editors Herald: I have been in the church nineteen years the 17th of June, and I can truthfully say it is the work of God. I have had many manifestations of the work, and can say it is God's work. I can look back over my past life and see many things I left undone, and I feel sad to think I did not do many things I could have done. But the Lord is merciful to us, and I am thankful he spared my life until I could see wherein I was lacking, and I am willing to try to do all that I can and all that the Lord requires of me what time I am spared to live.

I have my faults and failures, and feel very weak. I feel that among all the Saints I am the weakest, but the God who reigns above knows my heart, and I am proud of that. He knows what I want to do, and I ask him to help me bear my trials and temptations day by day.

I am the mother of eight children, all living except one. I try to teach them the ways of truth. None of them have accepted the gospel yet, but I pray that it will not be long before I can see all who are large enough become children of God. We are told in the Scriptures to study and show ourselves approved of God, as a workman that needeth not be ashamed.

We have Sunday school here Sundays, and the first Sunday in each month we have sacrament and prayer meeting. There are not so many of us, but the Lord said where a few had met together in his name he would be there to own and to bless.

The first Sunday in June, Brother E. A. Erwin was with us, and preached Saturday night. We felt glad to sit under the sound of his voice and to think about twenty-two years ago when he and his brother were the first ones to bring the gospel to this country. He has done much good in this country, and I feel there is a grand reward waiting for him.

I ask all the Saints to remember me in their prayers.

Your sister in gospel bonds,

ADA HANDLEY.

OWEN SOUND, ONTARIO, June 27, 1916.

Editors Herald: I thought I would like to write a letter through the HERALD at this time, as I think it is one way of testifying to the goodness of our God. Although only young in the latter-day gospel, and also a very weak Saint, I, like more of my brothers and sisters, am trying in my weak way to live as God would have me live.

We had a spiritual time Sunday, June 25. We drove out about eighteen miles to attend a grove meeting, and if ever I felt my unworthiness of God's kindness to me, it was at those meetings. Elder Perkins preached in the morning, a soul-inspiring sermon, and Elder W. D. Ellis in the afternoon. The spirit was felt strongly. I felt as if I did not want to leave the place. It was sacred. Elder Belrose, our president, spoke before leaving, and his words were filled with the spirit of love and forgiveness and sacrifice.

Oh, Saints, if we could only live more in love and unity one with the other, what beneficial times we would have. We each one often do and say things against each other in a moment without thinking, or in anger, but we are sorry afterwards from the depths of our hearts, to think we have wounded our brother or sister.

I must also mention about the singing of the hymns that were sung at the grove meetings. One could feel the Spirit of God coursing through his being, at least it was so with me. I believe there is more power in song than many people think there is. Oh, Saints, when we sing, let us not sing for the sake of singing. Let it be from the depths of our soul, not running through as though there was nothing to get out of it but a tune; it is the meaning of the words we need to go straight to the hearts of the hearers, and also the singers. There is wonderful power in singing, if we mean what we sing. May God teach us how to sing to his glory.

I will never forget to the longest day I live the hymn I first heard in a Latter Day Saint hall in England. It was sung with a spirit of love and pleading that I could never forget. The hymn was, "Nearer, my God, to thee." Although I was a stranger, having never been in the place before, and then had gone out of curiosity, I felt a spirit I had never felt before. I went several times to their meetings. They had a missionary there, an old gentleman at the time, and I wanted to know about their religion and what they believed. At the close they loaned me a Book of Mormon to read. I took it home. My husband saw what I was reading. He snatched it away and threw it on the fire. I managed to get it out and gave it back next day to the elder, and never went there again in England. That was where we were living until some years afterwards, when we came out to Canada, and after living about five years in Muskoka we moved to Owen Sound. We had been in town a few years when one night a neighbor came in to see if I would go to a meeting in the Saints' hall. There was a missionary, Elder Joseph Thompson, preaching.

I went with her several times before my husband would go. At last we got him to go as well, and after several meetings and visits from the elder, we were both brought to see the light of the gospel in its fullness, and now the two boys are

in the church, but not the woman who took us to first hear the gospel. She thought we were foolish to be baptized in the river in March. She said we would die with a cold, but thank God, we are still alive and able to testify to his goodness, although I have made many mistakes and have come very near leaving the church at times, but I am thankful that there is a merciful and loving Father, and he has looked after me when there has been no one else nigh.

I can truly say that when my earthly father and mother forsook me, the Lord took me up. Blessed be his name.

This is the first attempt that I have ever made along this line, but a few weeks ago I felt impressed to do this, and at last I have mustered up courage and am sending it along.

I earnestly ask the Saints to remember me and my family in their prayers, that we may live as God would have us live, and do what he would have us do, and my prayers are ever for God's people and the uplifting of humankind.

May the Lord bless us all and make us all a blessing, is my prayer.

Yours in the gospel,

LOUISE PARKER.

ANDES, MONTANA, July 4, 1916.

Editors Herald: We find it a great pleasure to read the letters from time to time in the columns of the Herald, telling of the progress of the work of the Master, which we love so much. The Eastern Montana District conference has passed into history and as it was such a spiritual feast of good things we will pass it on that others may read and rejoice also.

We were sorry that Apostle Peter Anderson could not meet with us, but the conference was reasonably well attended by the Saints of the district. Peace and harmony especially characterized all the meetings. The business was done quickly and with a spirit of unity that was good to feel. Some changes were made in the officers of the district. Elder W. R. Hillman was sustained as district president. Brother Hillman we feel has done remarkably well. He is a young man in years, scarcely twenty-five, and only three years in the gospel work, still we can see evidences of growth, and the work in the district has not suffered. We feel he has been in touch with the Great Head.

Elder Eli Bronson was chosen to succeed Elder C. B. Freeman as vice president, and Brother Mark C. Hutchinson to succeed Elder Chester Constance as secretary. All these young men were formerly Graceland students, and we believe they are improving their talents in a way that is pleasing unto the Master, and more will be added unto them.

The prayer services were grand, several speaking under the influence of God, and as their faces lighted with that heavenly glow, it bore witness to all that the Spirit of God was present with them. Satan must have felt sad that he could find no place to enter, as his presence was not made manifest.

Brother J. W. Vail was ordained to office of elder, and Brother Mark C. Hutchinson teacher. Elder Lester W. Bronson led four young people into the waters of baptism. One of them, Sister Gladys Randolph, was our school-teacher here. We have found as a rule if people attend our meetings they become converted to the angel message. We are convinced the honest in heart will be gathered in, and though sometimes we wonder how so many can be so indifferent to so great a thing as their soul's salvation, yet all we can do is to sow the seed, and God will give the increase. How sad many will be when they see what they have missed and have no excuse to offer.

The gospel work looks bright to us. We consider that we know of ourselves that this work is of God; that it has been

restored in the latter days, and to-day many are rejoicing as the saints rejoiced in former days. We know the sick are healed, and God communes with men, and though perilous times are here, and the Adversary is trying to entangle all he can in the meshes of sin, still we believe God will care for his own, and not one will be lost that will strive with his mind, might and strength to serve him.

Ever praying for the triumph of truth and right, I am,

A sister in the faith,

MRS. C. B. FREEMAN.

HIGBEE, MISSOURI, July 6, 1916.

Editors Herald: Some are expressing the fact that I have not been heard from through the columns of the church papers for some time, giving an account of my labors. Even at this time I cannot give anything of an encouraging nature, but thought it best to write, anyhow.

Since the conference I have been busy on the records, relating to my work, and in preparing home affairs so that it would be possible to leave for the mission assigned this year, the Northeastern Missouri District. During the time I visited Creston, Boone and Runnells, besides ministering at the home branch in Des Moines, Iowa. There was an interest at each of these places, growing out of past associations, and an urgent invitation to return. In each of these places there is evidenced on the part of a few a willingness to sacrifice for the good of the work and its spiritual uplift, but too many are drifting with the inclinations growing out of what the world has to offer. There is at Creston a unity of action that causes one to feel encouraged.

On June 7 I took leave of home and arrived at Bevier, Missouri, expecting to at once enter into missionary work, but to my sad surprise I found no desire for missionary work to which I could be cited. The weather had been cold and wet, and the work among the farmers was fully four weeks behind. While I have written many letters to the various parts of the mission there is but little encouragement for missionary work. From two or three places I have been requested to come later in the year. I am still hopeful that the Lord, whose work this is, will prepare the way for labor where there are hungering and thirsting souls.

I have found a hospitable and kindly disposed people here among the Saints, but the missionary spirit is at a low ebb at the present time; I still hope that this will be changed, although present prospects are not bright.

I came to Higbee a week ago last Saturday, and found the people interested in the holiday preparations and social affairs, so that I spent a few days with my family at Kansas City and Independence, visiting some of the old friends, but principally to visit with our son with whom we had not been for about three years. While there I attended the first session of the Independence Stake conference, and saw a spirit of earnestness to have all things in the line of progress. After spending the first visit from missionary work, save at my home, since I began this work in 1881, I returned here again on yesterday, and will make an effort to encourage and strengthen the Saints and instruct those who are willing to hear, for a time, beginning to-night.

The mine at which several of the Saints worked closed last Saturday very abruptly, and this is a great blow to the branch and the town, but we hope for the best. About three hundred and forty men are thrown out of employment here, and many are leaving, going in all directions to hunt work.

Anyone seeing this letter who has friends in this mission will please let me know, that I may try to reach them with the gospel. There is a growing desire to be about the Mas-

ter's business. I realize the hastening time is upon us, and those who will not engage actively will sooner or later lose interest in the glorious work of God and fall by the way.

I want to finish the work God has given me to do, but I see more and more the necessity of inspiration leading in every department of the work, an inspiration that will move alike upon the ones directing and the ones directed, for by such conditions prevailing the Lord who thus has inspired, will go before those whose labors are directed and like a united body we will move on to triumph.

As I view the times in which we live, it requires more watching and praying than at any previous time in the experiences of my brief life. Never was a nation so tried to preserve peace, and the nation's executive so much in need of the prayers of God's people. To overcome evil with good is a thing not considered the proper thing to do. To love your enemies is foreign to the minds of some who claim to be statesmen. This makes it still harder to preserve the lives of our citizens, and much unjust criticism is being indulged in, sometimes by those who should be engaged in the better part of giving due and righteous honor to those in authority.

It is with the deepest gratitude that I learn of the instruction of our beloved President of the church that all should be consecrated, fully consecrated to their work, for this is evidence of what he wishes to be, and I pray that he may be, that he may be an ensample to the flock over which the Lord has made him overseer.

Onward must be our watchword, but with a wisdom born of God, and our greatest haste is sometimes made in going slowly, or till God directs. Sometimes we see things that we think ought to be done, and God sees it as well as we do, but we want it done immediately, and God will direct that it be done in his own time and way.

Praying for the welfare of Zion, and the permanency of her progress, and hoping to keep pace with such progress, I am

One of the laborers,

J. F. MINTUN.

NORTH PLATE, NEBRASKA, July 9, 1916.

Editors Herald: Spearfish, South Dakota, reunion, the first attempt at reunion work for the Black Hills and adjacent territory is begun. The reunion will be held. This is the advance notice for all in the Northwestern Nebraska, North-eastern Wyoming and Southwestern South Dakota districts. All in reasonable distance to take notice, begin preparation, get in correspondence, and help decide the time, which will be in the latter part of September or October, as may be found practicable. Let all suggest dates who choose to.

The Spearfish Saints, (only six families,) last year with some in other parts, put a tent in the field for missionary work in that locality. Since then they have built a very suitable church with full basement, without help as yet. It is now sufficiently complete for the reunion. This excellent exertion on their part should appeal to all of that section of the country, for which Spearfish may be a center, and should enthuse to vigorous pushing of the work in all those parts. This is the purpose of the reunion, and it should be supported heartily by all there, as many other reunions are in most missions.

Because of the few at Spearfish and the much they have done, all attending should go self-sustaining. As many as can should come to camp, providing themselves suitably. All others to provide boarding for themselves. This expense will be small compared with what the Spearfish Saints have already done. A few empty houses are usually available there. The church and basement will be ample for all the services.

This leaves the large tent and the small one available for campers. The large tent can be curtained off into six apartments, the small one accommodating one family. Some no doubt have tents of their own they can bring.

If the scattered Saints in the territory mentioned appreciate this opportunity for themselves and the work, they will rally to our call. A tent campaign will precede the reunion at several places. Let us hear from you who have a place for tentwork. We solicit your correspondence at once, with either or both of the undersigned, about any or all features of the reunion, questions, suggestions, etc.

Those wanting space in the large tent must bring their share of inside curtains. First applying first served.

Having helped when the reunions began in Iowa in 1883-84-85, and in the first ones in Illinois, Missouri, Pennsylvania, Ohio, California, and Michigan, with a small band of loyal workers, and always meeting with success, we again confidently look for success. Failure is not entertained for a moment.

Let us all rally, unite, and cooperate for success at Spearfish. Other notices will appear in due time. Write us without delay. Spearfish Saints will furnish ample and excellent music and invite help from all. Suitable ministerial help to be secured. Some financial aid should be rendered on the Spearfish church. Address both at Spearfish.

G. W. NEWTON.

R. ETZENHOUSER.

INDEPENDENCE, MISSOURI, July 10, 1916.

Editors Herald: My wife, daughter and myself expect to leave here on the 18th of this month for San Francisco, where we will take the steamer on the 25th for Honolulu.

We shall have the pleasure of the company of Brother George Harrington, wife and daughter as far as Frisco.

We hope the Lord will bless us in our work on that mission. I little thought when I stopped at Honolulu on my return from Australia, that I would again see the beautiful "Pearl of the Pacific."

I shall like that mission, I think, and trust we shall be used by the Lord to be a blessing to the people there.

Sincerely,

202 Pendleton Avenue.

C. EDWARD MILLER.

BAXTER, MICHIGAN, June 24, 1916.

Editors Herald: Judging from our own feelings, I thought a few words from these parts might be of interest to some.

We are among the isolated Saints and know the testimony of others is a source of strength. We cannot help but feel too, that God is inspiring the minds of his servants to "feed the flock." The question of Zion has been made clearer to us than ever before, and we feel very grateful to our heavenly Father that we are permitted to receive such light and truth.

Our greatest aim in life is to be prepared for whatever may await us in the future, and to be instruments in his hands in helping others to walk the narrow way that leads to life. Sometimes we feel we are not doing as much for the cause as we would like. But when people seem to be perfectly satisfied with what they have, all we can do is watch and wait and let our light shine. Perhaps the seed is growing more than we think.

I think we as a church, also as individuals, should make a great effort to clear ourselves of debt. Bishop E. L. Kelley gave us good advice two or three years ago in regard to not going in debt very much. He said he thought we would see

the wisdom of it before another year, which we surely did. Our old plowshares, pruning hooks, in fact any old iron that can be found can be sold, which seems to fulfill the days spoken of by Joel. And I sometimes wonder how many of us will live to see them beaten back to their former state.

I am trying a new plan so as to have a Christmas offering when the time comes, and I believe it is going to work all right. I took an empty spice can and converted it into a bank, and each month I put in ten cents for myself. The children hear me talking and planning on my Christmas offering, and they are beginning to think just about dropping their pennies in the offering box instead of spending them for gum, candy, etc., every time. We long to be associated with the Saints, but pray we might be consecrated and subject to his will.

Your sister in Christ,

MRS. ALICE WILEY.

TANGO, MONTANA, June 27, 1916.

Editors Herald: My first knowledge of the HERALD as a messenger of the latter-day work was when Elder Paul M. Hanson passed through Jerusalem, Palestine, on his return from the islands. Such an awakening to the virtues of this church and clearing of our minds (my husband, Rolla Floyd, well-known tourist agent for years, and myself), of the vast difference between this church and the Utah church.

We gave Elder Hanson money to subscribe for the HERALD and *Autumn Leaves* a year when he told us about them.

For sometime the HERALD seemed to be my only pleasure. Mr. Floyd would sometimes wonder at how I would be lost to all around me when reading it. How often I thought I would like to meet the people who could write such articles.

Well, in after years Elder Griffiths, Elder Pitt and Sister Pitt came to Jerusalem to baptize a gentleman who had become convinced of the truthfulness of this gospel through reading my Book of Mormon, and the HERALD, for I had several years' HERALDS bound, and he would want one book after another; not being able to work gave him more time to read. He had a son in America who is an elder in this church, so he wrote to his son how he would like to be baptized. Elder Pitt was requested to pass through Jerusalem, when going to Australia. The nice old gentleman died before the elders arrived; but his daughter and her two boys joined, and myself.

That was the beginning of the work at Jerusalem and may it go on increasing, is my desire.

It pleases me to read Elder Jenkins's articles, also Sister Pitt's. I always look for their names and those I know in the HERALD, so thought some might like to know I am still among the living, for it seems to me the Saints are the ones truly living, bodily and spiritually.

There is a branch in this neighborhood, called the Jerusalem Branch, so I am not isolated as I feared I would be.

Wishing to be faithful, therefore needy of all your prayers, also knowing some have been answered in my behalf, I remain,

Your sister,

MRS. ROLLA FLOYD.

KIRKSVILLE, MISSOURI, July 14, 1916.

Editors Herald: Having been appointed a missionary, it is possibly one of the unwritten duties to write you a letter. At Worcester we met on every side the excellent record President Frederick M. Smith and his wife had made. They had in a sense introduced us. But what was the better, they had introduced the church most favorably. We were congratulated even before going there upon our new President, in a letter from a member of the university faculty, because

of the many friends he, in fact both of them, had made.

While I gave most of my time to study, Sister Burgess proved herself a missionary's daughter and a missionary herself, and made many friends and explained the church to several of them. Some were both surprised and pleased to know the distinction between the two churches, as they had come into contact with the church of Utah in their work. The year proved one of very great benefit.

While the year of study was undertaken primarily, in fact solely, in the hopes of being able to render better service to the church, we were much surprised at our appointment, but could at once see that it should prove another year of great benefit to us. The Boston Saints are a splendid body of people, and extremely hospitable. From April 30 to June 18 inclusive, I missed but one Sunday at services. In fact, there was some studying laid aside to meet with the branch. Business required a trip west, and we are finding it indeed strenuous work to finish here in the allotted time, as we are anxious to be back for the last ten or eleven days of the Massachusetts reunion, and then we look forward with much pleasure to our work in Boston. Our school work prevented our location there before the 15th of June, then it seemed better to attend to this home work, so as to be free to locate immediately after the reunion.

Passing over our very pleasant visit to Saint Louis where we spoke three times and attended to necessary business, besides other church services we arrived at Kirksville in time to assist Elder A. M. Chase in erecting the district tent, and smaller missionary tent, and wiring, seats and details so as to get in shape for the opening on July 7. It is very interesting for us to watch Elder Chase work. He distributed a thousand Angel Message tracts number 1 with the meeting date on each, from house to house and secured a write-up each day in both local papers, with an announcement of the evening topic. The subject was also placarded in front of the tent and part of the time in windows in town, as opportunity was secured.

Sunday, July 9, two of the ministers kindly (?) announced that the "Mormons" had opened tent meetings, right under our shadow. "They call themselves Latter Day Saints" they said, "but that is only a cover; it is all the same thing. It is a most insidious evil and danger. They are dangerous. Keep away and destroy everything they leave. The two great evils of America are alcoholism and Mormonism. The basis and foundation of Mormonism is polygamy." I happened to be attending one of these meetings, so sent up a card with a request for two minutes to make an explanation. It was ignored. As soon as the meetings closed I went up to ask a few minutes at his leisure. He replied he had no time to argue. I was not attempting that. He had a meeting then, so I withdrew, but with the determination to make one more approach or attempt to set him right.

In the early afternoon Elder Chase, Charles S. Chase and I went to call. By agreement Elder Chase did the talking, starting with the letter of Reverend William Paden. We approached him in a very pleasant way. That was on the assumption that he was mistaken, not malicious.

The result was that he came over the next morning and said he found he was mistaken and would make suitable explanation next Sunday morning.

The other instance was not heard of till Monday afternoon. So Elder Chase called him up, made an appointment, and went there that evening before services, with Doctor Charles S. Chase. At first he was insistent. But later promised to look into the matter. And still later called up and said he found he was mistaken, and would make the distinction clear next Sunday. (July 16).

One result was that we advertised for Thursday night a lecture by Elder Chase on "Mormonism." Over one hundred and fifty attended and listened attentively and quietly for over an hour. Many came up afterwards for literature, and all our Latter Day Saints; Who Are They? tracts were taken in short order, as well as a large number of each of the Angel Message tracts. We must comment on the kindly way in which Elder Chase met the situation and its marked success in removing prejudice.

Elder Chase was requested Tuesday night to address the class in Missouri history at the State Normal School, on the Book of Mormon, the organization of the church and its peculiar doctrines on Wednesday, the 12th, during the class hour. He went back the next day to hear the wind-up of the discussion of the troubles in Missouri, and they stood him up against the wall and shot—questions—at him for the hour. So altogether much good seems to be done, and prejudice removed.

Sister Reesman of this place paid for the lot lease, and all the Chase family are valiant in the singing, Doctor C. S. Chase coming from Madison, where he is practicing osteopathy, to help over the week ends. As I do not sing, they have elected me to do the bulk of the speaking, while here, and write some of the news items.

Altogether it is quite an experience, with the Spirit of peace to give strength.

In bonds,
S. A. BURGESS.

July 17.

One of the ministers gave a very fair, brief statement of the differences, with the conclusion, "We do not want to be unfair to anybody." But the other man made a long statement of Joseph Smith's family, each one of whom he made of very low and bad character. Said that he started the Danites by so-called revelations—a very unfair and untrue statement. Then at the end a brief statement that there are two kinds; this kind does not believe in polygamy, "But I have no use for any kind." Reverend Ziegel, who is the Presbyterian minister here, seems unaware that the family of the father of Joseph Smith were proselyted from that church. There seems a bit of humor in that fact.

Public announcement is being made at the tent meetings on the blackboard in front of the tent and in the newspapers that Elder Chase will reply Tuesday night, the 19th. The reply is delayed in order to advertise the answer, so all interested may hear both sides of the question, to wit, the wrong and the right side.

It does seem a pity and a surprising one that in the case of practically every great leader, there have been stories so low and false as to be ridiculous, yet those who prefer that kind, believe. But the strange thing is, that for stories simply nasty it would be hard to excel those gathered by German scholars concerning Jesus of Nazareth. If there is anyone who has ever lived who should be above such stories, it is he.

S. A. B.

Thy foes might hate, despise, revile,
Thy friends unfaithful prove;
Unwearied in forgiveness still,
Thy heart could only love.

—Edward Denny

The spring, like youth, fresh blossoms doth produce,
But autumn makes them ripe and fit for use;
So age a mature mellowness doth set
On the green promises of youthful heat.

—Sir John Denman.

News from Missions

Eastern Iowa

Having been appointed to labor three months in the Saskatchewan District and the balance of the year in the Eastern Iowa District, I left home May 2 and proceeded to Cedar Rapids, Iowa, where I found a small band of Saints trying to keep the banner afloat, and presided over by Brother Ralph Motjel. I was comfortably provided for while there and assisted in a financial way when ready to leave. But I was sorry to hear of a number who had grown cold in the work, and who do not attend services. In fact I find some nearly every place I go who are so taken up with politics, patriotism, pleasure, business propositions or other worldly things that they have no time for the gospel, and those things which pertain to their souls' salvation. Jesus told the people upon one occasion that while they had been doing some of the things that they ought to do, yet they had omitted the weightier things of the law. Let us be careful that while we are doing some things that are all right that we do not omit the weightier things of the law.

From Cedar Rapids I went to Waterloo, where I found a few Saints struggling along without a shepherd. With the assistance of Brother Crooker of Des Moines, I organized them into a Sunday school, and trust they will receive a spiritual strength in the study of the lessons, and in meeting together in the service of the Lord.

Next I went to Oelwein where I am sorry to say I found things not as I would like to see them. One great need in some of our branches is a suitable public place of meeting. The private house as a rule is very unsatisfactory to the onward progress of the work. With a united effort on the part of the Saints a suitable meeting place can be provided in most every branch.

From Oelwein I went out in the country where Brother L. G. Holloway had his experience with the Campbellites, as recorded in the *Autumn Leaves* for June. Here we found a few Saints who are deeply interested in the cause and a number of friends among the outsiders who we trust will soon see the necessity of coming into the kingdom.

Next I went to Strawberry Point where we have no branch organization and only three or four members who are poor in this world's goods and cannot assist much in a financial way. However with some assistance I had received from the bishop I rented a hall, billed the town, and proceeded to hold meetings, but found very little interest. So owing to the expense of the hall, and the size of the crowd in attendance I closed, after holding forth five nights. I was encouraged and helped in a financial way by a young Brother Heild who happened in that vicinity and spent three or four days with me in the interest of the work. We need many more such earnest young men as Brother Heild.

From here I went out into the country and held three meetings in a Methodist church of fifty years' standing, where none but Methodist meetings have ever been held. We have one young sister here, a school-teacher whom I baptized last March. This young lady was formerly a Methodist, and is now letting her light shine so that her father's family and some of her friends are becoming interested in the gospel message.

From here I returned to Strawberry Point and in company with two totally blind sisters proceeded to Muscatine to attend the district conference. It strengthens one's faith to hear those blind sisters bear testimony to the truthfulness of the work, and to hear them thank God that while they cannot see with the natural eye yet they are not blind spiritually. And then it makes us feel ashamed who are blessed with all

our senses, when we think how we find fault and complain of our lot.

We had a good conference at Muscatine, although there was a very small attendance. Brother William Sparling was elected district president. He is the right man in the right place, and will do a good work in the district, if he can get the support of the Saints—and he will get their support, as he is well liked by all who know him.

From Muscatine I came home for a week, and will start to-morrow for Saskatchewan, where I expect to attend the conference to be held at Viceroy, and will do what I can in the district between now and October. My Saskatchewan address will be Viceroy, care of T. J. Jordan.

Ever praying for the good of the work, and asking for the cooperation of the Saints, I remain,

Yours in gospel bonds,

INDEPENDENCE, MISSOURI, June 28, 1916. E. R. DAVIS.

New Mexico

Perhaps some of your readers have wondered what has become of Brother Layland, and why he so seldom writes anything for publication. To such inquirers I will say: It is mostly carelessness on my part, although I might plead lack of time, for a live missionary can always find something to do, and especially is this the case in unorganized territory, where the missionary has so few Saints to assist him in getting the gospel before the people.

Imagine if you can a dreary, desolate looking country, covered with short buffalo grass, interspersed with bear grass whose sharp pointed leaves are very penetrating when they come in contact with a missionary's legs as he travels on foot from place to place in the country where the inhabitants are few and far apart, trying to get a house to preach in, and endeavoring to arouse the people to a sense of their duties to God and humanity.

Or go with me in imagination to the rough portion of New Mexico, to the lava fields, or the burning sands which are to be found in this large State; and near these we find people dwelling in the little valleys, and upon the broad mesas. In order to reach them we have to travel sometimes through that part of the country which is covered with many varieties of cactus, also mesquite bushes, and crucifixion thorn bushes, all of which are covered with sharp thorns. And in many places the country is infested with rattlesnakes, centipedes, and tarantulas. At one schoolhouse where I held preaching services, I went into the little woodshed to get a board, and as I picked up a board a rattlesnake warned me by his noise, and I discovered him not more than a foot from my hand. He crawled under the pile of boards. I said nothing about the snake until the conclusion of the services, when I told the congregation they had better kill the snake, lest he should bite some of the school children. Of course there was some excitement, and when I went out of the house I found they had killed the rattler, and also killed a large tarantula.

Well, I will not write anything more about the terrifying things of this country, lest some of you might conclude the whole country is no good, but I assure you there is some beautiful and desirable country here, and some of the best people it has been my privilege to meet. And although the lot of a missionary in this country is not to be envied, yet I have had many seasons of rejoicing with the faithful few of God's dear children who reside in New Mexico. Since General Conference I have visited and preached in the following-named places: Shelton and North Platte, in Nebraska; also in the vicinity of my home at Cokeville, Wyoming; Trinidad,

Colorado; Yankee, Quay, Lesbia, and Tucumcari, in New Mexico. I also visited other places and visited the few Saints residing there, including the Jordan Saints, and while en route from Tucumcari to Jordan, I felt like the darky who said: "Shorely Jordan am a hard road to trabble," for I was traveling with the mail carrier, and the distance was thirty-five miles over all kinds of roads, and it was hot with plenty of sand and dust for variety.

In conclusion I will say, I have done all I could, although I have only baptized five since the first of March. However, I am not discouraged; the work I am engaged in is the Lord's work; and he is able to carry on his work to a successful issue, using such agents as suit him best, be they weak or strong.

May God bless all his dear children and give them victory over the world, the flesh and the Devil, and crown them heirs in his kingdom, is the prayer of your brother,

In gospel bonds,

A. J. LAYLAND.

TUCUMCARI, NEW MEXICO, July 11, 1916.

News from Branches

Independence Stake

About one hundred met for prayer and testimony early Sunday morning, July 16, and many cases of healing were cited.

Brother Krahl having been called to attend the special conference held at Holden, Brother C. F. Davis occupied as superintendent and he invited Elder G. R. Wells who was a visitor, to address the school. The organization, plan and object of Sunday school work was the theme presented, and he gave a very earnest, instructive talk to both teachers and pupils. The oppressively hot weather militates against the usually good attendance of all meetings, there having been present at this time only eight hundred and twenty. The Saints enjoyed a highly educational effort by President W. W. Smith at 11 a. m.

A twilight service on the church lawn was a new and very successful venture instead of the evening hour of preaching, usually adopted, and Elder A. H. Parsons was chosen as the speaker. It was an excellent sermon. The environment was delightful, the fine big maples affording shade, the atmosphere was cool and refreshing, the lovely harmonies of choir and orchestra were enhanced by the vibrant out-of-door surroundings, and the large congregation present made the welkin ring with the joyful hymns of praise.

The message delivered was for peace, and a portion of the text was the saying of the Master "But I say unto you, love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matthew 5: 46.)

Our Quaker minister commented favorably on the procedure, concerning the war going on, of the chief head of the nation, and he gave a very clear illustration of the benefits derived from showing a spirit of nonresistance in our everyday lives. At the close of the meeting Brother Israel A. Smith gave announcement concerning the reinterment ceremonies to be performed at Mound Grove at 3 p. m., Tuesday, July 18. Abide with me" was sung, and Brother Wells dismissed the meeting with prayer.

The remains of our beloved Brother Joseph were a few days ago removed from the vault and on the date mentioned were placed with appropriate ceremonies in the granite sarcophagus which had been prepared for the purpose. It was brought

here from the famous Barre granite district in Vermont. The solemn stillness at Mound Grove Cemetery, away from the speeding automobiles on the boulevard, and the rush and bustle of the highways of the busy world, on the memorable summer afternoon of July 18, was, at the appointed hour, broken by the sound of soft, harmonious voices singing the familiar hymn, "Beneath the darkest cloud, God's hand I see," and then the large group of Saints assembled around the honored and massive receptacle, bowed their heads in prayer, which was offered by Brother F. M. Sheehy.

As one lone robin sang from the trees on the near hillside, and nature in all her loveliness whispered in our ears the peace and glory of a home beyond, there came to our memory the words,

"There scattered oft the earliest of the year
By hands unseen are showers of violets found;
The red breast loves to build and warble there
And little footsteps lightly print the ground."

The solemn words spoken were from the lips of those chosen for the occasion, the president of the stake, W. W. Smith, the bishop of the stake, Mark H. Siegfried, and the bishop of the church, B. R. McGuire, who in place of eloquence and grandeur of language, used the plain and simple expressions of love, and appreciation of a career full of faith and loving deeds, and called to the memory of the Saints the noble qualities that had characterized our Brother Joseph's life. Bishop McGuire esteemed it a high honor to receive so sacred a trust in the name of the church, and the sarcophagus, the grounds upon which it rested, and the surroundings would ever be guarded and cherished by every member of the church in all the world.

The beauty and simplicity of the ceremony, of the massive monument, the inscriptions on its surface, and the sacred resting place near by, bedecked with beautiful flowers, of the remains of the loved companions and mother—all filled our minds with holy thoughts of gratitude and peace.

"I know that my Redeemer lives" was sung, and after a few words of prayer by Brother Sheehy, the Saints departed to their homes.

ABBIE A. HORTON.

Miscellaneous Department

The Bishopric

Saints of the Lamoni Stake please take notice that R. J. Lambert and Oscar Anderson are authorized to conduct the affairs of the office of the stake bishopric of the Lamoni Stake until further notice.

BENJAMIN R. MCGUIRE,
Presiding Bishop.

INDEPENDENCE, MISSOURI, July 20, 1916.

Pastoral

To the Saints of the Holden Stake; Greeting: By action of the General Conference and your indorsement, I have been authorized to labor in your stake as bishop, and I trust our aim and object will be to advance the interests of the Lord's great work. Let our motto be, service and cooperation in harmony with his law. Will you be a helper?

The following branch agents will continue to serve you, receipting for gifts to the church, large or small: A. G. Anderson, Holden; R. B. Henderson, Knobnoster; Calvin Depuy, Lees Summit; C. A. Gaither, Lexington; G. W. Hancock, Warrensburg; H. G. Thayer, Marshall Mission; James Duffey, Post Oak.

If not convenient for you to favor your branch agent with your tithes and offerings, please send it to the undersigned and a receipt will be mailed to you.

My home address is 1026 West Waldo Avenue, Independence, Missouri.

Very sincerely,
CHARLES J. HUNT.

Conference Minutes

NOVA SCOTIA.—Met at Amherst, Nova Scotia, July 1, I. M. Smith presiding. Reports: South Rawdon 14; River Philip 12; Williamsdale 16. Treasurer's report showed fund on hand, \$18. Auditors appointed to audit bishop's agent's books from 1913 to 1916, were, K. Hyatt and Leander Johnson. They reported \$42 on hand, over \$500 paid in tithes and offerings during 3-year period, which speaks well for the few scattered members in Nova Scotia. U. W. Greene chosen delegate to next General Conference. Boyd Johnson continued as president of district, Mrs. Leander Johnson appointed secretary-treasurer. Next conference to be the last Saturday and Sunday in June, place left to discretion of president. Mrs. Leander Johnson, secretary.

WESTERN MONTANA.—At Bozeman, June 10, 2.30 p. m., district officers in charge. Reports from Bozeman, Deer Lodge, Warm Spring. Bishop's agent's report read and audited by committee appointed by chair, W. J. Brewer, W. J. Murray, Louise Rees. A good spiritual time was enjoyed by those attending. Adjourned to meet at Deer Lodge in November. William J. Murray, secretary.

Convention Minutes

ALBERTA.—Sunday school, met in the Ribstone Church, June 30. Officers elected: Fred Gregory, superintendent; Ira Benham, assistant superintendent; Minnie Burton, secretary; Lloyd Gregory, treasurer; H. S. Burton, librarian; William Roy, home class superintendent. Sister William Osler elected district chorister. Adjourned to meet one day prior to district conference, same place, 2 p. m. Press committee.

Conference Notices

Northern Wisconsin District, at Chetek, August 23, during reunion. Please let all brethren holding any order of the priesthood report to the conference. Send all reports to Leroy Colbert, Chetek, Wisconsin. L. Houghton, president.

West Virginia district conference which was to be held with the Clarksburg Branch, has been changed to the Harmony Branch on Indian Creek. Change made at request of Harmony Branch who have recently completed their new church, and they also desire to dedicate the same at this time. All concerned concur. Sunday school on September 1, 1.30 p. m. Conference convenes September 2, 9.30 a. m. Purchase tickets for Cornwallis, then take train for Harrisville where all trains will be met with conveyances Friday and Saturday. A number of important measures will be considered at this time. Further information may be had by writing to secretary, as follows: Frank L. Shinn, 404 Stealey Avenue, Clarksburg, West Virginia.

Northeastern Kansas, meets in the church at Fanning, 10.30 a. m., August 12. Samuel Twombly.

Eastern Maine, at Kenebec, August 26 and 27. As per resolution of last conference, this will be along educational lines. Program will be prepared; session on parliamentary law will be provided. Profitable time assured. F. J. Ebeling, president, Jonesport, Maine.

Reunion Notices

Clinton, at East Park, Rich Hill, Missouri, August 11 to 20. We expect in addition to the district missionary force, J. A. Tanner, Walter W. Smith, Bishop Keir, Patriarch William Lewis, Gomer R. Wells, and possibly Sister M. A. Etzenhouser. Tents may be rented of Dr. W. V. Smith, Rich Hill, Missouri, as per *Ensign* of July 13 and *HERALD* of July 12. Order early, as we have to ship from Kansas City, Missouri. Straw for bedding furnished free. Good pasture for horses at five cents per head per day. Meals at dining tent on grounds at cost, about 15 cents. W. S. Macrae, Knobnoster, Missouri.

Idaho, at Hagerman, Idaho, August 19 to 27 inclusive. Parties wishing to attend, address undersigned, or William Glaunner, Hagerman, for further information. We extend a cordial invitation to the scattered Saints of Idaho District to come. Conference at the same time and place. Send reports to secretary, Mrs. T. B. Jackson, general delivery, Boise, Idaho. Peter Anderson, 238 South Haven Street,

Spokane, Washington, missionary in charge; W. Winegar, Caldwell, Idaho.

Quorum Notices

Pacific Coast quorum of elders will hold their semiannual sessions during the reunion which meets at Irvington, California, August 17 to 27. All the elders should make a special effort to attend these meetings. Send reports up to August 1 to the quorum secretary, H. A. Hintz, Chico, California.

Addresses

Elder Arthur Allen's mission address is 535 East Main Street, Stockton, California.

Correction

In our notice of the McKenzie, Alabama, reunion, we announced R. C. Russell, missionary in charge, would be present. We did that on our own authority, not with his consent, believing that as there was no other reunion in this mission on that date he would be present. He will not be present at the reunion. James R. Harper, for the committee.

Died

LANDIS.—Annie H. Story was born February 21, 1838, in Trumbull County, Ohio; died June 21, 1916. Married William Landis, April 1, 1855. To them were born 6 children, the

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

This paper will be promptly discontinued at date of expiration.

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

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

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

For advertising rates apply to the business department.

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oldest, a girl, died in infancy. Those who remain to mourn their loss are: Mrs. Abbie Fowlk, of Montgomery, Michigan; Granville, of Wolford, North Dakota; Mrs. Nellie Kinsley, of Whiting, Iowa; W. W., of Gordon, Montana; Mrs. Alta Eva, of Swanton, Ohio. She leaves 18 grandchildren, 13 great-grandchildren, and a host of relatives and friends. Baptized in 1879, remaining faithful until death. She had a quiet, loving disposition, thus endearing her to the hearts of all. Funeral at Saints' chapel, at Clear Lake. Interment in the Teeters Cemetery.

POLLARD.—Thomas Jefferson Pollard, born February 14, 1844, at Washington, Arkansas; died at his home in Provo, Utah, July 2, 1916. Married Sarah Ann Dixon, in Adams County, Missouri, February 1873. To them were born 6

children, 3 boys and 3 girls. Baptized and confirmed December 25, 1881, at Richmond, Ray County, Missouri, by T. B. Belcher, and was ordained an elder at Knoxville, Missouri, by J. B. Belcher, January 23, 1892. He leaves wife, 3 children, relatives and many friends to mourn their loss. Funeral services at the chapel in Provo, Utah, July 5, 1916, sermon by H. E. Winegar.

ANDERSON.—Edna Louise, second daughter of Otis H. and Stella Anderson, born February 9, 1913; died July 16, 1916. She leaves to mourn besides her parents, her sister Oma, her grandparents, and many friends and relatives. She was an exceptionally sweet little bud of promise, and a great comfort to her parents and sister. She had been ill only a little over a week. Funeral sermon by T. A. Ivie.

Typewriter Service in Rural Communities


The typewriter is coming into more extended use in rural communities because of the assistance it renders to all classes of people. Here are a few examples of the possibilities of service:

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Office of the Registrar

The State University of Iowa

Iowa City

July 17, 1916.

President George N. Briggs,
Graceland College, Lamoni, Iowa.

Dear President Briggs:

At a meeting held last week, the Executive Committee of the Faculty of the College of Liberal Arts voted to approve the recommendation that Graceland College be accredited as a Junior College.

Very truly yours,

HCD:GBM

H. C. DORCAS, Registrar.

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



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

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Editorial

COMFORT YE ONE ANOTHER

(Extracts from the funeral sermon of Joseph Roberts, Presiding Bishop of the Lamoni Stake, preached by Elbert A. Smith, at Lamoni, Iowa, Sunday afternoon, July 16, 1916.)

Scripture reading: Closing verses of chapter 4 and opening verses of chapter 5, of 1 Thessalonians.

The hand of affliction has rested heavily on this community of late. Several families have been desolated, and the entire community has been made to feel the burden of sorrow. I hope it is not entirely correct, as stated by one yesterday, that those who most need the lesson to be gleaned from such experiences, heed it the least; that those who are inclined to be sober and diligent will be made more serious, while those who are frivolous and pleasure-seeking will not heed that which is transpiring.

We cannot understand why these things are permitted. As we sometimes sing, "We know not why, these things are ordered from on high." We do not understand why one receives a marvelous blessing and is healed, and another does not receive that blessing.

It is still true in a different sense from that in which the Master meant it, that two may be working in the field and one be taken and the other be left. Two may be grinding at the mill and one be taken and the other left. We can only conclude that the one who is taken has finished his work in the field or grinding at the mill, and that there remains still some duty undone, some work yet to do for those who are not called. But concerning those who are taken away we can only conclude that their work has been finished, because God certainly would not permit it to be interrupted prematurely.

You can readily understand that it is a difficult task for a minister to preach a funeral sermon when the departed has been a close personal friend, and that we can only do so by trying to exercise a rigorous discipline over our emotions. Jesus said to his disciples, "Henceforth I will not call you servants, I will call you friends," and by so doing he gave a new meaning to the term *friend*, as applied

to those who are friends in the church in a gospel sense. We may have our friends in the world, it is true, but the friendship that we feel for them ordinarily is not that which we feel for our friends in the gospel, with whom we have a common cause, and with whom we speak a common language that on many points would not be understood by those who are not of the household of faith. Friendship reveals in that connection a deep and significant meaning, such as the Master intended to give it when he used that word. And it has been my pleasure to regard Bishop Roberts for a number of years as a close personal friend.

I have prized him as a friend because of his sterling character as an individual. He was fearless and honest and conscientious and frank, and absolutely plain and unassuming; and I am glad now as I look back that I can reflect that I supported him in his office work, both publicly and privately. I did so because I had the testimony that God had called him to the office that he occupied; because I liked him as an individual; and because I believed that he was qualified for the position in which he had been placed, at least qualified to a marked degree.

In Titus 1 we read concerning the qualities of a bishop: "A bishop must be blameless, as the steward of God; not self-willed."

Our brother was a man of strong body and strong mind. He had an iron will. He had a will that did not balk at any obstacle; but he was not *self-willed*. When we were contemplating reorganizing the Lamoni Stake he said: "My resignation is in the hands of the Presidency. They may do just as they please in regard to the stake bishopric." He was willing that the counsels of the church should obtain in every instance. And finally when he was prostrated with that grievous malady, and we went out to see him at his home, he said, "Now my only concern is that the will of God shall be done." That is what Christ said, "Not my will, but thy will be done."

"Not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate," and you know that it was the delight of our brother to be associated with the men of the

church, to be numbered with those who are honest, upright, and pure, clean in their lives and in their conversation.

A lover of good men, sober, just, holy, temperate; holding fast the faithful word as he had been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

I just wished to bring this little personal tribute to Brother Roberts as a friend.

Now possibly I will do well if I confine myself to a brief exegesis of the scripture reading that we have had.

The apostle said: "I would not have you to be ignorant, brethren, concerning them which are asleep." He uses the expression that the Master used about Lazarus when he learned that Lazarus had passed away. He said to his disciples, "Lazarus sleepeth." And so the apostle says the same thing here: "I would not have you to be ignorant, brethren, concerning them which are *asleep*, that ye sorrow not, even as others which have no hope."

It is true that at a time like this we must feel a degree of sorrow. We have met some people who contended that if our Christian religion were indeed true, we ought not to weep on an occasion like this. But it is recorded in the Doctrine and Covenants 42: 12: "Thou shalt live together in love insomuch that thou shalt weep for the loss of them that die, and more especially for those who have no hope of a glorious resurrection."

We would be inhuman if we did not feel and express our sorrow on such an occasion, when we think about the parting that is forced upon us. We feel pain at times even when we are separated from our loved ones for a short time; and when that time becomes indefinite, then our pain is intensified. When we have been so closely associated with them, the tearing asunder of these spiritual ties is agonizing, but Paul tells us that while we sorrow, we ought not to sorrow as those who have no hope. It is quite a different thing when we look forward to a glorious resurrection and a reunion. Quite different than it would be if we thought that all that remained of the personality of the one whom we loved was shortly to be placed in the silent tomb.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." For, he says, "if we believe that Jesus died and rose again, they who are asleep in Christ will he bring with him."

He predicates our belief in the resurrection on our belief in the fact that Jesus Christ died and rose again, just as he does in the fifteenth chapter of 1 Corinthians, where he says:

If Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain.

He makes the argument that if we do not believe in the resurrection of humanity, we cannot believe in the resurrection of Christ; and if Christ be not risen, then all the hope that we have in Christianity is in vain.

But he goes on with the argument:

But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

And continues with this scriptural lesson:

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

This is in harmony with the promise that Christ himself gave. He said, "If I go away I will come again." And the angels who stood by, or appeared to those who stood by when Christ was caught up into heaven, said:

Men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.—Acts 1: 11.

And so the promise is made here, that he would descend from heaven with a shout, and with the voice of the archangel. This is one of the doctrines that we as a people have been preaching for a long period of time. And now we are gratified to observe that many of the other churches are taking up this idea that Christ is coming again.

And the apostle goes on to say, that the dead in Christ shall rise first. This is in harmony with the promise made in Revelation 20, where John the Revelator tells us what he saw in his wonderful vision on the Isle of Patmos, and he tells us that this is called the resurrection of the just, the first resurrection which occurs when Christ shall come. And he tells us that the rest of the dead live not until the thousand years are ended, the thousand years of joy and peace under the administration, and guidance and teaching of our Lord and Master. And then following the second resurrection he tells us there comes the eternal judgment, when the dead, both small and great, shall stand before the bar of God, and all are judged out of the books according to the things that they have done in the flesh.

Then we have this glorious promise that those who are asleep in Christ shall be raised up at his coming, and shall have an equal part with those who may be living at the time of his appearing and shall receive him when he returns. And he tells us:

Wherefore comfort one another with these words. But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

That is what the Master said, and he also said that if the good man of the house had known the time when the thief would come, that he would not have suffered his house to be broken up, but he would have been on his guard. And here he exhorts us that we should watch and pray, that we may be accounted worthy to escape the things coming on the earth, and to stand when Christ shall appear. For when they shall say peace and safety, then sudden destruction cometh upon them.

For years and years the world has been flattering itself that everything was working on toward a period of peace, and that the millennial reign was about to be ushered in; that we were growing better and better all the time. But finally in the midst of that dream of peace, in that era of self-congratulation, there appeared this great and disastrous war, that is devastating the nations of the earth. So that while we mourn over an occasion of death in our community, there are untold thousands of homes broken up constantly in other lands by this awful visitation that has come on the earth.

I met the pastor of a prominent church in one of our western cities some months ago, and he said to me that this world war was the greatest blow that his faith had ever experienced. I thought it strange, because I recalled that when the disciples asked the Master what the sign of his coming should be, he told them they should hear of wars and rumors of wars, for nation would rise against nation, and kingdom against kingdom.

Why should our faith be shaken when the predictions that the Master left on record are being literally fulfilled even before our very gaze? Why, it seems that our faith should be infinitely increased, when we see how his promises and predictions are being fulfilled in the very day in which we live.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief."

Now these things do not come upon us unexpectedly; we are warned, and we do not need to stay in darkness unless like the foolish virgins we are content to have our vessels empty and untrimmed, and our lights not burning when the Master comes. But we are exhorted and admonished that we should be on our guard to receive him when he comes. And then the statement is made, "But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us. . . . Wherefore," he says, "comfort yourselves together, and edify one another, even as also ye do."

And if there is any consolation to be found, it certainly must be found in the word of God, and under the gentle administration of his Holy Spirit. We certainly pray from the depths of our heart that

that Spirit may descend like the gentle dew upon the bruised hearts of those who mourn, that they may be healed and comforted. But we should not forget the lesson that is for our consideration in the closing verse of the scriptural reading:

We beseech you, brethren, to *know* them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love *for their work's sake*.

This, our brother, labored among us and some of us did not *know* him, and we did not *esteem* him as we should have done. Hence we should take from that experience a lesson, for some have said that they wished they might have another opportunity to give him the spiritual support and help that he ought to have had from them while he was engaged in his office work. We can never, in this life at least, rectify that mistake so far as he is concerned; but we have others among us who are placed over us and among us as overseers, and the apostle admonishes us that we should know them, and that we should love them, and that we should respect them for the very work's sake. The fact that God has called them and placed them in that position entitles them to our respect and our confidence and our love. Let us see that we learn a lesson here and give our spiritual support to those who may remain behind, and may be called from time to time to labor among us. And may God's blessing be and abide with us, is my prayer.

CURRENT EVENTS

EXTREME HEAT.—A heat wave of unprecedented extent and duration has extended over the Middle West for about a week and thousands of prostrations and hundreds of deaths have occurred as a result.

BABY PLAGUE CONTINUES.—The ravages of infantile paralysis in New York City and elsewhere have continued unchecked, the intense heat acting as an ally to maintain the high mortality rate. More than a death an hour is reported in Greater New York, with cases developing in unexpected places in other States.

MEXICAN BORDER.—Our troops continue training in the extreme heat prevailing at the border encampments. A large number of heat prostrations are reported. It is reported that the arrangements are almost completed for a peace commission to adjudicate the differences between this and the Mexican Government. It seems the Villista troops have again been scattered into the hills.

PURCHASE DANISH INDIES.—It has been officially announced that the United States Government will purchase the three islands in the West Indies now owned by the Danish Government at a price of \$25,-

000,000. The purchase treaty only needs ratification by the Danish Parliament, which it is expected will be given. The islands are Saint Croix, Saint Thomas, and Saint John. The value of the islands is largely based on their military strategic position.

AMMUNITION EXPLOSION.—Sixty-nine carloads of war ammunition exploded near Jersey City on the 30th. Three are known to be dead, fifty missing, and sixty injured, with financial loss estimated at \$25,000,000. The Statue of Liberty was damaged very materially by the bursting shrapnel. The detonations were felt in five States. The ammunition was stored on an island and was intended for shipment to the entente allies. The cause of the explosion is not known at this time.

EUROPEAN WAR.—The past week has been one of unceasing activity on all fronts. In the west it has been a fierce contest over minor positions, each a key to more important points. The British have gained control of Pozieres, a strongly fortified village and important strategical position in the advance toward Bapaume. Furious German counter attacks are maintained and casualties are very heavy on each side. The French have made some gains along the Somme, but because of resumption of the German attacks on Verdun and necessity of defending it, evidently have not been as active in the allied offensive as might be expected. It is announced that a large number of Turkish troops have been called for to aid the Teutons in repelling the Russian offensive in the east. The latter have taken Brody, a city of about twenty thousand, more than two thirds of which were Jews at the beginning of the war. This place is sixty-two miles from Lemberg, the Russian objective and has railroad connections with that point. German counter attacks on the north end of the line, near Riga, have been quite successful, but in the south, in spite of adverse weather conditions, the central powers have been slowly forced back, with amazingly heavy losses reported. In the extremely mountainous territory at the Austro-Italian front, the fighting continues, with little territorial change, but with seemingly no diminution of ferocity. The Turkish forces in the Caucasus have yielded considerably to the advancing Russians. Minor conflicts between the Serbs and Bulgarians on the Macedonian front are reported.

NOTES AND COMMENTS

NEW TURKISH AMBASSADOR.—Abram Elkus has been appointed to succeed Henry Morgenthau as ambassador to Turkey. In the solution of the Jewish problems in Palestine this office is quite influential, and our readers will follow the activities of Mr. Elkus with interest.

CHANGED ATTITUDE.—Last year the National Educational Association came out solidly against military training. This year they gave assent to such training in schools, provided that "military ends should not be permitted to pervert educational purposes and practices of the schools."

STATUS OF GRACELAND.—Our friends who are informed as to educational affairs, tell us that having met the requirements of the American Association of Colleges and Universities, graduates from our school are admitted to advanced standing in all the colleges and universities of the United States. The latter part of our statement last week concerning this might be confusing, so we are glad to clear it up.

A GOOD HABIT.—Some of the successful church workers have a habit of sending in samples of their advertising. We appreciate the privilege of keeping in touch with the work being done in this line. Oft-times we can pass along a good idea we find used and thus extend the benefits. In some cases we may offer suggestions. In this day of high-class publicity we should receive the utmost for the money invested. It is not enough to advertise—our efforts should bring good results.

MILLION IN A DAY.—The Anti-Saloon League of America, through the Lincoln Lee Legion, is making a campaign, especially through the Sunday schools, to obtain a million signers to the Lincoln Lee Legion Pledge. They have set November 10 as the day, and hope to secure the million signers on that day. The pledge is as follows: "Whereas the use of intoxicating liquors as a beverage is productive of pauperism, degradation and crime, and believing it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage."

HELP US HELP OTHERS.—The editors have a nucleus toward a collection of published statements in newspapers and magazines favorable to our work. We want to increase this collection materially in the near future and then put the entire assortment out as a loan to those of our missionaries, especially debaters, who need them. It is exasperating to have some person publicly defame the character and reputation of not only our leaders but our entire church membership, when a few well-chosen quotations would so easily clear the atmosphere and demonstrate our true position. Those who now have or in the future may secure such copies, will do our people a favor by donating them to this collection. They will be held on call, and upon request sent out, to be returned for the next one who needs them. We want only bona fide statements from those not members of the church. Send the entire page at least, and ordinarily the whole paper. Address Editors Herald, Lamoni, Iowa.

Original Articles

THE CREEDS OF 1830

To Latter Day Saints there is perhaps no other single part of the history of their church so interesting as that which immediately preceded its official organization in 1830. The visitation of angels, the gifts of dreams and visions, the revelation of a new interpretation of the gospels, these move the imagination and enthrall our attention, for such experiences during a period of twelve hundred years were almost if not quite unknown to men. And of the events of this period, nothing so occupies us as the vision granted to the boy Joseph Smith, when, in answer to his prayer for direction as to which church to join, he was told that "all their creeds were an abomination in his sight; . . . they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof."

In charity we might concede that such a radical statement is made comparatively, and having the revealed gospels in view as a standard. Measured by such a standard as the Scriptures from which the creeds themselves were drawn, the creeds must have been untrue either wholly or in part, and it is according to the degree of their departure from the gospel standard that their condemnation consists. The churches holding revivals at the time Joseph's vision was received were the Methodists, Presbyterians, and Baptists. In criticizing their teachings of about that date the writer does not personally take the liberty of condemning them; that is left for the very statements of belief themselves to do. Doubtless those who preached the doctrines of this church had in them some expectation of doing good, as doubtless, also, had the members involved. But with these matters we have nothing to do. This article does not pretend to do more than merely suggest a line of research which may be followed with profit by those who do not already have notes on the subject, and suggests books accepted by the churches under discussion as authoritative, from which it may be learned definitely just why "the creeds of 1830" were not acceptable to the Lord.

To be thorough, the creeds of all churches existing at that time should be examined and compared with the standard accepted, the Bible; but to do this would carry us into fields foreign perhaps to our interest. At least all creeds prominent in the United States at the time of our study should be considered, but aside from the Roman Catholic, and the Protestant Episcopal, those mentioned above, namely, the Methodist, Presbyterian, and Baptist, may suffice for our purpose. Those who care to do so may easily broaden the scope of their inquiry, for there are many creeds upon which to draw.

The three churches in which our chief interest lies were virtually offshoots of the Roman Catholic Church, and were begun, as we know, as reformations. Disregarding the matter of their historical origin, we may state that their creeds were subject to condemnation in that, (1) They did not agree in vital essentials with the Bible. (2) They did not harmonize with each other on fundamental points.

THE METHODIST CHURCH

In R. J. Cooke's History of Ritual, we note certain points which were adopted in North America with the liturgy of Wesley's English Methodists in 1784. A liturgy was used which, patterned closely after that of the Church of England, contained statements of belief and responses for public worship. An ordained ministry consisting of superintendents (or bishops), elders, and deacons was had. There seems to be no claim that these ministers held a priesthood, their ordination at the outset of the church being under the hand of those who already believed; subsequently new ministers were ordained by those already in office. What is conceded by the believer about to be baptized is stated in the following questions asked adults prior to the performance of the rite:

Dost thou believe in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ, his only begotten Son, our Lord; and that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he rose again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead? And dost thou believe in the Holy Ghost, the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and everlasting life after death?—History of Ritual, p. 214.

It is worth while to note what was accepted and believed in, comparing with our epitome of faith.

The practices of the church to engage our attention were:

1. Baptism of infants; it being held that this was scriptural in that it was carried out by Christ and his apostles.

2. Choice as to the manner of baptism, whether by sprinkling, pouring, or immersion.

3. Adults were accepted first as probationers, and after a period of trial, if satisfactory, as members.

4. Service of the Lord's supper, using as materials unleavened bread and unfermented grape juice. The time of its observance was on Sunday, at stated intervals, and nonmembers were not permitted to participate. An opportunity was given for confession of sins, which amounted to a renewal of baptismal vows. The purpose of this service was to portray spiritually the body and blood of Jesus Christ.

Besides Mr. Cooke's book it might be well to refer also to a History of the Methodists in the United States, by James M. Buckley.

PRESBYTERIANISM

With respect to the Westminster Confession the task of stating the elements apparently opposed to the new revelation is easier, as shall presently be seen. In the first place, a modest remark by Reverend J. E. Rockwell, on page 7 of his Sketches of the Presbyterian Church, published in 1854, offers a key to this phase of our problem. He says, "We profess to be only a branch of his family; a part of that great army which, though divided into sections, has one leader. . . ." Yet in the face of this, he later makes the claim that his church's doctrines and order are primitive and apostolic, the inference being, of course, that it is most primitive and apostolic. His observation puts in a sentence the whole problem of the reason for conflicting creeds, reflecting clearly, the denial of the power of godliness.

The Westminster Confession was adopted by the American Presbyterians in 1729, though not unanimously. In 1788 the four synods, comprising many local congregations scattered along our Atlantic border, were united in a general assembly, forming a supreme legislative body. The Presbyterian form of government assumes a particular congregation is only part of the church to which it is responsible; and authority has been vested in its ministers and officers who constitute its courts and by whom its discipline is administered. It is believed, as previously stated, the form of government approaches most nearly that of the apostles.

Apostles were witnesses to his death and resurrection, and then were to arrange the church in accordance with principles he had established. They had no successors, and could not have. Only one apostle was ordained after the original twelve. (Sketches of the Presbyterian Church, pp. 10, 11.) More specifically, a group of elders, two or more of equal power, rule the congregation, one being the minister who usually by reason of better training and experience enjoys a tacit leadership.

From the Constitution of the Presbyterian Church in the United States of America (1888) containing the Confession of Faith as amended from 1805 to the date of publication, we cull some very interesting matter. The church takes an unequivocal stand against modern revelation, saying that "those former ways of God's revealing his will unto his people being now ceased," (Hebrews 1: 1, 2). However, an "inward illumination of the Spirit is acknowledged as necessary for the saving understanding . . . of the word." (John 6: 45; 1 Corinthians 2: 9, 10-12.) (The Constitution of the Presbyterian Church in the United States of America, p. 10.) And, with refer-

ence to the word "unto which nothing at any time is to be added, whether by new revelation of the Spirit or traditions of men." (2 Timothy 3: 15-17.)

It is declared also that the "Supreme Judge . . . is the Holy Spirit speaking in the scripture." (Matthew 22: 29-31.) (Ibid., p. 16.)

Nothing about the Presbyterian creed is quite so absorbing or startling as those passages which relate its conception of the Deity. Here are the exact words:

There is only one living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts or passions . . . a rewarder of them that diligently seek him. (Ibid., pp. 16, 17.)

This statement as to the personality of God gives indescribable emphasis to Revelations 14: 6, which says: "Fear God, and give glory to *him*," a being of reality, and not of unreality, or nonexistence. Then too, over the closing words of the quotation, "A rewarder of them that diligently seek him," the thoughtful will pause, weighing the implication of freedom against the doctrine of foreordination, prominent in the creed of Presbyterianism.

This doctrine is so important a part of the creed that it deserves a full statement in the language of the Confession itself. It is affirmed that "God from all eternity did by the most wise and holy counsel of his own free will, freely and unchangeably ordain whatsoever comes to pass (Isaiah 45: 67; Ephesians 1: 11); yet so as thereby neither is God the author of sin (Psalm 5: 4), nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established." (Pages 20, 21.)

Isaiah and Psalms in these statements apparently disagree, one contending that he creates evil, the other that he has no part in evil. The Presbyterian use of both does not simplify matters.

"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, (and others unto everlasting death.) These angels and men thus predestinated and foreordained, are particularly and unchangeably designed (Proverbs 16: 4; Romans 9: 22, 23; Ephesians 1: 56), and their number is so certain and definite that it cannot be either increased or diminished." (John 10: 14-16, 27, 28.) (Ibid., p. 22.)

Some "are predestinated unto life . . . out of his mere free grace and love, without any foresight, or good works, or perseverance in either of them." (Ibid., p. 23.) But "God was pleased to ordain them (the rest of mankind) to dishonor and wrath for their sin, to the praise of his glorious justice." (Page 22.) (Matthew 11: 25, 26; 2 Timothy 2: 20; Jude 4; 1 Peter 2: 8) (Page 24.) Yet, contradictory as it may seem to some, the Confession adds that the calling and election may be made sure. (2 Peter 1: 10.)

We are assured that all are left to the liberty of their own will, but "all things come to pass immutably, and infallibly (Acts 2: 23), yet . . . he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently." (Pages 27, 28.)

The doctrine of original sin is another item of interest to us. That original sin is the source of all evil is not to be doubted, if we are to accept the statement that "from this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to evil, do proceed all actual transgressions." (James 1: 14, 15; Matthew 15: 19.) (Page 36.)

The declaration of Paul's in 1 Corinthinans 15: 40, is denied by the sentence that there is no glory but the one; no sort of salvation but the one; and to maintain otherwise "is very pernicious and to be detested." (Page 58.)

The mode of baptism is open to choice, as it is contended that dipping into water is not necessary; pouring or sprinkling are both acceptable, the following texts being cited as proof: Acts 2: 41; 10: 46, 47; 16: 33; 1 Corinthians 10: 2. Infant baptism is upheld and practiced, there being elect infants as well as elect adults, it is affirmed. The baptized infant is "regenerated" by the rite, a view necessary in order to harmonize with the position taken on original sin. That this doctrine is not as popular as formerly is evidenced by this passage taken from the book "Whither," by Mr. Briggs, published 1889; he says, that in the present century "evangelical opinion has settled to the theory that all infants dying in infancy are saved; and many Presbyterians endeavor to interpret the Confession of Faith to conform to this theory." This, he declares, is wrong. However, it would be difficult to find better proof of the fulfillment of Isaiah 29: 24 that "they shall learn doctrine," than this lament of Mr. Briggs.

Those interested in the historical aspect of the belief in the damnation of unbaptized infants may get valuable matter in Mr. Briggs' book, beginning with page 121. Other books on Presbyterianism worth consulting are:

The Catastrophe of the Presbyterian Church in 1837, by Zebulon Crocker, (1838).

Miller on Presbyterianism and Baptism, by D. D. Miller, (1840). Differences between the Old and New School Presbyterians, by Cheeseman, (1848).

The Theology of the Westminster Symbols, by E. D. Morris, (1900).

THE BAPTISTS

The history of the Baptists in America reveals a principle conceded to be truly in harmony with the spirit of this country; that of absolute freedom of conscience in religious matters. On the first church

bell to give the call to morning and evening service in the city of Providence, Rhode Island, the seat of the first American Baptist Church, were inscribed these words:

For freedom of conscience, the town was first planted,
Persuasion, not force, was us'd by the people;
This church is the eldest, and has not recanted,—
Enjoying and granting bell, temple, and steeple.

And it was by the Baptists that the first successful foreign missionary movement was begun, in 1813, by Adoniram Judson, a graduate of Brown University, Providence, Rhode Island, who had gone the previous year to Burmah, India, in the interests of the Congregationalists, but who left them owing to his disbelief in the principle of infant baptism.

There are many points of importance in the Baptist creed, with some of which we agree. Those which, in my opinion, come under the condemnation given at the head of this paper may alone be stated. As to organization, the Baptists believe each local church or congregation to be entirely independent of all others, and each member of equal power; leaders being elected by popular vote. The "church universal" is that of the entire body of those that have become personally partakers of the salvation of Christ; that the New Testament idea of a local church is that of a body of believers who have been regenerated and sanctified. This idea of the constitution of the church does not range the Baptists on the side of those opposed to church union, for they are willing to advance this movement. However, they state that Christian union must be based on a clearer understanding of the word, and not on compromise, adding rather naively, that the church of the future must approximate the Baptist position.

In claiming apostolic succession, Doctor Newman, from whom the previous paragraph was quoted, makes a remark of great significance, page 13, American Church History, volume 3, (1894), when he says: "That a church may make grave departures in doctrine and practice from the apostolic standard without ceasing to be a church of Christ must be admitted, or else it must be maintained that during long periods, no church is known to have existed." On such grounds, then, the Baptists claim apostolic succession, but their position does not appear, obviously, to be one of any great security.

It was on this very question of authority that Roger Williams the founder rejected his own church. Williams believed in the absolute separation of church and state, and it was on that principle that the Providence plantations were incorporated in 1643. Hardly had the little colony been firmly planted before Williams became concerned as to the validity of the administration of baptism, (American Church History, p. 81.) which, the Baptists, is by immersion, and that of the organizers of the church

having been at the hands of each other, termed a "believer's baptism." Of the authority to be baptized, to quote Newman, "he doubted whether it could be restored apart from a special (miraculous) divine authorization. He seems to have hoped that such might hereafter be vouchsafed." Williams himself says, apropos of baptism, "I have not satisfaction, neither in the authority by which it is done, nor in the manner."

For many years it was the practice to lay hands on the head of the one baptized for the reception of the Holy Spirit, but this was discontinued in Providence after 1808, according to Benedict.

From the church of the original planting, many others have sprung, and wide variations in creed have crept in. But on these and the foregoing points the following references may be read: A General History of the Baptist Denomination in America, (1813) David Benedict, A. M., 2 volumes, Massachusetts Historical Society Collection of Roger Williams Letters.

Roger Williams, by E. J. Carpenter, (1909).

American Church History, volume 3, Doctor Newman, (1894).

I have not taken the time to point out the specific contradictions to the gospel made by these creeds, relying on the elders to note such contradictions as they occur. There is sufficient evidence here, though it is not thoroughly worked out, to support the statement made at the outset, that "the creeds did not agree in vital essentials with the scriptures," there being lack of priesthood, a denial of the possibility of present-day revelation, an unscriptural mode of baptism in two instances; doctrines and practices strange and untenable, relating to infant baptism, election, foreordination, the constitution of the church, etc., and incomplete official organization. There is also evidence sufficient to support the second statement that "the creeds did not harmonize with each other in essential points," thus indicating the absence from each of them of the Holy Spirit which is to guide into all truth. Moreover, this lack of harmony, which need not be specifically mentioned here, even in summary, shows each creed to be the work of men, and, like human things, full of errors and subject to change.

Both statements in being borne out justify the voice of revelation in its utterance: "All their creeds were an abomination in his sight."

L. F. P. CURRY.

* * * * *

War will never yield but to the principles of universal justice and love, and these have no sure footing but in the religion of Jesus Christ.—Channing.

BOOK OF MORMON ON POLYGAMY---PART 2

BY T. C. KELLEY

MISREPRESENTING THE NEPHITES

But Mr. Smith, in the *Arena*, misrepresents the Nephites. He says, they were too wicked and abominable to be permitted to practice polygamy. That some of them were wicked, we freely admit, but some were "pure in heart," and if the wickedness of the wicked kept them out of the "divine order of plural marriage" then those who were "pure in heart" ought to have had full liberty to enter into that divine order.

But behold I, Jacob, would speak unto you, that are pure in heart.—Jacob 2: 48; Brighamite edition, 3: 1.

O all ye that are pure in heart—Verse 50. But woe, woe, unto you that are not pure in heart; that are filthy this day before God; etc.—Verse 51.

This shows that some were pure in heart and some were impure or filthy before God that day. Joseph F. tells us that those who were trying to follow the example of David and Solomon were wicked and abominable, so they were the impure in heart, the filthy ones before God. But the pure in heart did not seek to do like unto them of old, they did not desire many wives and concubines, yet notwithstanding their *purity* of heart, they too were included in the command:

There shall not *any man among you*, [not even the pure in heart] have, save it be one wife, and concubines he shall have none.

That was about the year 545 B. C. There were pure in heart there at that time. There were men and women of the very best character, men who were highly favored of God, such as Alma, Amulek, Ammon, Lamoni, Gideon, Gidgiddoni, and many others whom the Lord wondrously blessed, and not one of these were found to be worthy to practice polygamy. Why not, if being good entitles one to enter polygamous relations? If it does not, how does being wicked stand in one's way?

But there was one Noah, the son of Zeniff, and at the second verse of Chapter 7, Book of Mosiah, we read:

For behold he did not keep the commandments of God, but he did walk after the desires of his own heart. And he had many wives and concubines.

Here it is again, the man who "did not keep the commandments of God" got into the "sacred relations. . . . of the divine order. . . . of plural marriage." While not a one of the many good men and true who did keep the commandments of God, and of whom we read in the Book of Mormon, were ever permitted to enter into that same so-called divine order. Strange, isn't it?

Mormon was good enough to compile the Book of Mormon, Moroni was good enough to seal and

hide it up, and neither one of them was permitted to practice plural marriage or have revelation authorizing it. The only thing any Book of Mormon prophet ever had from the Lord was what we have already referred to briefly in the Book of Jacob. This shows that they were restricted to one wife right at the beginning; that the restriction was repeated with emphasis by Jacob in what has been quoted, and it is worthy of note that clear down to the compilation of the Book of Mormon, the Lord never commanded those people "otherwise." Nay, more, even if we should take the testimony of the Brighamites themselves, the Lord never commanded them to do otherwise, than have one wife only, and concubines none, till the year A. D. 1843.

From B. C. 600 to A. D. 1843 is 2,443 years. During this time Jesus lived and labored. He established his church, appointing his apostles, and their mission work was also performed, and "great signs and wonders were done by the hands of the apostles." The Lord worked with them, and with many of his saints, and yet no commandment to do "otherwise" was ever given to them.

During this 2,443 years all the work of the Lord among the Nephites was performed. Christ visited them, talked with them, healed them, blessed them with sundry and great blessings, but never gave them a different commandment than the one given to Lehi, about the time he came out from Jerusalem, and reiterated through Jacob, about sixty-five years later.

I wonder if Joseph F. Smith really believes there were no people during all these years that were worthy in every way as he and his people are now, or have been since they have been practicing polygamy. If he and his fellow polygamists are, and have been practicing because they are better than other people, then I wonder why Lehi and his descendants who were "pure in heart" were forbidden to do the same thing. If Brighamites to-day are justified in their practice of plural marriage because they are more holy than others, why were Lehi and his company not permitted to practice it when "they were under the guidance of the Almighty"?

RAISING UP SEED UNTO THE LORD

"But if I will, saith the Lord, raise up seed unto me I will command my people: otherwise they shall hearken unto these things." What does this mean? Every Brighamite that we have talked with or read after, interprets it to signify that at some future time, when the Lord desired to raise up a righteous seed, he would then command his people to practice polygamy, and so abrogate the command to the Nephites to have only one wife. They claim that in

1843, God changed his plan and "revealed the principle" (of plural marriage) to Joseph the Martyr, in July of that year.

If this be true, we are unavoidably, (and logically), driven to the conclusion that during all the years from 600 B. C. to 1843 A. D., God did not "will" to raise up seed unto himself, for as we have seen, none of his people were ever commanded to enter polygamous relations in all that time. The Lord did not command "otherwise," so it follows that he did not "will" to raise up seed.

But this is squarely opposed to the Book of Mormon, which says:

Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old.—Jacob 2: 34, 35.

Here is one instance where the Lord willed to raise up seed. How did he do it? Not by commanding plural marriage and calling it a "divine order," but by leading them away from a land and a city where, from of old, men had lived in plural marriage, and other practices which are evil and subversive of moral rectitude. When they had reached this land, he gave the command to Lehi, and afterwards repeated it to the Nephites:

"There shall not any man among you have save it be one wife."

At the same time he told them:

"David and Solomon truly had many wives and concubines which thing was abominable before me, saith the Lord of hosts."—Jacob 2: 33.

Let it be remembered that the object the Lord had in view was to "raise up a righteous branch." To do it, if the Brighamites are correct, he would have commanded polygamy; for that is their contention; for, putting it in plain terms, they claim the Lord commands plural marriage when he wants to raise up a righteous seed. Why, then, did he strictly forbid the Nephites from doing that which would raise up a righteous seed? How did it come about that the wickedest class among the Nephites were the only ones among them who desired to do just what, according to the Brighamite view, would raise up a righteous seed? Why were not those who were "pure in heart" and for whom Jacob had no word of censure or reproof, found endeavoring to assist in raising up a righteous seed by plural marriage? If the Brighamite idea is true, the only ones willing to raise up a righteous seed were those who were too wicked and abominable to do so, and those who could have done so were unwilling, and besides were commanded not to do so. This certainly shows the Brighamite position to be wrong. It surely could not be that people who were guilty of "grosser crimes" than

pride and haughtiness, would be willing, nay, anxious to enter into a "divine order" and raise up a righteous seed unto the Lord, while those who were "pure in heart" and "under the guidance of the Almighty," were not at all inclined to do so. It is too unreasonable to believe.

Let us now put a statement in the Book of Mormon right with one in Joseph F. Smith's article in the *Arena* and consider them.

BOOK OF MORMON

Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. . . . For there shall not any man among you [from whom this righteous branch is to be raised up], have save it be one wife, and concubines he shall have none.—Jacob 2: 34-36.

I have left out thirteen words of Jacob so the words of the Lord in the quotation will all come together.

JOSEPH F. SMITH

Of "this people," the very ones referred to in the Book of Mormon, Mr. Smith says:

They were too wicked and abominable to be permitted to enter in those sacred relations and covenants comprehended in the divine order of celestial or plural marriage.

They [this people] were limited to one wife.

The Book of Mormon declares that the Nephites of that early period should have but one wife.

The very people that the Lord chose, by whom to raise up a righteous "seed," are pronounced by Mr. Smith to have been too wicked and abominable to be permitted to enter into the divine order of plural marriage.

In other words, they were chosen to raise up a righteous seed, but not to practice plural marriage. In still another form: they were "limited" by a "thus saith the Lord," to one wife, yet they were to raise up a "righteous branch" unto the Lord. There is, therefore, no escaping the conclusion that God's way of raising up a righteous seed is by a system of marriage wherein "there shall not any man have save it be one wife." This conclusion is unavoidable.

SMITH VERSUS PRATT

Harmonizing the two statements following is a feat in the manipulation of words for which we are not able. Who can do it?

ORSON PRATT

There were Nephi, Sam, Laman and Lemuel, the sons of Lehi, and Zoram brought out of Jerusalem. How many daughters of Ishmael were unmarried? Just five. Would it have been just under these circumstances to ordain plurality among them? No. Why? Because the males and females were equal in number and *they were under the guidance of the Almighty.*

JOSEPH F. SMITH

They were limited to one wife.

They were too wicked and abominable to be permitted to enter into those sacred relations and covenants comprehended in the divine order of celestial or plural marriage.

It will be noted that these two great lights in the Brighamite church are agreed on one point, viz: that the Nephites were limited to one wife, but they are far, far apart as to the reason.

How it could be that they were so very wicked they could not practice polygamy and at the same time be kept from it by the guidance of the Almighty, Lehi and his company being righteous, I cannot see.

A chromo will be given to any Brighamite paper that will publish this article and satisfactorily explain this matter.

(Concluded.)

Of General Interest

CATHOLIC BAN ON DANCING

Conditions in Europe, in part created by the war, are said by a Catholic pastor to account for the ban put upon church dancing by the pope. The entire church in foreign lands, as well as the church in this country, is included in the order of the consistorial congregation. A letter issued by Cardinal Farley, consistent with one issuing from Cardinal O'Connell, of Boston; Cardinal Gibbons, of Baltimore, and thirteen archbishops of America, forbids "under severe penalty all dancing at church entertainments, whether arranged for already or planned for the future." The decree, which appears in the official publication of the Vatican, the *Acta Apostolicæ Sedis*, seems to contemplate conditions as they especially affect life in this country. It reads:

In the last century in the United States the custom sprang up of gathering Catholic families to balls which used to be protracted to a late hour at night by entertainments and other forms of amusement. The reason and cause given for this were that Catholics might get to know one another and become more intimately united in the bonds of love and charity. They who were used to preside over the gatherings were generally the heads of some pious work, not rarely the rectors or the parish priests of churches.

But the ordinaries of the places, although they entertained no doubt of the upright purpose of those who promoted these dances, still, looking at the perils and losses caused by the growing custom, considered it their duty to forbid them; and therefore in canon 290 of the third plenary council of Baltimore they laid down as follows: "We order also that priests will take care to remove entirely that abuse in which entertainments and balls are held for the purpose of promoting pious projects."

But as often happens in human things, what was very wisely and justly ordered in the beginning gradually commenced to fall into oblivion, and the use of balls again flourished and even spread into the neighboring Dominion of Canada.

Knowing these things, the most eminent fathers of the sacred consistorial congregation having consulted several ordinaries of these places, and having subjected the matter to deep study, concluded that the decision laid down by the third council of Baltimore must be obeyed, and with the approbation of Our Most Holy Father Benedict XV, Pope, they decreed that all priests, secular and regular, and other clerks are absolutely forbidden to promote or foster the said balls, even though if in aid of and in support of pious works, or any other pious end; moreover, all clerks are forbidden to be present at these balls if they happen to be promoted by laymen.

This decree the sovereign pontiff ordered to become a part of the public law and to be observed religiously by all, everything to the contrary notwithstanding.

No other decree issued from Rome has caused so much discussion, reports the *New York Sun*. The opinion of some is that the effect on the church finances through the suspension of a means employed in many quarters to raise money will be inappreciable, but in other directions the opinion is quite the contrary. It is said that in Chicago alone the edict will curtail the annual church revenue by hundreds of thousands of dollars. The *Brooklyn Eagle*, calling attention to the "kindly tolerance, even to the encouragement of recreations of young people," by the Catholic Church, thinks it "distinctly unfair to call this the establishment of a 'blue law.'" It goes on to compare the Catholic attitude with that of certain Protestant denominations, particularly the Methodists, who in their recent General Conference voted not to remove from the "Discipline" the express prohibition of dancing. *The Eagle* says this:

In an article in the *Catholic Encyclopedia* (published in 1908) Doctor Charles L. Souvay, Professor of Holy Scriptures and Hebrew at the Kendrick Seminary, Saint Louis, treated the subject thus:

"As to social dancing, now so much in vogue, while in itself it is an indifferent act, moralists are inclined to place it under the ban on account of the various dangers associated with it. Undoubtedly old national dances, in which the performers stand apart, hardly, if at all, holding the partner's hand, fall under the ethical censure scarcely more than any other kind of social intercourse. But, aside from the concomitants—place, late hours, *decollete*, escorting, etc.—common to all such entertainments, round dances, although they may possibly be carried on with decorum and modesty, are regarded by moralists as fraught, by their very nature, with the greatest danger to morals."

Incidentally, it may be noted that without the changing of a word this language might stand as the formulation of the thought of the Methodist and the Baptists, the most aggressive of Protestant denominations. Devotionalism, no matter how divergent in doctrine, has a certain solidarity in its views affecting conduct. The religion of the plumb line is not a subject of argument.

—*Literary Digest*, June 24, 1916.

* * * * *

Sin is not taken out of man, as Eve was out of Adam, by putting him to sleep.—Wendell Phillips.

NAUVOO LANDMARKS

The old Liberty jail is still standing at Liberty, Missouri. The old building is noted in "Mormon" history because of the incarceration there, during the winter of 1838, of the Prophet Joseph Smith and his brother Hyrum. The old Carthage jail where Joseph and Hyrum Smith were killed is also still standing and is now a residence. It is owned by the Utah Mormons. The Utah Mormons own no property in Nauvoo although the Reorganized church owns the old Riverside Mansion here, and the Smith properties are still owned by the heirs of Joseph Smith. They have been going to wreck for years. They should be preserved as relics although they are in almost too bad shape to repair now. Perhaps the city could cooperate with the Smith heirs in keeping these landmarks up. When these and a few more are gone there won't be much of a historical interest here and then we'll be sorry we didn't see to it that some of them were preserved. Some valuable landmarks have already disappeared. If we had them now they would be great attractions.—*Nauvoo Independent*, July 8, 1916.

Woman's Auxiliary

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The Opportunities at Hand

We are glad to give our readers this week, a sketch of Sister Sandy's talk at our recent convention. It will be remembered that this was given while we were under our old constitution, and the departments referred to by her are not as now adopted and arranged. We would like to emphasize, with Sister Sandy, the fact that our Government is an agency for good, a source of help and information, not always recognized or understood by people generally. A portion of the money paid into the coffers of the country by its citizens is spent in making research work along many, many valuable lines, and the information thus gained belongs to the people at large, at very nominal prices. In fact many valuable bulletins are free for the asking, and some of the leading magazines of the day, are endeavoring to bring this fact to the recognition of their readers. These bulletins are upon almost every conceivable subject, and it is safe to say that it is very unlikely that a problem shall confront you but that you may find help and suggestion by appealing to your Government. Upon domestic problems, in economics, and conversation of resources, it is especially strong, and you may be told how to prune your vines, how

to rid yourself of insect pests, how to can your vegetables, how to plant your flower garden, how to buy your meat, how to substitute other foods for meat, how to beautify your home grounds, how to prepare eggs for food, how to determine the purity of well water, how to use and care for milk and a host of other things.

On the intellectual side, we have counsel on such subjects as education for the home, education exhibits at the Panama-Pacific Exposition, reorganization of the public school system, problems of vocational education, the truant problem and the parental school, health of school children, adjustment between kindergarten and first grade, public, school and society libraries, Montessori method and the kindergarten, public school system of Gary, Indiana the reorganized playground, organized health work in schools, vocational guidance, and many others.

We would suggest that you avail yourself, very freely of the opportunities at hand, offered by our Government. Address the United States Bureau of Education, or the Department of the Interior, or the Department of Agriculture, or your own representatives in Congress, according to the nature of the help you desire. We are told to "go in and out and seek pasture," and why should we hesitate to reach out and grasp these extended hands, that information of the very best quality obtainable may be ours for the seeking.

The church also offers us very much, especially in the line of spiritual and moral uplift. We have the series of books giving advice to parents about the special instruction of the child approaching puberty; we have the little talks with the girls and boys themselves, which will present truth to them in the pure and wholesome way in which we so desire our children shall view life; we have tracts prepared with a view of presenting the simple gospel truths in a sequential way:—a gradual unfolding of "line upon line, precept upon precept," in the way that will help us to lay the foundations for the spiritual structure with wisdom and accuracy. So let us all think seriously of these things, acquaint ourselves with the opportunities at hand for advancement and information, and then be not slow to use the means provided in so many directions.

Church and the State Together for the Home

(A talk given by Sister Lula M. Sandy before the General Convention of the Woman's Auxiliary at Independence, April 11, 1916.)

"The purpose of the Woman's Auxiliary is to unite for mutual benefit and to increase love for the sanctuary of the home; to prepare ourselves through study to resist the evils of the world and to become active agents for good; to promote social purity; to cooperate with the church in the moral education of our children; to lend a helping hand to erring ones, and do all in our power to win them to righteousness."

I am quoting from the new constitution that is to come before you at a later time. I do not know who wrote these words, but I do know that they are well written, and express the purpose of our organization as it is.

The time seems to have arrived to take some definite steps in regard to the study work that has been done, and is being done at the present time. Up to the present time each local has been a law unto itself and has arranged its own study work. This, in my opinion, is one of the reasons why we have not made more progress than we have.

The small lesson leaves provided by the home and child welfare department have been ever so good, but they are not enough to hold the interest and keep the organization

together, if that is all they have as a program. It might be enough for a small circle who could meet together with very little expense or trouble, but it does not meet the needs of a city organization whose members must spend from thirty to forty-five minutes on the cars, and draw on their purses as well, in order to attend the meeting. I have watched our audiences, and weighed the matter over in my mind, and the only possible conclusion I have been able to reach is this one: If you want a good attendance and good interest, you must have good programs of varied character; and at that you do not always get the desired results.

An objection to the lesson leaf is that it is too much "cut and dried" too well prepared. It does not give the mothers any initiative themselves. For instance, they attend the meeting; the lesson leaves are passed, and the study begins. They have had no way of knowing what the lesson is about, no chance to make outside study or preparation. Next week they may think of something they would like to say about it, but it is too late then. If the program were one of talks and papers the mothers who must make these talks or write these papers must do a great deal of research work, and real deep thinking in order to fill creditably their part of the program. Papers and talks provide means of developing power among our women; it gives them the ability to express themselves—an accomplishment not easy to acquire. Besides, it develops leaders among us, and we are in need of women who can take the lead in this work and push it along faster than it has been pushed.

The Woman's Auxiliary for Social Service in all its six different departments centers around one special thing or place. The home and child welfare department centers around this place; the literary and educational department centers here also; the eugenics department has its beginning here; the home economics department has its interest here; the sewing and aid department would not be needed were it not for this place, and the young women's department exists because it is here. What do we call it? Why, the *home*, of course. All our Woman's Auxiliary work has the home for its reason for existing. Now when we think of the home, just what is our thought? Do we think of a beautiful residence? Do we think of a place where we all can do as we please? Do we think of a boarding and lodging house? a place where we merely eat and sleep? Or, just what is our thought? If it is none of these things, then what is it? Just what does the word *home* stand for among us, and what is its purpose?

I wish I could give you the vision of the home that I have in my own mind. A home of modest means, well-regulated by a good woman's hand, that place of holiness where, tucked away between dusty city bricks, there is a bit of heaven and a chance for development found nowhere else in the world! Spurgeon tells us that "home is the grandest of all institutions." Another writer says that "one hundred men make an encampment, but it takes just one woman to make a home," and it is a woman, and only a woman, who, all by herself if she chooses, without the help of man, can turn a house into a home. "Home is the resort of love, of joy, of peace and plenty; where supporting and supported, polished friends and dear relations, mingle into bliss." Another writer says "the strength of a nation, especially of a republican nation, is in the intelligent and well-ordered homes of its people."

If this is our thought of the home, let us analyze its purpose for a few minutes. The purpose of the home is to maintain the efficiency of body, mind and soul of the man and woman of to-day, that they may live happy, useful lives in the service of God and man, and to prepare for similar efficiency the man and woman of to-morrow. You notice I say

"body, mind and soul." Yes, it takes the development of all three of these to make a well-rounded, Godlike character.

The home must care for the body by providing it with the proper nourishment and clothing and exercise, that it may come to its highest physical efficiency; it must provide for the mind, that opportunity for development which leads to the highest culture attainable to man; and for the soul, that training to right habits of thought and living, strength of will and self-control, and love which expresses itself in service to others, which marks the true child of God. "A home is no home at all unless it contains food and fire for the mind as well as for the body," and likewise it must also provide food and fire for the soul, since it is the first and most important school of religion: the Lord's ark, the place of salvation for the children of the race. Again Spurgeon says, "when a home is ruled according to God's word, angels might be asked to stay the night with us, and not find themselves out of their element!"

All those in the home help in the development of its members, but the ideals will not be very high, the will power very strong, or the efficiency of the highest, if the mother in that home fails to sense her responsibilities and her opportunities. The greatest men of our nation have paid their tributes to the women who, amid many duties, trained not only the body and mind, but reached down and cultivated the soul as well. It was Abraham Lincoln, our greatest American, who was often heard to say, "All that I am, or ever hope to be, I owe to my angel mother—blessings on her memory!" Is it because our children are failing to get this training in their homes, that we are forced to take up this work in organizations in order to better the conditions about us at this time?

Now you will want me to tell you how the church and the state can help us to solve this problem. We have the home here, surrounded by the church and its influence, though I could not say that the church influence reaches every home alike, by any means, because it does not, but the church wields a mighty influence in the lives of the people. Its influence is larger, deeper, purer than many of us realize, because it is different from anything else in the world, since the Holy Spirit is its abiding comforter in every hour of need.

We have two institutions in our church from which we might reasonably expect to draw help and counsel in our work. I refer to the church Sanitarium here in Independence, and Grace-land College in Lamoni. I asked the heads of these institutions just what they could do to help the mother, and I was met with a hearty response along lines I wished. The women of the church may feel that these institutions, and the men who control their interests, are behind the auxiliary in its work, and ready to give every help and suggestion possible to them.

Many of us know that the State of Missouri, and the United States Government, issue bulletins that are full of splendid information. Some of these we have read, although our opportunity has not been far-reaching in this direction. The Missouri University kindly mailed me copies of bulletins on such subjects as the following: Resuscitation; water, the prevention of its pollution; the prevention of malaria; prevention of typhoid; the relation of sight and hearing to early school life; the prevention of contagious diseases in school children.

The United States Department of Agriculture sent these on foods: farmers' bulletins, numbers 142, 375, 391, 85, 128, 256, 121, 295, 249, 298, 389, 98, 293, 323, 255, 154, 218.

From the Bureau of Education, on education for the home, I got these: Part 1, number 31, 1914; whole number 610 reading course for girls; reading course for boys.

From the United States Department of Labor a splendid book on infant care by Mrs. Max West; care of children, series number 2; Bureau publication number 8.

In closing I want to say a few words about the auxiliary work in general. It may seem a little severe, but I feel that it must find expression at the close of this talk. I know of no words to express the situation at this time except these two: *contented ignorance*. The contented ignorance of some of our people is astounding! I know of no other place where the banner of education has been so trailed in the dust as in some of the speeches made upon the floor of this General Conference, and I want to urge the women of this auxiliary to get into the proper frame of mind, the proper adjustment with the better spirit and line themselves up with the heads of the church on this educational question, as well as other good lines they may advance. The president of this church is anxious to use the women in his work and this is the place we must occupy if we want a part in the redemption of Zion.

Reading and Real Wisdom

Of John H. Clarke, nominated by President Wilson to succeed Judge Hughes on the bench of the supreme court of the United States, it is written: "He is a bachelor, and has devoted most of the leisure hours of his life to reading." This is an earnest that he has a mind well stored with useful knowledge, as well as a complete grasp of the more elegant things that are set down in print these days. "Reading maketh a full man," now as ever, and no man who is not widely and deeply read may lay claim to that scope of understanding, profundity of knowledge and soundness of judgment essential to determining the right. But is this a sure precursor of wisdom? "Knowledge comes, but wisdom lingers," says the poet, "and he bears a laden breast, full of sad experience." Knowledge may be gained through reading; it consists of learning and often takes the form of an unwieldy and sometimes uncorrelated mass of information. Wisdom is not gained by studious application alone. It comes through experience gained by daily association with the world. The sage must know not only the books in his library, but the ways of man as well. He must read the book that is not printed on a press, and understand it, too, or he has not attained to real wisdom. The judge may be learned in the law, "full of wise saws and ancient precedents," but he must also have the human quality that cannot be acquired in the study, or he will lack something. For the law is coming to partake of humanity, and will more and more be tinctured by the flavor of man's relations to man, and less of abstract theory, until "sweet reasonableness" is established in all its gentle sway. It is not enough to have spent leisure hours in reading, for "the proper study of mankind is man."—*Omaha Bee*.

Letter Department

Unveiling of Mausoleum of President Joseph Smith

On Tuesday, July 18, was unveiled at Mound Grove Cemetery, Independence, Missouri, the mausoleum containing the remains of President Joseph Smith. The body had been removed from its temporary place of interment, in the Hulmes family vault, the old casket being substituted by a bronze casket, which was deposited in the new sarcophagus during the latter part of the preceding week.

The exercises were held at 3 o'clock p. m. A company of about one hundred Saints were present from Independence, Kansas City, Lamoni and other points.

Hymn number 206, "Brother Joseph's" composition, was sung; Brother F. M. Sheehy offered prayer. Brother W. W. Smith delivered the address. He outlined the work of President Smith covering the period of fifty-two years of his administration as president of the church. It has been said that he who needs a monument ought not to have one, and one who is worthy does not need one. He needed no monument to call attention to his work; his private life and public service, culminating in the excellence of his character was his monument. But it seemed fitting that his last resting place should be made a mark of appreciation upon the part of a loving people who treasured his service to mankind. His memory was like the fragrance of a long-departed flower, the perfect richness of its perfume is not fully appreciated until the flower has faded and disappeared. So perverse is human nature that most of the flowers are placed upon the grave of departed ones. Not so in the case of this great and good man; he lived to enjoy an unusual degree of acknowledgment from his comrades and colaborers. It must be a source of satisfaction to his family and his many friends that he was loved and revered and manifestations of appreciation shown him while he yet lived.

When the mausoleum was unveiled it would reveal massiveness, simplicity, grandeur in its proportions and its straight lines, thus symbolizing the character of the man whose remains it inclosed. Sublimity was expressed in simplicity, thus exemplifying the traits of the former president and beloved shepherd of the people. The speaker recited the usual dates of birth and death, stating that his environment during his life was that of the church over which he was called to preside. His life and character constituted one of the highest recommendations of the philosophy and religion he taught and practiced.

The speaker pointed to the flower-strewn grave of Sister Ada Smith, wife of the president. He paid a just tribute to her memory as one who had cared for him and whose faithful service had made possible much of the work of his later years. She was a woman of sterling worth, loved by the people who sincerely mourned her departure from earth life. In due time a suitable stone would mark her resting place.

Bishop M. H. Siegfried briefly recited the history of the erection of the mausoleum. The need of a suitable tomb had been considered by the family and friends. Consultation had been with President F. M. Smith and the idea conceived of taking up with the ladies comprising the Laurel Club, of Independence, the raising of the necessary funds. The project was presented to Mrs. J. R. Sturgis, president of the club, who with the club membership, had entered actively into the project and it was to the sisters of the club and other contributors that all concerned were indebted. The result was realized in the sarcophagus as unveiled. In behalf of the sisters of the Laurel Club, the authorities of the cemetery, and the people who contributed, he was pleased to present to the Presiding Bishop, Brother B. R. McGuire, the deed to this property, that it might be held in trust for all the people for whom President Joseph Smith gave his life and service, that all should see to it that the grounds and the monument were preserved, that all might remember that he rested in proper and secure surroundings and was suitably at rest. Bishop McGuire accepted the deed in behalf of the people. He expressed thanks to the givers who made the gift possible. To him it was a suitable time for all present to labor as did President Smith and others with him to bring to the people the saving knowledge that Jesus is the Christ, the Savior of the world, and to assist in developing the Zion of God.

Brother F. M. Sheehy then dismissed the assembly with the benediction.

The mausoleum is of Barre granite. The base is 10.9 feet, the main section containing the inscription 8.3; at the top 8.875. The end measures 6.2 at the base, 3.8 at place of inscription, 4.2 at the top. On each side is the name "Joseph Smith," between two laurel wreaths. At one end are the words, "Born at Kirtland, Ohio, November 6, 1832; Died at Independence, Missouri, December 10, 1914"; at the other end, "President of the Reorganized Church of Jesus Christ of Latter Day Saints, April 6, 1860 to December 10, 1914."

The mausoleum proper weighs about sixteen tons. The upper block containing the remains is a solid block with hewn space containing the casket, with small screened ventilating spaces at the ends.

Thus rests the mortal remains of President Joseph Smith.
R. S. SALYARDS.

INDEPENDENCE, MISSOURI, July 19, 1916.

Yesterday and To-morrow in the Kansas City Stake

While riding on a car the other day, I was thinking of the spiritual uplift that has come to Central Church and all of the smaller branches, in the organization of the new Kansas City Stake.

Before my vision there flashed a beautiful building, which in time would be the finished work of the stake. There came to my understanding this message: For many years we have been working on the foundation of this structure, building it up a little at a time, sometimes wisely and sometimes unwisely, tearing out and rebuilding again when the work was not good. It seems a long time to have worked on this foundation, but it has been long because we have allowed so many other things to interfere, and have forgotten so many times that we were all working on the same great structure, and we failed to build together solidly as we should.

At last, after many years of work and many mistakes, the foundation of the building has been pronounced good, and is declared finished, and the master of all good workmen, our Father, planned the next step of our work. The more difficult the work, the more efficient the workmen should be. Men who could build a foundation might know but little about the construction of the building itself. Many of those in training on the foundation might become efficient workmen, and in the new stake organization we see the efficient of each branch called out and put to work as we lay the corner stone of this great structure. We find our new stake president, general manager of all construction work, and in his counselors the foremen on the building, the twelve high priests will be the superintendents of the different departments of the work, while the various auxiliaries continually furnish new material from which to mold more workmen.

So the great corner stone of the beautiful building was laid in the organization of the stake with much solemnity and consecration. A feeling of oneness and harmony prevailed, showing that the spirit of the Master hovered over us like a cloud, causing many to renew their covenant with the Lord and to express their confidence in the new stake officials, also their willingness to work in harmony with them. Oh, thou Spirit of the Master, all is peace when you enter in, the cares and worries of life fade away, and life seems real, earnest, and worth while.

As we of the stake enter in on our work of building this great structure, all of us must find our definite place in the work, and take our place among the workers on the building. There will be beautiful stone in the front of the building, and plain brick in the sides, and in the rear, there will be highly polished seasoned wood in the interior, and plain pine boards

in the basement and storeroom. There will be costly stained glass as well as the ordinary panes, and hardware, plumbing, and lights, and we must not forget the very little things like nails, that small though they are, bind the entire structure together as nothing else can.

We may not be the beautiful stones in the face of the building, or the polished wood in the interior, but we can fill our place, unimportant though it may seem, with tact and graciousness, keeping in mind the work higher up, and by constant study fit ourselves for that work. It is possible that this building may be constructed in less time than it has taken to do the work on the foundation, if as a stake we remember that we are all working on one grand structure, and as workmen are coworkers together with God.

LULA M. SANDY.

Special Call for Literature

Dear Saints, in the beginning of the work in this great city we have come in contact with a special need, and while that is not to be thought strange, yet the all-important thing is to find a means to supply the need. It is this: In the beginning of some very interesting street work we found ourselves deluged with a throng of eager, hungering children, with faces upturned and hands outstretched for food, not natural food, but the kind of spiritual food adapted to the needs of the child spirit, as important as natural food adapted to the physical needs of the child.

In this great city there are hundreds of thousands of children who are confined to the street, with no other playground, and little refining influence. I can get in touch with one hundred thousand of these children within an attending distance of our little church. I have some workers that I know will do effective work with them if we can devise the means to do it effectually. I am going to ask that everyone who has *Stepping Stones*, and *Hopes* lying around to please send them to me for a special work with the children.

I am greatly impressed with the need of working for the young minds in this city, and any literature that deals with the gospel in story form interesting to children, I can use, and use to an unlimited quantity.

Saints of the East especially take notice. Saints of the world do not let valuable matter for children lie around your Sunday school rooms and homes doing no good; send them to me, and help in what I am sure will be a very fruitful work. Two million children live, not to the "third and fourth" story, but even to the fiftieth story, in such environments and under such restrictions as to need some help spiritually.

Will you help me feed a few of them? Send all matter to 1312 Park Place.

Yours hastily,

WARD L. CHRISTY.

BROOKLYN, NEW YORK, 1312 Park Place.

SANDUSKY, MICHIGAN, July 9, 1916.

ELBERT SMITH,

Dear Brother: I will write a few lines addressed personally to you for a twofold purpose. First, I feel I would like to speak an encouraging word to you that may help to comfort along the uneven journey of life. I realize that you are strong and I am very, very weak, but I feel that we all have discouragements, and that it is our duty to help cheer each other on our way.

It has been less than two years since I first heard there was such a church on the face of the globe. After thorough investigation I united with the church and have received great spiritual blessings many times.

I have been reading the *HERALD* since May. It has done

me great good. I wouldn't give it up for anything. I read the articles on tobacco and thought they were fine, but was shocked at our brother's letter in the *HERALD* of June 21. I was a tobacco user myself when I repented and started living a pure life nine months before I heard of the Saints, and God took the taste of tobacco away from me and I am truly glad. I do not have any desire to spend a cent of money for unnecessary things in this life when it is needed so badly to spread the gospel.

Pray for me that I shall always be willing to submit myself to the will of our heavenly Father, and all that I have to the upbuilding of the kingdom of God's dear son.

Your brother in the faith,

GUY E. MOSES.

Another Call for Literature

As a missionary in a city I am in a position to use a large amount of the right kind of literature, such as books, tracts, *HERALDS*, *Ensigns*, and *Autumn Leaves*. Saints having such literature on hand and desiring to make good use of it may help the work along by sending same to address below. Literature should be as new as possible and in good condition. Parcel post shipments preferred. Cooperatively yours,

A. E. WARR.

MOBILE, ALABAMA, 352 Chatham Street.

LEVERING, MICHIGAN, July 14, 1916.

Editors Herald: I left the Soo a little before Christmas as I have gotten work here at Cecil, and then through the *Glad Tidings* (which was delayed) I found that Levering had a petition in at the Northern Michigan conference for a branch, so I resolved there must be Saints here.

The Sunday after New Year's, I walked to Levering to find out, and I have found a band mostly composed of women, yet alive to the work. This spring we fixed up a place of worship which was given us by Mr. George Wilson (now brother), up over his garage.

I attended the June conference at Alpena, which was very successful, the Spirit dwelling through both convention and conference.

Then Elder A. R. Ellis came with us to Levering and did some work for the Master. Preached for two weeks and the result was fourteen baptisms. In that number was Brother Wilson. We were glad to see him enter the water. Brother Roy D. Kleckler, priest, is our branch president. I am working here in the stove mill. My address is Cecil.

Pray for me, dear Saints, that I may be ever found steadfast and pressing onward and upward in the Master's work. I am,

Your brother in faith,

JOHN F. WEINER.

DAVENPORT, IOWA, June 17, 1916.

Editors Herald: Since last contributing to your columns from a northern latitude, I find myself at this writing under changed conditions, after having resided in the same district for a third of a century—from March, 1883, to May, 1916. It was with mingled feelings of sadness and hopeful anticipations, that I bade a missionary's farewell to my companion, and after two days' travel, found myself in the new and untried field. I was received open-heartedly, with the characteristic hospitality and good will, of those who have truly and sincerely entered into covenant relationship with the true church of the living God. And I found here as else-

where, that the love of God shed abroad in the hearts of regenerated men and women, breaks down the icy barriers of cold formality, reaches into the inmost recesses of man's spiritual being, and verily and truly, makes us one in Christ Jesus.

With the exception of one prayer meeting at Davenport, my public ministrations began at the district conference held at Muscatine, and while the attendance was not what it should have been for so large and populous a community, good feeling prevailed in a social way, and all the services were appreciated.

After the usual business sessions of the auxiliaries was disposed of an enjoyable program was rendered, and on Sunday bright and fair, after so many days of gloomy weather, we had good attendance, a few from east of the river, and two Sunday school scholars were immersed in the "Father of Waters" by Brother Dykes.

I stayed over two weeks, holding meetings and assisting to adjust some insignificant matters, which only called for notice at all because of the fact that they had been neglected so long that they had produced that state of raspiness, sometimes exhibited by people, otherwise possessed of good self-control.

I preached one week at Davenport, with good attendance, considering the extremely warm weather and the place of meeting, which latter consists of a basement with small windows below the level of the ground, which gives little chance for circulation of air, and the hottest place I ever was in except the stokehole of an Atlantic steamer. There is to be a branch meeting to consider steps to remedy the defect in some way. It is to be hoped the effort will be crowned with success.

The baptism of one adult and three Sunday school scholars was performed on Sunday afternoon by the branch president, and after the evening discourse by your correspondent, on the basis of the spiritual life outlined in Romans, the confirmation took place with a goodly degree of liberty and power by the three elders officiating, and witnessing to the audience that our heavenly Father does approve of receiving the "little ones" into his fold.

Some of the unpleasant outcroppings of the past I am happy to say were amicably adjusted, the ones in fault making open confession and restitution in a very manly and Christlike way, and it is the sincere wish of all that there is a bright future in store for Davenport Branch, in every way, including a nice, finished church building, filled to its full capacity with happy worshipers.

I wish to say to all concerned, it is my earnest desire to be of service to all the district, so you may freely communicate with me at your leisure. I go from here to Clinton, and to those whom I may not be able to visit for some time, we hope to see a good attendance at the Fulton conference, which will be held October 14 and 15.

Brethren of the ministry especially, let us wake up to the necessities of the situation, meet and confer together as men that have an important mission in life and seek the best means to accomplish it.

WILLIAM SPARLING.

1225 Nicholas Avenue.

CRESTON, IOWA, July 17, 1916.

Editors Herald: By the passing up along the shining way of Elder Joseph Roberts, bishop of the Lamoni Stake, the church below suffers the loss of a faithful, upright laborer in the glorious cause of Christ.

Brought up from childhood acquainted with the gospel, he was prepared for the work he so faithfully did, continuing therein to the end.

A willing, arduous laborer has gone to his rest, after the years of anxious toil; and which, because for the advancement of the Savior's cause, he did with great pleasure.

His labors as bishop were those of mercy and increasing tenderness. A man of courage and good will to all. He was a man of strict integrity, whose highest incentive was the advancement of the Master's cause and the welfare of his children.

A noble life, a noble, a divine calling, a noble purpose, and let us rejoice in his work and emulate his example as an humble-spirited follower of the Christ.

Humbly his and your brother,

COLUMBUS SCOTT.

ALBIN, WYOMING, July 17, 1916.

Editors Herald: The work of the Master still prospers in these parts. The Knisley-O'Neal debate is a matter of history. Saturday evening was the "time of the end." The hopes of the Christians, so-called, were blighted. The debate was gotten up by them to gain back some of their number who had left them and joined our church, and break down our influence in the neighborhood of Bushnell, Nebraska, where the debate was held.

The Lord, in answer to the Saints' prayer, stood by Brother Knisley in a marked degree in defense of the truth, so much so that others besides the Saints could see it, and remarked that the Lord was surely with him. Some began to show their sympathy for the Saints, and their pastor, the Presbyterian minister, went to their homes and plead in tears for them to have nothing to do with us—all to no effect. Then the Christian minister tried his powers on them, with no better success. They are coming our way. One has promised to join, others want to "investigate further." The Saints are all rejoicing over the triumph.

I go now to Ewing, Wyoming, which will be my field address hereafter.

Yours in the faith,

J. M. STUBBART.

WARNER, ALBERTA, July 18, 1916.

Editors Herald: For some time I have thought of relating an experience that occurred during my illness in March, as many of the readers of the HERALD are aware that I passed through a very severe spell of sickness this last spring. About the twelfth day after being bedfast the doctor stated that I could not live (though he came only once to make an examination of my lungs) and that I had a severe case of tuberculosis. I sent for Elder Isaac McMullen, of Calgary. He came and administered to me three times. Seemingly no relief came, but as he left me that morning at three o'clock to make a drive of forty-eight miles to catch a train home, he told me that I would receive a blessing.

At about ten o'clock that morning I seemed to be weaker than at any time previous. My fever was very high, my left lung was very much inflamed, the pain was severe, and while the fever was high, my feet were cold and it seemed as though I could feel the cold traveling up my limbs. I looked at my hand. My finger nails were blue and I thought, Is death coming at this moment?

Brother and Sister Fay were in the adjoining room, and just a moment before had looked through the door to see how I was, and thought I was dying. While in that condition I thought of some promises that had been made to me through the gift of prophecy by the Spirit of God, in years gone by, especially one given through Brother Alexander Smith, and I said, Lord, I am not ready to go.

At this juncture I was lost to my surroundings for a little

time; I don't know how long. The first thing I remember was, I saw the roof of the house was opened, I could see the blue sky, and I saw two personages ascending from my room. They were about as high as the roof of the house when I saw them, and I asked, "Can you do nothing for me?" The one on the left turned and smiled, extending his hand towards me and the vision disappeared.

The fever left me at once and the pain in my lungs left at the same time. I spoke right out, saying as much. Sister Fay came to the door of my room and said, "He's a different looking man." From that time I began to grow stronger, my appetite returned and I had no more fever or pain. I think it was in less than two weeks I baptized four very fine people.

I was at the home of Brother Fay while sick. They did all that kind hands could do for me. Also I will mention Brother and Sister Wink, who sacrificed a great deal to care for me, Brother Wink with his means, and Sister Wink coming and staying at Brother Fay's place to care for me. Mr. and Mrs. Johnson, and Mr. and Mrs. Bulman, of Warner, did all that kind hands could do to assist me through my sickness, both with money and with the prayer of faith. I had the pleasure of introducing Mr. and Mrs. Johnson, Mrs. Bryant, Mrs. Johnson's mother and Mrs. Bulman into the kingdom of God, and it was truly a day of rejoicing. The Spirit of the Lord was poured out in great measure. A branch was organized that day by district president, William Osler. We do not wish to forget Brother Duncan and William Calder who also were so kind to me during my sickness. Permit me to thank all for their kindness through your columns, and may the good Lord bless them for their kindness to me is my prayer.

I received a very encouraging letter from the secretary of the Quorum of Twelve in which he stated that they stopped a session of business and held a season of prayer in my behalf. I am sure the Lord heard them as well as others who were praying to our heavenly Father in my behalf. I kindly thank them all for their kind remembrance of me. To God be all the honor and glory through Jesus Christ our loving Savior. I am now twenty-five pounds heavier than before I was taken sick.

At the time I was sick they telegraphed for Sister Bootman who was in Kansas City, having just recovered from a very severe operation. I was past the crisis and on the way to recovery when she arrived, but she was able to relieve others of the burden of caring for me and remained with me until we returned home.

At this writing I am domiciled at the home of Brother Johnson. If weather is permissible, day after to-morrow we trouble the water, one more honest soul leaving the world for Christ's sake. Thus one by one the good pieces of material are laid in the house of God.

I ask an interest in the prayers of the Saints that I may have sufficient strength to accomplish all the Master has for me to do. It might be of interest to state that I have a debate scheduled with a representative of the nonprogressive Campbellite, E. M. Bourden, to take place the fore part of November, at Woodside, Montana,

Very sincerely in gospel bonds,

W. P. BOOTMAN.

SALINAS, CALIFORNIA, July 20, 1916.

Editors Herald: We have located here in Salinas and would like to know if there are any of our church members here or in Spreckels, which is a beet-sugar factory town of several hundred people. I should like to find them that we might meet together and study our Sunday school and Religio lessons, and become acquainted.

214 Harvest Street.

Yours in faith,
MRS. FLORENCE McDONALD.

HERSCHEL, SASKATCHEWAN, July 20, 1916.

Editors Herald: Although this is my first letter to your columns, I am none the less appreciative of the letters that we read therein. We came here some five years ago when the town was but a year old. Time has not increased its population to any great extent, but as it is surrounded by nearly five hundred square miles of good wheat and flax growing land, farmers find it to their interest to give it their support. There are three large elevators here that have been shipping grain as fast as the railroads could furnish cars, since last fall. One farmer tells me he has seventy-five thousand bushels of grain yet to ship and with his teams can only haul about forty thousand bushels, leaving thirty-five thousand bushels to hire drawn. This costs him five cents a bushel. Prospects here this year, are as good if not better than last.

The Orangemen celebrated here July 12. We few Saints endeavored to serve dinner and supper, but owing to unforeseen delays could not get dinner in time. At supper hour the crowd passed on to the hotel, but still trusting God, we were presently rewarded by seeing so many of them turn back and enter into our door that we could scarcely accommodate them. We realized about fifty dollars, part of which we used for the rent of our church building, and part in fitting it up for a place of worship. We still have a small surplus on hand.

We certainly feel that we have much to thank God for, and although we are isolated to a great extent we know if we are faithful we will soon be permitted to gather to Zion.

The elders have been here to preach several times. Some have acknowledged the gospel is true, but for unknown reasons have failed to unite with us. We would be glad to have an elder come here to preach any time now, as we have things more in readiness than ever before.

Ever praying for the advancement of the gospel of Christ,
I remain,
H. A. MARTIN.

BUTLER, MISSOURI, July 22, 1916.

Editors Herald: After the adjournment of the district conference which was held at Eldorado Springs, June 15 to 17, I went to Nevada, Missouri, to hold some meetings, and learning there were some Latter Day Saint boys with the National Guard at Camp Clark, I visited them with the idea of looking after their spiritual needs.

Upon inquiry I learned that there were several from Independence in Battery C, and later located Vere Blair in Battery B, M. H. Post, in Company C. Third Regiment, and Albert and Gomer Dempsey, of Nevada, Missouri, in the machine gun company of the Second Regiment. The following brethren were located in Battery C: Ellis Short, jr., J. I. Christie, Edward Brackenbury, Alma Burnham, Halbert Carr, C. Closson, James Dean, Frank Golding, Thomas L. Goodin, Ralph Goold, Emery A. Griswold, W. Leffler, Alma Parker, R. B. Phillips, Layland Sheen, Melvin and Guy Touseley, and Frank Tindale.

In conversation with Brother I. A. Smith, it was learned that Brother Frederick M. Smith would be down Thursday to provide for the well-being of the boys in a spiritual way. Accompanied by his daughter Alice, he arrived at 2 p. m., and a visit to the camp and explanation to the commanding officer met with his hearty approval. The boys were excused from duty and under the shade of a friendly tree listened to advice and counsel from F. M. and Israel, and the proposal to organize them into a branch met with their hearty approval. Two were pointed out for ordination, Ellis Short, jr., to the office of elder, and Vere Blair to the office of priest.

Bishop Short arrived on the night train for a last visit with his son before he departed for the border, and was

spokesman in his ordination, returning to Independence on the same day.

Orders had been received for the batteries to load and move to the border the next day and we had to wait for an opportunity to get the boys together to organize them into a branch.

At 9.30 p. m., June 30, we found a quiet place back of the officers' quarters, and within a few paces of the three-inch guns the boys will use in the event of war, we organized the "Missouri Field Artillery Branch."

Ellis Short, jr., was chosen president, Vere Blair had responded to his call to duty and was ordained priest, J. I. Christie, secretary, and Edward Brackenbury, chorister. A good spirit prevailed and we felt that the Master was pleased with the work.

By recent letter from Brother Short I learn they have a Sunday school and have held one sacrament service, and though very busy he was devoting a portion of his spare time to study.

Songbooks, *Quarterlies*, Bibles, etc., have been supplied them and they are taking up their duties in earnest.

W. S. MACRAE.

WOODWARD, OKLAHOMA, July 15, 1916.

Editors Herald: I have been busy in Woodward and vicinity now for over a month, and while we have nothing very flattering to report, I am glad to say that we have some excellent people deeply interested in our message.

At present I am preaching in the Christian church here. We had to go through quite a system of "red tape" before we succeeded, but two of the directors of that church who had heard me preach insisted that I should have the church or there would be dissatisfaction among them. My attendance is not very large, but I am gradually making friends for the cause here. The hot weather of late militates against our work, because people are not very anxious to go to church when it is so very hot.

I am inclosing one of my handbills that I used for billing the town. We are living in an age of advertising, and it becomes necessary for us to advertise in a way that will attract and interest the public.

I expect to go farther west in a few days, already strong appeals have been made for me to come. I am busy day and night trying to help our fellow men to a better conception of life.

Yours respectfully,

J. E. VANDERWOOD.

Extracts from Letters

Elder D. M. Rudd writes from Cottage Hill, Florida; "The HERALD is about right. I do not even think that I could make any improvement upon it."

Elder John Sheehy, of Corea, Maine, writes on July 25: "We are having poor weather in Maine, damp and foggy all the time. Blankets are still needed on the beds. We are right on the coast. It surely is a time of excitement, warships are patrolling the coast here continually. Wars and rumors of war, still we are trying to live at peace."

[Many a sufferer from the heat in the Middle West would appreciate even the above for a change.—EDITORS.]

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.

We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.

—P. J. Bailey.

News from Missions

Kirtland District

For the last three weeks I have been conducting people through the grand old Temple which was christened "The House of the Lord." On a very large tablet up high in front of this historic building are to be seen inscribed in large golden letters: "The House of the Lord. Built by the Church of Jesus Christ of Latter Saints, 1834." The building stands on elevated grounds and commands a grand and glorious view of the country for miles around. The visitors love to go up on top of the belfry platform from which point they have a most excellent view of Lake Erie and the magnificent scenery, namely, the mountains, hills and valleys in every direction. Here and there are dotted lovely farms and the beautiful homes of the rich. The millionaires have appreciated the grandeur of the surrounding country and have selected the beauty spots for themselves. You should see the many costly houses and other great buildings that they have built all around the Temple.

The late Mr. Sherwin, the great paint man, had a sunken garden that cost about one hundred thousand dollars. These rich men give our brethren plenty of work to do and are friendly to our people. If it were not for such men, but few of our brethren could remain here, as there are no enterprises here to give them work.

I have often wondered if our people realize that every place that our heavenly Father selected for his people to gather upon, is the finest country, or in other words, the most beautiful spots in all the world. Those of you who have been to Independence, Far West, Nauvoo, and Kirtland, [and don't forget Lamoni.—EDITORS] can testify to the truthfulness of this statement.

It has been my good pleasure through the goodness of God to travel through the Holy Land, the land of promise. I have gazed on the mount where Father Abraham stood when the Lord told him that he would give him and his seed the land of Canaan as an everlasting possession. I have also stood on other historic mountains there, where I had a grand view of the Jordan Valley (Lot's old home), the Dead Sea, Mediterranean Sea, the Sea of Galilee, and very many of the noted mountains referred to in Holy Writ, and where I stood gazing upon these old historic places and reviewing in my mind the many promises that the Lord had made to the children of Israel regarding that land, I then and there decided that so far as I was personally concerned, I preferred to have my inheritance in the land that is the choice land above all lands—America!

I truly thank God that I am living in the land that our heavenly Father has declared shall be the Zion of his people in these days.

I am reminded as I take the visitors through the Lord's house that this wonderful building was erected through great suffering, hard work and much sacrifice on the part of the Saints of eighty-two years ago. And it seems to me that we should deem it a great pleasure to keep it in good repair. It is the only temple in all the world and all Latter Day Saints should be very proud of it and be willing to help keep it in excellent appearance before God and man. It needs repairing and painting very badly at the present time. The Lord has protected it all these years. It has been on fire a number of times, and has been struck by lightning three times, to my knowledge. It is very evident that God has preserved it for the good of his covenant people in these last days, therefore, let us appreciate what he has and is doing for us.

You would be surprised and amused at some of the peculiar

questions that some of the visitors propound to us. Most all that come are of the opinion that we are Utah Mormons, so you can readily see that we have ample opportunity to preach the gospel and to remove considerable prejudice from the minds of the many people that visit here. Thousands go through the Lord's house during the summer months. Many ministers, lawyers, doctors, professors, politicians, and in fact we have nearly every class of people in the world among them. Very many of them thank us for the information we give them, and especially for enlightening their minds on the difference between us and the Utah Mormons. Once in a while we run across a woman who thinks she knows it all. I find that the ladies are more prejudiced than the men, as a general rule. However, most of the visitors are good-natured and friendly with us. Last Sabbath I took about one hundred persons through the building. It is a wonderful sight to see the great number of automobiles here some days. It is proper to keep an able minister in charge of the Temple as I know from experience that he can accomplish great good if he attends to his duty.

For the information of many of the Saints who have not been privileged to visit the Temple I herewith give a few items regarding it: It is built of stone, plastered within and without, and has three stories, exclusive of the basement. Has a belfry with a large bell in it, which is about one hundred and ten feet above the ground. The visitors love to go out on top of the belfry platform and some of the fat people have quite a time of it climbing up the stairs, but they enjoy it. The house contains beautiful examples of gothic and colonial architecture, handwork, and early glass pourings. There are over thirty-five hundred panes of glass in the building. The first and second stories are auditoriums, each fifty-five by sixty-five feet on the inside, exclusive of the vestibule on the east and through which is the main entrance to the building, and in which are the two stairways. The lower room was to be dedicated for sacrament offerings, for preaching, fasting, praying, and the offering up of most holy desires unto the Lord. The second room was dedicated for the school of the prophets or apostles. In each of these rooms are eight pulpits, four in each end; those in the west end for the Melchisedec priesthood, and the east end for the Aaronic priesthood. The walls are about two feet thick. The outside of the building is fifty-nine by seventy-nine feet. The third story is divided into a number of small quorum or committee rooms.

The Temple is a great and wonderful building and we very often hear the people express themselves as follows, as they are gazing upon the pictures of the three prophets, "They are fine-looking men, and they had brains, too." "I tell you that young man is nice-looking, and what an intelligent face he possesses." Now you can guess who the young man is. They also say, "I am glad I came to see this great and wonderful building." It is a wonderful house, and let us thank God for it.

Yours in gospel bonds,

KIRTLAND, OHIO, July 16, 1916. GOMER T. GRIFFITHS.

News from Branches

Andes, Montana

Our branch here is doing nicely and the attendance is good in spite of the busy season. Quite a number of the Saints attended the Logan, North Dakota, reunion, several going with automobiles, two hundred miles overland.

We have the lumber on the church ground for a large shed, which will be built as soon as there is a lull in the work. We

have our little church, of which we are quite proud, and we hope to finish it inside soon. We have a good Sunday school of eight classes, with Brother Mark Hutchinson as superintendent.

The recent election of officers in the branch resulted as follows: President, Eli Bronson; priest, G. W. Anderson; teacher, M. C. Hutchinson; deacon, Vere Davis. The conference held here in June was well attended and a good spirit prevailed.

The rain July 16 made the Sunday school attendance very small and no preaching at the morning service, Elder J. C. Page occupying in the evening with one of his "short and to the point" sermons, which was enjoyed by all.

FLORENCE ANDES.

Independence Stake

According to the Independence *Examiner* of July 19, this city is growing in population rapidly. The Bell Telephone directory shows ninety more subscribers than when the last one was used four months ago. Of these, seventy-five are new families.

The spirit of patriotism so clearly expressed by the brethren of late through the *HERALD* columns, (see Brother Arthur McKim's letter, also voiced in the sermon of A. H. Parsons in our twilight service of July 16,) was particularly noted in the excellent reading of Sister Anderson and in the very eloquent Fourth of July speech of Apostle F. M. Sheehy at the picnic which was attended by quite a number of Saints on Enoch Hill.

Brother McKim's fine ability as a writer also has quite recently been recognized by the Scribner Company as worthy of a first prize in a late literary effort, and the Saints here rejoice to witness such an army of young men and women being raised up to fill important places in the church, as instructors and helpers in the new movement.

We can but look with pride at the Juntos and Bereans of the Religio, with their leaders, the Sunday school workers, and the clubs and the classes, and the young musicians with the talented soloist, all of whom are stepping out and occupying where there is need of service. In church service we have lately been pleased to listen to the sweet voices that have graced the choir for several years, and they are always restful and uplifting to the Saints. We mention among those who are talented soloists and who are still working with us, Sisters Myra Brackenbury and Carrie Barbee, and Brethren Resch and Custead. At the lawn service on the 16th we had the pleasure of hearing again, as of yore, a lovely solo by our gifted sister, Mrs. Edith N. Colyer.

Last Sunday, the 23d, there was the early prayer meeting as usual, and the older ones were present; but next Sunday we are expecting their number will be diminished and the younger people will take their places. All this, because of a special invitation given out last Sunday evening by President W. W. Smith.

Our brother preached at the morning service another sermon, bristling with forcefulness and spiritual power, while with all the energy of a mind trained by study and deep observation, he sought to impress upon our souls the necessity of a life, righteous, pure, and Godlike. For a text Brother Smith reiterated the cry of the ancient man of God, "Awake, put on thy beautiful garments, O Zion!"

The early evening sermon on the church lawn was a calm, dispassionate setting forth of our duties and obligations as true Latter Day Saints. Brother Paul Craig stood upon his pedestal like a young Emerson pouring forth in epigrammatic periods the truths of a pure, well-seasoned philosophy. After

the discourse was finished, and the shades of twilight gathered, the Saints, with joyous greetings and many an expression of commendation for the preacher's words of chastening, reproof and instruction, separated for their homes.

A fine word view of the McCune Home for Boys was presented, as a lecture, by Professor Taylor, superintendent, in the afternoon. President F. M. Smith and President W. W. Smith were present, also a good sized audience of both men and women.

The Saints were delighted with the apparent success of the institution as a means of bringing comfort, excellent instruction and moral development to many otherwise homeless boys.

Many thanks are due for the means of information provided by our brethren and our kind friend, Mr. Taylor, and for the pleasure of hearing the good news from the McCune home as one of the pleasant spots to be visited in Zion.

We are glad also to hear good tidings from the boys of Battery C at Laredo.

May God's blessing be with all.

ABBIE A. HORTON.

Burlington, Iowa

We feel that progress is to be noted in the various departments of our work here. At the last branch business meeting, the branch officers were appointed as a committee, together with one from each aid society, to investigate ways and means and establishing a building fund, as our present quarters are becoming cramped, especially for the Sunday school, which reached a record attendance of 103 June 18.

The members of the two aids were entertained by Sister Sophie Lee May 31, at the log cabin built by the Hawkeye Natives at Crapo Park. An enjoyable afternoon was reported. They met together again July 5, at the home of Brother and Sister Williams, due partly to the postponement by the North Hill Aid of their regular meeting on the Fourth.

Sixteen Burlington representatives attended the conventions and conference at Farmington, Iowa, June 9, 10, and 11. The sessions were live, interesting and more enthusiastic than usual, and the reception given conference visitors by the few Saints residing there was a royal one. We were favored with three bright days in the midst of a rainy season, and all conditions seemed exceptionally good. There were three baptisms during the conference.

We enjoyed a series of meetings by Brother Elbert Smith, June 19 to 25. Rain dampened the ardor of a good many the first part of the week, but the attendance and interest increased toward the close, and the sermons were "meat and drink."

Children's Day was observed with an appropriate program during church service hour, June 18. The numbers were well rendered, and were a credit to the program committee and to the participants.

Six of our workers spent Sunday, July 9, with the Rock Creek Branch, assisting in an "Auxiliary Day" there. Brother Williams spoke in the morning, a good, forceful sermon on the necessity of "feeding the lambs," of saving to the church those growing up within its bounds, and the value of auxiliary work in this connection. In the afternoon, he spoke on the mission and function of the Nauvoo District Builders, Brother Henry Bromann, president of the Burlington local, talked on opportunities for service on Religio work, followed by a short talk on teacher-training work by the district superintendent. A literary and musical program was rendered in the evening.

Since last report, Brother and Sister McIntire have moved

here from Aledo, Illinois, and placed their letters in the Burlington Branch. Brother and Sister Wilson from Peoria also have moved to Burlington within the past two or three weeks. We are glad also to have with us for the summer, Sister Blunk and her husband from near Joplin, Missouri. This is Mr. Blunk's second season on the Burlington ball team.

CORRESPONDENT.

Miscellaneous Department

The Bishopric

AGENT'S NOTICE

To the Saints of Spokane District; Greeting: Having been sustained by the Presiding Bishopric, we take this means of acquainting members with the needs of the work, and as this is an age which deals with facts and figures, we desire to present a few for your consideration.

Our district comprises the following counties: Stevens, Chelan, Lincoln, Adams, Walla Walla, Garfield, Yakima, Ferry, Douglas, Spokane, Franklin, Asotin, Okanogan, Grant, Whitman, Kittitas, Columbia, Benton, and Klickitat in Washington, and in Idaho, Kootenai, Clearwater, Bonner, Shoshone, Latah, Lewis, and Nez Perce. The district records show a membership of 506. We are called upon to supply \$118 a month, \$1,416 a year. Up to the present month we have paid this in full, this year.

We are aware of the fact that each and every one of us is called into partnership with God and Christ in their great work—the salvation of the world. We are all to be collaborators in this project, but do we stop to consider the magnitude and importance of it and that we will have to render an accounting of the efforts we have put forth for its salvation?

Saints, keep these facts before you; meditate upon them, digest them thoroughly, and in the light of God's recorded word to us, let us arise to our duty, impart of our substance for the progress of the work, loosen the hands of God's servants, the missionaries, and we will have a brighter and better year in our district than we have recently known.

There are many whose names are not yet recorded on our books, and we would like to see every name there. If more convenient you may pay tithes and offerings to any of the following collectors: Oliver Turnbull, Sagle; J. O. Hower, Gibbs; J. E. Turnbow, Palouse; P. F. Klaus, Figgord; J. H. VanEaton, Leahy; D. S. McDale, Okanogan; Joseph Wilson, Valley.

All amounts will be promptly receipted for, be they large or small. Let us manifest our faith by our works, and leave the result with our heavenly Father.

Your servant for Christ,

W. W. FORDHAM, *Bishop's Agent.*

SPOKANE, WASHINGTON, South 238 Haven St. July 25, 1916.

Conference Minutes

EASTERN MICHIGAN.—At Port Huron, July 1 and 2, J. F. Curtis, associated with William Grice and William Davis, district presidents, presiding. Gained by baptism in 8 months, 128. Twenty-four branches of the 29 in the district reported. Organization of new branch at Orion was ordered. Election of officers resulted as follows: William Grice, president; William Davis, vice president; W. J. Rushton, secretary. Conference ratified choice of Lizzie Plato as chorister. Sandusky was chosen as place for next conference. Time of next reunion was left to missionary in charge. Street preaching was an important feature of the conference. There was a division made of the Michigan quorum of elders. The Northern, Western and Central Districts make up one quorum, with A. N. White as president. Eastern and Southern Districts were made into another, with Walter Bennett as president, the quorums to be known as the Northern and Southern District quorums. The Woman's Auxiliary elected Lizzie Plato as president; Sister John Grice, vice president; Nettie Gault, secretary. The conference was greatly enjoyed by all who attended. H. L. MacPherson, J. R. Grice, press committee.

SASKATCHEWAN.—At Viceroy, July 15, 16, and 17, in charge of T. J. Jordan, J. Dobson, and W. J. Cornish, district presi-

gency. Officers reelected: President, T. J. Jordan; first vice president, J. Dobson; second vice president, W. J. Cornish; secretary, Bertha Cornish; treasurer, J. Dobson; librarian, W. E. Dorr; J. Dobson sustained as bishop's agent. Branches reporting: Senlac 20; Rabbit Foot Lake 30; Disley 46; Weyburn 46; Artland 70; Iowa 76; Sunnyvale 76; Minnesota 106. Ten were baptized. Truly it was a time of refreshing from the presence of the Lord. Sister Daniel Macgregor and Sister Carl E. Diggle conducted a women's meeting. A priesthood meeting was held. Adjourned to meet in July, 1917. Bertha Cornish, secretary, Senlac, Saskatchewan.

The Bishopric

AGENT'S NOTICE

To the Saints of the Far West District: Through ill health I have been obliged to take a rest and try to prepare for my work among you, and will soon be able to take up the work as I so much desire.

I expect to be with you at your reunion, and will meet many of the Saints of the district there, and trust we may have a spiritual and profitable time together, and feel sure of this if we assemble together with hearts prepared for the Master's blessing.

I trust the Saints will not forget their obligations to the Lord in a financial way; and pay your tithes and consecrations to your agent, Brother Charles Faul, until other notice is given through the SAINTS' HERALD.

I am sorry there has been a delay in my reaching you, but we cannot always carry out our plans as we wish, but will do the best possible as opportunity permits.

Sincerely, your brother,
RICHARD BULLARD.

Convention Notice

Southern Nebraska Sunday school, at Lincoln, Nebraska, August 11. Henrietta Keller, secretary, Eustis, Nebraska.

Reunion Notices

Central Oklahoma, at Reeding, August 18 to 27. A beautiful grove has been secured, one mile from town. Meals served at boarding tent on grounds. Tents can be had by writing to H. K. Rowland, Piedmont, Oklahoma. All orders should be in his hands not later than August 10. Tents at following prices: 10 by 12, \$2.50; 12 by 14, \$3. There will be good speakers and good singing. Sunday school work in charge of F. W. Kueffer. Bring along your Hymnals and Zion's Praises. Come, and bring the Spirit of the Master with you. Sunday school convention on August 25. Conference 26th; election of officers. Invitation is extended to Saints of the Western District also to join us. Joseph Arber, district president.

Northwestern Missouri, at Stewartville, Missouri, August 18 to 27, in B. J. Dice's beautiful grove. Prices of tents: 10 by 12, 3-foot wall, \$2; 12 by 14, 3-foot wall, \$2.50; 12 by 16, 6-foot wall, \$3.50. Cots furnished at reasonable costs. Straw free. Meals furnished at reasonable price. Do not expect the committee to furnish bedding, but bring it along. The committee will continue to help the reunion to be a success. We ask those attending, to assist, B. J. Dice, president; Charles P. Faul, secretary.

Southern Wisconsin, at Monona Park, Madison, August 25 to September 3. Meals at dining hall 15 cents, children under 8 years half price, transients, 20 cents. Tents are a little higher in price this year, but we will try to keep the rates as close as possible to those of other years. We can furnish either wall or cottage tents 10 by 12, at \$2.25; wall, 12 by 14, or cottage, 10 by 15, at \$2.75; cottage, 12 by 19, at \$3.50; also 14 by 21, at \$4. We recommend wall tents in preference to cottage tents. Double springs, 50 cents, straw for ticks, 10 cents. Have orders for tents in by August 20 if possible. Address the undersigned at Evansville, or, Ervin L. Lenox, Soldiers Grove, R. F. D. In addition to the district force, we expect as speakers, J. F. Curtis, J. O. Dutton, F. F. Wipper, and possibly others. B. C. Flint, press committee.

Lamoni Stake, stake reunion grounds adjoining the city of Lamoni, August 18 to 27. Plenty of shade and good, cool

water. Saints of other districts invited. Good speakers, good social meetings, good auxiliary programs, good music—everything good. Tents: Low wall: 10 by 12, \$2; 12 by 14, \$2.50; 14 by 16, \$4; high wall: 12 by 12, 2 rooms, \$4; 14 by 14, 3 rooms, \$5. Other tents will be furnished and prices quoted, on application in person or by letter. Order at once to insure satisfaction. Tent orders will be sent in August 10 to 12; later orders will be sent subject to possible delay. Address R. J. Lambert, chairman tent committee, Lamoni, Iowa. Single meals at dining tent, 25 cents; 10-meal ticket, \$2; 21-meal ticket, \$3.50. J. F. Garver, chairman.

Two-Day Meetings

At Iosco Branch, August 12 and 13. All coming by train will be met at Marks with teams. At Glover, August 19 and 20. At Houghton Lake, August 26 and 27. At Saginaw, September 2 and 3, in hall on South Hamilton Street, two blocks south of Court Street. George W. Burt, president, Beaverton, Michigan.

Addresses

Bishop C. J. Hunt, 1026 West Waldo Avenue, Independence, Missouri.

W. E. Peak's mission address is, Joy, Illinois, Box 32.

Laurel Club Notice

CHANGE OF ADDRESS

You will notice elsewhere in these columns that the sarcophagus of the late President Joseph Smith has been erected and accepted by the proper church officials, but since we still lack about four hundred dollars towards the amount necessary to pay for it, we further extend the opportunity to any and all who would like to assist us in making up this small balance.

We should like to publish the name of every Saint as giving some amount, either great or small, and to those who have promised but whose subscriptions are yet unpaid, we will state that since Sister Miller has accompanied Brother C. E. Miller on his missionary trip, all donations should be forwarded to Sister Joseph Sturges, 573 North Pleasant Street, Independence, Missouri.

We also urge upon you the necessity of remitting just as soon as possible, as the bill is now due and payable.

MRS. JOSEPH MATHER, *Vice President.*

New Edition of Popular Tract

In putting out a new edition of the tract, Latter Day Saints; Who Are They, by T. W. Williams, it has been made one of the Angel Message series and is Number 9.

It makes a much more presentable tract now, with larger print and in convenient size.

Those who have used so many of this number in the past will appreciate the new issue. To those who have not read or distributed it we will state that this has been one of our most popular tracts in creating an interest in our work by general distribution. Number 1010, 32 pages, price 10 for 25c; 100 for \$2.15.

Architects

In order to fully prepare ourselves for rendering services to the communities in which we live and to the general church, it has been advised that the architects unite, forming an association.

With this in view, we would like to communicate with all practicing architects, architectural designers, engineers, draughtsmen, and students, and all professionals in the allied arts, to arrange for a meeting in the future when definite action will be taken. Each one should earnestly desire to help in this movement and join the body organized to prepare for doing the architect's particular part in the world's greatest work.

Address Henry C. Smith, 41 Wisconsin Avenue, Somerville, Massachusetts, and you will be notified of further action.

Died

MARTIN.—Jerome W. Martin, born at Sisterville, West Virginia, April 12, 1840; died at his home in Spokane, May 12, 1916. Baptized July 15, 1903, by A. J. Smith. He was a faithful Saint, blessed with patient endurance, and enjoyed the fruits of the gospel life. Funeral sermon by R. Newby to a crowded house of friends, relatives and Saints.

DUNCAN.—Charles Matthew Duncan, passed from this life at his home in Eatonville, Washington, July 15, 1916, aged 70 years, 1 month, and 10 days. He leaves wife, 5 daughters, 10 grandchildren, 1 great grandchild. He was born in Mercer County, Illinois, but the last thirty years of his life were spent in Washington. Funeral from the Methodist Church, sermon by J. M. Terry, assisted by the Methodist pastor, Reverend Reese. Abundance of flowers and a large number in attendance at the funeral showed his standing in the community.

SEELEY.—Anna Phillips Seeley, born August 1, 1880; died August 17, 1916, at Kingston, Missouri. Married Jesse Seeley, October 4, 1897, who with 2 children, Ruth and Fred, also father, mother, 4 brothers, 2 sisters, and a large number of friends, mourn her departure. She was baptized June 7, 1908, and was a faithful Saint, a leader in her circle. The Kingston Branch has lost one of its valuable members whose place is hard to fill. Funeral in charge of John Ford, sermon by William Lewis, before a large audience.

BAGGERLY.—Elder Isaac P. Baggerly, born in Clark County, Indiana, December 21, 1840; died at his home Lamoni, Iowa, July 16, 1916. Married Miss Frances Parton, March 15, 1863. Nine children were born to them, 8 of whom with their mother, survive him. Baptized and ordained an elder in 1870. In this office he served until 1892, when he was ordained to the office of seventy. He was for several years a missionary under General Conference appointment, and remained in active service until disabled by the affliction that terminated his life. Funeral sermon by Heman C. Smith, at Saints' church assisted by John F. Garver. Interment was at Lone Rock, Missouri.

MOORE.—Emma Moore, daughter of Brother and Sister Grant Moore, born April 16, 1910; died July 21 1916. Funeral in charge of G. M. Steele, sermon by Elder Hight, burial at Seiling Cemetery.

A precious one from us has gone,
A voice we love is still.
A place is vacant in our home
Which never can be filled.

BROWN.—Pearl B. Brown, born November 16, 1878, at Ludlow, Kentucky; died July 24, 1916, Independence, Missouri. Baptized by R. Etzenhouser, July 12, 1896, at Plainville, Indiana. She leaves a husband, 1 daughter, Velva, 3 sons, Arthur, Leonard, and Richard, father, mother, and 4 brothers, Joseph, William, Charles Burton, and Benjamin Harbstreet, all of Davis County, Indiana. Funeral at Stone Church, sermon by George Jenkins, interment in Mound Grove Cemetery.

LORENSON.—Lena Lorensen, born at Dalba, Denmark, March 29, 1864; died at her home near Bedison, Missouri, July 7, 1916. Came to America in 1881. Married Rasmus Lorensen, April 26, 1883. Baptized by W. E. Peak, April 26, 1891. Was a firm and faithful Saint, always willing to assist in forwarding the good cause that she dearly loved. Husband, and 2 children, T. W. Anderson and Flossie Heffin, who were taken to raise by Brother and Sister Lorensen when quite small, mourn their loss. Funeral in charge of E. S. Fannon, sermon by O. W. Okerlind. Interment in Swinford Cemetery.

Autograph Edition of "Joe Pine"

As a special favor to those who order early, we have induced Brother Elbert A. Smith to help us in issuing an autograph edition of the new book written by him, which is soon to come from our press.

From our first edition we are specially binding two hundred that the author will personally autograph. These will be issued to the first ones who order, until they are gone. No extra charge will be made—they are given as a premium for early orders.

You and your children will especially prize these copies that contain not only this most excellent story, but a real signature of the author. Send \$1.25 to-day. We expect to fill the orders some time in August. The first two hundred get these copies.
A. CARMICHAEL, *Manager.*

THE SAINTS' HERALD

Elbert A. Smith, Editor; Edward D. Moore, Assistant Editor.
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If not changed within a month after payment is made notify us.

This paper will be promptly discontinued at date of expiration.

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

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

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

For advertising rates apply to the business department.

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Change in Prices

The Board of Publication, through its manager, regret to advise the Saints that on and after September 1, 1916, there will be a change in the prices of the various books, tracts, Sunday school and Religio supplies issued by the church. We will fill all orders until that time at the old prices. This change does not affect the prices of our periodicals, such as *HERALD*, *Ensign*, etc.

The cause is, no doubt, well known to all. All materials used in the manufacturing of books, etc., have gone sky-high and the end is not in sight yet. Some of our productions have been put out at a loss for several years and we have refrained from changing prices so as to aid in getting our literature before the world.

With the sharp advance in material it is now absolutely necessary for us to advance prices, which we hope will be temporary only, though some of our books and tracts no doubt will have to be advanced permanently unless prices go below what they have been.

We sincerely hope that we shall not be obliged to raise the prices of our publications, though hundreds of papers are being discontinued, and others are raising their subscription price.

The only way we can do this is by your aid. Subscribe for the church papers and thus show your loyalty to the Master by doing what you can to keep our publications on their feet

financially.

The manager believes that it would be a good idea to get in touch with the various Saints through this column, and hopes to have several more chats in the near future. The publishing houses of the church represents no small aid in disseminating the gospel. Let's get together and push.

A. CARMICHAEL, *Manager.*

Book Reviews

THE GIFT OF IMMORTALITY.—By Charles L. Slattery, D. D. Houghton, Mifflin Company, New York City. \$1 net; shipping weight 1 pound. The fourth of the Raymond F. West Memorial Lectures, delivered at Leland Stanford Junior University. An exceptionally good book on a subject ordinarily hard to popularize. The author begins by stating that there are three roads by which one may approach the belief in immortality: the first is the road of argument, the second that of imagination, and the third is the road of practical experience. The author chose the latter and most effectively illumines the path that leads into the beyond. Perhaps all our readers believe in immortality, but the reading of this book should revivify that belief and make of it a reality so teemingly prolific in the new visions that they can do naught but seek to extend that glorious faith. Without being spectacular, the author skillfully charms the intellect and leads it to the most pleasant conclusions regarding the vital subject of a future glorious life. The book *will* not be sketched. One may try it, but soon he finds himself obsessed with a determination to read it all. The writer of this review, with dozens of other books and magazines demanding attention, not only read the entire book, but spent considerable time and will spend more, studying it. It should be widely read. Can there be any more vital subject than the future of our souls?

August "Cartoons Magazine"

Cartoons Magazine contains not only the work of the best of the world's cartoonists, portraying current topics, but the illuminating comments are exceptionally valuable. The original policy of the magazine was to publish a collection of the best cartoons that had appeared in current publications during the month, without comment, but we are glad to note

the change. A digest of the news from the most representative journals of the world, profusely illustrated with the cartoons from about sixty famous artists in that popular line affords a combination hard to resist. In these days of foreign turmoil and domestic excitement we should seek to perceive the undercurrent of public thought and nothing is better than these pictured truths. A copy will convince you.

The August "Century"

Last Autumn Serbia was cut to pieces. When the Teuton invasion came down from the North, thousands of Serbians made the long and disastrous retreat from Kraguievatz and Nish over the icy mountains of Albania to the Adriatic Sea; other thousands died by the roadside. Fortier Jones made the entire journey with the Serbians. The whole story of this thrilling adventure would fill a book; Mr. Jones, in "Glimpses of Serbia in retreat," contributes to the August *Century* five little scenes, vividly written, from the tragedy of this second Belgium.

Richard Washburn Child, the well-known short-story writer, recently visited Russia to find out for himself what the war is bringing to the surface in that mysterious country. He discovered that the Russian women of to-day possess a calmer and clearer vision than that of the men. In his article "The better half of Russia," he tells all about it.

A remarkable literary experiment is "The wheat harvest," by Grant Showerman, who has attempted to picture the farm life of old days through the actual eyes and in the actual words of a boy of ten, without facetiousness or mature reflection.

"A Cretan snake goddess," by Mrs. Schuyler Van Rensselaer, will interest all who care for art and archæology.

Beginning with the August number, *The Century* will contain each month an article on banking and financial subjects by H. V. Cann. Mr. Cann is a practical banker of long experience in Canada and the United States, who is at present connected with the Federal Reserve Bank of New York.

Other features of the August *Century* are: "Figureheads of the old square-riggers," a series of photographs by Edith S. Watson; a further instalment of "The leatherwood god," by William Dean Howells; poems by James Oppenheim, John Drinkwater, Charles Hanson Towne, Ruth Comfort Mitchell, Gladys Briggs Cluff, and Richard Butler Glaenger; "The

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Elders and family on ministerial allowance, work done free of charge.

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I wish you would drop in the next time you are passing by and let me tell you more about this wonderful trip. I am here to serve you. Let me help you plan your trip.



L. F. Siltz, Ticket Agent

belfry at Ypres," an etching by Paul Verrees; "My tailor," by Stephen Leacock; a series of caricatures by Gluyas Williams; "Current comments," etc.

Save Every Scrap of Paper

If you ever had an idea of going into the waste paper business, now is the time for you to begin. There is a paper shortage and every kind of paper, from wrapping paper to fine writing paper, has increased in price tremendously. A rise in the price of paper has brought about a corresponding increase in the price of waste paper and rags of every description. Don't let a scrap of paper of any kind as big as

your hand get away from you. See whether you can't get some waste paper, old magazines or newspapers from your neighbors. It is all worth money and you can sell it for a good price. You can sell paper in small quantities to your local junk man. But you can usually get much larger prices if you gather it in larger amounts, bale it, and sell to large dealers or paper mills or to the paper-box factories. If you cannot locate a near-by paper mill or dealer, you can usually find the address of one by going to your local printing office and finding out where they sell their waste paper. If there is a board of trade in your town, they will supply you with a list of dealers in paper stocks.—*The American Boy.*

Typewriter Service in Rural Communities


The typewriter is coming into more extended use in rural communities because of the assistance it renders to all classes of people. Here are a few examples of the possibilities of service:

The Farmer: Think of the possibilities of selling produce by the means of typewritten letters sent out to customers? Typewritten letters give the sender a business standing with the people who receive them and also enable the keeping of carbon copies of the correspondence, which many times does away with misunderstandings and lawsuits.

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The Minister: No Clergyman should be without a typewriter. It is of great assistance in preparing sermons and writing the many letters that a pastor has to write.

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THE SAINTS' HERALD

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

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

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



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

VOLUME 63

LAMONI, IOWA, AUGUST 9, 1916

NUMBER 32

Editorial

A WARNING CRY FOR OUR TROOPS ON THE BORDER

Although all may be quiet along the Rio Grande, as long as our regulars and militia are stationed there, yet they remain liable to the physical and moral perils that in camp life act as the enemy within the gates. So well recognized is this fact that as soon as we began to mobilize troops for defense on the Mexican border, editors recalled in divers strains Kitchener's famous dictum, when the first British contingents were setting out for Flanders, that the two worst foes of the soldier are intoxicants and immorality. But obvious as the evil is, governments are limited in their means to cope with it, so that the intervention of the International Young Men's Christian Association as an auxiliary force among war prisoners or men in camp in Europe and Mesopotamia is viewed somewhat as a godsend. This we learn in the August number of *The Missionary Review* (New York), which reminds American readers of their duty to have an interest in the work of the organization for their own men along the Mexican boundary. "Your son or brother or friend may be in danger," remarks the writer, "and this greatest peril in war must be met by the prayers and sacrifices of Christians at home." Indeed,

"The most deadly and permeating peril is one not mentioned in the newspapers or war histories, and not often referred to in letters or reports. It is the peril that no government has ever yet laid adequate plans to overcome. It is a greater danger than lack of food and clothing; it is harder to combat than cold or heat; it is tenfold more deadly than bullets; it is worse than typhus epidemics. Although it may not necessarily kill or maim, it as certainly destroys the efficiency of the soldiers.

"One tenth of the troops passing through a certain port in Europe on their way to the front have been incapacitated for service because of diseases contracted in that port. They were there on an average of only two weeks and had previously passed satisfactorily their physical tests."

The fight of these men for character was lost before they struck the first blow for their country, and we are told that "a Christian officer on being compassionated because of the number of his men who had fallen in an exposed position in battle, replied that that loss was nothing compared with the loss of those men who had fallen through sin." Turning homeward, the writer observes:

"This danger which besets the soldiers makes a veritable hell in the vicinity of the camps, not only of Europe, but of America. Before the troops arrived at the Mexican border, human vultures and vampires had preceded them to lie in wait for the boys and young men. In these camps, the drills and minor duties do not occupy all the day, and *ennui* and nervous

desire for excitement and amusement often lead the young soldiers into thoughtless excesses that involve awful consequences.

"One hundred and fifty thousand American troops are called to the Mexican border. They are composed mostly of young men, some of them still in high school and not seasoned in character. If they yield to temptation thrust in their way they will bring back in their bodies and souls the deadly results that will spread disease and death."

Two things must be done, we are advised. First the Government must engage in a work of "moral sanitation and do, all in its power to keep away immoral as well as physical contamination from the camps"; and secondly, Christians and those most interested in the soldiers must "provide for them healthful surroundings and occupations wherever possible." The tribute of "wonderful" is paid to the achievements of the International Young Men's Christian Association in Europe and Mesopotamia, directed by Doctor John R. Mott, and we are informed that similar effort is being undertaken for American troops on the border by Mr. Fletcher S. Brockman, associate general secretary of the organization. We read:

"Fifty buildings are needed as social centers in as many camps, and at least one hundred secretaries. These buildings provide writing material—a great boon—and reading matter, games, music, refreshments, and amusements. Moving picture machines are required for the long evenings, and athletic contests must be arranged. Special secretaries and evangelists are being enlisted to go from camp to camp directing the activities of the men and holding religious meetings and forming Bible classes.

"This is constructive work, the importance of which is inestimable. The Young Men's Christian Association asks only two hundred thousand dollars to establish and conduct this work up to January 1—a paltry sum compared with that spent on baseball and football or in actual warfare. Great Britain alone is spending that amount in twenty minutes. The Governments could well afford to supply these social centers and workers—for military efficiency—but they do not. It is well that they should be supplied by Christian men and women at home, and controlled by Christian leaders."

The foregoing article is from the *Literary Digest* for July 29. It shows a clear perception of a danger, a very grave danger, that menaces the soldier in camp life.

It is a danger not often thought of, perhaps, by the average parent, who may shudder at the thought of a bullet or a saber cut that may lay his boy low, but does not realize the danger of a moral wound that may ruin his whole life and make it worse than death.

But a realizing sense of this danger led President Frederick M. Smith, the minister in charge, and other church officials immediately concerned to organize the Latter Day Saint boys going to the front from Independence, Missouri, into a branch. It was felt that such a branch organization would keep the boys together, give them a moral anchorage, and keep them out of many temptations to indulge in low deviltry.

The move was hailed with pleasure by the officers in command, who said, "The better the man the better the soldier," and assisted Brethren Smith, Macrae, Short and others in every way possible that they might do their work of organizing and instructing the boys—the boys of the new "Missouri Field Artillery Branch."

The work of these men in so organizing these boys has been criticized. Query: Does it behoove those of us who may not have done anything directly to protect these boys from the dangers pointed out to criticize those who have been zealously concerned for their safety and have taken this, the only means they saw available to help them during the period of their service and save them to the church? Why not wait and withhold criticism until we see how the matter terminates? And in any event it is better to make an honest effort and fail than to make no effort.

Again, the choice of men for ordination is criticized. But may we not reasonably trust the judgment and spiritual direction of those responsible church officials who were on the ground to select the best available material rather than the judgment and direction of those at a distance and not in touch with recent developments? Again, it may be well to suspend judgment and give the young men chosen a chance to "make good," as the expression is.

We sincerely hope that the Missouri Field Artillery Branch may be a means of saving the souls of those young men who are enrolled on its record.

May the young men who have been set as leaders in this novel organization prove true, and resisting temptation in every form, keep their charge well and prove successful in safeguarding those intrusted to their care.

ELBERT A. SMITH.

A WARNING

From repeated inquiries coming to us by mail and in conversation we learn that some of the Saints, because of undue agitation of the question of the gathering, have become disturbed and restless, and some even in the "regions round about" have been disposed to sell their property and flee to the city of refuge. As a result of this undue agitation several of the Saints have already made ill-advised moves and have suffered as a consequence. We therefore

once more admonish the Saints to heed the warning, "Let all things be prepared before you" in going up to Zion. The gathering must not be accompanied by haste which is likely to mean inadequacy of preparation. Let us once more call attention to the advice so frequently given to counsel with the proper church officials before moving.

Much harm has been done by unwise movements. Branches have been left without officers by the officers moving to Zion, while Saints have left the means of livelihood and come to Independence only to suffer want because the way had not been prepared before them. The gathering must take place, and is gradually being brought about; but cooperation of all concerned is necessary, and the Saints contemplating coming to Independence or the regions round about should carefully and prayerfully consider the move, consult freely with those pointed out in the law as the proper ones to consult and wait till the Lord shall have clearly opened the way for coming.

Let us be alert, but let us be wise.

Fraternally yours,

FREDERICK M. SMITH,

President.

BENJ. R. MCGUIRE,

Presiding Bishop.

CURRENT EVENTS

CASEMENT DIES.—Failing to obtain a reprieve of his sentence as a traitor, Sir Roger Casement was hanged in London on the 3d, for his participation in the recent Irish insurrection.

HEAVY WHEAT DAMAGE.—Black rust and blight have made such ravages in the spring wheat section, including Minnesota, the Dakotas, and parts of Canada, that the loss is estimated at from 65,000,000 to 85,000,000 bushels. Since June the price of wheat has advanced more than thirty cents a bushel. In two days the price advanced eleven cents on the Chicago Board of Trade.

BRITISH BLACKLIST.—Diplomatic notes have been exchanged between the United States and Great Britain concerning the action of the latter in maintaining a list of American firms against which a commercial boycott is maintained. The reasons advanced are that these firms have violated the "trading with enemy" policy of Great Britain. No settlement has been effected, following an official protest by our Government.

OVER ONE THOUSAND DEATHS.—Since June 26 there have been 4,680 cases of infantile paralysis in New York City, 1,025 of which proved fatal. While this is a very serious scourge, our contemporaries are pointing out that its spectacular nature gives this epidemic undue prominence. It is stated that

there were 50,000 deaths of children from diarrhoea last year, and 11,000 from diphtheria, practically all of which might have been prevented with proper feeding, care and skillful attention.

RAILROAD STRIKE IMMINENT.—The result of the vote of the brotherhood of trainmen is being tabulated and so far is overwhelmingly in favor of a strike if the railroads do not concede the demands. On the 8th the decision of the trainmen is to be announced through their committees. It is announced that if all other means fail, President Wilson will make a personal appeal to both sides to avert what would be a nation-wide calamity. By virtue of the authority given them in the vote, the labor leaders have full power to decide for the railroad employees.

EUROPEAN WAR.—Perhaps the most desperate fighting since the attack was made on Verdun, February 21, has occurred this week, the village of Fleury being the center of the conflict. Following two days of the most desperate attack and counter-attack, the positions held are comparatively the same. The allied offensive on the Somme River has been almost dormant during the week, except for occasional minor attacks. On the Russo-Teuton front the Russians seem to have been checked and none of the important centers sought have been taken. Field Marshal von Hindenberg has been placed in supreme charge of the German forces in this region, and seems to have established a strong counteroffensive. Many air battles on the Somme front and in Belgium are reported. A number of German Zeppelin raids on the eastern English coast have occurred during the week, with conflicting reports as to damage done. Fighting has been general on the Italian front. Turkey reports a repulse of the Russians in Armenia.

NOTES AND COMMENTS

VALUABLE SUPPLEMENT.—With this number is issued the official minutes of the General Conference. Every Saint not already acquainted with these details should take time to secure at least a working knowledge of the business done at these highly important gatherings. We hope to see the day when the auxiliaries may issue similar publications.

CONSCIENCE FUND.—Each year the United States Treasury department receives a number of contributions from people whose conscience troubles them sufficiently to cause them to give up money wrongfully obtained from the Government. During the past year the amount so received totaled \$54,923.15, making the grand total of such receipts since 1811 of \$498,763.54. No efforts are made to learn the identity of the contributors, and no separate fund is maintained, but the records of the totals are kept.

REUNION TIME.—During the month of August a large number of reunions are to be held. Already a number have passed into history and still others will be held later. Untold good comes from these gatherings of the people of God. Inspiration for the duties before us, increased devotion to a cause we know is just, a renewed determination to surmount all obstacles are common results of these gatherings. These are legitimate. Let us resolve that the efforts to instill these emotions shall not have been in vain.

FOOLS, "BY ONE OF THEM."—The *Sackcanuck*, of Toronto, Canada, edited by L. Rogers, has a paragraph headed "Six Hundred Fools," which reads as follows:

Frederick M. Smith, President of the reorganized Latter Day Saints, declared before a convention of the 600 delegates assembled from all portions of the world in Independence, Mo., that he had a revelation from God. By this revelation he announced that E. L. Kelly, the aged presiding Bishop of the Mormon Church, should be allowed to retire, and James K. Maguire, a real estate dealer of Brooklyn, N. Y., should become presiding Bishop.

The real estate dealer, we suppose, will be a young man full of energy and vitality. The Lord having spoken, of course, the 600 delegates hadn't a word to say.

IF OMENS WERE TRUE.—Explosions of dynamite, nitroglycerine, shrapnel and other war munitions stored on Black Tom Island in New York Harbor cost a number of lives and resulted in property loss estimated at fifty million dollars. New York and Jersey City and shipping in the harbor were subjected to a prolonged though haphazard bombardment perhaps comparable in a degree to an actual hostile attack. The famed Statue of Liberty, supposed to represent or typify the spirit of America, was quite seriously damaged. If we believed in omens we might conclude that America is to suffer in some way from this manufacture of war munitions to assist in the slaughter of humanity. But in that event we might draw comfort from the report that though the statue was bombarded and damaged the light continued to burn.

Hymns and Poems

(SELECTED AND ORIGINAL)

The Reunion Spirit

(A sketch drawn from my experience during my only day's attendance at our reunion in 1915.—MRS. A. E. COBB.)

Again we come as writers tell
From civic scenes of greed and lust,
Old Israel-like in tents we dwell
To seek fruition of our trust.

Another year if not misspent
Has added to our mental store,
And here beneath our gospel tent
We've met to con our lessons o'er.

These temple spires from seedlings spring,
 This woodland, nature's name exalts;
 These hills and dales with praises ring,
 God meets us here despite our faults.

These yearly meetings as a rule
 May well be termed a *special course*,
 Preparing for a higher school
 Where knowledge flows from truth, its source.

Ah! Brother Smith again appears,
 I see his dear old beaming face;
 It's lightly marked by print of years,
 Of accident, it bears a trace.

But thanking God for his escape
 We soon forget the frightful scar,
 We see his eyes in normal shape
 Love-lighted as they always are.

His jovial nature shows outright,
 His hearty handshake does one good;
 His kindly smile, with joy alight,
 Bespeaks the bond of brotherhood.

Why! He seems wearing brand new clothes
 More white than those he had before,
 And sure am I that these are those
 Same priestly robes that Jacob wore.

They suit his style and fit him well,
 And unto him they've been assigned,
 His mission work they plainly tell,
 For patriarchs they are designed,

He, soldier-like and army trained,
 In battle has undaunted stood,
 Development thereby attained
 Has fitted him for fatherhood.

Well, passing on more friends to greet,
 I find them chatting, full of cheer;
 This camp communion is a treat—
 May it be ours each coming year.

Dear Lord, stretch forth thy potent wand
 And change us into better Saints:
 Unite us with a firmer bond
 And cleanse our hearts from earthly taints.

Helps us to garner truths sublime,
 Do upright deeds, keep conscience-free:
 Let glad reunions come in time
 And last through all eternity.

LAMONI, IOWA.

MAGNOLIA, IOWA, July 8, 1916.

Editors Herald: I enclose a poem prayer, by dear old Sister James Caffall. I visit her often, and her pure, humble devotion to all good is an inspiration. She is nearing ninety-one years of age. She gave me a copy of a poem for my keeping. I requested her consent to send it to you for the HERALD, though she feared it was not worthy. But when we consider her life of "sacrifice for the work's sake," her noble life, her many friends, the humble desire expressed, and being indited

at ninety years of age, I think it will be appreciated.

Cordially yours,
 ALMA M. FYRANDO.

A PRAYER

Oh God, my heavenly Father,
 In prayer I call on thee
 Will thou not hear and answer
 My prayer and comfort me?

I am very old and feeble,
 I am in my ninetieth year
 One eye is blind, the other dim,
 Oh, hear my humble prayer.

And grant, dear lord, the little sight
 That I enjoy to-day,
 May not be taken all from me
 Until I pass away.

Bless me with peace, that blessed peace,
 That cometh from above.
 And bless me, Lord, with wisdom,
 Humility and love.

Oh, faithful may I ever be,
 While here on earth I stay;
 And then I know all will be well,
 When I am called away.

For all who enter paradise
 Are free from every care.
 All is sweet peace and happiness;
 There is no sorrow there.

Oh, blessed home of peace and rest;
 I am longing to be there,
 To meet my loved ones gone before,
 And their sweet voices hear.

I long to take them by the hand,
 I long to see their face,
 To put my arms around them,
 And them again embrace.

But I've a hope that by and by,
 If faithful I endure
 Unto the end, that I will then
 Meet them to part no more.

This thought doth cheer my heart, dear Lord,
 Help me to live more pure,
 Help me to love thee more and more
 And to the end endure.

Oh hear my humble prayer, dear Lord,
 I ask it in the name
 Of Jesus thy beloved Son,
 And answer Lord the same.

And I will praise thy holy name
 While in the flesh, and when
 Thou call'st my spirit from this earth,
 I'll praise thee better then.

ELIZA CAFFALL.

MAGNOLIA, IOWA.

Original Articles

CONCERNING GRACELAND

To the Church: It affords us special pleasure to announce that the Graceland College Board of Trustees has placed our highest institution of learning, founded and organized by the church for the educational advancement of the church, on such a basis that it has been officially recognized by the State University of Iowa as a fully accredited junior college. Due to the very close relationship existing between the Iowa State University and the other colleges and universities of the United States, through the organization known as the American Association of Colleges and Universities, it places Graceland College on the list of fully accredited junior colleges throughout the country, so that her graduates will be admitted without examination to advanced standing, with full two years college credit, in any university or college in the United States.

The State Department of Education, under whose supervision the work of the preparatory department comes, has officially accredited Graceland Academy also. Thus our educational institution is fully standardized in all of its departments.

The church at large, as well as the college authorities, is to be congratulated on this recognition. This has been made possible largely because of the support given by the church in General Conference and throughout the field during the past several years. This support has been recognized by the university officials, and now that Graceland offers courses equal to those in any of our colleges or universities of the land there is every reason why our young people should attend in increasing numbers every year. The instruction there is of a very high order, as has been repeatedly attested by her graduates who have attended other institutions of learning for their advanced courses. The personal contact and close supervision possible in a small college is very greatly to the advantage of the college students just entering upon their college course. Graceland is fully equipped with a splendid library and adequate laboratory facilities. The religious and moral environment surrounding the young people who attend there is a very great advantage to them, and we are addressing you at this time not only to invite your attention to the advanced position taken by our own church college, but to call the attention of the young people of the church to the special advantages and opportunities offered at Graceland. From the academic standpoint her advantages in the work she attempts are equal to those of any of the other higher institutions of learning in this country, and in addition the other advantages are very superior.

Graceland has been and will continue to be sup-

ported by the church as one of her very important auxiliary institutions, and now that she has been recognized by the highest institution of learning of the State of Iowa as a fully accredited junior college, in order to make her of the highest service to the church, our young people who are looking forward to a college education, should be urged to take advantage of our own church institution.

In so far as Graceland has failed in the past it has been due to the lack of proper support on the part of the church at large. The institution of learning of any society cannot hope to fulfill its mission without the cooperation of all interests. The small church colleges of the country have been very potent factors in furthering the religious life of the particular denominations represented, and this has been true because of the loyal support on the part of the membership of those denominations. We cannot hope to succeed in the highest degree unless our own organization supports its own institutions. And now that Graceland is prepared to give our young people work equal to that of other institutions of learning we are joining in this letter to urge the very earnest cooperation on the part of all concerned. The success of the institutions of the church means the success of the church itself. The financial support to make Graceland a success must come from the church and its members. This is true of all other denominational colleges of the United States. We are no exception. Every student who can be induced to attend Graceland College reduces the expense to the church that much. Not only is it a financial saving to the student himself to attend Graceland College because of the greatly reduced cost to him there as compared with other higher institutions of learning in this country, but it is also a saving to the church.

We urge the most hearty cooperation on the part of the church at large in the support of our own higher institution of learning.

With best wishes for the success of Graceland College under its new opportunities and asking for a most loyal support on the part of all interested, we are,

Fraternally yours,

FREDERICK M. SMITH,
President of the Church.

BENJ. R. MCGUIRE,
Presiding Bishop.

INDEPENDENCE, MISSOURI, August 1, 1916.

* * * * *

Many men fail to get anywhere because they have the idea they were ticketed for the station they have reached. This is a great mistake. There are no stopping places along the way of life. A man may go back, or he may go forward, but from the cradle to the grave he must keep going.—*Common-Sense.*

WORDS

A word fitly spoken is like apples of gold in pictures of silver.—Proverbs 25: 11.

This is a good text to remember when the experiences of life flow on like a song, and when the clouds of adversity lower and everything seems to go wrong.

A word fitly spoken. It is a good text to apply when the young man declares his affection to the lady of his choice, in his suit for a life companionship—and later on, when the honey of the honeymoon has become pretty well mixed with the vinegar of common workaday experience.

In the former case the word must be fitly spoken to the young lady, else she will never give him the opportunity for a later case in which to say things either fittingly or unfittingly.

There are more people who seem to have the knack of saying things fittingly to each other before marriage than afterwards—at least this is true if we reckon for the average of any considerable length of time afterwards.

But the "apples of gold in the pictures of silver" may be observed to be always in evidence when words are spoken fitly, and always at a great distance, or entirely out of sight, where words are spoken without regard to timely fitness. There are possibilities when a word fitly spoken to a king upon his throne might make or break an empire, and the same rule of speech applied to the bulldog which one meets in the neighbor's yard, may determine as to the future wearing or present tearing of a perfectly good pair of trousers.

So a great deal depends, sometimes, upon the fitness and structure of a word; and whether speaking to dogs or with men, even the tone of voice is a considerable item for consideration, and in the determining of results.

Words fitted for peace, declarations that "we are for peace with honor," etc., may be delivered in such a tone as to provoke war rather than peace, whether we apply the principle to a curtain lecture between husband and wife, to national politics, or to a dog fight.

In all such cases the result of the word unfittingly spoken will be that the delightful "apples of gold in pictures of silver" will be entirely wanting, or broken and shattered. There cannot be any conversation which is expressive of intelligence, that can possibly be so trivial as to be above, or apart from the scientific law of cause and effect as applied to the word fitly spoken.

This being true of the most common conversation, how very important must be the application of the same rule of fitness of speech when the preacher stands to declare

THE WORD OF GOD

A seasonable word in the pulpit has double power.

The weight of any certain truth is made powerfully effective by associating it with present items of occasion which immediately appeals to the perception and sensibilities of the congregation.

But the word of truth which would be fitting for a funeral occasion, might not be especially inspiring for discourse upon the occasion of a church wedding, and an exegesis of the scriptural cause for recognized divorcement might spoil a beautiful wedding picture of "apples of gold" and cause the bridegroom to exercise the first of his newly-acquired dignity as a married man, by giving the preacher a threshing.

Words have power to kill; to kill love, respect, peace, fraternity, spirituality, and even life itself; therefore the minister who uses words in the pulpit (even though all true), without respect to timely fitness and appropriateness is as dangerous as a simpleton at a picnic with a loaded gun.

Latter Day Saint preachers with plenty of zeal untempered with the discretion of the fitness of things, which discretion is sometimes not obtained in other than the school of experience, have killed what might have been a prolific interest in their preaching, by serving up strong meat, when their hearers were only in a condition to digest milk—some of them skimmed milk at that.

Being one of said preachers, the writer can speak with the certain knowledge of experience upon this point, and declare himself guilty of delivering ill-fitted sermons, and of thus thrusting himself at times, where he could only get a glimpse of the "apples of gold" at a very, very long range.

True words are but little more safe to society when jumbled and missent by indiscreet preaching, than real bullets from a true gun in the hands of an indiscriminate marksman. A popgun makes a great noise, but is not very dangerous; a squirtgun may smear their mud and even obstruct the vision, and the mud may be washed off again and again, but a real gun must surely be handled with care, for when it shoots there is something more than noise or fog.

So it is with handling words of truth which mean life unto life and death unto death; these are proper weapons in a gospel sense for man and are to be used fittingly, but chaffy, vain, empty, popgun words, may be left for childish grown-ups to practice with, without doing much permanent damage, but those who become men in the knowledge of the truth should "put away childish things."

BY WAY OF CONCLUSION

We repeat that words may kill; and add, that the word fittingly spoken will engender more abundant life.

Herein lies the task of the preacher; and the man who, comprehending this fact, always goes into the pulpit with the intelligent and definite purpose in view of nuturing, cultivating and protecting such life as may appear in the souls of his congregation, and of engendering by the fitting word of truth, a more abundant spiritual life, will not fail to be timely; and the "apples of gold in pictures of silver" as his reward for earnest, effective labor, will mean far more to him than a mere poetic phrase, and the delights of his joy in the fruitage of his gospel message will be rich and real.

Truth, timeliness, discretion, these three fittingly joined, cannot be broken.

JAMES E. YATES.

* * * * *

THE CALL OF GOD

(Synopsis of a sermon by E. F. Robertson delivered at Lamoni Stake Conference Lamoni, Iowa, June 18, 1916.)

This morning our scripture lesson will be found in the fiftieth Psalm; we will read and make a little comment as we go along. "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun to the going down thereof."

Here we are told that the Lord hath spoken, that a call has issued from his lips, and that the call is to the earth from the rising of the sun, which we deem to be the dawn of light upon it, unto the going down thereof, which in our judgment is the closing scenes upon it in its present condition. There follows an announcement covering the same period: "Out of Zion, the perfection of beauty, God hath shined."

WHAT DOES ZION MEAN?

The term *Zion* has a deeper significance to Latter Day Saints than to any other people on the earth at the present time. I have looked up the meaning of the word in my Bible dictionary, which says it means a place lifted up, a high hill, a stronghold, etc. But when we take up our Inspired Version and other latter-day revelations we learn that it was a word having a great significance to the people of God ages before it first appears in the King James Translation as the name of a certain fortification near the city of Jerusalem that was captured by the armies of David from the Jebusites.

In the first part of Genesis (I. T.), we are told of Enoch, his labors, his city, and his people, the word *Zion* being given as the name of the city and people, we are told that these people were so faithful in keeping the commandments of God that each man loved his neighbor as himself, that he who had an abundance of material wealth consecrated of his surplus so that the less fortunate were all provided for

and there were no poor among them. Enoch and his people were translated and taken to heaven because out of them the divine attributes of love, faith, virtue, wisdom, truth, etc., were permitted to shine.

At a later time we read in the same book of the great high priest, Melchisedec, who was king of Salem and keeper of the storehouse of the Lord. Being a priest and a king, and ruling over the country which was afterward possessed by the Jebusites, it is not unlikely that he sought to attain to the same high standard of righteousness in his dominion that had been reached by Enoch and his people, and that it was with the desire that they might also reflect the divine attributes that he used the word *Zion* as a name for his principal stronghold. Truly, "A mighty fortress is our God, a bulwark never failing." Melchisedec ceased to reign, the Jebusites ruled, but that name still attached to the stronghold generations later when it was conquered by David, though it was evidently the *Zion* of the days of Enoch and Melchisedec of which he speaks in this verse, "Out of *Zion, the perfection of beauty, God hath shined.*" May we, who constitute the *Zion* of latter days, not fail to develop within ourselves the divine attributes that it may as truthfully be said of us because of the love, faith, virtue, truth, brotherly kindness and other godlike characteristics we manifest that out of *Zion, the perfection of beauty, God is shining.*

ACCEPTABLE SACRIFICES

Passing to the fourth and fifth verses we read: "He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me, those that have made a covenant with me by sacrifice." As we observe by reading the first verse, the call is from the rising of the sun to the going down thereof, or from the dawn of human history to its close, while here we learn the purpose of the call to be that saints of all ages and of all climes who live on the earth or have passed into the heavens might be gathered together—those who "have made a covenant with me by sacrifice," it would seem that no one will be permitted to mingle in that throng whose covenant has not been so made. In verses eight to thirteen he tells the children of Israel that they are not to be reproved for lack of faithfulness in the offering of bullocks, he-goats, etc., but while they had done this they had forgotten that the whole earth belonged to the Lord and that he could not be enriched by the offerings they made. Verse fourteen declares that thankful hearts and obedience are acceptable sacrifices and will be honored of God, and entitle us to his protection in the day of trouble.

At this juncture our attention is called to Paul's

language, as recorded in Romans 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

We do not wish to depreciate the value of tithes and offerings, nor of the giving of our temporal possessions for the advancement of the interests of God's work; but would emphasize with all our might the thought that those who have made a covenant by sacrifice who will form the throng that is to be gathered unto God will be those who have offered their bodies a living sacrifice. Here the question may be raised as to how such an offering should be made.

UNREASONABLE SACRIFICES

When I was traveling in the East, a few years ago, I visited Jerusalem and the Holy Land, and one day as I was climbing the Mount of Olives my attention was called to a certain convent and I was told that the girls who entered there had first to renounce all the possible pleasures of the earthly life, to be laid in their coffins, to have their funerals celebrated and that when they had once passed behind those walls their lives were to be given to the punishment of their bodies and they were never to breathe the air of the outer world again. In the valley of Cherith, where the ravens carried food to Elijah, I saw a monastery and was told that the monks who entered there had to make the same renunciation.

These people are making their bodies a living sacrifice but I do not believe it is acceptable unto God because it is not a *reasonable* service. The best explanation of a reasonable service that I have been able to find is made by King Benjamin in the Book of Mormon, he says, "Remember that ye are only in the service of your God when you are in the service of your fellow man." You cannot serve your fellow-man when behind cloistered walls, therefore you cannot render a reasonable service to God. Viewing from another angle this same truth, John, the beloved disciple, declared, "If a man say I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he has seen, how can he love God whom he hath not seen?" God is reflected in everything that he has made, and every normal man possesses in some measure his attributes. If I hate my brother whom I have seen, in whom the attributes of God are reflected, though it be ever so dimly, while professing to love God, my works prove my profession to be a false one.

If, then, I wish to offer to God a reasonable service, and can only serve him by serving my fellow man, it follows that the powers of my being must

all be consecrated to the good work, the faculties of my nature must all be employed. My eyes will be looking for things that are beautiful and true, will be seeking the helpless and my hands will be employed in doing deeds of love, my ears will be listening for words of truth and purity and will be turned away from the obscene and vulgar stories and words of slander and untruth so often poured into them. My tongue will repeat only such things as will promote love, peace and mutual confidence among the people of God.

GREAT RESULTS FROM A LOWLY SOURCE

In my missionary travels it once fell to my lot to visit a poor little hovel—I know not how better to describe it—a small hut made of rough slabs split from logs and stood up side by side, with no effort to chink up the cracks; within, on a couch, I found a man, a poor shut-in, who for years had been unable to stand on his feet. I talked to him about the gospel and found him an eager listener. I visited him again and again, and one day when I called in company with another brother he said to us, "I am convinced; I believe this work is of God, and if you brethren have the courage to carry me down to the lake and baptize me I have the courage to go." We waited until the shades of night had gathered, for we feared interference if we took him through the town by daylight. We carried him down into the lake and baptized him, returned with him to his hut, confirmed him, and left him rejoicing in the gospel. This man had no money, he had no lands, he had no material wealth or earthly goods, he was dependent upon others for his daily food, but he was able to make a sacrifice, a joyful sacrifice, an acceptable sacrifice. There were good people living in the same village who would not listen to any of us preach, who were blinded by the craftiness of men and filled to that extent with prejudice that they would not welcome one of us into their homes. But some of them thought it their duty to visit the poor shut-in, and in doing so came in contact with the living influence of the gospel of Jesus Christ, were made to realize that this man's religion had power in it that theirs had not, began to investigate, and it was my privilege to see in that village a Latter Day Saint Sunday school numbering nearly all the children in it, a Latter Day Saint church house, and a large crowd of interested and earnest investigators—the direct and indirect fruits of the work of one who had neither physical strength nor earthly goods, but who was willing to make of his body a living sacrifice, fully and willingly consecrated to the grand work of God.

THE CALL OF GOD

What a glorious thing to contemplate! the call of God to the heavens and the earth, to all nations,

tongues, and people, to all races and generations, to those who have made a covenant with him by sacrifice. Enoch will come with his shining hosts, Noah with the faithful few with whom he condemned the world, Abraham, the father of the faithful, Moses, the servant of the Lord, with his faithful following, Jesus, the mediator of the new covenant, whose sacrifice was most perfect of all, the apostles of the Lamb, and our own martyrs and saints, all who since the dawn of time have composed the Zion of God, reflecting him to the world in his mercy, love, justice, truth, and power.

May all who are here present participate in the great and glorious gathering is my prayer in Jesus name, Amen.

Of General Interest

THE WORLD'S GREATEST SPINNERS

If perfection in textile art were the measure of a people's culture, ancient Peru would rank with the great civilizations of antiquity. For, whether we judge by fineness of texture, purity of design, or harmony of color, her great art is rivaled only by the highest standards of Asia. And her technique of fabric construction, comprising as it does every method elsewhere known and certain crafts apparently unique, is in advance of the textile science of any single people.

Two years ago, at the suggestion of Doctor Clarke Wissler, Curator of the Department of Anthropology, and Mr. C. W. Mead, Curator in charge of Peruvian Collections of the American Museum of Natural History, the writer commenced a technical examination of Peruvian fabrics along lines pursued in the evaluation of modern textiles.

Coastal Peru from the Pacific to the Cordillera Mountains is one vast desert. The only arable soil is in the valleys of her few snow-fed rivers. An intensive agriculture, aided by the most marvelous system of irrigation which the ingenuity of man ever devised, was barely sufficient to support the great population of ancient times. Every foot of ground on which the scantiest crops could be raised was used. The dead were seldom buried in tillable soil. They are found in stone-heaps, or in the deserts surrounding the ancient centers of population. In these regions rain falls scarcely once in a man's lifetime. To this condition and to the presence of certain nitrous substances in the soil we owe the preservation of these matchless fabrics. Some have been discolored by copper stains; the exhalations from the bodies have destroyed the dyes and rotted the fibers in others; but the great majority come from the graves as fresh and beautiful as when they were first taken from the looms.

This ancient people used four kinds of fiber—cotton, wool, human hair, and a species of hemp known as maguey. They carried spinning to the highest perfection the world has ever seen.

Their fabrics range from rough cotton sleeping mats to gossamer veils and exquisite tapestry; their technique, from simple embroidery and painting to the complex gauzes and brocades. All these methods, carried to varying degrees of perfection, occur in Peru, together with a species of fancy weave somewhat like modern Jacquard work. Perhaps the most astonishing discovery of all is a few fragments of pile-knot fabric, oddly reminiscent in its surface appearance of the same class of work in the Orient.

The exact age of these textiles is a matter of conjecture, but modern knowledge assigns them to an antiquity commensurate with their development. It must be obvious that such a degree of skill could not be the result of merely a few centuries, but must represent a culture as ancient as anything we find in Asia or Egypt.—M. D. Crawford in *Harper's Magazine* for July.

The Staff

EDITED BY AUDENTIA ANDERSON, 2009 LOCUST ST., OMAHA, NEBR.

Vacation's Over

We offer this month a paper we have had for some time, written for our column by Mrs. B. A. Ruegnitz, better known to Lamoni people and Graceland students of some years back, as Miss Ida Stemmer, who was for two or three years in charge of the Graceland School of Music. Mrs. Ruegnitz is a finely trained musician, and a student of "men and affairs" as well, and this interesting paper on the heart side of the life of one of our favorite composers will show the clear insight she has into the experiences of life as recorded in history and events. Mrs. Ruegnitz remembers kindly the people she met in Lamoni, and their memories of her are also very warm and tender. We trust she may write for our columns again, and assure her that her contributions will always receive an interested and appreciative perusal.

The heated period of relaxation will soon be over, and we hope our singers and musicians everywhere have, during their vacations, planned a most useful and enthusiastic "campaign of music" for the coming year. Last Sunday we heard one of our apostles assert that no one in this church is justified in cultivating any gift God has given him, unless he also places that gift and the results of that cultivation in the service of God. This is true of our musicians; above many others, we have grand opportunities for serving God with the gifts he gave us, and the power they exert for good is inestimable by us. Let us be wholly consecrated; let us not make mental reservations; let us not decide to just give the church the fragment that is left of our time and efforts after the world has gotten its share; let us feel, rather, that our joy is only complete when our talents and our time are spent in serving our Master, no matter how humble or obscure or unnoticed the serving may be. "Not a sparrow falleth but its God doth know"; how much more surely, then, will a truly consecrated effort receive notice. Law cannot be broken, and the laws of rewards and justice must be fulfilled; and one is, that effort and service develop character—and is there a richer compensation than that, think you?

Robert Schumann's Love Affairs

The story of the courtship and happy marriage of Robert Schumann and Clara Wieck is worthy of a high place in the love literature of the world. They are the ideal lovers of musical history; even the story of Robert Browning and Elizabeth Barrett is not more tender, constant or beautiful.

Clara Wieck was not, however, Schumann's first love. He was well-experienced in the affairs of the heart before he entered upon that great passion of his life, one, at least, of these having been so serious as to result in an engagement of marriage. When he was seventeen, he wrote to a school-mate about some girl "on whose eyelash" he was "ready to die!" "Liddy, a narrow-minded soul, albeit the perfection of female beauty," and "Nanni, truly a most glorious girl!"

But Nanni soon vanished, and in another year the ideal girl was pretty Clara Kurrer of Ausberg, where Schumann stopped on his way to Munich. Clara seemed to have been engaged to another, but that made no difference to Schumann, whose passion in this case at least, was of the sort that looked for no outcome. Even upon his return to Leipsic as a university student, he dwells upon the picture of the charming Clara "that sweeps before my eyes in my waking and sleeping moments."

But "absence makes the heart grow fonder"—of somebody else, and Schumann, making a tour of Italy, met, in Venice, "a beautiful English girl, who seems to have fallen in love not so much with myself as with my playing; for all English women love with the head. I mean, they love Brutuses or Byrons or Mozarts or Raphaels." This affair did not turn out well. "Alas! my heart is heavy. She gave me a spray of cypress when we parted. Accursed reminiscences!"

Five years passed, and then came the more serious episode of Schumann's engagement to Ernestine von Fricken. This girl was the adopted daughter of a wealthy nobleman. Like Schuman himself, she was studying the piano with Friedrich Wieck, and when they first met, he was twenty-four, and she but sixteen. They speedily discovered a fondness for each other, and their romantic interest was doubtless stimulated by the fact that they stood as god parents together for one of Wieck's children. Schumann wrote to his mother in glowing praise of the girl, whom he describes as one of the two "glorious beings of the fair sex who have lately appeared in our set." She is, he says, deeply attached to him and to everything artistic, and is uncommonly musical—in short "just such a one as I might wish to have for a wife."

Old Wieck saw what was going on, and was evidently pleased, for his own fifteen-year-old daughter was approaching the impressionable age, and he did not want to part with her. Captain von Fricken came to hear of his daughter's love, and he wrote to Wieck, asking about it. This was in the summer of 1834. Wieck replied with undisguised satisfaction, disclosing the true state of affairs. In the autumn the young people became engaged. On September 5, they met at the house of Schumann's mother in Zwickan for the formal betrothal, after the German fashion, but the ceremony apparently did not take place, for not until November, it seems, did Captain von Fricken give his consent. Ernestine finished her studies with Wieck and went home, keeping up a correspondence with her lover. The engagement, however, was of short duration, for it was broken early in 1836. Some writers make a mystery of this occurrence, but the reason is plainly stated: Clara Wieck had supplanted Ernestine in the affections of the young musician. There is reason to believe that the latter did not take the change as lightly as Schumann seems to have done.

Wieck had two daughters, but it was Clara, the younger, who took Schumann's fancy, partly due, no doubt, to the fact

that she was very highly accomplished at the keyboard. As a child of ten, she had created a sensation as a pianist, and one can readily understand how Schumann, himself posing as a player, would be drawn to her. He describes her as "one of the most glorious girls that the world has ever seen."

In the early letters we see love blossoming, while the lovers are yet unconscious of its existence. He writes to her: "You are to me, not a sister or a girl friend, but a pilgrim's shrine! While you have been away, I have been to Arabia for fairy tales likely to please you. In my dreams I sometimes hear music—it must be yours!" In a letter to his mother a year later, he wrote: "Clara, who is as fond of me as ever, is the same wild and fanciful little person, skipping and tearing about like a child one moment, and full of serious sayings the next. It is a pleasure to watch the increasing rapidity with which she unfolds the treasures of her heart and mind, as a flower unfolds its petals."

Alas! there was the obdurate father who, as Schumann said, had an original method of stabbing—he drove in the hilt as well as the blade! While willing to retain Schumann as a pupil, Wieck would not hear of him for a son-in-law. He had higher ambitions for his prodigy daughter! Imagine him writing to Schumann: "I don't quite know what I mean to do with Clara, but—hearts! What do I care for hearts?"

Yes, but hearts have a way of asserting themselves. Schumann's means were very slight and he strove to increase them by changing his residence to Vienna. It was lucky for him that Clara Wieck was as much in love with him as he was with her, for she promised to wait, hoping that Papa Wieck would relent. He did not relent, and the lovers wrote to each other constantly, their letters breathing the purest of affection.

"I sometimes feel," says Schumann, "As if my heart were crossed by a thousand narrow intersecting paths, along which my thoughts and feelings race up and down, and in and out like human beings, asking 'whither does this way lead? And that? And that? And all the ways?' and the answer is always the same: 'To Clara!'"

In 1839 Schumann returned to Leipsic. Two years went by, Wieck remaining unyielding. Clara had, in the meantime, been decorated by many of the European courts, and Schuman felt that he ought to have some additional distinction. Accordingly he applied for the degree of doctor of philosophy at the university in Jena, and received his diploma in 1840. Still Wieck was obdurate, and Schumann resorted to the courts, and was, by law, permitted to marry Clara against her father's will. He was thirty and his bride twenty-one, and he felt perfectly justified in the step he had taken.

Doctor Spitta says: "So far as anything human can be, the marriage was perfectly happy. Besides their genius, both husband and wife had simple domestic tastes, and were strong enough to bear the admiration of the world without becoming egotistical. They lived for one another, and for their children. He created and wrote for his wife, and in accordance with her temperament; she looked upon it as her highest privilege to give to the world the most perfect interpretation of his works, or at least, to stand as a mediatrix between him and his audience, and to ward off all disturbing and injurious impressions from his sensitive soul, which day by day became more irritable. The deep joy of his married life produced the direct result of a mighty advance in his artistic progress."

In 1844 Schumann moved to Dresden, with the hope of restoring his shattered health. There he met Wagner and Hiller. For a time his former vitality seemed to be restored

to him, but his friends could not fail to notice his increasing eccentricities. He realized his condition perfectly, and often suggested that he be placed in an asylum. One night he imagined that the spirits of Mendelssohn and Schubert had visited him and presented him with a theme for variations. He attempted to write these variations, but never finished them. In 1854 he jumped from a bridge into the Rhine with the purpose of committing suicide, but was rescued by a boatman.

Two years before his death he was confined in a private asylum near Bonn, and the wonderful soul that had done so much to add beauty to the world, faded gradually away. The end came July 29, 1856, in the arms of his loving wife, the tragedy and pathos of it softened by that fact, and the thought that the fourteen years of his married life had been so happy and helpful.

After Schumann's death his old friend Hiller, wrote: "What a love adorned thy life! A wife, gifted with a radiant crown of genius, stood at thy side, and thou wert to her as the father to daughter, as bridegroom to bride, as master to disciple, and as saint to the elect, and when she could not be with thee to remove every stone from thy feet, then didst thou feel, in the midst of dreams and sorrows, her protecting hand from the distance; and when the angel of death had pity on thee, and drew night to thy anguished soul, in order to help it again toward light and freedom, in thy last hours thy glance met hers, and reading the love in her eyes, thy weary spirit fled."

IDA STEMMER RUEGNITZ.

Only Waiting

Tune: "What a friend we have in Jesus."

We are waiting, only waiting,
It is just a little while
Till we see the heavenly mansions
And receive the Savior's smile.
At the golden gate he's standing
With a willing, outstretched hand,
Waiting to receive his children
As they reach the shining strand.

We are waiting, only waiting
'Till we lay our burdens down,
Till the heavy cross is lifted,
And we gain the promised crown.
Now the burden grows more heavy
As we nearer reach the end—
Jesus grant us strength and patience,
As beneath the cross we bend!

We are waiting, only waiting,
Till we join our loved ones there;
Till we leave the cross behind us,
And their blessed peace shall share.
Dream we see their shining faces
Hidden now beyond the veil,
And we know they're waiting for us,
With a love that cannot fail.

We are waiting, only waiting,
Till we clasp their hands once more;
Till the veil is rent between us,
And our earthly wand'ring's o'er;
Shall we hear the Savior's welcome?
Yes, if we have done our best—

"Thou art numbered with the faithful,
Enter in, and take thy rest!"

ERMINA PERKINS KEARNEY.

[We thank Sister Kearney for this little song, and think it is a good idea for our poets to send in words that can be sung to some of our old and favorite tunes. It would enlarge our repertoire of social hymns, without the heavy cost attaching to the publication of music.—EDITORS.]

A True Tale

While working with Jean de Reszke, learning the fundamental principles of tone production, Charles Bowers, the New York vocal teacher, recalled a well-known biblical quotation in a dream which presented it to him in a new light. The familiar saying was, "Faith, hope and charity, these three, but the greatest of these is charity." The new idea was as follows: Faith for resonance, hope for openness of throat, charity for the control of breath from the diaphragm. This could well be used by every vocalist as the golden text for voice production.

The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,
LAMONI, IOWA

Children's Home News

Since our last appearance the board of trustees have by regular election chosen Brother Richard J. Lambert as treasurer of the board to succeed our beloved Brother Joseph Roberts. Brother Lambert has been associated with Bishop Roberts as his counselor, and is therefore quite well acquainted with the details of this work, and he is thoroughly reliable. Those contributing to support of the home, please take notice and send to the order of Brother Lambert.

The board also filled the vacancy occasioned by the death of Brother Roberts by the selection of Brother Floyd McDowell. Brother McDowell is one of the Graceland College faculty, a worthy and competent young man. His love for children is fast developing into adoration through the gentle influence, and guiding hand of a little one who has recently become a prominent member of the executive committee in his own home.

Sister Rebecca Sage formerly of Saint Joseph, Missouri, who recently passed away, left to herself a lasting monument of affection to our children, by making the Children's Home the residuary legatee in her will. The president of the board appeared before the probate court of Saint Joseph on May 31, and received possession of, for the home, a nice four-room, nearly modern cottage, quite well furnished, worth approximately two thousand dollars. The board will decide at once what disposition to make of the property. It will doubtless give the home much relief and comfort.

There has recently come to our table a copy of a neat periodical called *The Iowa Orphan's Plea* published at Ottumwa, Iowa, by The American Home Finding Association in which we note what they call "Our new method of handling infants."

It consists of an arrangement for those desiring to receive children filing their application describing the kind of a child wanted, and those who have charge of children needing homes filing application to have them received giving description. The board compares the two lists and where they find an agreement of desires notify both parties to meet

at the home where the transfer is made without the child coming in contact with other children, and saving the expense of keeping children, employing assistance to care for them and so forth.

What would our patrons think of such a plan?

Please let us hear from you. Of course there must always be exceptions, as there are cases of emergency where children must be cared for, awaiting the opening of a place suitable.

Love the Children

Little cherub, are you happy,
Full of harmless mirth and song,
Warmly loved, and truly loving,
Joyous as the day is long?

I could pray that nought might hinder
Peace from reigning in thy heart,
Nor a shade of sin or sorrow,
Cause it ever to depart.

But I know that storms will gather
Soon, around thy youthful brow,
And those eyes be dimmed with tear drops
Which so gayly sparkle now.

Parents, love your tender offspring,
Kindly teach them, gently chide,
Lead them, early, to the Savior,
And by pure example guide.

Then, when after years the spirit
Bends beneath its weight of care,
He will think of father's counsel,
And remember mother's prayer.

Should an orphan pass your doorway,
Welcome him with warm caress;
Love the child that has no mother,
Kindly treat the fatherless.

For the orphans lot, dear reader,
Is a weary one at best;
Every heart has untold sorrow,
Every spirit feels unrest.

Lady reader, have you children?
Love them; 'tis your duty to,
But remember, other mothers
Love their babes as well as you.

While thou seest a fellow mortal,
Doomed to wander, watch, and weep,
God hath said, "*what e'er thou sowest,*
Know that thou shalt *also reap.*"

—Marie Braby.

Is thy cruse of comfort wasting?
Rise and share it with another,
And, through all the years of famine,
It shall serve thee and thy brother.

—Elizabeth Charles.

Woman's Auxiliary

EDITED BY AUDENTIA ANDERSON, 2009 LOCUST ST., OMAHA, NEBR.

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A Word to the Wise

We wish to sound again, a note of earnest warning to mothers of young girls, as well as to the young girls themselves; and, from the reading of the following letter from one of our good brothers—a letter telling of circumstances of very recent happening—one can readily see that the danger is not confined to extremely young women. Please read the letter carefully and make a point to call the attention of all the women about you, to the dangers which lurk everywhere for the young and inexperienced. The pity of it all is that this ignoble thralldom is so often *forced* upon women. It is not that they would *choose* the short path to destruction; they would recoil from such a proposition were they considered in the matter; but, taken unaware, rendered unconscious, to awake in the terrible bonds of sin and pollution—how can we guard against this? Only by constant watchcare, constant thought, to be surrounded only by influences for good, to go into crowded places in the city, only when attended by your own people, and by avoiding going any place likely to be contaminated by the presence of these workers for evil. It is true, one is never safe; on train, in store, or lecture hall, everywhere, the dread snake of sin and vice rears its ugly head; but oh, we must pray for wisdom and guidance, that our own may escape the fearful net whose captives receive such bitter wages; swift, sure, and sorrowful! The letter follows:

INDEPENDENCE, MISSOURI, July 25, 1916.

We have heard of the "white slaver and his poisonous needle." Here is an actual case, close enough to our people to show that women, especially parents who have young daughters, cannot afford to be careless.

Sister —— told me this afternoon that her young married sister went to Fairmount Park yesterday as chaperon for two young girls at a picnic. She is a good-looking, attractive, young woman, and as they were standing watching a game of some kind, the two girls at a distance of about ten feet from her, she felt a very painful sensation on her upper arm. She turned and saw a fairly large, well-dressed man near her, smoking a cigar, and she thought at first that the pain was caused by the burning end of the cigar. She clapped her hand over the painful spot with a slight exclamation, and the man appeared very apologetic, and with an "Oh! pardon me!" pretended to brush cigar ashes off her sleeve. The muscles now began to stiffen and she turned to the girls near by with, "He burnt my arm with his cigar. No! it was the poisoned needle!" as she recalled what she had heard about the methods of the white slaver.

The words had hardly been uttered when she felt the power of speech had gone and a fainting sensation caused her to fall into the arms of the two girls above mentioned, who of course were in a state of consternation. Seeing the lady was accompanied by friends the man turned and hastily

disappeared; but had she and her friends been separated sufficiently, he would doubtless have taken charge of his "fainting sister," called an auto, and before her girl friends could have known it, she would have been whirled away to the crowded city. As it was, fortunately, they saw one of her near relatives as she was regaining consciousness, who helped the girls care for her until her husband came for her, from Independence with an auto. He and other relatives shudder as they think of this dastardly attempt on their loved one, who suffered agonies while coming out from under the influence of the powerful drug administered. Though only a pin prick is visible on the surface, the arm and muscles of her shoulder and neck have been painfully sore since.

This case is going to make the Saints here and in Kansas City more careful than ever. Let the Saints everywhere, be more "separate" from the worldly pleasures, and build up the Zion of God, where, amid the "pure in heart" such happenings will not be possible!

Her Gifts

She held in her hand, so fair, so fair,
A pure white flower with perfume rare;

It had planted been, with care and love,
Tenderly guarded by God above;

In beauty it bloomed, so pure and sweet,
Worthy to lay at the Master's feet!

She held the gift with a careless air—
This pure white flower, so fair, so fair,

And noticing not its woeful plight,
She dropped it low in the dust one night!

A rough foot crushed, in that fateful hour,
The gift God gave for a maiden's dower!

Alas, and alas, too late she bent
To rescue the gift that God had lent;

Trampled and bruised in the dust it laid,—
A broken heart was the price she paid!

She held in her heart a friendship sweet
God gave her to make life more complete;

A golden friendship he knew 'twould be
And gave her the key to its mystery,

That she might lock it within her heart
Till it formed of her life a very part,

To comfort, console, and counsel too,
When all things else might seem untrue.

With a careless hand she threw away
The key God gave her to keep for aye,

And opened the door of her heart so wide
The golden friendship escaped outside,

And fell, to be trampled, bruised and bent
And lost, for aye—by her own consent!

Too late again, she essayed to clasp
The boon which slipped from her heedless grasp;

And she cried, "Alas! how could it be,
I have held God's gifts so carelessly!"

"For the flower he gave, and the friendship sweet,
Lie crushed and dead, in the dusty street!"

ERMINA PERKINS KEARNEY.

Come Up Higher

"Let us lay aside every weight, and the sin which doth so easily beset us."

Dear Sisters: I am wondering what progress we are making in "coming up higher." I am wondering if it is not time we interviewed ourselves on this serious matter and gave it prayerful consideration. We all know that the invitation, the call, has been given repeatedly by the Spirit, in various places, "Come up higher; my people!" We also know that the Lord never says anything simply for the sound of the words; there is always a real meaning, and a real need, for all that is said by him; and although he is "long-suffering and of tender mercy," yet he has said, "My Spirit will not always strive with man."

How much depends upon our complying with the request, the "bid" or how great the individual loss, and loss to the work, by not heeding the call, we cannot know. If the Lord could have blessed his people or manifested his power just the same without this coming up higher, the oft-repeated call would not have been given. To the thinking mind it is evident that we, as a people, are not yet in a position to receive all that our Lord and Master desires to bestow, and it is apparent that some weights—I will call them that—are holding us down, which will require effort to cast off. It is utterly impossible to ascend higher in the scale of righteousness and not manifest material and visible change in us individually. One cannot come up higher and still be the same in all ways as before the call was given and heeded. Something must be left out—something laid aside. We cannot take our ungodly habits with us nor can we start from the third or fifth round of the ladder, if there remains something below that which should have been removed. Let each look into her own heart and see if there is not something there that should be eradicated, something in her life to do, or be undone, before she feels free. Do we lack the courage to undertake it? Do we seek to excuse ourselves from it?

Let me give you an instance from real life. A sister began to feel dissatisfied with herself for not keeping the Word of Wisdom better. She drank both tea and coffee. After some battles with herself she put away coffee and allowed herself but one cup of tea daily—in the morning. Of course she felt better, thinking that just one cup would be excusable. Presently she had a dream. A stranger entered her house, with book and pencil in hand, and asked her if she were a tea-drinking Saint. She confusedly told him that she took only one cup of tea in the mornings. His reply was, "Are you a tea-drinking Saint, or are you not? Yes or no!" She was forced to say, Yes. He wrote it down in his book and went out. How she hated to see it recorded that she was a tea-drinking Saint!

In the morning, when thinking over her dream, she resolved to place herself in a position so that, if another should come with a similar question, she could unhesitatingly answer, "No." She wrote her dream to a sister who also loved her cup of tea, but who also wanted to quit the habit

and be free, but to whom it had seemed a great sacrifice, for she feared with the giving up of her tea, she would lose all relish for her food, besides having two or three days of sick headache during the transition, which she dreaded. Hitherto, whenever she passed the time for having tea, her head would ache. The dream appealed to her as strongly as to the one to whom it was given; still, she hesitated and clung to her cup of tea. Finally, there came a time when she wished, or volunteered, to give it up for just twenty-four hours, expecting a headache. But when the time had passed and had proven that the Lord so entirely sustained her that she had felt no symptom of headache, she joyfully said, "good-by, tea!"

That was many years ago, but she still holds to her purpose, enjoying freedom from both the habit and the headache, and enjoys her food just as well as before. In her heart she thanks God for the help he rendered.

Yes, sisters, he will always help when we truly want to overcome.

More anon,

EMMA B. BURTON.

How Woman Profits by Turmoil

The change and the increase in the activities of the women of Europe may be deplorable, but they are far from being negligible. When the history of this decade is written, many a chapter must be given to the achievements of woman. Whether for better or for worse, woman has cut new niches for herself in the social edifice and has set herself permanently therein.

The eagerness with which the women of the warring nations undertook man's employments at the outbreak of hostilities, and the ability with which they have accomplished their work is a vindication of feminism.

It is always in periods of political and social unrest that woman perceives her best chances of seizing upon a little more freedom. In the past few years of China's political agitation, the women of that country traveled farther on the road to liberty than they had gone in all the previous centuries.

In Mexico, in the midst of the present political turmoil, woman is emerging from a seclusion and dependence which have amounted almost to subjection. Only recently, seven hundred delegates convened in the first congress of women ever held in the republic of Mexico.

These women were largely of the middle class; they belonged to a social stratum much neglected in a commonwealth made up of the very rich and the very poor; they were hampered by conservative Spanish traditions on the one hand, and on the other by ideas of woman's inferiority inherited from the Indians and the peons; they were instructed under a religion which does not sanction divorce; they lived under an enervating southern sun; nevertheless, they felt the world-wide pull of the feminist movement, and they responded to it.

They could not resist because feminism (of which suffragism is only a part) is not a revolution.

It is a process of evolution, and neither race, nationality, nor the hostility of man can stop it.—*Omaha Daily News*, July 8, 1916.

Menus for Little Convalescents

Every mother knows how difficult it is to tempt the convalescent child to eat, for at this time the best loved dishes are apt to be scorned. But if the childish liking for

fun is kept in mind, and various surprises are devised for the little patient at mealtime, the chances are that the youngster, in the pleasure of the moment, will eat with unmistakable relish such nourishment as is desirable for him to have. Or if he can be so amused as to think he is playing a game when in reality he is eating a meal, it will be a wonderful help along the road to quick recovery.

Even the busy housewife, with a little imagination and ingenuity, can evolve surprisingly novel ways of serving the plainest nourishment, which the small boy or girl would promptly decline if served in the ordinary way. Bread and milk is much more interesting if brought in two tiny fish-bowls, the milk in one and in the other bread sticks, those tiny hard cylinders of all crust, which children usually like to break into pieces, drop into the milk and fish out, finding them so good to eat.

If the toast to be eaten with the bowl of milk is cut into strips and built into a log cabin for one meal and cut into fancy shapes, arranged on a pretty Japanese napkin on a plate for another, a surprising amount will often disappear. The bread may be cut before toasting with a cookie cutter, and various animals as well as hearts, stars and other odd shapes, which will appeal to almost any child, are to be found in these tin cookie cutters, and they cost but a trifle. Even so commonplace a thing as a baked potato may contain a bit of scraped beef to surprise the youngster when it is opened, and it would be fun for almost any little patient to discover that what seemed to be a hard-boiled egg is in reality a mold of blanc-mange.

Breakfast is often the meal which requires the most coaxing and bribing in order to have the smallest portion of it eaten, but even the cereal, if a little attention is paid to its arrangement by providing an odd little sugar bowl, pretty cream pitcher and cunning dish from which to eat it, can be made much more acceptable. The soft-boiled egg will look far more attractive in its egg cup if a funny face is penciled on it and it is topped with a paper foolscap, or the egg may be laid in a nest of excelsior in a pretty little basket or bowl.

A glass tube or a bundle of straws costs very little, and yet they will often make a glass of milk, orange albumen or cup of broth disappear. A little crockery jar is admirable for serving a small portion of broth; the straws sticking up in it insure investigation. Children like individual dishes, and they are often so delighted with a little covered dish from which to serve the broth, bread and milk and slightly stewed oysters that it is received eagerly, especially if they have a pretty sugar spoon as a ladle and a fancy little shallow bowl as a soup plate. A small casserole, slightly high and narrow, or a cunning little bowl with cover, resembling a tomato, answers the purpose of the soup tureen. Indeed, small, oddly shaped baking dishes, casseroles and ramekins will all prove useful in tempting the convalescent child to eat, for when baked custards, creamed chicken or even simple mashed potato and boiled rice are served in them they look so attractive that they are hailed with delight and eaten, when otherwise they would be promptly refused.

To play hotel and order his meals is fun for a small patient, and what he is allowed to have can, with a little ingenuity, be fixed up to resemble what he has ordered. Or a picnic can be made of the meals, his luncheon being brought to him in a fancy basket, with picture plates of heavy paper, picture paper napkins, etc., and if the basket also contains a surprise the fitful appetite of the child will often be tempted in spite of himself. Another meal can be served entirely on dolls' dishes, and little girls can often be amused by having one or more dolls to the spread.

An occasional meal prepared in a small chafing dish where he can watch it will interest a child in his food and amuse him for some little time. All kinds of egg dishes may be prepared in this way; the milk for the toast heated, the cocoa made, the bit of chicken creamed, or a couple of tiny fish boiled, to the great delight of the convalescent child, who will probably eat every mouthful.—*Philadelphia Ledger*.

Our New Stake Auxiliaries

We have gathered a few items concerning the organization of two of the stake auxiliaries, which we will pass on for the benefit of our readers, until such time as their press chairmen shall furnish us with more detailed information regarding their activities.

The Kansas City Stake Auxiliary was organized with Sister Lula M. Sandy as president, Sister T. T. Grabske as vice president, Sister S. S. Sandy as secretary, and Sister Alma Warren as treasurer. The selection of a press chairman and the superintendents of departments has not been made as yet, owing to the absence from the city of some members of the executive committee.

Since the organization of this stake auxiliary, the officers have organized a large study class that is being well-attended. It is known as the "Story-telling class," and they will have a course of twenty lessons in story-telling. The instructor is Sister Pearl Simpson; the president, Sister Dan Tucker; and the historian, Sister Price. Other activities are under way, which show that the new stake officers are alive to the needs of the work, and we will await further reports from this enthusiastic society, with a great deal of interest.

We have no news about the Holden auxiliary, except the following which was in the *Ensign* "The stake organization of the Woman's Auxiliary was effected by electing Mrs. D. J. Krahl as president, Mrs. J. W. A. Bailey as vice president, Mrs. I. M. Ross as secretary, and Mrs. Fred A. Cool as treasurer." May we hear of further activities of this organization?

Seattle Auxiliary

Brother Terry's letter in the *Ensign*, tells that the Woman's Auxiliary of the Seattle Branch is to hold a bazaar and serve supper, on September 18, the day following the grand rally of the branch in their effort to finish paying for their church home. It is good to hear of the work of the sisters, and their commendable zeal should be rewarded by satisfactory financial results.

Summer Commandments

Thou shalt not continually pour iced water, or iced drinks down thy throat, if thou wouldst keep thy stomach in condition, and avoid nausea.

Thou shalt not eat three heavy meals per day, when the weather is hot, for such food keeps the body heated.

Thou shalt eat meat but once per day and only sparingly then.

Thou shalt make up thy summer menu very largely of vegetables and fruits.

Thou shalt be unusually slow and deliberate, chewing thy food carefully, for digestion's sake.

Thou shalt not go out into the hot sun just after a hearty meal, but rest awhile in quiet.

Thou shalt not eat heartily after violent exercise, while thy body is exceedingly hot.

Thou shalt eat very sparingly when traveling by land or water, if thou wouldst keep well.—*Philadelphia Record*.

Letter Department

A Letter to President F. M. Smith

[Under date of June 20 a worthy brother, well-known to the church at large, wrote the following letter to President Frederick M. Smith. We have decided in this case to suspend our general rule against publishing private personal spiritual manifestations, and print this letter. While we do not attempt to pass upon its spiritual merits and authenticity, we have felt to give it to the *HERALD* readers, and they may extract from it such comfort, edification, or warning as they may determine that it contains for them.—EDITORS.]

Dear Brother: I am urged to write to you of the experiences which have come to me since leaving home, as you have been the most prominent one claiming my attention.

I left Kansas City on the 9.30 p. m. Saturday train for this place, taking a chair car, resting some during the night. As the light of the rising sun shone through the car windows, my soul began to expand in admiration to God for his goodness to all his creatures, and the intensity of joy which filled my soul is indescribable, as my mind dwelt upon the provisions made by a loving Father for his creatures, especially for his covenant children.

It is not my purpose in writing this to try to describe my experiences, for probably an hour, but opening my handbag, I took out my Book of Mormon and was directed to the second and third chapters of Alma, and as I read, the Spirit of revelation rested upon me and my mind was illumined as the voice of the Spirit said, as I read of the sad condition of the church at that time, "The condition of my church to-day is mirrored in the history you are now reading, the conditions of my people are now as then." I can never forget the feeling of sorrow which came over me at these words; and as I read on it was made so clear to my vision that I could never doubt the truthfulness of the words spoken to me.

I read on under the same influence, and joy began to take the place of sorrow as God worked upon the man he had placed over his people, and he went forth among the people of the church, instructing them in the law of the Lord, and the sequel being a change from spiritual darkness to a most blessed condition of spiritual life. The same voice that had spoken to me bade me write this experience, and I took out my pencil and paper and wrote, but I have not had the courage to write you till this morning, and this through my experience through the past night.

The voice said, "Tell my servant, Frederick M., to go forth among my people and I will clothe him with the power of my Spirit, as he shall teach my law to my church, for he must lead in humility, in faith, in love for my people, for I have called him to represent Jesus Christ as the good shepherd among my people, going before them as a leader, and kindly assisting the weak, poor and aged of my people, as well as to strengthen the young, leading them to pastures of spiritual verdure and in this work he shall be a tower of strength to my church."

I have with great reluctance undertaken this task of writing, thinking it might be considered presumption on my part, but the experience of last night and the early morning has urged upon me what appears as a duty.

I retired to bed about 9.15 p. m., very weary in body (as I am physically run down), and soon had presented to me in dream a building which upon entering I found to be in a condition nearing collapse. The walls were bulging outward and the bricks were separated from the mortar and the beauty of the structure was to a great extent spoiled. I said, "Surely this building will fall unless some support is immediately

given it. It needs a new beam to take the weight of the dislocated parts, or it must fall."

I again fell asleep and dreamed the same dream exactly as I had seen it before, but I said, "Shall we not have to tear down the part that is bulging out, and rebuild?" But was answered, "No. We must first get into position the large beam, and then we will attend to the replacing of the loose bricks and we can in that way rebuild, but we must have strong mortar or cement," as that used in this part of the building was weak and would not stand the strain.

I again fell asleep and the same dream was repeated, only we seemed to agree that a stout rod of iron must hold the structure together, this to be fastened to the large beam which was now put in place. There was a great effort put forth to first secure the beams, for there were others, or one other which was secured by the rod of iron. The wall then began to straighten and there was greater activity manifested among the workers. I again fell asleep and dreamed. I was still in the building, and to my relief I saw the bricks had been securely replaced, and the wall was plumb, and the danger of the structure had passed.

I was then again awakened and I lay wondering what the dream indicated, when immediately my mind was directed to my experience on Sunday morning, and was informed that this that had been shown me was the condition of the church, pride and divergence from God's plan had brought about the disfigurement of the building, representing the church. This had brought about the serious danger as now exists in the church, which calls for immediate attention. The beams most prominent were Frederick M. and Elbert A. Smith, with others united and held in place by the rod of iron, representing the word and law of God, which must bind and hold in place intended by the builder, the parts necessary to secure safety and salvation to the children of God.

I feel now ease of mind and assurance that I have performed my duty, although as I stated, with great reluctance till I received this remarkable experience during the night and morning. I feel the glow and light of the Spirit as I write, and leave this for what value it may be to you.

I will add, I am here to recuperate, but my heart is in my appointed field of labor, but am at present physically unfit for service, but will get to work as soon as I am able. This atmosphere will help me I feel assured.

Dear brother, my heart goes out in prayer for you, that you may be fitted for the great burden and responsibility resting upon you.

Very sincerely your brother,

True to His Promises

The HERALD comes freighted with good things each week, and is hailed with pleasure. Indeed, so much has been written and said in its columns that all vital subjects seem to be well treated upon, but it is well to stir up the pure minds of the Saints occasionally, so writing and preaching are still needful.

I wish to go over a few points that are plainly written in the word of God as to the duty of Saints, and by the name *Saint* I mean all who are converted to the angel's message in these the last days.

In Doctrine and Covenants 106: 1, 2, the Lord tells us in answer to a question that he requires all of our surplus properties to be placed in the hands of the bishop, as the *beginning* of tithing, then one tenth of our increase to be paid until such time as another surplus is gathered, then to consecrate this surplus, also, and right on indefinitely, "seeking first to establish the kingdom of God and his righteousness,"

rendering a life of service, holding out faithful to the end.

In Doctrine and Covenants 101: 2, the Lord has said: "If any man shall take of the abundance which I have made and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."

Again, in section 75: 3, "Nevertheless in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld."

We have, in the foregoing, a duty prescribed, a reward for doing this duty, and a penalty for not doing this duty.

I will remember some circumstances which took place in the Open Head Branch, in the Florida District, during the last years of Brother M. M. Turpen's labors in this mission, which thoroughly demonstrates the truthfulness of God's promises to his children.

The Open Head Branch was composed of about twenty-five members, and most all of their names were on the bishop's agent's book, most all were converted to the law of tithing, and most all would take part in the weekly prayer meetings, Sunday school, etc.

On a certain prayer meeting night, Brother Turpen happened to be with us, and as the meeting began to get good and spiritual, Brother Turpen arose to bear his testimony, and he had only said a few words when the Spirit rested upon him, and he began to speak in tongues, and at the close of the tongue, he said, "And thus sayeth the Spirit," and he gave the interpretation. Oh! how grand was the feeling that pervaded the room, and how grand were the promises to us, only those who were present will know.

The purport of the tongue was that the Lord was well pleased with us, and if we would continue faithful we would be blessed.

The writer was the only elder in the branch, and for three times in succession the gift of healing was given me with great power. I wish I had space to relate these cases of healing. In one case the administration was enwrapped in a vision to both the one administering and the one administered to.

Subsequent chapters could give the decline and downfall of the branch, and the scattering of the members, as well as the blessings of God being withdrawn, and the sufferings of the disobedient.

Oh! dear Saints, the Lord is not slack concerning his promises, neither is his arm shortened that he cannot reach us. If there is a branch of the church that has not been enjoying "the abundance of the manifestations of the Spirit," it is because the Saints have not come up to their temporal duties. The Lord has said: "When you do what I have commanded you then am I bound, otherwise you have no promises."

Oh! dear Saints, can we abide a celestial law, and save our souls in the celestial glory, or will we let this the greatest of all opportunities slip by us, while we worship our little worldly goods? Cease to love your possessions, consecrate of your properties, for this is part of the "coming up higher" that we have been so often admonished to do.

In bonds,

S. D. ALLEN.

MUNSON, FLORIDA.

Deceptive Appearances

I have just been thinking of a little incident that happened during my nursing career. Trivial enough at first sight, but oh, the lesson!

One sunny afternoon in the fall, I took some of my pa-

tients for a ramble across some wild moor land and up a steep hill all covered with purple heather. Half way up, we rested, and my attention was drawn towards a small green leaf of a plant close to where I was sitting. On close examination I saw what proved to be a small common fly that had been caught in the leaf like a rat in a trap. Such a fearful buzzing and commotion was going on, and the insect was doing its best to protest against and escape from the vise that held it.

That pretty green leaf was a deadly trap, to catch unwary insects. When open, the surface of the leaf was covered with very fine, silky-looking hairs that lay flat, but when an insect lighted on top, the leaf would gradually begin to close up into a kind of deep cup, and the hairs stood on end to prevent any possible escape. The result was death to all poor atoms of life that happened to fall into the trap.

Now then brethren, isn't that just the way and the tactics of the Evil One? How sweet and nice it is to taste of something that we have been forbidden to touch. The ball room, the dance, the cinema show, etc. These are the silky hairs that cover and gloss over the poison underneath. Once fairly in the seductive delights of the many attractions, the leaf begins to close and what then? Too late the victim realizes the result of its own folly, fairly caught in the snare it tries to escape, but in vain. Only the help of another can set the victim free.

The precious gospel of Jesus can lift the fallen and broken-hearted to better and higher things. The dawning of another brighter day is near, and Christ will come and say, Give an account of thy stewardship. What have you done, or what are you doing with your life? Your life is full of talents. What are you doing with them? Are you robbing God of his own, by wasting the time in heedless pleasure? Are you? If so, wake up and get about your business, the Master's business, and render an account of yourself. Begin now.

Your sister in gospel bonds,

FLORENCE WRIGHT.

LONDON, ENGLAND, 58 Ickburgh Road, Upper Clapton.

BEECHWOOD, NEW SOUTH WALES, AUSTRALIA,

May 30, 1916.

Editors Herald: Last year the New South Wales Sunday school and Religio conventions met at Bulahdelah Branch to conduct the business of the district and to receive the needed strength to go through another year.

The conference held three months before had divided the district into two, to be known as the Northern and Southern New South Wales Districts, respectively. This had all been worked out before Brother G. T. Griffiths was called home. Following the division in church matters it was only natural to expect a similar division in Sunday schools and Religio, but the advisability of this was questioned by a great many. I traveled one hundred miles to be present, and with three other delegates had great difficulty in hiring a car to reach our destination on account of the holiday rush of passengers. I almost hoped that by the time I reached Bulahdelah the business would be over and thus save me the trouble of casting a vote about which I felt uncertain. As the hum of the motor car forging its way over those hills rang in my ears it sang only one tune,

"A little farm well tilled,
A little house well filled,
A little wife well willed," etc.

Now this annoyed me beyond measure to think that I was on my way to church services and was trying to get my

thoughts into deep channels; I had often heard that triplet sung, and recognized the humorous side in it, in fact to my mind it was bordering on the ridiculous. However, I might say I arrived in time to hear the business, and when the vote was called for I was only too agreeable to cast mine "for" the division and one thought after another appeared before my mind in favor of it.

We have passed through our first year and on Good Friday morning a representative gathering met in Sunday school convention in the neat little church so recently erected by the Saints at John's River, in the Northern District. I believe it was a great incentive to many who though unable to travel far to attend such meetings, were brought into close touch with the work, and I feel sure an able body of young men and women will be raised up to help carry the burden and bear the heat of the day. Ability has been lying dormant I believe, that will be brushed up until it shines clearly and with the Holy Spirit's help must in time reflect the divine nature; they will add to their faith, "knowledge."

I think that the life of Moses is a great study in learning how God permitted him to be raised in the palace and to receive an education to fit him to be a leader of such a people under such peculiar circumstances. And so we notice in these last days many instances where God has caused his people to be led into different avenues of life, that their knowledge has been put to use in his service. How wonderful are the ways of God!

We feel grateful to those brethren who travel from home and loved ones to assist us in this land, and without any exception we feel that the heart ties are being strained when we give them the parting hand. Brother Griffith's work here will live long in the memory of the Saints. We would very much have liked him to represent us at the late conference, but he thought it too much to ask, considering his various duties.

Conference news has just reached us and how our hearts went forth in gratitude to the "One who doeth all things well" when we read of the revelation given, but do we expect anything else? No! for we read, "The same, yesterday, to-day and forever," and although distance divides us in person, we hope to be among those loyal to our beloved president and by our prayers lift him up to God continually.

We learn also that Brother Miller has been sent to another mission and we hope that he will continue to be a successful ambassador for Christ.

As we strive to do our little in this work it becomes all the more dear to us and while we think of the future of this district, with comparatively all new officers, each striving to do his or her own part, we feel we can only sow the seed and trust that

"It will be fed and watered
By God's almighty hand."

We hope by his help to show an improvement in this "little farm" from year to year and by putting our limited ability into practice we may learn to become "wise stewards."

Ever praying for the advancement of the church in all its departments,

Your sister in the gospel,

ANNIE J. PARKER.

SNOWER, MICHIGAN, July 6, 1916.

Editors Herald: It has been some time since I have written a letter for your pages, not because I have been idle, for I never want to be idle, but there are so many others to occupy.

We are still holding our Sunday school in the old Brown Schoolhouse; and Brethren Heriman, Gombridge and Guy, of

Snover and Shabbona have meetings every Sunday evening.

While at our district conferences and two-day meetings where they serve meals, I see our good sisters serve meat. I was wondering if our dear sisters knew they were putting a temptation before their brethren and sisters.

Now when the Lord gave us the Word of Wisdom I believe he knew what he was saying, and if we would like to please him we would only eat meat in times of winter and famine as we haven't had a famine we should use it only in cold, and sparingly.

Suppose we are keeping the Word of Wisdom at home, then go to a two-day meeting or conference and the meat is before us. We haven't had any for some time, so we think a little won't hurt us, and we indulge. Have we pleased our Savior? Then would we or could we expect the blessings we would get if we pleased him? When we come together in unity and love we can expect blessings.

As an example, the wild and fierce animals of the forest eat meat mostly. I knew a young man not of the church, who would not eat meat as he said it made him bad-tempered and he wanted to fight when he ate meat. I think we would all rather be mild than fierce.

I have demonstrated to my own satisfaction that tea, coffee and meat are hurtful to the health. While my own system is sensitive to those things and I feel the effects, I think it would also weaken the more hardy and make them a prey to sickness. How many have felt the twinging pains of rheumatism? Meat causes more rheumatism, I believe, than anything else.

Some might think it hard to serve a good meal without meat, but at present prices for meat, the same money put in fruit, such as oranges, bananas, or canned goods would serve more and be healthier, and make us happier because we would know we had pleased our God, also when we feast less on the earthly we can feast more on the heavenly.

Hoping I hurt no one's feelings and that this will be received as it has been given, in the spirit of love, and ever praying for the welfare of Zion, I remain,

Your sister and well-wisher in the gospel,
MRS. E. G. MAXWELL.

LEICESTER, ENGLAND, July 10, 1916.

Editors Herald: We would be pleased to let all our friends know, through the HERALD, that we are still holding on to the truth, though many times we find it uphill work. We still believe our cause has the approval of God. Our branch still meets together every Sunday and holds forth the truth. Several of our young men have been claimed to do service for the country. We pray our heavenly Father to watch over them, and return them to our meetings again. We are sorry over this terrible war. We hope it will soon come to an end. We try to be patient and calm in our feelings, knowing that our Father in heaven is watching over us. The outcome of it all may be to open the way for the gospel message, when many will be gathered out of all nations, and so make ready a people to receive Christ when he returns to earth.

We all trust our Brethren May and Greene will have a safe passage to this land.

Your brother in gospel bonds,
WILLIAM ECCLESTONE.

WOODBINE, IOWA, July 21, 1916.

Editors Herald: Will you allow me a little corner in the HERALD to express my unfeigned thanks to the many friends who have so kindly remembered me on the ninetieth anniversary of my birth? No, I cannot give expression to my gratitude! but I want to show my willingness to do so. But

how can I thank God who has enabled me to live so as to have been in any degree a blessing to others, so as to lead them to express their approval of my feeble efforts and their loving remembrance of the same? I pray God to help me live so that my life may be as heavenly incense to him, that I may meet (I will not say merit) his approval when my life's work here is closed.

Again I thank the dear Saints for their brotherly and sisterly love. It strengthens an old man's heart, and assures him that love is not banished from earth, if one half is bound with hatred's iron chains!

Gratefully yours,
CHARLES DERRY.

KIMBALL, NEBRASKA, July 22, 1916.

Editors Herald: A debate was held on church propositions from July 10 to 16, at Bushnell, Nebraska, between Elder Alvin Knisley and a Mr. O'Neal. All passed off very smoothly, O'Neal having about the same rehash and our worthy brother commanding the same good spirit that attends the faithful. The powers of darkness cannot successfully oppose such work.

Our church and its beliefs were assailed with some of the purported testimony of Joseph Smith's wives, but when our brother showed that all of this testimony bore the stamp of Brighamism, and could not be supported, I believe O'Neal felt it.

Our congregation was composed of all classes of people. Those that seemed to rejoice the most were about twenty of our new members. All feel strengthened in the work. We have never seen a greater outlook for the outpouring of the Spirit, and we all rejoice in the victory. The good seed sown is already germinating, and we perhaps shall reap a harvest later. We have lost nothing, but believe we shall gain much. One young lady has asked for baptism. She is a very prominent member in the Presbyterian Church. I am glad that we as a church have such able defenders of the cause.

I would like to say to all of like faith, let us make a greater effort in trying to keep the full law, that our noble brethren on the firing line may go forth unhampered, and spread the gospel to the world, rather than being hindered by the unrighteous living of the members.

As a branch we are still growing, though young, and greatly scattered over several counties, making us drive twenty to thirty miles each Sunday. We all expect to go over to Wyoming next Sunday, which will cause the writer to drive one hundred and thirty miles. We all have automobiles, so it does not take long to cover the ground. We expect to meet with Brother Knisley on his homestead. We are a happy people and enjoy ourselves, and hope to go on to perfection.

Brother Stubbart has been with us, and acted as chairman in the debate. He has now left for other parts of his field.

Ever praying for the triumph of the truth,

Your brother,
H. H. ROBINSON.

PORT HURON, MICHIGAN, July 22, 1916.

Editors Herald: We have just closed an excellent conference at Port Huron for the Eastern Michigan District. The attendance was good and interest excellent. We tried street preaching as an aid to interest in the conference, and on Friday evening Elder J. F. Curtis spoke to a crowd of about two hundred people, of which a goodly number followed to the services at the church.

On Saturday evening while Elder Richard Weaver was preaching to a crowd of about two hundred and fifty, a Salvation Army band came along and tried hard to drown "poor Dick's" voice. But he stayed with it and finished his ser-

mon, winning applause from the audience. It surely must have been mortifying to the intruders. Of course we had the crowd on our side, even though they were of the world. Men like to see fair play. When we use a little wisdom in our street work we almost always get them with us. Treat other people fairly and squarely, no matter how they try to hurt us and the work we represent. The good people will see this and will be on our side nearly every time. A little persecution now and then helps to advertise—let it come; we can meet it and win out.

In the prayer services the Saints manifested an excellent interest in prayers and testimonies, and comforting words were given to the Saints through the Spirit of the Lord.

The reorganization of the Michigan quorum of elders into two quorums will perhaps be of much benefit to the eldership in the districts concerned.

We are pleased to note the activity of the women of the district in their organization, and note the excellent trend of the discussions had by them.

At each evening's service on the street there was a good attendance, growing larger each time, and we feel that it was an excellent aid to the interest in the conference.

H. L. MACPHERSON,
J. G. GRICE, *Press Committee.*

GALES FERRY, CONNECTICUT, July 23, 1916.

Editors Herald: Our HERALD came yesterday, and last evening I read it with interest. Allow me a few words concerning the subject of our young men going to the front, and the arguments sometimes used in an effort to justify them. The commands of our God, as recorded in Doctrine and Covenants 95: 3, read:

"For I have decreed in my heart, said the Lord, that I will prove you in all things whether you will abide in my covenant even unto death that ye may be found worthy; for if ye will not abide in my covenant ye are not worthy of me! Therefore renounce war and proclaim peace, and seek diligently to turn the hearts of their children to their fathers and the hearts of the fathers to the children."

The fifth paragraph plainly commands the Saints not to fight or endeavor to get even with anyone who may smite them or their families, but bear it patiently, even the second and third times. And if our enemies come against us the fourth, we having warned them in God's name not to come against us or our children, then (and only then) are we justified in even defending ourselves. And God said that even if they come against us the fourth time and we spare them, he will reward us for our righteousness (which we manifest in still not retaliating).

The sixth paragraph reads something like this: And again this is the law that I gave unto mine ancients that they should not go out unto battle against any nation, kindred, tongue or people, save the Lord commands them. And if any nation, tongue, or people should proclaim war against them, then they should first lift up a standard of peace unto that people, nation or tongue, and if that people did not accept the offering, neither the second or third time, they should bring these testimonies before the Lord. Then (and only then) the Lord would give unto them a commandment and justify them in going out to battle. And the Lord would fight their battles and their children's battles and their children's children's until they had avenged themselves on all their enemies to the third and fourth generation. "Behold this is an ensample unto all people, saith the Lord your God, for justification before me."

But perhaps some brother may say, "Doesn't the Book of

Covenants also say he that keepeth the law of God hath no need to break the constitutional law of the land?"

Most certainly it does, but our Constitution says that every man may worship according to the dictates of his own conscience.

Before the War of the Rebellion it was a crime to harbor or give food to a poor black man who had run away from a heartless master. And in the days of Daniel it was a crime for him to pray looking towards Jerusalem. And the three Hebrew children broke the law of the land and braved the fiery furnace because like Peter of old, they feared God rather than men.

A few years ago my old Uncle Noah Whipple was summoned to court as a witness. He was a powerful man of great stature, with a commanding personality and a voice like many waters. When it came time for him to testify the judge said, "Mr. Whipple, hold up your hand and be sworn." But his hand didn't go up. A second time the judge commanded him to hold up his hand and be sworn. Then Uncle Noah towering above them, and in tones that filled them with awe, said, "Judge, the Scriptures say 'Swear not at all.' Whom shall I obey, God or man?"

The judge said, "We will take this man's testimony."

Now brethren, this war and tumult in Mexico was primarily caused because the common people have been and are being exploited by a lot of rich men and corporations, Villa himself being one of those who is being wronged.

A year or so ago he was honored and called General Villa. His greatest ambition was to see every one of his Mexican brethren have a little cabin, a piece of land, and a cow. As he began to see a change in Carranza's policy, he like Bryan, pulled out, and still fought on for his ideal. He longed for us to recognize him and his followers as the de facto government, but instead we recognized Carranza and tried to keep arms and ammunition from reaching Villa. We had no trouble with Villa until we practically turned him down.

Our honorable President, in a recent speech, mentioned how a lot of rich gentlemen were exploiting the Mexican people, and said he shouldn't help them by making war against Mexico.

God said we were to lift up a standard of peace three times, and after that we are to wait for him to give the command and fight the battle for us.

I write this not for controversy, but that it may help some wavering mind to arrive at a righteous conclusion.

With love and fellowship to all called to be Saints, I am,

Your brother in Christ,

THOMAS G. WHIPPLE.

NORWALK, CONNECTICUT, July 23, 1916.

Editors Herald: We want information concerning the following members. If any members knowing their whereabouts will kindly inform me, it will be greatly appreciated: Rumak Vincent, born August 30, 1838; Mary T. Calvin, born August 11, 1868; Marion W. Pierce, born May 4, 1857.

HOMER BUTTERY.

NAVAJO, MONTANA, July 23, 1916.

Editors Herald: As I feel just a little lonely to-night, I thought I might feel comforted by writing a short letter to the HERALD which I enjoy so much.

Sometimes when we feel forgotten and we read some of the letters in the HERALD from dear Saints in more secluded parts, we feel that we should not complain, but become more

active in our service for the Master who did so much for us.

We have a Sunday school of thirteen baptized members, and a total of thirty, nearly all being in the primary grades, and we feel the lack of wisdom to train such tender plants, so that they may become strong and able to help carry on the good work.

Elder Snuggins, from near Outlook, comes out once a month and administers the sacrament and we feel more encouraged by his visits, but it would be grand if we could only have some one stationed here to lead us on.

Brother Tutty, from Outlook, Brother Rippley and myself attended the conference held at Viceroy, Canada, and we came home much strengthened from the association of the Saints, and their fine sermons and prayer meetings. I would judge with my inexperienced eye that there were two hundred in attendance. It was the first time I ever attended a conference, and trust that I may be permitted to attend many more, and I would advise any who feel weary and downhearted, to mingle more with the Saints, and ask for their prayers, which I feel now are much availing.

I ask your prayers that I may be given strength to do my part in a way that is pleasing to my Master, and that I may endure to the end.

Your sister in the gospel,

NELLIE DECK.

RIVERTON, IOWA, July 24, 1916.

Editors Herald: I thought a few lines from this part of the Lord's vineyard might interest some of our readers. I went to Adel, Iowa, to visit the scenes of my boyhood, where my parents died, and to visit mother's grave. I had a good visit. On both cars and autos I distributed tracts, and also did some private preaching. I saw one man who bought a Book of Mormon from me when I was there three years ago. He likes the book. I think an elder could do good here, and could get the people out to hear him. Our branch has started to hold Sunday school and branch meetings.

It is almost too hot to write, as the thermometer registers one hundred in the shade.

That the work may move onward, is my prayer.

L. C. DONALDSON.

KIRKSVILLE, MISSOURI, July 24, 1916.

Editors Herald: We are still at work and still in the "Land of Zion." Our tent meeting at Macon, Missouri, commencing June 4 and ending July 2, was a success, the attendance averaging at least, sixty at each service.

Brother John Ely and I began the meetings and did the brunt of the work, but Brother J. F. Mintun came up from Bevier and gave us four good sermons. The audience seemed to appreciate them as well as we.

The Saints of Bevier came to our aid both financially and by attending occasionally, coming by auto truck—two score or more at a time—and when we were giving a "get-acquainted social" came not only in a body—two truck loads—but contributed the main body of cake that went with the cream, also contributing to the program their full quota. It is a joy to be associated with such coworkers in the gospel.

Two were baptized here and one child blessed, and more are "near to the kingdom." We hope to go back there for more work this fall or winter, meanwhile the local brethren of Bevier are looking after that point, under the district presidency, I believe.

The local papers there, *Herald* and *Times-Democrat*, dailies, treated us very liberally, giving us space for news of our activities in each issue.

The result of the donations made us by the Saints of Bevier, Macon, Higbee, and other points in the district, together with one collection taken each week, and fifteen dollars cleared in our social, met the expense of the tent at Macon and paid the way to this point.

We have only a few Saints here, but Sister Reeseaman and Sister Turner and husband financed the tent to the extent of paying for the rent of lot and lighting expenses, so we put the canvas church upon High and Jefferson streets and commenced our meetings July 7.

Brother Ely was at Independence, Missouri, when we did this, going home for the Fourth, but Brother and Sister S. A. Burgess were with us, so we did not lack for help, either in the manual or mental work.

As Brother Sam could be with us only from July 5 to 17, inclusive, we used him as the speaker as many times as he would consent, willingly, to occupy. He spoke for us eight times in all (giving us of his usual excellent discourses, helpful for all and especially for those who may have been troubled by the specious pleas of infidelity. As for Sister Burgess (our daughter Alice), it seemed like old times to be together in the missionary work once more and to have her help in the music. Her solos and the duets with one or another of the family, including Doctor Charles Chase who came in for the two week-ends they were here, also the quartets by the Chase family seemed to be very much appreciated by our audiences, as also were the solos given by Doctor Charley.

Sister Burgess stayed with us till the 21st, so we had a little more of her than we could otherwise, but the parting time came at last and was just as hard as usual. The night of the 20th, at the close of the service she held a reception (not on the advertized program), for the ladies crowded around her to express their appreciation of the music and to wish her "Good-by and Godspeed."

Brother John Ely came in from Independence the 15th and is taking his share of the work as usual. He is a willing, careful worker; it is a pleasure to be associated with him in this campaign.

At the commencement of our campaign here we used our hektograph and printed notices of our tent meetings on the margin of a thousand "Angel Message Tracts, number 1, What did Jesus Preach" and put them in the doors and porches of the houses here, also secured entry to the two dailies, writing up the notices of our meetings each day.

Two of our local ministers took occasion to advertise us the first Sunday as Mormons, but we had a talk with them and both agreed to set the matter right the following Sunday. In the meanwhile I gave a lecture on Mormonism, July 13. The tent was full and as many standing or sitting on the outside.

Of course we took pains to know what kind of apologies were made for this misrepresentation of us and our work. One minister was manly about it and acknowledged his mistake, but the other failed utterly, both in the spirit and in the matter, so we advertized an answer to him the following Tuesday night. That, too, was well attended, though not so largely as the "Lecture on Mormonism." All of these things have served to advertise us here, and we are, I feel, breaking down prejudice. Whether there shall be any immediate additions to the church here, I cannot tell as yet, but some are believing.

Our next point will be at the Menefee Schoolhouse, near Lagonda, Missouri. This is the meeting place of the Menefee Branch, Elder C. W. Miller, president.

We expect to put the tent up there and commence meetings August 6 and continue there till the first Sunday in September. By and with the consent and cooperation of the district

officers and local branch, we are extending an invitation to the Saints and friends of this district, also to any others who may so desire, to come and camp with us. We are setting the time of July 19 to 27 for a regular "Old-fashioned camp meeting," so bring your tents and camping outfits and let us spend a week or ten days together. There is plenty of shade and the Saints will make us welcome.

If any can do so, and care for a whole month of outdoor life and evening meetings, they will be welcome to come. For information as to the privileges of pasture, etc., write to Brother C. W. Miller, New Cambria, Missouri, R. F. D. 2, box 50.

Lagonda is in the northeastern corner of Chariton County and is a country store, ten miles south of New Cambria. We will be glad to meet you at this gathering.

Ever working and praying for Zion's redemption,

Your brother in Christ,

A. M. CHASE.

SACRAMENTO, CALIFORNIA, July 28, 1916.

Editors Herald: Sister B. E. Moyer, of Sacramento, desires the prayers of the prayer union and Saints in behalf of her son Joseph, who has been committed to an asylum. He is now much improved; and while not a member of the church, his mind seems to be occupied with scriptural matter in an inspirational manner.

His mother desires his complete recovery, and that he be led to accept of the gospel and assist in bearing it to the world.

Your brother in Christ,

T. J. LAWN.

2710 D Street.

Extracts from Letters

P. R. Burton writes from Taylorville, Illinois, under date of August 2, 1916: "I can say with pleasure that the hot wave broke here last evening with a cool refreshing rain, which was much needed. The work here is growing, seven being added by baptism Sunday, the fruits of a tent meeting at a near-by town."

News from Missions

Kirtland District

Just a few lines from this part of the vineyard to let you know that we are still at work and interested in the angel message of latter days.

Having been appointed to labor in the Kirtland District, and having purchased a small house and lot and moved here in February, I was glad of the appointment, there being some repairing necessary to be made and I wished to be able to do this without interfering with the Master's work.

Some of the brethren suggested that we try to raise money enough to purchase a tent to be used in the interest of the work in the Akron and Barberton branches. After consulting with the district president, A. R. Manchester, and minister in charge, G. T. Griffiths, the effort was made with grand success, Brother Ernest Bush taking the matter in hand. The Saints here all know when Brother Bush undertakes anything it succeeds. In a few days he had obtained enough to purchase a tent twenty-four by thirty-six feet, and opera seats enough to seat it, three in a tier. Brother Royal Rhoads

donated two of the latest improved gasoline air pressure lamps. With these we think we have one of the best equipped tents in use.

We made our first effort here in Barberton, pitching the tent about June 15, and the writer occupying each evening, except Saturday, for four weeks, with the exception of two nights, Brother Griffiths occupying one evening, and Brother Herbert Rhoads the other. During this time six have been baptized. Brother John McCoy baptized one, Brother Rhoads three, and the writer two. All of them are fine people, and we feel they will be a great help to the work here, especially Brother and Sister Weddel, both being talented singers.

At the close of the fourth week, the weather being extremely hot, and the Saints very busy, we thought it best to give them a week's rest, as most of them had been faithful in attendance. So we closed our meeting Sunday night, July 16. During this time the writer preached each evening except two, in the tent, and on Saturday went to Canton, about twenty-four miles distant, and preached in the evening on the street, staying over night and meeting with the Saints there in their Sunday school and social meeting in the forenoon, and at 1.30 p. m. preaching in the park. We have been having good crowds and good interest on the street, and quite a good hearing at the park. Some are becoming interested and making inquiry about the strange doctrine they have been hearing on the street and at the park. Some have begun to come to the church to make further investigation. We always announce the meeting place, 1514 East Tuscarawis Street, and invite the people to church, and then take the street car for Barberton for night services.

So you see we are losing no time in the Master's cause, and my heavenly Father has been blessing me with the best of health and good liberty in presenting the word. My voice has held out well, and have had no throat trouble this summer, as I usually have in my outdoor work. All praise be to his name.

While I have been thus busily engaged in the Master's work, I have done some manual labor also. I have painted my house, dug dirt, hauled and filled in around the house, planted two lots in potatoes and garden stuff, and have been hoeing potatoes, picking potato bugs, carrying water to water the garden, and many other things too numerous to mention. Mr. Editor, if you could see my complexion just now, you would not think I had ever stood behind the sacred desk, but would think I had been behind a plow and in a potato patch all my life. But nevertheless, we have enjoyed it all, and hope to be able to hold out until the potatoes are in the cellar, and the cabbage into kraut, then we will settle down and wear off the tan, leave home for the mission field, and do the best we can.

As ever in gospel bonds,

JAMES C. MCCONNAUGHY.

LAUNDALE, OHIO.

Oklahoma

The church papers become more and more invaluable to all lovers of gospel truth, impressing the thinking mind with the idealism of the choice of the best reading matter, for I feel safe in making the observation that there is none to excel and few to compete with the printed matter in our various church books and periodicals.

Chancing to pick up in my travels, the HERALD for past two weeks, I was delighted to read the spicy letters of the church secretary, Elder R. S. Salyards, touching the reorganization of the Independence and Kansas City Stakes, and

the graphical way in which he told us those things for those who were denied participation in such auspicious gatherings.

Upon reading, we almost felt like shouting, laying emphasis upon the amen, to all that was done there, and the beautiful setting, as it appealed to us, accompanied by that Spirit, that gave us the assurance that it was indeed a forward move, viz, the redemption of the Zionie condition.

Leaving home and loved ones (and more than once have we been told we must have got used to it—leaving home—but it is a common experience with all I believe, of the missionary force, we never get used to it, and often after years, it only becomes harder, for after all "home is home,") in the middle of May we came back to our field of labor and have continued since in the following places: Tulsa, Skiatook, Sperry, Terilton, Enid, Reeding, and one day at an El Reno Indian meeting, where we made our maiden effort to that people, Brother W. W. Chrestensen and the writer preached on Saturday, Brother Philip Cook as our interpreter.

Leaving there I went back to Reeding where we had an appointment, and where we are to hold our district reunion, August 16 to 27.

My next stop was at Ripley, where also Brother Aylor joined me, after two days visit and consultation together, with reference to the work, I left for Stroud, but failed to reach there, owing to high waters, so wended my way to Oklahoma City, where for a few days I tried to break the bread of life. While there, pursuant to the action of our late conference and branch, respectively, we ordained Brethren F. W. Kueffer, and Wilson S. Huff, to the office of priest and teacher, R. M. Maloney assisting in the ordinations, thus completing the branch with a full staff of officers. We also baptized two there, and as a branch they are doing very nicely.

June 21 found me at Union Hill Schoolhouse, eight miles from Lexington, where reside Brother and Sister J. W. Balantyne. I held forth for nearly two weeks, with good interest and crowds, resulting in the baptism of Sister Jump, who has passed her seventy-sixth year, having been like one of our members in caring for the elders at her home in Texas, just lacking the regeneration in which she now so much rejoices.

Following this effort I went to a schoolhouse near Washington and stayed at the home of Brother Bledsoe and family, where we had a very enjoyable meeting, baptizing two more, notwithstanding the extreme heat. There, as in some other places, we have found it a little difficult to get as good an interest as we would like, from the fact that it is a very busy season with nearly all. Corn and cotton are looking fine, while the small grain was very light this year.

This finds us on our way to another new opening south from Depew. Prospects are good for the work in this district. We ask the hearty cooperation of the Saints in an endeavor to build up the work. As bishop's agent I shall be pleased to receipt for small as well as large amounts, sent to me at my home address, 1517 West Maple Avenue, Independence, Missouri.

Hopeful of greater success, we are still laboring to see forward movements in this hastening time.

In gospel bonds,
JOSEPH ARBER.

Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden;
God will bear both it and thee.

—Elizabeth Charles.

News from Branches

Independence Stake

Two hundred were present at July 30's sunrise meeting, and Brother Walter Smith was pleased with the hearty response of the young folks. Brother Israel A. Smith joined him in presiding, and among those participating were a goodly number of the younger brothers and sisters. Brother Walter felt the directing of the Holy Spirit, and at this meeting and also in the Sunday school he made a strong appeal to the boys and girls that they might through fasting and prayer awake to a better service. He related a very early experience of his own when fifteen years of age, and a wonderful manifestation of the Spirit was his to enjoy.

The new Superintendent, Brother Davis, is ever ready and alert in making suggestions for improvement in Sunday school work, and we are needing just such live-wire service in all departments of our auxiliaries. The writer has fully realized this fact in her twenty year's work as secretary of the society now called the Woman's Auxiliary.

The morning service was by the president of a college of osteopathy. In the evening the speaker was Brother W. A. Smith. His subject was "Paul before Agrippa."

The Sunshine Band numbering forty, with their genial leader, Sister Fern DeTray, enjoyed a picnic yesterday, and to-morrow the nurses' class with their friends, will take an interesting and enjoyable trip to Leavenworth.

ABBIE A. HORTON.

August 2, 1916.

Miscellaneous Department

The Bishopric

AGENT'S NOTICE

Saints of Northern California; Attention: We want everyone who possibly can to attend our reunion beginning on the 17th. It will do you good, and we want to meet you and assist you to do what you ought to do to bring forth the fruits of a life in Christ. There are two distinctive parts to life: the material and spiritual, both equal. It is just as necessary to "honor the Lord with your substance" as it was to join the church. Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?

"Men should be anxiously engaged in a good cause [is the gospel a good cause?], and do many things of their own free will . . . for the power is in them wherein they are agents unto themselves."—Doctrine and Covenants 58: 6.

Be wise unto salvation. Are there two ways to get salvation? Do we not all want it? Is it not the preeminent thing before which all other things are but secondary? What we want is to all work together. Fear not to do as commanded. The Lord does not ask us to do that which will give us distress. Let us move fearlessly—have faith in God.

If we do not bring forth the fruits of the gospel what will life amount to? If you plant fruit trees and they have no fruit on them, would they be a success? "If ye keep my commandments ye shall abide in my love." How will it be if we do not? "Ye are my friends if ye do whatsoever I command you." (John 15: 10, 14.)

I'll be at the reunion with inventory blanks and receipt books—if the Lord will.

C. A. PARKIN, *Bishop Northern California.*

579 Fifth Avenue.

Conference Notices

Western Colorado, at Delta, August 26 and 27. All parties expecting to attend either convention or conference, please notify Delta Branch clerk, Mrs. Edna Schmid, on or before the 19th, so she with the committee, can make proper ar-

rangements for board and lodging. Amos T. Higdon, president; M. L. Schmid, clerk.

Western Maine, with Little Deer Isle Branch, August 12 and 13. This is to be an educational or spiritual, and not a business conference. George H. Knowlton, president.

Eastern Colorado, at Wiley, September 2 and 3. Branch secretaries please make reports to me by August 20. Coral E. Willis, secretary, Wray, Colorado.

Convention Notices

Northern California Religio, at Irvington, August 21, 10 a. m. District officers are requested to be present, also every local officer and member that can possibly attend. It will be time well spent. Send reports in now. E. A. Opsal, president, Chico, California; L. Day, secretary, 735 Twenty-first Street, Oakland, California.

Western Colorado Sunday school, at Delta, Friday, August 25, 2.30 p. m. M. L. Schmid, superintendent; Gladys Hubbard, secretary.

Southern Nebraska Sunday school changed from August 11 to September 15, at Lincoln. Henrietta Keller, secretary, Eustis, Nebraska.

Two-Day Meeting

At the Wilmont Schoolhouse, near Vanderbilt, Michigan, August 26 and 27. Trains from north and south will be met Friday afternoon at Vanderbilt on Michigan Central Railroad. An enjoyable time is expected. Fill your lunch baskets and bring them with you. Arthur E. Starks, district president.

Charles E. Erwin Take Notice

J. C. Chrestensen, of Haileyville, Oklahoma, desires to ascertain the whereabouts of Charles E. Erwin and wife. He has important news for them.

Died

SHINN.—Benjamin Franklin Shinn, died June 28, 1916, at Dameron's Hospital, Stockton, California, aged 69 years, 1 month. He had been a sufferer for years. An operation seemed to relieve him, but he died six days after it, passing away peacefully. In his early days he united with the Baptist Church in Missouri, being a native of that State. God's country, he often called it, and talked of returning there. He had for years attended only the Latter Day Saint Church. He was married twice. Leaves wife, Hulda Black-leach Shinn, 3 daughters of his first wife, Mrs. Myrtle Lewis, Mrs. Sadie Davies, and Mrs. Pearl Markle. He enlisted in the Civil War March 2, 1865, at Trenton, Missouri, and was mustered into service as a private in Company D, 51st Regiment Infantry Missouri Volunteers. He had a G. A. R. funeral and was buried in the G. A. R. plot at Stockton, California.

SCHMIDT.—Henry G. Schmidt, born June 3, 1834, at Baden, Germany; died July 29, 1916, at the home of his daughter, Sister Louise Heckendorf, two miles northwest of Stewartsville, Missouri. He was a faithful Saint, blessed with patient endurance. Six children survive him, 5 sons and 1 daughter, wife and 2 children having preceded him to the better land. Funeral in charge of A. W. Head, sermon by T. T. Hinderks at the Dekalb Church. Interment in Dekalb cemetery.

August "St. Nicholas"

One experiences a sense of exceptional pleasure in looking through and perusing a number of *St. Nicholas*, a well-edited magazine for young people. To list the many excellent features would take much of our space and then fail to do justice to the magazine. In addition to eight strong stories and articles, the other features include: A further installment of "The boys' life of Mark Twain," by Albert Bigelow Paine; The Watch Tower, Doctor S. E. Forman's review of current events; poems by Carolyn Wells, Robert Emmet Ward, E. L. McKinney (illustrated by Reginald Birch), and others; inset pictures by Lydia Field Emmet, Clifton Meek, L. J. Bridgman, and others; Nature and Science for Young Folks, with five illustrated features; for Very Little Folk; The St. Nicholas League, etc.

FOR SALE

Two acres of fine lying land, all set to young fruit just coming into bearing—new 6 room house, back plastered and finely finished. 2 never failing wells, new hen house 10 x 24. Located on South State St. Bargain for cash. E. F. Hall, Lamoni, Iowa.

Tonsils and Adenoids completely removed.

Dr. Joseph Mather, Specialist

in diseases of the eye, ear, nose, and throat.

Elders and family on ministerial allowance, work done free of charge.

Cataracts removed.

Work done in Independence Sanitarium, Independence, Missouri.

FOR SALE

Bakery and Restaurant for sale at a bargain in a town of six thousand doing a large wholesale and retail business also soda-fountain and ice cream. Come and look it over or address Pure Food Bakery & Cafe, Chariton, Iowa. 30-4t

On One Burlington Ticket

You can see the *most* of the *best* of the National Park wonders in America and take a 4-in-1 vacation.

You can visit Yellowstone, via the new Cody Road—through the heart of the "Buffalo Bill" country—the *only* auto route into the Park; Glacier Park—there is nothing else in the world like it; Rocky Mountain-Estes Park, a mountain playground for little folks and big—and Colorado.

I wish you would drop in the next time you are passing by and let me tell you more about this wonderful trip. I am here to serve you. Let me help you plan your trip.



L. F. Siltz, Ticket Agent

THE SAINTS' HERALD

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Elbert A. Smith, Editor; Edward D. Moore, Assistant Editor.
Published every Wednesday. Subscription price \$1.50 per year in advance.

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

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

This paper will be promptly discontinued at date of expiration.

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

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

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

For advertising rates apply to the business department.

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Autograph Edition of "Joe Pine"

As a special favor to those who order early, we have induced Brother Elbert A. Smith to help us in issuing an autograph edition of the new book written by him, which is soon to come from our press.

From our first edition we are specially binding two hundred that the author will personally autograph. These will

be issued to the first ones who order, until they are gone. No extra charge will be made—they are given as a premium for early orders.

You and your children will especially prize these copies that contain not only this most excellent story, but a real signature of the author. Send \$1.25 to-day. We expect to fill the orders some time in August. The first two hundred get these copies.
A. CARMICHAEL, *Manager.*

Office of the Registrar

The State University of Iowa

Iowa City

July 17, 1916.

President George N. Briggs,

Graceland College, Lamoni, Iowa.

Dear President Briggs:

At a meeting held last week, the Executive Committee of the Faculty of the College of Liberal Arts voted to approve the recommendation that Graceland College be accredited as a Junior College.

Very truly yours,

HCD:GBM

H. C. DORCAS, Registrar.

Graceland College fully meets the requirements of the American Association of Colleges and Universities, thus admitting her graduates to advanced standing in all Colleges and Universities of the United States.

Courses preparing for:

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THE SAINTS' HERALD

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

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

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



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

VOLUME 63

LAMONI, IOWA, AUGUST 16, 1916

NUMBER 33

Editorial

"WHAT BEHOLDEST THOU?"

When the heavens opened and an angel came down and stood beside Nephi, he was asked by the heavenly messenger: "What beholdest thou?" (1 Nephi 3: 54.)

Nephi not only looked again and again at the wonderful panoramic vision spread out before his eyes, but he was frequently asked to explain his impressions.

It was a wonderful thing to have the veil lifted from his eyes that he might see, but with the seeing came a serious responsibility, the proper discharging of which meant much to generations to follow. Readers of the Book of Mormon will recall how Lehi was shown a vision in which were many wonderful things, yet his account of it was not altogether clear—he evidently only partially understood what he beheld. Later his son Nephi was shown the same scenes, and how different are their accounts. He not only asked to see the same things, but desired the interpretation of them. It was granted. Upon his return to the camp he found his brethren quarreling over the things their father had related. From his experiences Nephi was able to clearly explain and appease their anger. He had so thoroughly understood what he saw that he could clearly elucidate it.

"THIS GREAT SIGHT"

When Moses was keeping the flock of his father-in-law in Midian a strange sight greeted his eyes:

The angel of the Lord appeared unto him in the flame of fire and out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

This man, skilled in the learning of the Egyptians, was not so wise that he could afford to pass on and ignore this phenomenon. He said: "I will now turn aside, and see this great sight, why the bush is not burnt." And with a simple, interrogative attitude, he did turn aside and ascertain not only the non-combustibility of the bush, but that God wanted to use him to deliver Israel from bondage. God re-

quired a man with the attitude of interested observance. There were several million slaves in Egypt, among which were perhaps thousands with as good physiques as Moses had. No doubt their eyesight was as strong and their hearing as acute, but the one he chose as their leader had something more than they. A mighty chasm of difference lay between them, so far as availability was concerned. What was it?

A VAST PICTURE

Before the eyes of the world to-day, collectively and individually, is spread a vast picture. Civilization with its modern wonders brings to our view nations in commotion, seas dotted with ships from every land, some carrying monstrous weapons that tear and maim and kill. Rapid transmission brings us news dated earlier than the time our own clocks record. Lightning-like transportation speeds products of every industry and art to our very door. The sea is stirred and we see a submarine emerge, having crossed the vast Atlantic in safety by the ability to travel under water. The air resounds with pulsations and an aeroplane sails by. Hundreds of high-speed methods of conveyance are waiting to serve.

The high-speed presses in a thousand shops are rumbling to spread before our eyes the latest thought and picture from the greatest minds and the most wonderful situations.

It is all-bewildering when we seek to view it as a panorama. There are so many facets to the gem of civilization we are apt to be blinded with its brilliance. Yet should it be so? Shall we not seek to comprehend its strangeness and what it leads to?

Should a heavenly messenger suddenly stand beside us, saying: "What beholdest thou?" what would we say? Is it possible that in our humiliation we would reply as would have befit an Egyptian slave: "I do not know"? Is it possible that having spied a sunbeam of God's intelligent supervision of the universe, we can delude ourselves into believing we bask in his glorious noonday of truth? Are we justified in hiding our heads in the sands of extensive knowledge about us and admitting we comprehend not its insistent message?

"COME UP HIGHER"

Pleadingly and persistently the call of God to his Saints has been to "come up higher." You know what it means to ascend an eminence: Your horizon is extended; limitations are largely relieved; there is an exhilaration not enjoyed before the ascent. Yet there are those who, while ordinarily mentally well-balanced, are obsessed with an insane desire to hurl themselves down from a dizzy height to the ground below.

In seeking to obey the call to come up higher in spiritual, moral, mental, or physical planes, is it to be expected we shall lose our poise and be less useful to our fellow men in doing so? God forbid.

Whether we apply the metaphor literally or figuratively, attainment of great heights should bring exceptional privileges—not privileges to be selfishly used, but to be employed in better serving others.

The privilege that God may give us, then, to perceive all these wonderful culminating events in the world's history brings its natural responsibilities.

Is it not required that we *see*, and *understand* and then *impart* the result of those operations? Surely, God and man could expect nothing less of us.

LEARNING GOD'S MYSTERIES

Ambitious characters are often impatient, almost resentful, at the limitations God places upon them, and the mysterious ways in which he reveals his laws. Yet it is the logical way. We pity the child who frets and worries because his teacher does not tell him outright how to solve his problems. We know the mastery of difficulties by serious personal thought is the only way the child can really and satisfactorily learn.

Yet, the wonder really is that God lets us know so much, seeing the use we put it to. As children of a most wise Father, we must of necessity learn by many laborious processes. Having learned thus, there is no forgetting; it is an inseparable part of our immortal being.

Perusing the peculiarly worded prophecies of the Scriptures, we may wonder, "Why could not God have inspired these men to say the same things definitely and clearly without any chance for misunderstanding?"

He could have. It is feasible but not reasonable. God could supply us with manna and quails and otherwise provided for our physical existence if he cared to, but the edict: "Man shall eat bread by the sweat of his face" has meant much to the development of man. It is as true of our mental and spiritual development—if we may speak of them separately. We must really *comprehend*, and the mere telling of the facts is not necessarily comprehension.

We understand that into our immortal condition we enter with those things that have become a part of our beings—the real character. We only make our experiences such by serious thought and assimilation.

Let our attitude be: "We have seen strange things to-day," (Luke 5:26), and "I will now turn aside, and see this great sight" (Exodus 3:3).

WHAT DOES SEEING MEAN TO US?

There is a wonderful difference in the impressions of different people in viewing the same sight. One man on seeing the beautiful Yosemite Falls in their magnificent descent marvels at the handiwork of God, and more sincerely reveres his power as revealed in nature and in man. It is an inspiration to that man. Another, upon viewing the same scene, remarks, in monetary sacrilege: "What an awful waste of power. If that were confined to turbines it would light my home city and have pure water enough left to supply every inhabitant." The god he worships is power—expressed in terms of dollars and cents.

A man passes along a street and sees a pure-minded, beautifully formed woman. His mind is inspired with tenderness and solicitude. He thinks of noble women and the great, impelling influence a pure woman is when associated with a good man. Subconsciously he thanks God for such women. Angels rejoice at such thoughts.

Another man may see the same woman and instantly his mind associates her with lewd acquaintances of his. He pictures her in their position. He is incited to evil deeds. The Devil laughs in unholy glee at such meditations.

So it may be in world vision or some trifling problem at our finger tips that we will be required to answer the query: "What beholdest thou?" We may have to answer to multitudes or the innocent child at our knee; to the great Judge of all or to the whisper of an accusing conscience.

LEARNING TO OBEY

One of the requisites in a child's development is obedience. At first he must obey specific injunctions. We state simply definitely what we want and expect a definite response. Too many things at once of a general nature will confuse and hinder. But as he grows older and wiser we say: "You see this piece of work and know how it should be done. I trust your ability and judgment." He enjoys our confidence and by it learns to use his own initiative. Specific directions are only incidental.

The young man or woman who can do the most things well without the necessity of close supervision is the one who is in demand everywhere. It is the

ability to see the various aspects of the task and apply his ability and help others do likewise that raises him to the highest eminence the position affords.

Wouldn't the demand we sometimes hear that God state unequivocally what he wants us to know and do, if complied with, be a reversal of the process of learning? Yet if we will learn in no other way it may be it will be required at our hands. We certainly have sufficient written to keep us profitably engaged until new developments arise. The question is, Do we understand sufficiently well what we have? When I read concerning the redemption of Zion should it inspire me to a personal effort or should it say to me: "*They* ought to be doing something"? If a servant of God in the pulpit or at the fireside vividly outlines to an audience the path of duty, should I feel that I can see it more clearly, or should my attitude be, as we have heard it succinctly expressed, "Give it to them; *they* need it"?

There are certainly times when we *must* see the rapid fulfillment of many of the prophecies. Action—intelligent action that comes from mature thought—is required of each of us. Are we ready?

God designs that his people, of all people, shall see what is before them, understand so far as they will seek to, and with his aid extend his gospel by precept and example to the ends of the earth.

May it be so.

E. D. MOORE.

CURRENT EVENTS

HOME RULE DEFEATED.—The reappointment of Baron Wimbourne, as Lord Lieutenant of Ireland, indicates at least a temporary check in the realization of home rule in Ireland.

CHILD LABOR BILL PASSES.—On the 8th the Senate passed a bill to prevent interstate commerce in products of child labor. The vote was 52 to 12, and the measure had already passed the House. Action was had at this time upon the insistence of President Wilson.

MEXICAN SITUATION.—Very little has been heard from this source of late. The governments are negotiating for an appointment of a board of commissioners from each to discuss arrangements for a permanent settlement of the difficulties, but as yet nothing definite has been accomplished.

WHEAT SOARS AGAIN.—Following persistent reports of crop losses in the United States and Canada, wheat has taken another upward turn, making a net gain of about fourteen cents a bushel in one day. It was quoted at one dollar and fifty cents a bushel on the Chicago Board of Trade at one time. Flour prices are advanced as much as eighty cents a barrel, and in many cases flour salesmen have been called in because of the rapidly increasing price of

flour. The drought and consequent black rust have largely effected the crop shortage. Other cereals are likewise affected, and meat prices are also advanced.

RAILWAY STRIKE IMMINENT.—After about a week of conferences with railway officials, the four brotherhoods of trainmen involved, and the Government arbitration board as the triangle, it is thought at the time of this writing that a favorable settlement is not likely. The workmen refuse arbitration as the Newlands Act now stands, and with a practically unanimous vote of 400,000 railway employees in favor of a strike if necessary, the outlook for a settlement is not bright. It is expected that President Wilson will be appealed to in case a settlement is not effected otherwise.

PARALYSIS PLAGUE CONTINUES.—All records have been broken in New York City with 183 new cases of infantile paralysis in one day and 57 deaths. The Government has appropriated \$135,000 to help check the disease, while every energy is being bent in that direction, yet so far without effectual results. The disease seems to be spreading somewhat in the other States. For instance, there are 52 cases in Iowa, 42 in Chicago, and similar numbers elsewhere reported. New York schools will not open until November 1 at least. One of our own large reunions has been postponed to another date because of a case of the disease at the place where the meetings were to be held. Delaware has declared a quarantine against all children under sixteen years of age coming from Pennsylvania, New Jersey, or New York.

EUROPEAN WAR.—Perhaps the most spectacular feature of the week's war events has been the taking of Gorizia by the Italians. This is a strongly fortified position on the northeastern frontier of Italy, and is the key to Triest, one of the principal objective points of the Italian campaign. It is reported that eight thousand prisoners were taken and that following the capture of this point considerable advance has been made beyond it. The allies at Saloniki have begun a drive on the Bulgarian forces in Macedonia, with intense artillery bombardment. It is said that the allies have about 700,000 troops at this point, including 100,000 Serbs. As yet definite details have not been reported. On the 7th a strong attack on the British forces guarding the Suez Canal was made by the Turkish forces, and it was repulsed with heavy losses, said to aggregate 14,000 prisoners and the driving back of the Turks to the distance of some twenty-three miles. The German possessions in German East Africa have nearly all been yielded to British and Belgian forces in that territory. The French retain possession of Thiaumont, after having lost and regained it several times. The attacks in the Verdun region have been

furious during the week, with gains seemingly in favor of the French. Along the Somme front the French have taken some important trenches, in some places to the depth of nearly four miles. Air fleets continue to take an active part in the campaign in this region. The British have made some advances beyond Pozieres toward Bapaume. The net gain of the present Russian offensive in Eastern Galicia since the beginning of the drive is said to be sixty-one miles. Lemberg is more seriously threatened by the recent capture of Stanislau, an important point with railways running in five directions, which constitutes a strong base for a Hungarian invasion. It is reported that there are 750,000 Turkish troops aiding the Austrian forces near Lemberg. The Russians have captured a number of villages and have taken many prisoners along the southern end of this line. In the north the Germans have successfully held their ground. British censorship is much less strict of late, and more extensive comments are to be had in German newspapers reaching America.

NOTES AND COMMENTS

DID YOU RESPOND?—In our issue last week were two special calls for literature. The brethren can use it in unlimited quantity and it should be furnished. We noted a pleasing response from the Lamoni Sunday school which we hope was duplicated in dozens of others. It is not too late yet; look up the letters and see if you can help the good work along. Your efforts may be the means of interesting a number of boys and girls in the gospel life, which will make them better men and women. A movement is on foot to coordinate the work of literature distribution by making it a definite part of the church and Sunday school work as well as Religio. It should be so.

FOUND AT LAST.—"Positive Proof" that Mormonism is a fraud and the Book of Mormon a fable. Including a careful comparison of the Book of Mormon with the original Spalding manuscript, which shows twenty-two points of identity! By Reverend J. E. Mahaffey. Price fifteen cents. There you have it. Exhausting every legitimate means of attack there are still sporadic attempts to disinter this old affair that was so effectually buried years ago, it was thought even a hyena wouldn't dig around it. He offers nothing new. It is the same old stale stuff, with his witnesses testifying that the names Nephi and Lehi and Nephites and Lamanites are mentioned. One says, "I find nearly all the same historical matter, names, etc." The book is not worth noticing only that it is so exceptionally glaring in its misrepresentations. A copy of the famous "Manuscript Found," can be had from this office for twen-

ty-five cents if you want to look for these twenty-two points of identity. You will do better than the average if you find any.

THE RIGHTS OF OTHERS.—Sometimes our reunions and other church services are confronted with the problems arising from contagious diseases. While at first thought it might appear that we all have a right to go and come as we please to public meetings, yet when to do so endangers the health and happiness of others, the right ceases to exist. Good sense would indicate as much, yet in addition we have the laws of the land which in many of the States specifically state that those having such diseases as scarlet fever, whooping cough, mumps, etc., shall be debarred from attending public gatherings. At least one reunion that we know of is issuing a rule to this effect so that those who would willfully violate the rights of others may be kindly warned beforehand and save embarrassment. There can be no doubt that it is often a hardship to be thus restricted, but it is a sacrifice we should make willingly when it comes to us. The statement in our Book of Covenants is that "he who keeps the laws of God hath no need to break the laws of the land." One of the great commandments upon which the minor ones are based is, "Love thy neighbor as thyself."

"AUTUMN LEAVES" FOR AUGUST.—It seems too bad that any of our readers should miss the good things to be had in *Autumn Leaves*. The magazines of the day are valuable—we need them, but we certainly need first the publications our own church puts out. *Autumn Leaves* has a personality of its own, and personality in anything cannot be expressed. We might give a few hints to suggest it, but by reading and thinking for yourself you will appreciate what we would say if we could. "Called to be an apostle" by E. A. Smith with another excellent chapter. An article on "Shakespeare, the man," by David W. Hopkins; "The same old yarn," a missionary experience by J. W. Wight; "The Hebrew and his heritage," the prize oration at the Graceland College annual contest, by Frank B. Almond, suggest a few features. Then both sides of the woman suffrage question are given by Mrs. D. J. Krahl and E. G. Hammond. Then there is poetry, some selections, the Young Woman's Department, Religio's Arena, and the new Sunday School Department. A big array of good things in every number. A dollar a year brings twelve big numbers.

The more carefully I observed, the more deeply I thought and the more thoroughly I tested alcohol in actual practice, the more firmly I became convinced that it very rarely does any good and very often much harm.—*Western Medical Times*.

Original Articles

EDUCATION AND INSPIRATION

ARE THEY DIFFERENT?

For many years there has been a misunderstanding among our people in regard to education and inspiration. How much does one need the other? Where do they meet? Is one alone sufficient?

DO CHILDREN LEARN BY INSPIRATION?

When a child is born it is unlearned and uninspired. We believe its spirit came from God who created all, from an inspired atmosphere, yet it will cut, burn, or injure itself with no thought of pain inflicted, and will repeat the act, not comprehending that pain was the result.

So it is watched until its mind has developed enough to receive education. Suppose God sent inspiration to the infant concerning the dangers, could it be used? If so, how? Having no mind developed, through what could the inspiration work?

We have no record of any wonderful demonstration of inspiration by the Christ in his infancy; is it not possible that the Son of God taking upon himself a mortal body must await the maturity of the brain which commences to develop when the child begins to observe? There is an authentic testimony of the wonderful wisdom shown by the Christ at the age of twelve, if there had been any remarkable exhibitions prior to that time would they not be recorded?

Follow the child through the years of development and see how much knowledge is gained by experience, for experience is the greatest teacher. As it discovers it must not touch a hot stove, learns how to walk, to go up and down steps, to feed itself, to build a house of blocks, is it not being educated?

Christ was inspired at the age of twelve. When our children are twelve do we cease to teach them, depending upon inspiration to perfect their education? If not, let us be consistent and be willing to learn from books (thoughts, conclusions, and experiences of others) at any age in life, imploring God's direction in the choice of reading matter.

CAPACITY FOR INSPIRATION

We do not mean to say that the man who has spent twenty-five years in continuous study of books has a greater capacity for inspiration than the man who never learned letters; to the contrary, the book-learned man may readily quote authority upon many subjects and yet have an undeveloped intellect in that when he is asked to express his opinion upon a subject; he will quote some one else, not having reasoned within his own mind and reached a con-

clusion. It is thinking that develops the intellect.

Take for instance the case of a very young child who was sitting on the floor watching shadows flit across a patch of sunlight. After a while he looked at mamma and pointed repeatedly to the smoke rising from the chimney of the house next door, and then to the shadow. That child had thought and started his intellectual development. Without schooling he would become a thinker, perhaps like unto the fishermen chosen by our Master. In the silent watches of the nights as they tended their nets, could they not have pondered upon the laws that governed the solar system and all creation; the life, nature and habits of the fish; the happenings of the day, thereby studying the social problems of their times, recognizing the injustice of conditions, realizing the great need of the poor for sympathy, comfort, advice and help, thus developing their power to observe reason, and think? while many of the so-called educated Pharisees passed all such unseen and missed these golden opportunities?

BROADMINDEDNESS

There are many people all about us who never think deeply. A white-haired elder was boasting once, saying a woman was of no significance, counted nothing in genealogy; and referred to the method in the Bible and in England of the tracing from father to son. When he had nearly finished he was asked, "How was Christ of the seed of Abraham and of the house of David, since God was his father?" This man was a thinker, but not broad-minded; allowing his personal ideas to blind him.

Many of us have met narrow-minded, bigoted, walking encyclopedias, but they do not represent education.

The broad-minded man is one who realizes that there are many fields of learning over which he has not traveled; but he does not belittle them as does the illiberal man, because he has not seen their beauty.

How can we become broad-minded? No human being, be he ever so ignorant or illiterate, can obey the gospel of Christ, have his Spirit as an abiding Comforter, living the gospel principles, thereby becoming worthy of receiving a daily portion of it, without becoming educated.

LEARN THE WAYS OF OTHERS

If circumstances will permit, mix with people, meet their inner selves, listen to their troubles, patiently, sympathetically and lovingly, thereby learning the working of the human mind and working yours overtime trying to find a helpful thought that will suit that stage of development. You will see at work the laws that mold characters, broaden

your knowledge of life and man. Let people learn to trust you with their sorrows. Sometimes one is so overburdened it is necessary to tell some one but guard all confidences as sacred trusts. Personal contact with the souls of human beings is as great a source of knowledge of life and its workings as travel is of countries and customs.

The Bible tells us we are to learn and develop until we come to the fullness of the stature of Christ. We may be specialists but we must be broad-minded. We may have no knowledge of botany and have no natural desire to study along that line, but we would be narrow-minded indeed to think the study a waste of time. Knowing nothing of it, how could we judge wisely? We criticize our opponents for unjustly judging us when they know nothing about us.

THE LITTLE THINGS

Never lose an occasion to learn. If circumstances hinder you from procuring a scholastic education, watch carefully for the lessons of each day. Not all miners have found large nuggets, but many have become rich by perseveringly gathering tiny specks found in the midst of worthless dirt. If they had sought only nuggets, they would never have accumulated the sacks of gold dust. Anyone painstakingly gathering gold dust is certain to appreciate and grasp a nugget.

Several years ago I knew a young lady who had nearly finished public school. She was the daughter of an earnest, zealous man who held the Melchisedec priesthood, had been sent to Sunday school regularly from childhood, and when asked how Christ died, said, haltingly, "I don't know." When asked if it was typhoid fever, a railroad accident, or what? again drawled, "I don't know." On the other hand there are some men and women of renown who, with less opportunity, have by determination and perseverance gleaned an advanced education.

Many of us have met elderly people who were crude and quaint in their manner of speech, which plainly said they had always dwelt among the extremely poor and unlearned, yet they commanded our respect and admiration because of the words of wonderful wisdom that flowed from their lips.

INTERWEAVING INSPIRATION AND EDUCATION

The gospel being the grandest, truest topic we can produce, interwoven as it were, with the brilliant and effective language the learning of the world can produce, interwoven as it were, with the brilliant thread of inspiration. If it were all inspiration, it would dazzle those unaccustomed to its splendor and thus only a blaze would be seen, conveying no instruction or helpfulness,—only a phenomenon. If that same inspiration is interwoven with an unclean,

uneven thread, would not the wretchedness of the material be more apparent? Is not this glorious gospel worthy of the best in us—even in our language.

Education, commonly speaking, is knowledge acquired from any source other than divine; be it by conversation, meditation, observation, reasoning or reading.

Inspiration is the Holy Ghost quickening and illuminating the human mind. "It shall bring to your remembrance the things I have told you. Take the things of the Father and reveal them unto you."

"THROUGH WHOM CAN I SPEAK?"

Several years ago my mother was very ill. Three weeks before her death, I dreamed it was Sunday and mother was dying. Then I passed through a severe ordeal, nothing seeming clear until Tuesday night, and I stood on the porch and said to myself: It is Tuesday and mother is gone. I awoke, thought about it, fell asleep and dreamed exactly the same again, awoke and meditating, concluded when she did die it would be on Tuesday. I slept and dreamed a third time. Sunday evening I was told over the phone that she had been dying all day Sunday and they did not think she would live until morning, so I hastened to her. At five o'clock Monday morning I was sure a few minutes would bring about the end. Being alone with her, I told the Lord how I had spent years trying to understand when I received information from him and when from intuition or by the laws of natural ability. I had done my best, and had thought those dreams meant something, they came so straight. Now Sunday was passed and she could not last until Tuesday. I felt rebellious and then while sitting by mother, I saw myself standing in front of myself holding a beautiful white lily, carelessly flipping it back and forth, bumping it upon objects. Sometimes I looked at it rather carefully, then tenderly smoothed its petals. Suddenly my senses were quickened and I saw what an exquisite, tender blossom it was and I wondered that I had not utterly destroyed it in my ignorance of its delicacy. As I stroked the petals, my human hand seemed like a saw, so coarse and rough. There seemed to be an exquisitely white, milky fluid held in the form of the lily by the finest and thinnest skin. A voice said: "You have thought unto yourself, this was a gift given unto you by the laws of nature, but verily I say unto you, it is not so. It is a rare and precious gift, given unto you of the Father. You must study its nature, the laws governing it, how to care for and use it." After a pause the voice said, "Through whom can I speak?" Then before me was placed a sieve, covered with a red cloth. Into this was poured beautiful, sparkling, clear water, but it came through pink. Then a blue cloth

was placed over the sieve and more of like water which came through colored. Then a white cloth was put in place of the blue and the water remained clear.

Does not this explain itself? If our brains are not educated or developed and our hearts not pure, the pure inspiration of God cannot pass untainted through us.

A WISE USE OF OUR TIME

Since life is short we must use our time wisely. In seeking education we need inspiration to direct us, and cannot afford to spend several years chasing something, only to learn it is a bubble. Again, without inspiration we cannot be sure of always keeping our feet within the narrow path; wisely meeting the advanced thoughts of many of the writers of to-day, with their accompanying force; seeing much that is superior to the average, we may ourselves fail to detect the undercurrent of harmfulness, choose the beautiful and true and leave the rest; why should we read such books? They are here; thousands are reading them; you meet a good soul being led astray by that undercurrent while he is grasping after the better part; can you help him if you do not know the other person's line of argument?

Much of Ralph Waldo Trine's writings is fine if it is viewed always through the knowledge of the gospel, but he writes, "open unreservedly to the voice." Personal experience has taught me that procedure is not safe.

"LET ME SEE"

My hobby is studying spiritual things. About eight years I wished very much to know something and had prayed and prayed for knowledge. I thought, I will be like Jacob, in that I will wrestle until I get the knowledge I seek. Hours passed and as I was intently concentrating, hurling my soul against the power of space, I was saying, "Let me see; let me see." A voice at my right and a few feet above me in the darkness, said, "See? of course you can see whatsoever you desire." Instantly I detected it to be from Satan.

I said, "No, sir, I want to see very much, but if my Father does not wish to show me I refuse to allow you to do so." If my desire had prevailed I would have become subject to his power, to some degree at least, perhaps forever.

AS WELL WITHOUT THE SPIRIT?

I once knew an influential missionary who said he could preach a good sermon without being conscious of any of the Spirit; he left the impression that if one had his subject well in hand, he could do as well without as with the Spirit; forgetting that inspira-

tion assisted him in understanding the Scriptures, formulating the array of argument getting the subject in hand. Soon he began to slip into the background from active service and now we are grieved that so bright a light sheds its rays upon us no more. Is God trying to teach him that man of himself is nothing? No man be he ever so talented can effectually preach the gospel of Christ without the help of the inspiration of God's spirit.

A short time ago a very bright young lady in her senior year in high school exclaimed, at the close of a half-hour talk by a woman, of things not learned in books, "I feel as if I know nothing when I hear her talk." Can we not learn booklore is good but not sufficient. We need it; in fact in the world of to-day we must have it, because our lives are not long like Adam's or Methuselah's, stretching out over hundreds of years, allowing us time to learn most things by methods other than reading. To-day ten men spend their entire life studying one science. Each writes the conclusions he has reached, then one man studies their works and gives to us in book the best ideas gathered from the life work of those ten men. Why not take advantage of this?

NEED OF HUMAN AID AS WELL

A few years ago Brother Kelley wrote in the HERALD calling to our young men to offer their services to the church for a couple of years before marrying. When urged to offer himself, a young priest held back because of lack of liberty of speech. His morals and appearances were above reproach; his language was good, but not fluent. The Spirit spoke and told him in time God would loosen his tongue and he should preach with power and much assurance. At the time I saw beyond him a golden cloud in the midst of which was a green slope upon which were gathered two or three hundred people (I did not notice their color) listening spell-bound to this same young priest preaching with power and fluency from the flexible Bible placed upon a crude, temporary stand. He sent his name to General Conference and was appointed to go with an older man. In about three months he was recalled at the request of the older man.

He offered no explanation on returning home, so I said, "Did he not coach you?"

He unwillingly replied, "He did not."

"Did not he help you study or to formulate your material?"

"No."

"Do you mean to tell me he read and studied by himself and left you to do the same?"

"I never saw him read or study."

"How did he put in his time?"

"Oh! walking, talking, eating, sleeping."

At Lamoni, I met a woman who was from that

district. She said as a man the people liked the priest better, only the older man was a more gifted speaker. If that man had had some inspiration, he would have helped the lad, and not have sent him home because he did not "bloom" over night.

GIVE ROOM TO THE SPIRIT

It is our privilege to have a portion of his Spirit with us most of the time. If this is the case we may by unquestioningly obeying its still small voice become a master of psychology or logic and be ignorant of the fact, knowing none of the known laws of either. There are no heights to which we may not climb, but we have no time or energy to waste in anger, envy, criticism, hatred, or jealousy; no place in our brains in which to hoard the memory of unkind words or acts. True, some of the strongest of these have left scars, but even a scar grows dim with time if it is left alone. Of course if we repeatedly scrape off the new skin the scar becomes deeper. Don't cause God's laws of inspiration to spend years trying to get your brain cells healed and cleaned of rubbish that it may find room in which to work. Don't let the little sore eat deeply. We *must* forgive all men for everything. God will forgive whom he will and will forgive us as we forgive others.

Why bless your heart, if we bear abuse, ridicule, condemnation, or sarcasm without retaliation or explanation, we are being educated, developing a calm, serene patience that realizes, "Water will find its level." "He that serveth me in secret him will I reward openly." No one can permanently injure us but ourselves.

If inspiration is with us it will lead us to overcome the use of slang, as a man must give account for every idle word. Truth and accuracy will develop within us. Our desire to be truthful will make us accurate in saying just what we mean or hear. The sense of justice will grow within us when we try to do unto others as we wish to have them do unto us. We will not be tale-bearers since they cause contention and Satan is the author of contention, also, "Blessed is the peacemaker." We will not slander our neighbor because we will be very busy trying to love him as ourselves. We will not be proud of worldly goods, because they were either given to us by our parents or by God in that he gave us health, strength, and ability to earn and save; of our talents or genius, since they are God's gifts without which we would be like others; nor of our education, which was made possible by our financial condition or because of a thirsting for knowledge powerful enough to surmount every obstacle. Nor will we be vain of our church positions which are dealt us by God's direction, by reason of our natural fitness or qualifications, accompanied by righteous desires, knowing many a member's life and work is just as worthy.

We will have charity because we will be honest enough to own we do not overcome all our weaknesses in a few weeks. We will become orderly, because "order is heaven's first law"; clean, because, "cleanliness is next to godliness."

BOTH ARE ESSENTIAL

In conclusion let us caution that all the education in the world cannot fill the place of inspiration, while inspiration in the true sense will compel one to become educated. One may have an abundance of education and not a particle of inspiration, but it is impossible to have an abundance of inspiration and no education. Since one cannot receive inspiration without a degree of education, is it not logical to conclude the greater amount of intellectual development the greater capacity for inspiration?

LAURA HARRINGTON.

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TYPES WORTHY OF STUDY.—PART 1

BY GUSTAVE ERICKSON

THE TABERNACLE

What lone, mysterious abode is this,
Surrounded by a wall of spotless white;
By day an altar in the wilderness,
A silent watcher on the plain by night?

Who dwells within its consecrated veil,
To secular and alien feet denied?
Who answers, when the priest, white-robed and pale
Sprinkles the blood by "bulls and goats" supplied?

Think you that He of name omnipotent
Required for naught these oft-repeated rites,
Or gratified mere vanity by scent
Of incense, 'broided robes and altar lights?

Nay, verily! The curious tapestries,
The vessels wrought of silver, copper, gold,
The ceremonious modes of sacrifice,
All "better things" of gospel times foretold.

And happy he whose reverent gaze discerns
What types and shadows could but dimly trace:
His offering on the golden altar burns,
He solves the mysteries of the "holy place."

Upon the blood-stained mercy seat he reads
Atonement sealed by him who went before,
And from the open heavens the Father speeds
The riches of his love and grace to outpour.

—F. B. Hennings.

God took Moses up on the mount and gave him an illustration of the manner in which things were to be made. "See," saith he, "that thou makest all things according to the pattern showed to thee in the mount." (Hebrews 8:5; Exodus 25:40.) In order that the types might all be exactly performed,

the usual penalty for any violation was death. (Exodus 25: 43; Leviticus 10: 12.) A realization of God's care in guiding and directing all the details ought to lead us to examine closely and search carefully for the meaning of those types.

At Sinai, where it was given, we see Israel's camp. Let me picture before you, that the camp you see represents the condition of the world of mankind in sin, needing atonement and desiring it and its blessings, however indistinctly it shows its cravings and groanings, as expressed by Paul, in Romans 8: 19, 22, "The whole creation groaneth and travaileth in pain together until now, waiting (though in ignorance) for the manifestation of the sons of God."

The camp of Israel surrounds the tabernacle and its court on all sides at a respectful distance. As we approach from the camp to the "holy place" we notice that there is but one "gate" to enter the "holy place," or court; the type thus testifying that there is but one way of access to God—one gate; Jesus. "I am the way. . . . No man cometh unto the Father but by me." "I am the door." (John 14: 6; 10: 9.) The court, the justified condition of the believer, is entered by the three first principles of the six mentioned in Hebrews 6: 1, 2; faith, repentance from dead works, and baptism in water, a true picture of the spiritual condition of the disciples of John the Baptist. Those who wish to experience a change of nature, and become partakers of the divine nature, have to comply with the principles in full, which of necessity includes, as Paul continues in the last-mentioned scripture, the laying on of hands by an authorized person for the reception of the Holy Ghost. Yet, into this condition, also, we still come through Christ Jesus our Lord, who not only opened for us the "gate" of justification through faith in his blood, but who also opened the door (the first veil) unto the tabernacle, a new way of life.

Hence the two apartments of the tabernacle, the holy and the most holy, represented two stages of the new life to which we are begotten by the Holy Spirit. "The holy" represented the present condition of those begotten of God through the word of truth. (James 1: 18.) These, as heavenly-minded "new creatures," though still in the flesh, "have their real (inner) life" and walk with God within the first veil of consecration, and beyond the intellectual sight of the world and the unconsecrated believers. These enjoy the inner light of "the golden candlestick" while others are in outer darkness. These eat of special spiritual food, represented in the unleavened bread of presence, and offer incense at the golden altar, acceptable through Christ Jesus.

"The most holy" represented the perfect condition of the saints, who, faithful unto death, gain the great price of our high calling, through a share in

the first resurrection. (Revelation 20: 6.) Then, beyond both veils the fleshly mind and the fleshly body, they will possess glorious spiritual bodies. The Saints in the condition of the holy by faith look forward through the next "veil" into the "most holy," catching glimpses of the glory, honor and immortality beyond the flesh; which hope is an anchor to the soul, sure and steadfast, entering into that which is beyond the veil. (Hebrews 6: 19.) And if we would actually enter through the "holy" into the "most holy" we must follow our "leader and head, the high priest of profession, i. e., the high priest of our order of priesthood—the royal priesthood." (Hebrews 3: 1.)

Having complied with the first principles as stated in Hebrews 6: 1, 2, and followed the advice of Paul in Romans 12: 1 of a full consecration, we have passed the veil of human-mindedness—counting the human will as dead, henceforth not consulting it, but the will of God only, and seeking first the interest of the kingdom of God, that his will may be done on earth as it is in heaven.

As the passing of the first veil represented the death of the human will, so the passing of the second veil represented the death of the human body, and both are needed to complete our sacrifice. Both fleshly mind and fleshly body must be left behind before we can enter into the "holiest of all" perfected as partakers of celestial bodies: for flesh and blood cannot inherit the kingdom of God. (1 Corinthians 15: 50.)

(To be continued.)

Of General Interest

THE CRIME PROBLEM

Whose is the crime problem? It seems to me that problem and the responsibility to solve it lies equally with the home, the schools, the churches and the civic body.

The crime problem is, first of all, a family problem. By training, by culture, children develop into almost any kind of adult the training will produce.

The first teacher is the parent. Like parent like child, and the finished product, the man or woman. The parent can direct the child pupil to almost any desired attainment. The great trouble is that so very many parents want a superior man or woman from the child with the least effort on their part in training. The child will learn from some one. Eyes and ears being open, he will see and hear what is produced within their range. Who is to determine what shall be seen and heard? It should be the parent, till the child is past the critical age. It was allowing good dog Tray to run just anywhere with just any kind of dogs that got him into trouble.

Many men and women who to-day fill our penal institutions got their initial lessons in crime from the careless or criminal teachings of fond parents.

Parents, both father and mother, should be the real chums of their children, keeping their confidence by living true lives themselves and by loving correction instead of harsh punishment.

Then there should be a link reaching out to and meeting with the school. The teachers need the support of parents in order to get the best moral results from the pupils. Too many parents are turning over to the teacher the moral training of the child, and without even telling her they have done so. The child usually gets his lessons on morals from other sources than either parent or teacher, and then we wonder why they are not perfect men and women.

Linked with the home and the school in the effort to bring to perfection and preserve a safe man is the church. Each of these should be actively engaged in this work from the infancy of the child to full manhood. The powers of evil are ever at work, and not one day should be lost. Denunciation and cruel treatment do not effect cures. Boys and girls do much the same as they see their elders do. If parents do not have time for the better things of life, how can we expect children to have a healthy appetite for such?

With the home, the school and the church functioning as they should and can, it becomes a simple and easy task for us to administer justice. If our social conditions are not what they should be, let each—parents, teachers and Christian workers—cast about for the cause of failure. Provide for the right and safe disposition of the time of the young and you have a safe man or woman. Neglect this and you will more than likely have a criminal.—L. A. Wilsey in *The First Friend*.

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A RITUAL OF CITIZENSHIP FOR THE INDIAN

Secretary Lane, of the Interior Department, has long been an earnest advocate of the policy of making Indians citizens just as fast as they can exercise citizenship intelligently. When citizenship is bestowed, individual rights and responsibilities replace tribal allegiance and wardship to the Government. The transition is a solemn and important step for the Indian, and it should be marked with fitting ceremony. The American Indian has a natural liking for symbolism and ceremonial. Accordingly, the Secretary has devised what seems to us a remarkable and impressive ritual, used the other day when at Yankton, South Dakota, nearly two hundred Sioux were made citizens and presented with individual patents to their allotted lands. The Sioux

themselves, in an invitation to the Secretary to be present, said:

Thirty or forty years ago we were living in wigwams in our primitive ways, with the idea that the Government owed us a living, and therefore we had no thought for the morrow. But in recent years there have grown up, superseding the wigwam, fine dwelling houses, and instead of our ponies being turned out on the prairies to graze we have fine barns with two or three work teams each, with lofts full of hay, cribs of corn, bins of wheat, coops of geese, ducks, and chickens, and where thirty or forty years ago were stretches of wild prairies, now grow beautiful wavy fields of corn and wheat, the industry of us Indians. We have come to know that instead of the Government owing us a living the world owes us that living, and we have started out to collect it.

In opening the ritual Mr. Lane declared that the President had sent him "to speak a solemn and serious word to you, a word that means more to you than any other you have ever heard"; that the privilege of becoming free American citizens was to be "pointed out by symbol and by word so that no man or woman shall not know its meaning."

The entire "ritual" is notable for its sincerity and the charm of its symbolism. Each chosen Indian was called out by his "white" name, and asked to tell his Indian name. Then he was handed a bow and arrow and directed to shoot the arrow. After he did this, the Secretary said to him, calling him by his Indian name: "You have shot your last arrow. That means that you are no longer to live the life of an Indian. You are from this day forward to live the life of a white man. But you may keep that arrow; it will be to you a symbol of your noble race and of the pride you feel that you come from the first of all Americans." Then, calling the Indian again by his "white" name, Secretary Lane said to him, "Take in your hand this plow." As the Indian took the handle of the plow the Secretary said: "This act means that you have chosen to live the life of the white man—and the white man lives by work. From the earth we all must get our living, and the earth will not yield unless man pours upon it the sweat of his brow. Only by work do we gain a right to the land or to the enjoyment of life." The Indian was then presented with a leather purse, a small flag, and a golden-colored badge bearing the inscription, "A Citizen of the United States," and the Secretary impressively explained what each meant. Thus the purse means "that the money you gain from your labor must be wisely kept"; the flag ("the only flag you have ever had or ever will have"), that the Indian must give his hands, head and heart to the doing of all that will make him a true American citizen. In the same way the Indian woman is

handed a workbag and a purse and told what are the ideals of the American family and home. The ceremony is repeated with each man and woman, and as it concludes the audience shouts its greeting to the new citizen, hailing him by his "white" name.

There are both romance and common sense in this ceremony. It is a token of notable advance in Indian life and of a new and fine attitude on the part of the Government toward the first Americans.—*The Outlook*, May 24, 1916.

Woman's Auxiliary

EDITED BY AUDENTIA ANDERSON, 2009 LOCUST ST., OMAHA, NEBR.

"Where the Brook and River Meet"

Tennyson's beautiful tribute to girlhood, paid in the poem of which the above is a fragment, will ever speak in very tender tones to parents of young girls—and others, as well—who, having been denied the treasure of daughters of their own, have taken into their hearts for mothering the daughters of others. Nature seems not always just and indiscriminating in the distribution of her gifts and favors, and often the yearning of one heart for offspring seems to be entirely ignored, and to others the treasures are lavished in unwelcomed or burdensome profusion! We have noticed, however, that very often these women whose heart hunger for children has never been satisfied, are the ones who most truly and accurately value a little child. They look with eyes spiritually discerning, upon the *meaning*—here and beyond this earth life—of these fresh young lives, the guiding and unfolding of which are too often left to careless hands.

We speak of these things just now, in connection with the presentation, in this issue, of a message from Sister Gardner, superintendent of the young woman's department of our auxiliary, and our purpose in doing so is to impress upon the minds of our women, if possible, the very important opportunity which is knocking at their doors—that of taking upon themselves the active work of guiding the many groups of girls which are being organized under the direction and impetus of the Oriole movement, herewith partially explained by its superintendent. The difficulty she and her assistants are meeting everywhere, is the hesitancy upon the part of the mothers or older women, to take upon themselves the care of these circles. Surely it is not that this work is considered inconsequential! Surely it is not that mothers prefer to take their ease, idly wishing that "something might be done" for our young people, and comfortably sitting back in their chairs and leaving it for "some one else" to do that something!

Did you ever stop to think how much of duty and responsibility and privilege and opportunity, is left for "some one else" to perform? We heard a young man recently say, that, several years ago, into his life and thoughts, our late "Brother Joseph" dropped a few words of warning and advice which left an indelible impression. He had remarked that he sometimes felt an urging to take up active work in the church, but that he had always hesitated because he felt that some one else could do things so much better than he could; and "Brother Joseph" said, "My dear young man, you must be very careful not to let 'some one else' win and wear *your* crown!"

Could not that warning be repeated to our women, to-day,

in regard to the young girls? In every branch of this church there should be active circles of these young women who have banded themselves together with ties which will prove of the utmost value to them all through their lives, instilling principles of loyalty and comradeship, of industry and clear thinking, making them capable of choosing wisely and well their paths through life, avoiding pitfalls, learning to look at every experience with right judgment, and making of them better daughters, better sisters, better friends and better Latter Day Saints. We repeat, these circles should be in every branch of this church where there are young girls, and where there are women to be found who are farsighted enough, and consecrated enough to their church and their God, to put themselves out some little bit, in order to supervise and direct these enthusiastic young souls in their restless search after true happiness.

Shall these women longer hesitate? Will they longer hold back and say, "I am too busy; let some one else take up this work"? and then, perhaps, spend more time on some piece of beautiful embroidery or lace than would have sufficed for several meetings of the Oriole girls? Nay, nay, sisters; "This is a day of sacrifice for my people," in very deed, and if it requires some sacrifice on your part to step out with these girls, and with them seek the beautiful in life, cultivate the highest of ideals, and together praise and worship the God of us all, is not the result worth a thousand times all the effort and sacrifice necessary? You will find something coming into your lives, which will enrich them to an extent impossible by countless pieces of lovely handwork in your homes, which, too often, have for their inception, a deep-seated (hidden, perhaps, but nevertheless present) desire for praise and personal vainglory! Are we not speaking truth? Will you not, in seeing the force of these statements, look about you at once, and see what *you* can do for the young girls about you? If there is a group of girls you can gather together, and talk to them of the possibility of combining their love of enjoyment with a love for real service, of uniting beauty and efficiency, of turning into real and lasting account their natural and heaven-given love of activity and variety, why will you not do it at once, and "start something" in this line in your community? Write to Sister Gardner for instructions and suggestions, and receive the help so gladly given, and then, in turn, get busy, and in one year from now, we will vouchsafe that a retrospect of events will have demonstrated to you as well as to each of the young lives under your care that there is both joy and development in service which is whole-heartedly given and consecrated to God and the children whom he loves!

The Young Woman's Department

ITS AIM AND PURPOSE

The purpose of this department has been mentioned in the Year Book of the auxiliary. Our object in coming to you again is to give you a more complete outline of the work we hope to accomplish.

Everyone will remember a time when all that seemed necessary to make a successful worker in the church or in the home, was a willing heart, the strength to do, and an opportunity. And we admit these are very necessary qualifications now. With these qualifications and a consecration to God's work, a wonderful service may be given to the world, but in this day of demand for efficiency and skill, with all the opportunities for self-improvement and preparation for the various avenues of service to the world, whether home maker, church worker, social worker, business woman, etc., a young

woman would not be doing her full duty if she did not make use of every educational advantage.

When a woman reaches that point in her life when she realizes that she is not sufficiently informed to work out the problems that necessarily come with the home, church, or business life, she must meet the emergency through laborious preparation, because of untrained faculties, or abandon her cherished plans to another who may have prepared for just such problems.

Some one has said, "Hell is disqualification in the face of opportunity." Hence we say again that the purpose of this department is to stimulate and encourage every girl and young woman to qualify for her objective work so that when opportunity knocks she will not suffer the experience of a willing heart and an unprepared and inefficient mind and body.

In speaking of "work" and "service" we keep in mind always that everyone who really counts works at something, either in the home, church, in business or in the professions, and that only as efficient and happy workers can we be of any real value to the world.

MAKING THE CHOICE

The statistics given out by students in economics and sociology, show that 8,000,000 girls and women in the United States are earning wages. The United States Census Bureau lists 303 fields of wage earning and out of that number 294 have been and are still held by women. This fact proves that a part of the life of the average woman is spent in the industrial or business world in competition with men.

It is desirable that every girl should hope to attain a high if not the highest point of efficiency in her work. For this reason it is an advantage to a girl to study herself and her natural ability while she is yet in school. Even a girl's school or college course, if chosen wisely, may offer the best of training for her future work. Other conditions to be considered are the time and place in which she lives and her home responsibilities and demands.

A girl is fortunate indeed to have the friendship and association of a mother or some good woman to influence and advise her in making the choice of a vocation. Having this in mind we recommend and urge individual study or the organization of classes under the leadership of competent women.

An excellent textbook which is specially adapted to the use of girls is

"VOCATIONS FOR GIRLS"

by E. W. Weaver, which may be purchased from the Herald Publishing House for 75 cents. This book contains a complete classified list of vocations with special instructions on how to prepare for any one of the list. It also gives plans for a course of study that will provide practical knowledge; special references are suggested.

THE HOME MAKER

The preparation for the industrial or wage earning period of a girl's life occupies an important place since a knowledge of some special work or profession is certainly an asset to any girl. However the greater part of the average woman's life is spent in the home, and a woman's highest ideal is that of home making. Apart from this it may also be considered as a business proposition, and from either viewpoint the efficiency of the home maker is multiplied by thoughtful training and preparation. We emphasize the fact that a girl's education is not complete until she acquires a practical knowledge of the qualifications necessary for a successful wife or mother and an efficient home-keeper.

Therefore we urge that our girls take advantage of our home economics department in charge of Mrs. Bertha Mader, and the child training under Mrs. Lydia Thomas Wight. These sisters are consecrated and competent trained teachers.

PHYSIQUE—POISE—DEPORTMENT

A few days ago a sister in conversation with another asked the question: "What is the first thing a young girl should study outside of her school work?" The only reply was that she thought "a young girl should first know all about her own physical nature, how to care for herself that she might conserve her health and bring into her future work, whatever it may be, a perfect physical development." The other sister answered that "so many girls need the cultural development that puts them at their ease in company, makes them interesting conversationalists, teaches them etiquette, manners, courtesy, etc."

It is true that a good physique, which is evidenced by a clean skin, clear eyes, steady nerves and sensible dress, *balanced* with poise, courtesy and intellect is a combination that produces a successful and interesting young woman.

One means by which we hope to assist each girl in making her choice and in her preparation for it, and in the acquiring of those necessary qualifications for a womanly woman, whatever her special work may be, is through the organization known as the

ORIOLE GIRLS

The object of this organization is to assist the girls to prepare themselves for richer and more useful living by the proper care of their bodies; by learning those things concerning nature which are important for them to know; by industry which is a special gift whereby knowledge may be applied; by loyalty to home life and those nearest them; and by praise whereby they give love, joy and service to the world as birds bring beauty and joyousness to meadow, brook and forest.

In the Oriole work every girl may, with the help of a consecrated woman who is called the monitor, work out quietly her own preference, or the work for which she is best fitted; or, in other words, by attaining a certain degree of efficiency in various lines, she may be helped to find herself and her future vocation.

The Oriole work is carried on in circles of twenty girls or less. Over each circle is placed a woman, either young or old having ability and character to inspire the girls to high ideals. She should understand and appreciate the value of such knowledge as is to be acquired in the Oriole work. For instance, the points of merit as follows, for which different colored beads are awarded: *Praise*—which means the attendance at church services, the use of talents in church work, the study of church books, visiting the sick, etc. *Beauty*. This group provides for requirements in the development of the physical nature and the conservation of health, etc. *Home building* includes practical points for improving home life by proper methods of cooking, caring for the home, conserving the financial interests, contributing to the social life of the home, etc. *Field and forest* provides for the outdoor life, suggesting points for the study of trees and flowers, bird and animal life; practical gardening and some experience in camp life. *Industry* provides points for the industrial or vocational training of a girl, suggests points for the legitimate use and care of an income, gives points for making certain grades in school work and encourages service to the church and the community. *Loyalty* suggests our attitude toward the organization called the Oriole Girls, our fidelity to the church, the home and to the nation.

By making a given number of these points a member is graduated from one rank to another in the following order: Songster, second rank builder, first rank builder. Besides the points of merit mentioned above a girl is required to pass a certain number of tests, the combination of which will make her a more consecrated Latter Day Saint, a more competent sympathetic home maker, wife or mother and a truer friend and neighbor. We wish we had space to illustrate by giving some of the points here. We will content ourselves, however, with the hope that you will send for an Oriole book at once and read it thoroughly. Then, as Brother Gomer Wells has said in pleading with the teachers of Sunday school classes of young girls; "Will you listen while we urge you to regard this Oriole work as your opportunity to enlist your girls in the best kind of team work." We urge you to include all girls, in or out of Sunday school or Religio classes.

When you have read the book and comprehended the purpose and scope of our work, and the sincerity and joyousness of the responses the girls are required to give in taking the ranks you will feel like sending "the sound the earth around." You will urge all girls to join, and if you are a consecrated, sympathetic, girl-loving woman you will respond to the call to become a monitor.

MRS. J. A. GARDNER,
General Superintendent.

The new Oriole book will sell for twenty cents and will contain the song and additional suggestion for work, outline for home department.

What Some Women Are Doing for Girls

In a recent club bulletin we read of what the women of one city in Nebraska are doing for girls. This is, of course, only one instance among the many, where devoted women are doing what their hands find to do, to make the lives of young girls both safe and happy. Too many pitfalls are ever present; too many girls every year, through ignorance or carelessness or unpardonable neglect on the part of women who might have prevented the tragedies, are going down the swift road to ruin and despair. How long will heaven permit the terrible weight of this sin to rest upon the earth! Shall we not rise in the might and power which are latent in the hands of the virtuous and consecrated women of this Nation, and do what may be done to remedy conditions? Shall we not see also, that "an ounce of prevention is worth a pound of cure," and every girl into whose mind is instilled, by way of precept and example, or kindly words and loving counsel, high principles of right thinking and right living coupled with the armor which knowledge, both of good and evil, will insure her, becomes a girl saved from sin, and to righteousness?

It is to the service the women of York, Nebraska, have rendered to girls, that your attention is called, because of its helpful ideas, practical ideas which you, too, in your community, my put into operation. It first started with a series of social evenings in the assembly room of the public library, conducted by women who had a real desire to be helpful to girls. To these social evenings, held every two weeks, came groups of young women who were engaged in business life or who were attending school, and who welcomed the opportunity of spending the evening amidst such pleasant surroundings. The next year a modest seven-room house was rented, which was made a center for girls away from home, or those deprived of home environments. The movement developed, step by step, the women taking up what seemed to be the demand next at hand. The dining room was fitted up with good lights as a study hall, and was a boon to girls whose

small rooms were neither well-lighted nor ventilated. The piano in the parlor was a source of pleasure and profit to girls who otherwise would have no opportunity to touch one, appealing especially to girls who had had a small education in music, but who were likely to be deprived of practice through the demands of business life. Averaging one evening a week the young women entertained young men, sometimes in groups of twenty or more, sometimes four, and sometimes the "just two"—and who shall say that this is not a natural God-given right? This latter privilege was secured by arranging with the matron in advance for the use of the living room.

Special days were always observed. Thanksgiving, Christmas, New Year's and the like, "open house" was held all day and evening for girls who had no other engagements and could not be at home with loved ones. Games, refreshments, recreation—all helped to make the girls feel that *somebody cared*, and their appreciation was often expressed with tears in their eyes. Good fellowship, music, comradeship, counsel, protection, were always ready for the girl who needed any of these. A basket ball team, fancy work classes, instructions in water color and simple Christmas gift making, a chorus of girls' voices—all these were provided by the women of the club which maintained and managed this house, and many of the club women gave hours of devoted attention to the needs of the girls in this place. An employment bureau was another helpful feature, where girls wanting employment left names and addresses and through a little advertisement, the women who needed such help were brought into contact with the girls. The hostess slept in the house, other rooms were rented to girls at nominal prices, one room being left open for emergency cases—for girls passing through the city or for a working girl convalescing from an illness, and the like. The use of the kitchen was given for cooperative housekeeping for some girls who might otherwise not have been privileged to get an education. Reading matter, current magazines, a victrola, portfolio of art, etc., were contributed by club women as well as money for operating expenses. Cannot this plan be carried out by earnest women in any town or city where there are unprotected girls? We think so.

The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,
LAMONI, IOWA

Joseph Roberts

The following preamble and resolutions were written by direction and with the indorsement of the board of trustees of the Children's Home and express the feelings of the board in regard to our great loss, but words cannot portray fully our feelings. In every emergency that arises we feel like we ought to consult Brother Roberts; though his successor Brother Floyd McDowell is proving to be a wise counselor, and an earnest advocate of the necessity of the good purposes of the home.

He is engaged in educational work, and it was determined at the last meeting of the board to place him on the committee on education where with his colleagues, Sisters Lucy L. Resseguie and Callie B. Stebbins, he will bring much good to the institution.

Anyone having appropriate books for children, to donate, or who would be willing to subscribe to suitable periodicals please communicate with this committee at Lamoni.

Whereas, It has pleased our heavenly Father to call to his rest our beloved brother, Bishop Roberts; therefore be it

Resolved, That as workers together with him upon the board of trustees of the Children's Home we shall miss not only his presence but his wise counsels. For in the sphere in which he occupied, Bishop Roberts was a great man, one truly a friend to the widow and orphan. It is as such that he will be remembered by those who have had the opportunity to work with him.

We knew him as one, who, while he was tender, kind, and considerate of the feelings of others, yet had the courage of his convictions and would unfalteringly voice and do what he believed to be right, regardless of criticism.

Resolved: That as the board of trustees of the Children's Home we sincerely and sorrowfully sympathize with his family in their loss of a husband and father, and offer them whatsoever consolation that Christian affection and earnest prayer can afford.

The Board of Trustees

At the death of Bishop Joseph Roberts there occurred a vacancy on the board of trustees of the Saints' Children's Home, and also in the treasurer of the association. Bishop Roberts had been a member of the board of trustees for a number of years, and had become treasurer of the association since his election to the board.

At the occurrence of the severe sickness of Brother Roberts, because of his inability to act longer, the board chose R. J. Lambert to act during the time of Brother Roberts' inactivity. This appointment ceased at the death of Brother Roberts, which occurred July 14. At the next meeting of the trustees the chairman stated that there was a vacancy in the board which should be filled until the next sitting of the church in General Conference, and the board made choice of Professor F. M. McDowell for the position.

This choice seems to all who have expressed themselves upon the matter to be a very happy one, as the brother has made studies along lines which should be of especial benefit to the institution. His experience in teaching and in public life should be of benefit to the board and to the church, and we trust his services may be accepted by the supporters of the home at once, thus giving him a chance to magnify this call to the work.

The position of treasurer was filled by the selection of R. J. Lambert, who will act until the next organization of the board of trustees, which will occur in April, 1917. The supporters of the children will therefore take notice and make their remittances payable to R. J. Lambert, of Lamoni, Iowa, from whom they will receive receipts for each and every remittance. In case you do not receive receipt for your aid to the home, no matter whether it be in money or in clothing, it will be well to address a communication to him, that he may take the matter up for investigation.

It had been the policy of the board of trustees to have all moneys and donations of other sorts received by the treasurer, and this policy will continue, and for this reason all donations should be sent to him.

The sources of revenue from which the home receives its support are not many, neither are they entirely sufficient, and the trustees are sometimes compelled to enact a policy of saving in expenditure which should be abolished because it does not tend to the best good of the children who are inmates of the home. Any aid you may be able to lend to the institution by the contribution of means should be sent direct to the treasurer, and not to the Presiding Bishop, for the reason

that it will be sooner available for the purpose intended, and this is desirable at this time of year especially.

Some improvements are needed at the home at the present time, and with an empty treasury, we are at the mercy of the people of this community in which the institution is situated, who have been very long-suffering and liberal in the days that are past, but who should not be imposed upon and asked to carry an obligation for us.

The Lord has blessed and is blessing the country in which Latter Day Saints are most thickly located with an abundant crop, and we want the children under our care to have their share of the abundance, and the Lord has intended that they should have it.

RIJOLA.

Letter Department

The Gathering from the Isles

In compliance with a desire often felt, I write these few lines upon the subject of the gathering, confining my words principally to that portion of the Lamanites in this part of the world, that is, the islands of the sea.

Shall there be a general gathering of God's people to one place, viz, Zion and her stakes?

I have heard the argument made that the gathering may be understood in a spiritual sense, that is, those living in distant lands may continue there, but send up their representatives from year to year, to the land and center place of Zion. The advocates of this theory may think, because it is said that every man shall live under his own vine and fig tree, that the same must be said of the coconut tree, consequently men must live where the coconut tree grows, or abandon the coconut trees and the product thereof. The same line of argument will exclude the date, fig, banana, orange, rice, lemon, chocolate, vanilla, etc. Consequently when the Saints are gathered and the wicked destroyed, according to the argument, good-by will have been said to lemon cakes, chocolate cakes, cocoa, vanilla ice cream, etc. This argument may continue that since those things are good and gifts of God, that man will manifestly live where they grow, cultivating them, gathering fruit, sending it up to the storehouse to be distributed among the people.

I will answer all this by saying that I believe, as taught in the books of the church, and again in the Voice of Warning, that the prophecies of the Scriptures are to be taken literally, that is, the prophecies relating to the gathering are to be taken in a literal sense, and especially those relating to the gathering of the remnants of the Lamanites. The Book of Mormon is plain on that point. These that live here on these little dots of land in the midst of the mighty deep, have had their lineage pointed out as of Manasseh, and from general observation of their customs, it is almost certain that they are also of the Lamanites; hence they will surely realize an inheritance upon the land of America, according to the promise of the Lord to them.

I do not hesitate to say that in my opinion the gathering in a strict sense will be temporary only, and that after the closing scenes of this world and the coming of our Lord, the Saints will again spread over the face of the earth. The earth will have then been cleansed and blessed, the curse will have been removed: instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and instead of the parched plain shall be the fertile valley, etc. The great central point, the New Jerusalem, Zion and her stakes, will remain, the ocean will go back to the north country, the lands will be joined, and the physical

geography of the earth will become as it was in the days of Peleg, before it was divided. The climate, zones, seasons, may or may not be as they are now. The same God that rained down "manna" from heaven, that bathed the earth in a flood of waters; that opened up the Red Sea, that caused boats without sails to sail across the Pacific Ocean, by whom the whole face of the land northward was changed, can also change climatic conditions, and grow Missouri oranges if he so desires.

As to the cause of the gathering: Manifestly one of the main and leading causes is for protection when peace shall have been taken from the earth; when every person must take up his sword against his neighbor or flee for safety. Another great reason is: In a gathered condition there will be ample opportunity and proper environment for spiritual and intellectual development. Listen to the voice of revelation:

"And ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts; wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked; for the hour is nigh, and the day soon at hand, when the earth is ripe; . . . and the wicked shall not stand." (Doctrine and Covenants 28: 2.)

We see from this quotation that there is to be a gathering of all God's people, i. e., of Ephraim and Manasseh, to one place upon the land of America, for the causes just stated.

Is some one about to say: But the South Sea Islanders live almost on the equator, and cannot stand the winters in Zion? I will say the temperature here is about eighty degrees the year round. I remember having met some Mexicans as far north as Kansas City, and they seemed to be in the best of health. God has provided for just such a contingency by causing certain changes in the blood to correspond to the changes in climate. I am persuaded that my own blood has "thinned out" during my two years residence in this climate. I have become "acclimated," and I didn't drink any sassafras tea, either.

In the light of the Lord's command in Doctrine and Covenants 108: 2-5, we should not be timid on that point:

"Yea, verily I say unto you again, the time is come (1831) when the voice of the Lord is unto you, Go ye out of Babylon; gather ye from among the nations, from the four winds, from one end of heaven to the other."

Some one may say this means spiritual Babylon. Very true, it also means that. Verse four also says: "Let not your flight be in haste." Now we see clearly that it means a literal and physical flight. Read on, verse three:

"Send for the elders of my church unto the nations which are afar off, unto the islands of the sea; send forth unto foreign lands. And, behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened."

Let us still further examine the causes why these people should be gathered, that they might have uplifting influences of proper environment. At the present time they do not have the environment that should assist them, as those do where public opinion, manly and womanly pride, and the law, forbid immoralities. In this country theft is severely punished, while bigamy, polygamy, and the like, go scot free, in the majority of cases.

The work here has not the assistance of the demands of a highly civilized society. It is impossible to successfully teach children the tender and delicate sensibilities of life, when

they are continually shocked by what they see and hear. It is impossible to make any headway in teaching modesty as long as the people dress as they do. It is hard for one or two missionaries to establish morals as long as ninety-nine vile sailors follow them up and upset all their work. The quickest way to teach people to sit on chairs and eat with knives and forks is to introduce them to society that does so. I tried to correct their singing; but, poor people, they did not understand, as they had never heard a choir sing, as we sing, in their whole life.

We daily fear news of the great war, that will tell us that America has gone into the war, which would mean for us the stoppage of shipments of food from America, almost the last open market. There are but two foods produced here of any extensive value: coconuts and fish. It is said that the work of the Lord will be cut short in its time. Perhaps just such a contingency as that would be the way in which the Lord would perform it.

There has been a lack of interest among the natives in the subject of the gathering, but a notable increase in interest has been felt during the last few days, since we were invaded by the army enlistment officer, and some of our brightest and most promising boys have been called and will soon leave for the trenches. I understand six hundred more are to be taken away immediately. How many will the Saints have to furnish? Perhaps a hundred. Those called are of the priesthood.

I might point out hundreds of reasons why these Saints should be gathered, but I will let these suffice.

In looking at the practical side of the question, it may properly be asked, What can they do? Will they work? How shall they live? From my acquaintance with them, I think they would be able as soon as they arrive to labor as farm hands, teamsters, boat builders, fishermen, second class carpenters, shop hands, lumber workmen, painter helpers, building laborers, building excavators, janitors, watchmen, plumber helpers, packing house employees, etc.

Of course there are not many fisheries, and not much boat building in Jackson County, but there is in California, and on the Pacific Coast. That might become a relay station, where they could begin to become acquainted with American ways and the language while they were becoming acclimated. In the modern city of Papeete, where they have been brought into contact with modern machinery, commerce, and manufacture, they have quickly adapted themselves to conditions, and are found in all lines of business, including bookkeeper's clerks, etc. However, few live in that city, and many will not come in contact with civilization for a generation or two, if it is finally to come to them.

Will they work? I think they will, with new incentives. At least we should not send up the idler, but seek the more industrious and apt. There are some industrious ones that are qualified at present that would be delighted to go, I am sure.

As to preparation: "But verily thus saith the Lord, Let not your flight be in haste, but let all things be prepared before you." It is commanded that the land of Zion be redeemed by purchase. This people are abundantly able to purchase lands for agricultural purposes. I suppose upwards of \$75,000 passes through the hands of these Saints yearly, the income of the coconut industry. I am reliably informed that they have spent more than \$10,000 at a feast at a church dedication gathering. So you see money is not scarce when they want something. A bishop could no doubt do a great many things in this mission in regard to the gathering.

As to the difficulties: There are of course difficulties in

the matter. There were also difficulties in the way when the Saints were ordered from Jackson County and told not to return; but those difficulties have been overcome to a great extent, and the gathering goes on.

There is at present an American law that prohibits a native of Oceanica becoming a citizen of America. It does not, however, prohibit them entering and acquiring property.

It is a matter of speculation what attitude France would take should her subjects actually begin to leave the country in this time of a shortage of men.

Again, a difficulty might be encountered at the quarantine station at San Francisco, as a large percentage of the people are physically unsound, not disabled, but unable to pass the examination.

Still another difficulty might be their reception by their brethren in Zion. A number have asked me if the Saints there would look down on them because of the blackness of their skin.

"And he that goeth up, let him not look back lest sudden destruction come upon him." Will they look back to the land of sunshine and balmy air, where food grows riot, without the aid of the husbandman's plow? Will they be satisfied with the daily grind of the industrial machines? Some would and some would not, I presume.

The Lord has the work of the gathering in hand, and we are but helpers. He will remove the difficulties that we cannot, and will prepare the way before them, and I think hedge it up behind them, too. Let us read:

"And then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall go out from all nations; and they shall not go out in haste, nor go by flight; for I will go before them, saith the Father, and I will be their rearward" (Nephi 10: 7, 8).

In conclusion: I desire to state that it is my opinion these Saints are to be gathered with the rest; that it was permissible in the sight of God that we begin actual work in respect to this remnant relating to the gathering, as early as 1831, that their gathering should be finished before the storm of the wrath of God breaks in all its fury to the destruction of the wicked; that their temporal preparation should not be procrastinated until the summer of the gathering is past, the harvest ended, and the order of the day is sudden flight or perish.

Let none think me impatient in this matter, or attempting to advise, for I know those to whom this work is intrusted as stated in Doctrine and Covenants 122, are aware of their calling.

While awaiting the help of the Lord, and the direction of the church, my soul shall cry to them: "prepare ye! Prepare ye! Make all his paths straight, for your redemption draweth nigh! Rejoice and be exceeding glad!"

A. H. CHRISTENSEN.

PAPEETE, TAHITI.

DETROIT, MICHIGAN, July 26, 1916.

Editors Herald: In my travels I have come across some of the Saints and they ask if I am the sailor boy who wrote to the HERALD while in the navy about two years ago, and why I do not write again, letting the Saints know what has become of me; so I now write again.

It has been about a year and a half since I wrote. I am still clinging to the rod of iron. I received my honorable discharge from the United States Navy, December 1, 1915, and

went to Detroit and found a number of wide-awake Saints here, with a branch and two or three missions.

Since coming to Detroit I have had some very severe trials through false spirits, which tried to make me leave, but through answer to my pleading prayers I have been brought through, and seem to know false spirits.

I am receiving my sunshine and blessing now, because I have been blessed with a good Latter Day Saint companion, in answer to prayer also, and have been married a little over a month. God's work comes first to her, after her home.

They have just organized a new branch in Detroit, the Second Detroit Branch, at the corner of Crane and Louis Streets, and have elected me secretary of the branch, home department superintendent, and senior teacher of the Religio.

We have street preaching every Saturday at 8 p. m., corner of Michigan and First Streets, and Sunday afternoon at 4 p. m., with good attendance. After the speaker finishes, we have to answer questions for about an hour.

So Detroit is moving, and I hope I am too. It will soon be two years since I came into the fold. Brought two young men into the church while in the navy, and only heard about a dozen sermons while in the service, and have had house talks with strangers since I came to Detroit last December, and have stood much fire from the enemy.

Hoping others will push forward likewise,
923 Sylvester Street. Yours in the gospel,
B. L. MAYNARD.

ADKINS, TEXAS, July 26, 1916.

Editors Herald: The conference and reunion of the Southwestern Texas District, which lasted from the 7th to the 16th of this month, might be of interest to some. The most perfect harmony that we have ever witnessed was the leading feature from the first day till the last. The management in general was intrusted to Brother E. L. Henson, together with the district presidency.

Reports from the two San Antonio branches and the Banderita Branch and a number of ministerial reports were read. Pursuant to the advice of Brother W. M. Aylor, Brother H. H. Davenport resigned the presidency of the district, and Brother Henson was chosen to that office. The First San Antonio Branch was selected as the place for holding the next conference. It was also agreed that we should have a reunion next summer.

Besides quite a number of the local priesthood of the district, we had with us Brethren D. S. Palmer and Glaudd Kuykendall. These two, together with Brother Henson, did most of the preaching.

We are glad to report two baptisms, as well as a general spiritual feast as the most important results. There are others of this community (Pipe Creek) who are "almost persuaded." God speed the day when they shall be "altogether" persuaded.

Your brother in hope,
CARL F. WHEELER.

NIAGARA FALLS, NEW YORK, July 28, 1916.

Editors Herald: I believe it is some time since you have had a letter from Niagara Falls, New York, "The Electric Power City of the world."

The Saints here we are glad to report as being alive and busy, religiously speaking, that is, the main branch body.

The past year has been one filled with its discouragements but also with its many joys, and we feel that the Lord has been very mindful of us. Elder A. D. Angus, patriarch of Philadelphia, has been with us several months during the year,

and has convinced all that his office is indeed to be a father in Israel, and he is fully entitled to the honor, as his work here has been the means of breaking up many dark clouds and causing the sun's rays to shine through. We trust he will return soon. We would also mention Brother A. E. Stone.

Elder A. B. Phillips, missionary in charge in absence of U. W. Greene, has not been able to give us much of his time, but the favorable reports of his work throughout the district causes us to hope he will soon visit us. We also will have with us in the district missionary force, our well-known, forcible speaker, Elder James Pycok, of Humber Bay, Ontario.

The district conference in June met at Buffalo and was a success, and we are preparing for a rousing educational conference at the Falls in October. Brother Chown and Spillsberry are a committee to put in conveniences in the church basement which are badly needed, and we are giving the building a coat of paint, but that is the temporal side, and we feel though of vast importance, yet we have rejoiced to see some who have been inactive in past years succeed in the gospel cause, and we will hear from some of them in the future.

Our Sunday school is a decided success under the leadership of Brother Dansforth of La Salle, and his assistants, while the Religio work has passed into the care of the younger members of the branch, and we anticipate an increase in activity under the new president, Brother Eugene Dixon, who while young in years, has abundant latent capabilities.

We baptized nine into the fold recently, among whom were two brothers, a sister and brother-in-law of the writer. This was a pleasure, as we had almost given up hopes of seeing them come into the family of Israel. We are pleased to note others are interested and some have mentioned baptism.

We are sorry to lose our brother Lindley, of the Canadian side of the river having been associated a good deal with him during the past year, and while he was president of his branch, but he has answered his country's call and will soon leave for the scene of carnage where so many of our Canadian boys are doing their little bit for the British Empire on the plains of Europe. We wish him a safe return and trust his noble manhood and integrity of spirit will be the means of helping many comrades in the great war struggle.

To the Saints passing by here, our church is located at Willow Avenue and Seventeenth Street. Several families live in the immediate vicinity. Yours in bonds,
1553 Willow Avenue. W. J. LANDES.

RICHMOND, VICTORIA, AUSTRALIA, July 2, 1916.

Editors Herald: You and others will note my new address. Would like also to draw your attention to *Gospel Quarterly*, volume 24, number 1, intermediate grade, page 24, on which appears the following: "The Aaronic priesthood has continued down to the present day." We understand that to mean that during the apostasy since Christ though the Melchisedec priesthood was "taken away" the Aaronic priesthood "has continued." If that is so we should like to know with whom and where. [We have referred this matter to those responsible, and it is admitted to be an unfortunate oversight, such as will creep into the best of publications.—EDITORS.]

In Brother G. T. Griffith's *Interpreter* we read that both priesthoods were taken away. What are we to teach? Could you tell us? It is difficult for us in this far-away (from headquarters) land to correct errors or get light from the authorities on such contradictions.

The work in Australia is moving steadily if slowly forward especially along educational lines which is no doubt good if accompanied with commensurate spiritual gain. There is, to my mind, danger along this line, for history is replete with examples where churches have solaced themselves, though spiritually dead, with the fact that they are educated, and there is everywhere in the world manifest a spirit which is satisfied "with enticing words of men's wisdom," rather than with "manifestation of the Spirit and of power." (1 Corinthians 2:4.) We must as a people, cling very closely to the latter which we have so long enjoyed, and take care that the former is used but as a means to that end, and not as a thing itself. We may become highly educated and be like Samson, minus the hair and strength, if we do not watch Delilah—worldly wisdom.

Our work in these states is to my mind interfered with and retarded by this great war in which we are engaged as a part of the British Empire. Most folks think of nothing but war, and even the parsons are in some instances quite bellicose in their utterances. It is a daily sight to see the walls of churches plastered with flaming posters picturing the soldier clad in khaki and carrying the rifle with bayonet fixed and with words attached urging men to enlist. Preachers of the so-called gospel of peace are proclaiming war, and thus the weight of so-called Christian influence in most Protestant churches instead of making for a settlement of the present lamentable conflict are urging and inciting its continuance. They say, "We are out to fight to a finish and crush German militarism," but a very superficial student of the Bible might glean from its sacred pages the wholesome truth that Satan cannot cast out Satan—or he will not—else how could his kingdom stand? We propose to crush militarism by creating it in our midst. Must not Satan laugh at such folly, and angels weep!

If the revelations of God count for anything the world at the end of this war will be deeper into the meshes of militarism than ever before, and universal training seems to be within measurable distance.

I could not urge peace at any price as a citizen, but I cannot conceive a condition which could justify a minister for Christ, as such, urging the wholesale destruction of mankind when the Master said, "I came not to destroy but to save men's lives." Our church, small as it is, has many members at the front, but up to date only one has met his death, Brother Elvin Layland.

I should mention that the Roman Catholic Church as a body is making more for peace by its attitude of noninterference with recruiting, combined with the reciting of prayers for peace which offend neither friend nor foe. We are trying to manifest a saintly attitude towards the war spirit without exposing ourselves to the suspicion of disloyalty. It is a kind of dual attitude "rendering unto Cæsar the things that are Cæsar's, and to God the things that are God's."

We are hopeful that even through this dire calamity which has befallen the world that good may come as meat "out of the eater," and that Zion may have a more effectual opening in the near future.

Trusting we may be able to continue in the right way, I am, as ever,
Yours in bonds

J. H. N. JONES.

80 Richmond Terrace, July 2, 1916.

MINNEAPOLIS, MINNESOTA, July 24, 1916.

Editors Herald: It has been some time since we wrote. The reason was not on account of lack of news, or because

the work is not advancing here; it is because we have been too busy with picnics, socials, and special meetings.

Brother Swen Swenson was with us on his way to his new mission field in Washington, and preached to good audiences.

D. A. Whiting, district president, visited Minneapolis Branch the first part of this month, remaining here a couple of weeks, visiting among the members, also preaching to us.

At our Wednesday evening prayer meeting sixty were present. Unity seemed to be the slogan of the hour.

The Brighamites are making a strenuous effort in our city of late, holding meetings in Richmond Hall, on the old forts of the Reorganized Church. They have street preaching almost every evening in the down-town district, both by men and women preachers. We wish the church could send a missionary to Minneapolis and Saint Paul, the two cities representing nearly one million people. There should be a missionary for a place that size.

The Minneapolis Saints feel a keen touch of sympathy in the death of Sister J. W. Wight, owing to the fact that Brother Wight became endeared to the Saints here through his efforts of the past, many of the members of our branch receiving their patriarchal blessings under his hands. We know that Time, the great healer, will do what mortals cannot, and our prayers are for the grief-stricken brother and family.

Those visiting our branch of late are, Brother and Sister Mollason of Dakota, Miss Genevieve Whiting of Clitherall, Minnesota, and Elder Day of Bemidji. Brother Day is thinking of locating here permanently. He favored us with two good sermons the 23d.

Our Sunday school picnic held at Glenwood Park Saturday the 22d, was well attended and enjoyed by all.

1719 Sixth Avenue North.

MARIE BENNETT.

BURR OAK, INDIANA, July 27, 1916.

Editors Herald: As no letters have been written from this part of the country it seems to fall on me to lead the way. I am a child ten years old, but as the Scriptures say, "A little child shall lead them."

About a year ago Brother O. R. Miller came to this place and preached five sermons in the Adventist church, or church called the Church of God, and also five sermons at Hibbard, Indiana, in the church called the Evangelic. They closed the door on him in both places and persecuted him. He saw that there were many here who were hungry for the true gospel. He succeeded in getting the schoolhouse for a short while only, and then the door was closed on him there. Then he preached in a private house for a while. I was the first to give my hand for baptism. Twenty others followed me during his service. There were three other members before, so that brought the total number up to twenty-four. We had no place to worship, only in private houses. We have our prayer meetings every Wednesday night, and they have been well attended. Many times the Spirit of the Lord has been with us. We also have Sunday school every Sunday morning at ten o'clock, and it is well attended. We also have Religion on Sunday evening.

As we have no place to worship, we concluded on June 13 to build a tabernacle, Brother O. R. Miller being with us at that time. We got busy and in three days and a half we had our tabernacle ready for service. Brother Miller began a series of meetings on June 18, and continued till June 23. During this period he baptized four more, bringing the number up to twenty-eight, and many more seem near the kingdom. I wish we were organized as a branch so we could have

a minister with us at all times. This is a good place to spread the gospel, and everything looks very promising. We are growing while other churches that persecuted us are withering away as the fig tree, as Jesus says every plant that our heavenly Father hath not planted shall be rooted up.

Pray for us that we may continue to grow and let our branches spread from sea to sea.

I remain,

Yours in the one faith,

HESTER A. TAYLOR.

CANYON, TEXAS, July 28, 1916.

Editors Herald: Canyon is a school town; the Northwestern Texas Normal School is here, and this season of the year the teachers are attending the summer school and summer institute work. Our work is new here, I being the first one of our men to preach in this town. One family here has read the *Ensign* for years and it is through their kindness that I am here.

Canyon, like many other towns, has a variety of people in it; good, bad, and indifferent are to be found here—and I believe the latter are greatly in the majority. Indifference is the hardest thing we have to meet in our work among men. The clergy of the town, however, are not indifferent; but are using every means possible, in an underhand way, to keep the people from hearing me. It would not be at all difficult to overcome the false ideas people have, if we could only get their ears—but that is the great problem. However, I will plant a little seed and perhaps it will grow and bear fruit after a while.

In this little town is found the Baptist Church, the Methodist Church, the Presbyterian Church, the Christian Church, progressive and nonprogressive, though the latter have no edifice; the Christian Scientists, and a few Catholics. There are also a few Theosophists, as well as a few agnostics.

I find the students of theosophy the most open-minded, and the most tolerant of others. The Baptists seem to be the most narrow and intolerant; there are more of them than any other denomination in this town.

On last Wednesday evening I for the first time had the privilege of attending a Christian Science prayer and testimony meeting. Their reader, a neatly dressed woman, stood on the rostrum; another lady presided at the piano. A hymn was sung, and then the reader opened the Bible, read a psalm, and several extracts from the writings of Saint Paul. She then laid the Bible aside and took up Mrs. Eddy's Science and Health, or Key to the Bible, and read from it what she called the correlative passages. Another hymn was sung, and then the reader announced, "We will now have a season of silent prayer, followed by the Lord's prayer." All bowed their heads, closed their eyes and remained silent for about two or three minutes. The reader then began quoting the Lord's prayer, and all joined in and repeated it in concert. Following this the reader said: "We will now hear testimonies concerning our experience and Christian Science." A number of earnest testimonies followed. The subject of physical healing seemed to be the one theme.

The entire service was orderly and beautiful, and a spirit of quietude and rest seemed to settle over the worshippers. Their scriptural lesson was beautiful; the thoughts from Mrs. Eddy were also suggestive of high ideals, and I couldn't help but reason in my own mind as follows:

Christian Science has a grain of truth in it. These people have found that truth; it has been a help to them; their lives have been made better by it, it is therefore an aid to them. But right here we are confronted with another problem: they mistake the little truth found in their system of worship

for the whole truth, and in place of being enlarged in their lives, they are narrowed down. Their peculiar belief is all they are willing to hear, and they are quite intolerant of others as a result thereof.

The only way to reach this class of people, as I see it, is to admit they have truth; let them know we are glad of that, and are their best friends. Let us then show them that we have all the truth they have, and some more truth besides. Let them see that the whole truth makes us broad in our views, tolerant of others, and ready to recognize the good in all.

Respectfully,
J. E. VANDERWOOD.

HILLSBORO, IOWA, July 29, 1916.

Editors Herald: As I rejoice so often in reading the HERALD letters, I thought I had better drop a line or two for its pages, although I cannot write as well as some, or express myself as I would like to.

I can say without any doubt whatever in my mind, that I know this work is true, and when I begin to examine myself before this pure and great gospel, I feel that I am one of God's weakest children, and at times almost feel that because of my many mistakes in the past I have been more of a hindrance to the work than a help. Still, through all these mistakes, my kind heavenly Father has not forsaken me. I rejoice more because I have been made to know more about Jesus and his wonderful love for sinners.

Just a word to those who are young in this gospel. I would like to warn you lest you be overtaken by sorrow and grief. It is a dangerous thing to go into this work of the latter-day gospel with one eye, that is, be sure that you are ready to give up all the worldly folly and pleasure. Just so sure as you try to hold onto a little dancing and card playing, or fishing parties with outside worldly people, Satan is very cunning, he has many ways to lead away God's people, and if we are not living close in accordance with his divine plan so that his Spirit is ever burning in our hearts, we will not know when the enemy is upon us.

I praise God with all my might, mind and strength for his abundant mercy to me. I can see and understand more fully his ways, even though I have been sorely chastened. I thank God to-day that I can truly say in all truthfulness that I no longer desire sin; but do not mistake and think I am boasting.

I want to say in passing that Brother L. G. Holloway has been preaching in Salem, and north of Hillsboro, and he has made friends and converted some. All whom I have heard speak of him, with the exception of some who do not want to believe anything, say his preaching is the best they ever heard, and most of the people who have said this to me are the best members of some of the other churches around Salem. There are many who will welcome him back again.

The heat in this part of Iowa has been very great, and Brother Holloway has been laboring on through it all, faithful and wise to his calling.

My prayer is that we all as Saints of God, may live up to our high calling and be worthy of the name in Christ Jesus. Dear Saints, remember me often in your prayers, that I may prove a faithful and wise servant in helping to build Zion. I often wish I were a good writer, so I could explain the many beautiful experiences and visions I have had in this work as I sit down all alone and think and meditate upon these experiences. I marvel many times that Jesus has revealed himself to me in many different ways, and I have always been warned before I am to pass through a trial. I could never get through talking or writing about this won-

derful work. My husband often tells me he wishes I would talk about something else once in a while.

I hope that what I have said will help some one, as the letters from the HERALD have helped me. I do not believe I could get along without the dear HERALD. The only fault I find with it is that the sermons and letters are all too short. For fear the editor will not receive lengthy letters, I will close. I ask your prayers for my dear sister, who has been in the State hospital four years, and seems to be getting worse all the time. She has two dear little girls and they need their mother. Thank God, sometime, somewhere, we'll understand.

My prayer is that God's mercy may go out to those everywhere so sadly afflicted, and his loving arm reach out around all weak and fallen humanity, and the standard of this gospel be set up that will stand forever in Jesus' name.

Your true sister in the faith,
ZULIAH CLAWSON.

EAST AUBURN, CALIFORNIA, July 31, 1916.

Editors Herald: My heart has many times been caused to rejoice and I have been strengthened and encouraged by reading the letters published in your columns, and I now offer my little mite, praying that it may encourage some.

I left Independence the day after conference adjourned, coming as far as Sterling, Colorado, my old home and birthplace, where I had a week's visit with my parents and my grandmother. They have been the only Saints living there for many years, but their faith in the latter-day work is as firm as ever. On account of revival services in the local churches, I did not attempt holding any meetings, but we did have a very good sacrament service at father's home.

From Sterling I went to Denver for a week, where I visited my wife's folks. Reader, if you know how one feels on returning to the home branch after a long absence, you will understand my feelings on meeting with the Denver Saints. It was there I did my first official work and just to enter the little church brought back pleasant memories, and to look into the faces of the Saints there again was indeed a privilege. My stay there was all too short and it was with sincere regrets that I bade them good-by, realizing that I would perhaps never meet some of them again in this life. But I can truly say, "Blest be the tie that binds."

Leaving Denver on the Union Pacific after a long, dreary ride I reached Ogden, Utah. There I met Brother N. L. Booker, our Ogden missionary, and his genial companion, with whom I stayed one night before continuing my journey to Twin Falls, Idaho. Then I visited some of my relatives who had been isolated from the church for many years and were just hungering for some real gospel food.

One of the undertakers kindly offered us the use of his chapel and services were announced. I sent an announcement to be read in the Presbyterian and Methodist churches, but neither one permitted it to be read. This was the first time our people ever held meetings in Twin Falls, and the pastors of the above churches did not seem overjoyed at the occasion. It was found that there were a number of Saints in and near the town and these together with the Saints from the Filer Branch rallied to our support and we had an interesting series of nine meetings. Brother J. T. Davis, conference appointee for that section, was able to come over and assist in the latter part of the meetings. I baptized two, blessed three babies, left several investigating, and the Saints feeling good.

I left Twin Falls May 16 and reached home at Chico May 18. It then became necessary to plan on breaking up house-

keeping, preparatory to leaving for our island mission and we were going through this agony for several weeks.

By advice of the missionary in charge I decided to remain in California until after the Irvington reunion, and my companion decided to make a visit to Colorado in the meantime. A farewell social was held in the Chico church on June 23, at which time a purse was given my companion, and on June 26 she left for Colorado and other points east.

Shortly after my return home, I was joined by Elder Cady and we have been busy in gospel work, except when my time was taken up with packing, etc.

We held meetings at Nord, with only a fair interest. The dance platform out there seems to have captured the crowd. Some said they were convinced that we had the truth and they would join later. They are surely making a mistake in postponing.

We went to Oroville and camped in our twelve by fourteen tent and held cottage meetings with fair crowds for ten days. As a result a man and his wife were baptized. On returning to Chico, we held out-of-door meetings at Sister Scott's, six miles in the country, for a week, and three young people were baptized.

From Chico we went to Sutter, July 12, where we stopped with Brother O. E. Ensley, six miles from town on a dairy ranch. Though a very busy man, he has been magnifying his calling, preaching every Sunday evening in the schoolhouse. We secured the moving picture hall at Sutter for Monday, Tuesday, Wednesday, and Friday nights and planned to hold forth in the schoolhouse Saturday and Sunday.

There was a good interest and things were going nicely when I took sick with malaria. I was down for a week and Brother Hawkins, our district president, came up and advised me to leave there. So I did as soon as I was able and left Brother Cady to continue the meetings. I am now a gentleman of leisure, trying to get back in shape to help at the reunion.

If nothing prevents, we plan to sail for Honolulu on the *Ventura*, September 5. I wish to thank the California Saints for their many kindnesses to us while in this mission and ask that we be not forgotten in their prayers while in the islands.

With bright hope for the final triumph of the work,
In gospel bonds,

M. A. MCCONLEY.

Extracts from Letters

B. H. Doty writes from 350 Rectory Street, London, Ontario, to Church Recorder C. I. Carpenter, on August 3: "Inclosed please find two more certificates of baptism; will send more in the near future. The leaven in working and the honest in heart are being won."

Elder H. J. Davison writes as follows: "Branch affairs moving along nicely. Brother F. G. Pitt spoke for us Sunday evening, August 6, and Brother Waller, of Honolulu, the preceding Sunday morning. Two baptisms of late."

Nicotine and other alkaloids of tobacco induce toxemia that destroys normal physical balance, decreases control of the individual and are factors in creating an unsatisfied craving that, especially in neurasthenics, is satisfied by alcohol and later by a drug.—*The Medical World*.

News from Missions

Central Nebraska District

We are free to say that the work in this field, like all others, needs more laborers. The work is needing good, earnest workers everywhere. We have calls coming in all directions. "Come here and preach," is the word, till we cannot fill the calls here and go there.

We have been laboring among the Sioux Indians at Santee, Nebraska, with the district tent. There have been from thirty to one hundred in attendance. They seem to be somewhat moved upon by our preaching, especially when the stick of Joseph was referred to as a history of their forefathers, and the origin of their people. It was something new for them to think about. These Sioux Indians are an educated class and very intelligent, insomuch that we could talk to them in English. There was no need of an interpreter, as they could all talk very fluently the English language. We had a very nice visit with them, especially a Brother Crasley and family, and there were quite a number of white people among them who were interested, too, so we are not discouraged. Brother Gamet is still with them and will continue there until our district conference convenes, which will be August 4, 5, and 6. Then we will take up the work again among them if the interest still continues.

We believe there is a good work to be done among this tribe. The Saints of the district are lending a helping hand at various points, so we are expecting to see some improvements all along the line of our work in this part of the Lord's vineyard.

We are pleased to note the energy of the Woman's Auxiliary. We have four societies organized, and they are trying to do what they can for the benefit of the work of the Lord. We also held a reunion at Comstock, which was a great help to the Comstock Saints and to others in attendance. The Lord made his power felt for the good of his people, and some said they were sorry when we had to leave the association of the Saints.

So we are laboring for the cause of Christ, and we feel that if we are faithful we shall succeed in this district, that the work may be on a better footing than it has been. We are praying for the seal of God's approval on our labors.

In gospel bonds,

W. M. SELF.

News from Branches

Detroit, Evergreen Branch

July 30—the warmest day in years, nevertheless we can report a good attendance at the main church at the morning services. The Sunday school is flourishing under the leadership of V. D. Schaar and his able assistants, Alma E. Grant and T. Oliver Stewart. Brother Schaar, though a very busy man in secular affairs, finds time to labor for the Master in this, one of the very important departments of the church. He was lately ordained to the priesthood and we feel that he has a very bright future before him, if faithful.

The writer occupied the morning preaching hour with good liberty, using for a theme, the preparation for the gathering of the Saints. It is necessary that we be pure in heart, if we shall dwell in Zion.

We were agreeably surprised to see so many present at

the street meeting in the afternoon. Our street meetings are well attended as a rule, and have already borne fruit, making an increase of attendance at church services both morning and evening. Our people are awakening to the fact that if we are as zealous in our work, having the true gospel, as others are who have so little, we shall accomplish much in the way of enlightening the world. The orchestra must not be forgotten, as they have rendered very valuable service in our street work. As a city missionary I can say that it is a pleasure indeed to be associated with such a band of earnest, devoted young Saints who are willing to render all the aid they can.

Brother William Anderson of the Northern Ohio District was the speaker at the evening service. We trust that Brother Anderson will not have a bad opinion of the Detroit people because of the small attendance Sunday evening, for we can assure him that such is not always the case; however, those present enjoyed the discourse. The themes was the importance of our work. The many reminiscences of the past, Brother Anderson having spent a part of his early life in Detroit, made it interesting indeed. One point that was especially forcibly impressed was that prayers and kind words often win the erring back to the fold.

The work in Detroit has an upward tendency and we trust that we shall still continue to advance until the goal shall be obtained.

The pleasing feature of the work here is that the officers are very congenial with each other, those of course do not hinder those who are willing to take up their cross and fight the battle manfully.

Brother Curtis, the missionary in charge, was present recently and organized a new branch in Detroit on the east side known as the Second Detroit branch. W. F. Smith was chosen to preside, Alexander Barss presiding priest, Clyde Gault, presiding teacher and a Brother Watson deacon. They have a lovely little church, and all in all the future looks bright for them.

Besides the two branches named here we have a mission on Russell Street, also at Pontiac. If their progress continues they will also, in the near future, be ready for organization. The first mentioned is in charge of Frank Cooley while the latter is under the leadership of Millard Riley. Both are earnest young men, doing their best to keep the work moving.

Brother Miller of Cleveland, Ohio, was a caller at the home of V. D. Schaar on Monday.

J. R. GRICE.

202 Colburn Place.

Independence Stake

Two of the young brethren, Paul Craig and George Hulmes, presided at the early prayer meeting Sunday, August 6, at which nearly three hundred were present, and also at the Sunday school. Two of the junior members of the executive staff were in charge. This is according to the new order of procedure, the older giving place to those who are more efficient and zealous and enthusiastic.

In the early years of the stake Sunday school association the older men and women who were officers and teachers, carried on the business of the conventions, but now the working force is composed of young Saints, and much improvement in means and methods is in evidence. With Brethren Davis, Knowlton, Gardner and Eastwood, together with Sister Altha Deam and an active force of teachers and committees, cheered onward by an army of instrumentalists, our success as a Sunday school is sure and lasting.

The same is the case with the Religio: In the beginning

Brethren Robinson, E. Etzenhouser, and A. L. Newton and Charles Mills, and others who were leaders, and Sister Horton who was a critic and secretary, were all old folks, but now with just a little sprinkling of gray heads, the society is managed and controlled by young ladies and gentlemen, like Sisters M. A. Etzenhouser, Flo McNichols, Ada Cochran, Minnie Warnock, and L. E. Hills, and Brethren Moore, Lloyd, Closson, Etzenhouser and Gardner.

The morning sermon was by Bishop M. H. Siegfried. Should the work laid out by our brother be accomplished by the Saints, the whole world might be a pure witness to the fulfillment of the prediction (which he took as a theme for his discourse) "Out of Zion the perfectness of beauty, God hath shined." He urged the giving in of inventories, the paying of tithes and offerings and the rendering of a consecrated service to God and our fellow men.

In the afternoon sacrament meetings were in the upper and lower rooms, two brethren were confirmed, and two babies blessed by Presidents F. M. and W. W. Smith.

At seven p. m. the line of automobiles began to form on the avenue bordering the west lawn, the Saints to gather and occupy the seats provided, the choir resumed their wonted places on the platform under the spreading trees of paradise, so called, and the violins in skillful hands were played, and high-sounding tubas blared forth in praise and melody (as brought forth by the four Turner brethren of the orchestra), as their part in the opening of the service.

The text taken by the speaker, Brother W. W. Smith, was selected from Paul's letter to Timothy, and the subject "Present revelation" was chosen at an opportune time when several who were investigating our doctrine were searching into this very subject, and they commended highly the sermon.

Among our visitors lately here was Brother Joseph's son-in-law, Brother Alex McCallum, whose home town is Englewood, and whose business interests frequently call him to the mountains of New Mexico. He is full of enthusiasm for the latter-day work, and is an earnest witness to its truth and divinity.

At the last business meeting among the more important things attended to was the provision made for the children's instruction during the time of the forenoon church service. They will have a special talk or sermon given for their benefit, and church work will continue in both upper and lower rooms. There are efforts being put forth by the new administration on many lines, changes are taking place, and the Saints are looking forward with bright anticipations of a more prosperous and gratifying future in a service that is pure, good and true.

ABBIE A. HORTON.

Miscellaneous Department

Conference Minutes

SPokane.—Semiannual conference met with Valley Branch, July 1 and 2, F. D. Omans, J. A. Bronson, and Peter Anderson in charge. Branches reporting: Spokane 309, Sagle 59, Gifford 49, Valley 34, Leahy 28, Palouse, no report, (27). Total 506, net gain 49. There were 28 written priesthood reports. Bishop's agent's report read and adopted. Report of reunion committee read and committee continued. Officers elected: President, F. D. Omans; vice president, L. P. Summers; secretary, W. W. Fordham. D. H. Anne was recommended for appointment as bishop's agent. Auditing committee, W. W. Wood, W. W. Fordham. District rule 2 amended to read "at call of presidency and minister in charge." Percy Pearl Rud was called to office of elder by J. A. Bronson. One baptism. Spokane chosen as next meeting place. W. W. Fordham, secretary, South 238 Haven Street.

WESTERN WALES.—At Gilfach Goch, June 10, 1916, W. H. Greenwood in charge. District president and vice president reported, also the following branches: Gilfach Goch, and Aberaman. Elders J. G. Jenkins and J. Pughley reported in writing, Elders John Thomas and Dewi Lewis, verbally. District treasurer reported and accounts audited. Previous officers of district reelected. All the authorities of the church were sustained in our faith and prayers. A hearty vote of thanks was given the Gilfach Goch Saints for their kindness in caring for the conference. Priesthood meeting Monday in charge of W. H. Greenwood. Adjourned to meet at Llanelly at the call of the president. David Lewis, secretary pro tem.

Convention Minutes

FAR WEST.—Religio convened with the Third Saint Joseph Branch July 15 and 16, 10 a. m., in charge of Vice President J. E. Hovenga. The routine business of the convention was transacted. Resignation of President R. R. Fifer was accepted, and Vice President J. E. Hovenga was elected president. Thomas Fiddick elected vice president. Saturday evening session and Sunday sessions were occupied jointly with the Sunday school association in the discussion of different departments of the work of the two societies. The music furnished by the Second Saint Joseph Orchestra, was a feature of the convention. Adjourned to meet with Alma Branch near Lexington Junction, Missouri, January 20 and 21, 1917. E. J. Armstrong, district secretary.

NODAWAY.—Sunday school summer convention and institute July 22 and 23. Postponed to this date from July 9 and 10 on account of the funeral service of Sister R. Lorenson, which was held on the 10th at the place of meeting, the Union Church, Bedison school. Sister Arletta Ross was selected as district cradle roll superintendent. The sum of \$2.50 was set aside for home department work. Fay Gates is home department superintendent. Interesting sessions were held and much good accomplished. Next convention in Guilford, January 6 and 7. Salena Torrance, secretary.

Conference Notices

As the date for Pottawattamie conference at Booker will be the closing Sunday of the reunion, it has been thought best by the officers to change the time to October 8 and 9. All interested please take notice. J. Charles Jensen, secretary.

Northeastern Nebraska, September 9 and 10, at Decatur. Branches are requested to report as early as possible. All are urged to come and help in the work of the Master. Brother J. A. Gillen expects to be with us. Carl T. Self, president, Omaha, Nebraska; Odessa Jensen, secretary, Blair, Nebraska.

Reunion Notices

Little Sioux reunion has been postponed from August 18 to 28 to September 15 to 25. Program will be carried out as previously arranged. Our large new tent has arrived. Grounds in fine shape. Come "all ye that are weary and heavy laden, and we will give you rest." W. R. Adams, secretary.

Kewanee, at Matherville, Illinois, August 25 to September 3. Prices of tents: 10 by 12, \$2.50; 12 by 14, \$2.75. We have only a limited number ordered so it will be necessary to send your orders in immediately. We are unable to get mattresses at reasonable prices, but there will be meals at the dining hall for 20 cents. Alfred C. Needham, secretary, 424 Forty-fourth Street, Moline, Illinois.

Quorum Notices

Annual meeting of Northeastern Illinois Quorum of Elders for transaction of business, August 21, at Plano, Illinois, during reunion. If advisable and convenient, other sessions of the quorum will be held during the week of reunion, P. G. Fairbanks, secretary, 4039 West Van Buren Street, Chicago, Illinois.

As has been previously mentioned in our conference minutes, the two Michigan quorums of elders were divided. The Northern Michigan quorum, composed of the elders in the Central, Western and Northern districts will meet at Boyne

THE SAINTS' HERALD

Elbert A. Smith, Editor; Edward D. Moore, Assistant Editor.
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If not changed within a month after payment is made notify us.

This paper will be promptly discontinued at date of expiration.

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

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

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

For advertising rates apply to the business department.

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

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City, October 28 and 29. We request that as many of our membership as possibly can attend the meeting, and arrange for our further quorum work. Allen Schreur of Gaylord, is acting as secretary pro tem until our next meeting. We hope you will all try to come, that we may have a profitable meeting. E. S. White, president.

Eastern Montana

To the Saints of Eastern Montana District; Greeting: At the district conference last June the undersigned were appointed a committee to secure funds and purchase a tent for the district. We feel there are many that we cannot see personally who would be glad to assist in this effort. We will want to hold reunions in our district, and a tent can be used in the towns to good advantage for preaching. So anyone that feels willing, can send his donation to B: D. Stratton, Fairview, Montana, treasurer of committee and bishop's agent, or to me at Andes, Montana.

JAMES C. PAGE, *President.*
L. W. BRONSON, *Secretary.*

August 2, 1916.

Two-Day Meetings

At Crosswell, Michigan, August 12 and 13; at Bay Port,

Michigan August 19 and 21; at Caseville, Michigan, August 26 and 27; at Lexington, Michigan, September 2 and 3. A cordial invitation is extended to all. Come and bring the Spirit of the Master with you, and as many as can, bring well-filled baskets. William M. Grice, William Davis, district presidency. [This notice was delayed in reaching our hands.—EDITORS.]

Sparta, Michigan, August 26, 27, in K. of P. Hall, on Division Street; Clear Lake (Ray), Indiana, August 26, 27. Trains met at Ray; Halls Corners (Ray), Indiana, September 9, 10. Trains met at Ray; Belding, Michigan, September 23, 24. Everybody invited to attend. Come and help make these services a success. Speakers will be provided for. All who come to Clear Lake or Halls Corners please notify W. F. Shaub, R. F. D. 1, Ray Indiana, so that provision for you may be made. G. A. Smith, president, W. P. Buckley, secretary.

Addresses

Field address of Hubert Case is 2106 Miami Street, Omaha, Nebraska. Home address, Lamoni, Iowa.

C. Edward Miller, Mission House, Miki Lane, Kalakana Avenue, Honolulu, Territory of Hawaii.

Requests for Prayers

Brother E. C. McCain, of Lock Number 4, Pennsylvania, desires the prayers of the Saints for himself, as he has been afflicted with consumption for about three months. He is unable to work and has a sister to support. He is a young man and feels that if the Lord heals him he can be of some help to the work. May he be remembered with other afflicted Saints.

The Saints' Homes

at Lamoni are in need of a man to handle the outdoor work at Liberty Home and care for a small dairy herd, this work including general farm work to quite an extent. A house man is needed at the Saints' Home, whose duties are to care for the furnace and help about the house and grounds, also aid in the care of the men in the house. Address A. J. Yarrington, Lamoni, Iowa.

Laurel Club Notice

CHANGE OF ADDRESS

You will notice elsewhere in these columns that the sarcophagus of the late President Joseph Smith has been erected and accepted by the proper church officials, but since we still lack about four hundred dollars towards the amount necessary to pay for it, we further extend the opportunity to any and all who would like to assist us in making up this small balance.

We should like to publish the name of every Saint as giving some amount, either great or small, and to those who have promised but whose subscriptions are yet unpaid, we will state that since Sister Miller has accompanied Brother C. T. Miller on his missionary trip, all donations should be forwarded to Sister Joseph Sturges, 573 North Pleasant Street, Independence, Missouri.

We also urge upon you the necessity of remitting just as soon as possible, as the bill is now due and payable.

MRS. JOSEPH MATHER, *Vice President.*

To Our Missionaries

We want to work in conjunction with you and for your interests.

The publishing concerns of the church wish to emphasize the fact that they are intensely interested in the work of proselyting. That is one of the main reasons for their existence.

The primary work of our church is to "teach all nations." We would be pleased as your business representative of the publishing interests of the church, to receive any suggestions that you think would make toward effectiveness in aiding to reach the people.

In this day of "strenuous efficiency" success can only come through the closest of cooperation.

We must learn to both preserve and conserve our energy. It can be done only by putting ourselves on a business basis commensurate with the time.

Send us the names and ages of all persons baptized by you, giving proper address. Mark those whom you would like to have receive the HERALD and *Ensign* and we will send both of these papers free for a month.

We are allowed to do this by the postal authorities, provided we mark the copies sent, "Sample Copy," otherwise we are not allowed to send any of our papers free.

Every paper not sent as a sample copy must be to a bona fide subscriber.

That this proposition may work as effectively as possible, be sure to give the names and addresses correctly. See that both are spelled properly.

Yours for progress,
A. CARMICHAEL, *Manager.*

Died

DODSON.—William Dodson, born in Ohio County, Kentucky, September 2, 1835; died at the residence of his son, N. T. Dodson, South Independence, Missouri, July 18, 1916. Married Rebecca Hooks, September 16, 1860, at Beaver City, Utah. Baptized at Council Bluffs, Iowa, October 7, 1865, and has officiated as priest and later as an elder. For a number of years he resided at Lamoni, Iowa. His wife departed this life about 6 years ago. He leaves 3 sons, 1 daughter, 18 grandchildren, 12 great-grandchildren, 3 sisters, one of whom was present at the funeral, Mrs. Nancy Clulo, of Logan, Iowa. Another is living in California at the present time. Also 2 brothers survive him. Funeral at South Side Independence Church, by George A. Gould and E. L. Kelley.

SAMPSON.—Elder Matthew William Sampson, born at Madison, Wisconsin, June 23, 1851; died at Denver, Colorado, June 30, 1916. He was a faithful Saint for over forty years and served the church as priest and elder, living in Fremont, Nebraska, and Denver, Colorado, most of that time. Leaves wife and 3 daughters, 2 sons and 1 daughter preceding him. Services in charge of Denver Branch officers, sermon by Ammon White. The large attendance of friends, Saints and neighbors testified of the high esteem in which he was held. Interment in Mountain View Cemetery, Denver.

WILSON.—George W. Wilson, born April 19, 1847, at Richland County, Ohio; died July 31, 1916. Cause of death was heart failure. Married Miss Lovina E. Blackman, February 1870. Six children were born to this happy union, 4 sons, who were all present on this occasion, and 2 daughters who have both preceded their father to their resting place. Funeral service conducted at his late home in Battle Creek, Michigan, R. M. Young preaching the sermon, assisted by David D. Young. Abundance of flowers and number in attendance showed his standing in the community.

SODERSTADT.—Alfred Luff Soderstadt, son of John and Mary Luff Soderstadt, born at Independence, Missouri, March 10, 1916, died July 31, 1916, at Independence, Missouri. "Of such is the kingdom of heaven." Funeral from Second Independence Church, sermon by Walter W. Smith, interment at Mound Grove Cemetery.

CARLSON.—Armintha Carlson, nee Martin, daughter of Robert A. and Fidelia Martin, born June 13, 1870, in Meggs County, Ohio, near Albany. In 1875 with her parents she went to Schuyler, Nebraska, and later to Glenwood, Iowa. About 1888 in interest of health she went to California, later going to North Platte, Nebraska, thence to Perry, Iowa, where she met C. J. Carlson, to whom she was married. In 1904 they moved to Greenwood, where she died July 24, 1916, after a very short illness. Baptized January 15, 1901, by C. J. Peters. Leaves husband, 2 daughters, aged 10 and 12 years, 1 sister, 2 brothers. Funeral services at Christian Church at Greenwood, Missouri, Elder Depuy in charge, sermon and prayer at grave by President Frederick M. Smith. Interment in Greenwood Cemetery.

BARNHARD.—Lula Barnes Barnhard was born at Salem, Missouri, October 12, 1881, died at Independence, Missouri, July 26, 1916. Baptized April 14, 1895. She was true to the Master until death. Married November 11, 1900, to Alfred Barnhard. To this union were born three sons. She is survived by her parents, Brother and Sister W. R. Barnes; four sisters, one brother, her husband and three sons. Funeral at the Stone Church, Independence, Missouri. Sermon by Walter W. Smith. Interment in Mound Grove Cemetery.

GRACELAND COLLEGE BONDS

In order to place the finances of Graceland College on a better basis, those having the financial responsibility of the same have thought best to issue bonds to the amount of \$35,000.00.

These bonds run from July 1, 1915, to July 1, 1920, and bear 5 per cent interest, payable semi-annually.

They are offered to the Saints and to any investor as a first-class investment.

These bonds are secured by a first mortgage on real estate valued at about \$62,000.00.

Each bond is valued at \$100.00. We earnestly invite the attention of any having money to invest to investigate this proposition.

You will be not only putting your money in a safe place (as the whole church is back of these bonds as well as secured by mortgage) but you will be helping the work of the church.

Address all communications to

J. A. GUNSOLLEY, Lamoni, Iowa

HOUSEKEEPER WANTED

I want a good Latter Day Saint woman who has had experience with children to keep house for me. I have four children, ages three to fourteen. Live two blocks from L. D. S. church in a good branch. Will pay good wages to right one. Address lock box 114, Perry, Iowa, for particulars. 33-3t

Tonsils and Adenoids completely removed.

Dr. Joseph Mather, Specialist

in diseases of the eye, ear, nose, and throat.

Elders and family on ministerial allowance, work done free of charge.

Cataracts removed.

Work done in Independence Sanitarium, Independence, Missouri.

FOR SALE

Bakery and Restaurant for sale at a bargain in a town of six thousand doing a large wholesale and retail business also soda-fountain and ice cream. Come and look it over or address Pure Food Bakery & Cafe, Chariton, Iowa. 30-4t

On One Burlington Ticket

You can see the *most* of the *best* of the National Park wonders in America and take a 4-in-1 vacation.

You can visit Yellowstone, via the new Cody Road—through the heart of the "Buffalo Bill" country—the *only* auto route into the Park; Glacier Park—there is nothing else in the world like it; Rocky Mountain-Estes Park, a mountain playground for little folks and big—and Colorado.

I wish you would drop in the next time you are passing by and let me tell you more about this wonderful trip. I am here to serve you. Let me help you plan your trip.



L. F. Siltz, Ticket Agent

THE SAINTS' HERALD

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

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

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



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

VOLUME 63

LAMONI, IOWA, AUGUST 23, 1916

NUMBER 34

Editorial

THE RIGHT OF FREE CHOICE

There can be no doubt that God wants us all to have a fair chance to choose between right and wrong. He will not coerce us, but freely states the facts in the case, setting before us the curse upon the one hand and the blessing upon the other.

But the Devil is opposed to a free, fair canvass of the situation, to be followed by a deliberate, uninfluenced choice. He begins his opposition even before one enters the church and keeps it up until the end of life. There is only one course of safety and that is to earnestly ask God that we be granted perfect freedom to direct our course unhindered of the Adversary.

Our attention was forcibly attracted to this matter by the experience of a young man coming under our personal notice. He became much concerned about the gospel, after hearing it preached for some time, and felt that he should be baptized. Then began a peculiar struggle. He felt that it was his duty and at times he ardently desired it, yet something held him back, though he could give no definite reason for hesitating. He said afterward that there were two voices urging him not to be baptized while one urged him to move forward and obey. He came to talk with us on three successive days. Depressed, distracted, torn, he struggled to say yes, and could not.

He came to us the second time after walking the streets the greater part of the day and a part of the evening before, and still he could not decide. As he was unable to give any reason why he could not move forward as he wished, only that some intangible power held him back, we kneeled down in our little sitting room and earnestly prayed that he might have freedom to make his choice.

We remembered a picture in a certain number of the *Review of Reviews*. It portrayed a scene in Russia where the mob was lined up on one side of the street and on the other were the officers and soldiers. They faced each other in grim silence. A line of lighted candles in the roadway between them marked the dead line over which none dared to cross

while the leaders discussed the situation and came to a decision.

It seemed to us in this case that God drew a dead line between this young man and the devils that coveted his bright young soul and lighted there a little candle of prayer and said, "You must stay back until this boy has time to make his choice, and then if he decides for you, you may come and take him."

It did not take him long to make his decision, and within two hours he was baptized.

He came to see us the third time on the following day and he was not downcast then. He did not look sad then. He did not look undecided then. He was exuberant and light-hearted, because the perfect law of liberty had given him freedom.

O friends! let us remember the court where justice is dispensed. God will see that no power overcomes the man who earnestly craves a fair show in the fight for life, but God himself cannot and will not save the man who deliberately turns away and chooses evil.

ELBERT A. SMITH.

THE SECOND CHILDHOOD

"Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven."—Matthew 18: 3.

"Except a man be born again, he cannot see the kingdom of God."—John 3: 3.

Not only must we be born again, but we must begin over, on the plane of a little child. It matters not what intellectual attainments we have or what our social standing may be, the acquirements are that we become as little children religiously and develop as a child develops.

A study of childhood is interesting. Each child with his peculiar personal characteristics is a separate problem in the home life.

No matter how much fond parents may expect of their children in precocious development, certain elemental processes of growth, mental, spiritual, and physical, must take place. By being born into the world, with its laws to govern, the child becomes subject to those laws. While we may at times consider these unwritten statutes as restrictions that

hamper our every movement, we later learn that their influence is necessary to proper and symmetrical growth and final maturity.

In the new birth into the kingdom of God we come within the realm of laws that affect our entire lives as thoroughly as those under which we grew up as physical beings.

Psychology gives us valuable information concerning the development of the child mind, but it enlightens us very little as to the development we must attain as a child of God. But to us the principles are much alike.

According to the revelations of God to the church and our own natural observations, the two should go together: As a child develops to physical and mental maturity, he should at the same time do so spiritually. But constantly are men and women of mature years accepting the decree of the Master: "Ye must be born again."

To voluntarily enter the realm of spiritual childhood means a readjustment of our lives so that we may develop normally. There can be no sudden transition in the spiritual development any more than in the natural. We must learn obedience by the things we suffer in spiritual childhood as well as the other.

When we receive the baptism of the Holy Spirit and are forgiven our sins, we have a door opened to a new life; which does not necessarily imply that we have entered in and learned to occupy.

While we are finite we may never entirely comprehend the change that takes place in us at the new birth, but our observations tell us that no new sense is given us. Our temperament is the same. We have no new faculty. Yet there is a wonderful change of some kind.

We realize that there is a regeneration from a divine source. We now see more clearly and understand more definitely. Some of the activities that formerly were a pleasure are now repugnant to our finer sensibilities. We see in our old associations a superficiality that we had not before perceived—but rather than hating we have sympathy and pity. In the children of God we see manifested traits that overshadow rough and uncomely exteriors and make them appear in the new and soft light of God's love, of which we have partially partaken.

What should be the attitude of the family of God's children to the new members?

In our family life the announcement of a new brother or sister occasions a peculiar joy and tenderness beautiful to study in the conduct of children. The natural boisterousness of boyhood is calmed and diverted by the presence of the tiny bud of promise that comes to make its home with him. In normal families the responsibility of a new mem-

ber in the family is cheerfully shouldered and made a joy rather than thought of as a burden.

Should our attitude toward a newborn child in the family of God be different? Should we expect an immediate development into maturity? We should not. While there are burdens in caring for the spiritual needs of the new members among us, there are many compensating joys. The pleasure of training the little child of God (though he be grown up as a man) so he may learn to creep, then walk, then run in the arena of spiritual development, is a pleasure we all enjoy.

But the child of God, if he grows naturally, will not always be a toddling infant. Some day he may be a gangling youth, developed in some ways as a man, and in others yet a child. Fortunately the divine plan of organization in God's true church provides for an all-around growth that will bring the child into well-balanced maturity. The various opportunities of auxiliary work, and different grades of the priesthood lead him on, step by step, to the goal of universal service to God by serving his people. Yet, in our eager but misdirected zeal we often mistreat our spiritually adolescent brother or sister. We may easily expect too much and condemn if we do not get it. We should be as considerate of him and his feelings as we are of our boy or our girl who are peeping into the realms of manhood and womanhood. It is a critical period.

Because an innocent child that we know makes a mistake, are we hard-hearted enough not to forgive him? We would not be so foolish.

Because an innocent child of the kingdom does not do as we think he should, would we be so inconsiderate as not to forgive? Surely not.

None of us has reached the perfection that lies before us as a goal, and realizing this fact, we should be highly considerate of our brothers and sisters who are younger in the work than we.

The decree is that we shall become as little children. Peter, after he had passed through some of the earlier stages, wrote to the saints that they should "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." Paul exhorts the Ephesians: "But speaking the truth in love, may grow up unto him in all things, which is the head, even Christ."

There is much wisdom in the plan which demands a new birth, but let us also recognize the same value in the development required following our new start in the church of God. We are none of us so old or so advanced in attainments that we cannot stop to aid the efforts of those who have become as little children and now seek to attain "the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

EDWARD D. MOORE.

FOR THE BOYS OF THE CHURCH

At the special call of the President of the church at the last General Conference in Independence, a movement was started in behalf of the boys of the church in which is proposed an organization within the church, wholly directed and controlled by our own church men. In fact a distinctly Latter Day Saint organization for Latter Day Saint boys and others who may wish to affiliate.

The undersigned committee held a meeting to consider this matter in Independence, August 13. Presiding Bishop B. R. McGuire was present, as were representative men from the First and Second branches of the Independence Stake, and also from a majority of the branches in the Kansas City Stake. Much earnest enthusiasm was manifest in discussing the situation, as to the needs, character and program of such a movement. Such an organization is needed within the church—and needed now. Work is now under way which will result in a definite plan to present at the next General Conference. We want to get in touch with the men of the church who are interested and in sympathy with boys. Write to any member of this committee, give us the value of your experience with boys, tell us what your problems are and your success or failure in solving them. Suggest a name and a program for the organization.

Every man in the church who loves a boy should respond to this S. O. S. call. The Oriole movement is meeting the demands of the girls, now what about the boys? Presidents of branches are earnestly asked to write us. By August 25 we should have five hundred letters before us with your advice and suggestions. This is a man's business. Be one of the five hundred.

Committee:

Walter W. Smith, 223 South River Boulevard, Independence, Missouri.

W. O. Hands, 4517 Gillham Road, Kansas City, Missouri.

J. A. Gardner, 711 South Fuller Avenue, Independence, Missouri.

CURRENT EVENTS

POOR CROP CAUSES WHEAT RISE.—A Government commission has recently investigated the rapid rise in price of wheat and has concluded that it was due to crop damage and not to price manipulation, as had been charged by many.

ISLAND PURCHASE NOT RATIFIED.—The contemplated purchase of the three islands comprising the Danish West Indies, has not been completed on account of opposition in the Danish Parliament. It is said that the opposition is so serious that the Parliament is in danger of dissolution and that a new elec-

tion may be necessary. International complications have affected the consideration of the purchase.

EQUAL BALLOT NEAR IN ENGLAND.—Premier Asquith, of England, lately converted to woman's suffrage, and who has been an effectual barrier to its attainment in that country, announces that a new appeal for franchise privileges must include woman's right. On all sides this announcement is taken to portend favorable legislation for woman's right to vote.

VIOLENT STORM IN TEXAS.—On the 18th a violent wind and rain storm swept over Texas and the border, at Corpus Christi and Brownsville, the latter being an important encampment of the American National Guard. Four and one half inches of rain fell, and the wind attained a very high velocity. Wires were down in every direction, but reports are coming in to the effect that practically the entire National Guard encampment has been wrecked, with much discomfort following. Some lives are reported as having been lost in the wrecking of the shipping along the coast. Property damage is very large.

RAILWAY TROUBLES NOT SETTLED.—Following a week's conference with President Wilson, the representatives of the railway employees and the managers of the railways have not reached a definite settlement. President Wilson proposed that the eight-hour day be granted employees, and that the demands for extra pay for overtime be deferred until an investigation was made by an impartial committee. The men have agreed to this proposal, but the managers oppose it. Following this, President Wilson made an appeal to the presidents and higher executives of the railways, and at this writing they are assembling at Washington to listen to an appeal from President Wilson for an amicable settlement of the difficulty. As one means of offsetting the additional expenses incurred by the railways should the eight-hour day be granted, President Wilson has intimated that a raise in freight rates might be allowed. Both sides are marking time in Washington, awaiting the decision of the matter.

SHIPPING BILL PASSES.—After a long, hard fight, the Government shipping bill has passed the Senate by a vote of 38 to 21. It had already passed the House. The measure provides for the selection of a Government shipping board to purchase and operate merchant ships. It is sought to rehabilitate the American merchant marine, and \$50,000,000 are appropriated for this purpose, to be raised by the sale of Panama Canal bonds. The recommendations embodied in this bill have been proposed and discussed in one form or another since the European war began in 1914, which disclosed most effectually the weakness of the American merchant marine.

ARMY BILL VETOED.—The big national defense

bill that provided the appropriation of \$661,418,000, and the building of 157 warships within three years, and an increase in the enlisted men of the army to 74,700, being one of the greatest authorizations of the kind ever passed in any country, has been vetoed by President Wilson because of certain provisions in the revised articles of war exempting retired army officers from punishment and trial by court martial. There are said to be other objections, however, these are urged by authorities as the strongest ones. The bill has been reintroduced with these revisions eliminated. This bill has occupied the attention of Congress for a considerable length of time and much national interest centers in it.

UNABLE TO CONTROL PARALYSIS.—A national conference of health authorities from most of the States was held in Washington on the 17th to consider methods of controlling infantile paralysis. Nothing definite was developed, except the decision to cooperate in checking the epidemic by quarantine and similar preventive measures. No cure has been discovered for the disease, and its causes are still unknown. There is little change in the situation. New cases and a considerable proportion of deaths have occurred, about as they have in the past weeks. It is reported that there are over eleven thousand cases at present throughout the country. Other public schools besides New York City are seriously considering the postponement of the opening of school.

EUROPEAN WAR.—Following the fall of Gorizia, the Austrian stronghold recently taken by the Italians, the latter have continued their advance toward Trieste, an important Austrian city. It is reported that Germany has come to the aid of Austria in the defense of this place, and that the Italian armies are within ten miles of the city. On the Saloniki front the Franco-British troops, aided by the Serbians, have continued their attack on the Bulgarian forces on the Serbian frontier, heavy artillery bombardments being maintained, some villages changing hands, with no decisive victories on either side. On the Verdun front the Germans have tried a number of times to retake the village of Fleury, but have not succeeded in dislodging the French. Both the French and British on the Somme have continued at intervals during the week to make violent attacks on the German line, and have in a number of instances advanced from four hundred to five hundred yards along the front of over one to three miles. Many serious counterattacks by the Germans are reported, though the final result seems to have been a number of minor gains by the allies. Maurepas and Clery, French villages in the hands of the Germans, have been endangered by the recent advances of the British. It is estimated that a million shells a day are thrown into the German trenches on this front. Portugal has recently announced that she is ready

to enter the war on the side of the allies. The Russian forces in the east are advancing from Stanislau, toward Lemberg, having advanced to within thirty-five miles of that Galician capital. The Teuton forces seem to have compelled a halt at this point. The Russians have taken much territory during the last week, including an important pass in the Carpathians, which will allow an extensive invasion of the plains of Hungary. On the south end of their line in Bukowina the Austrians seem to have successfully repulsed Russian advances. In the Caucasus the Russians have repelled the Turkish forces at several points, while stubborn fighting is reported north of Bitlis. Near the Suez Canal British forces continue their pursuit of attacking Turks. Submarine warfare seems to have taken a new impetus, and at least two British light cruisers have been lost from submarine attack.

NOTES AND COMMENTS

FOR AND AGAINST EQUAL SUFFRAGE.—The August number of *Autumn Leaves* contains an article by Brother E. G. Hammond, an eastern lawyer, entitled "Against equal suffrage," bearing the subtitle, "The consent of the governed." Brother Hammond argues that one body with two heads would be a monstrosity, that man is the natural head of the family, and may very properly perform the function of voting for the family. From his viewpoint the family would be regarded as the voting unit.

In the same number there appears an article entitled "For equal suffrage," with the subhead, "Woman's forward movement," by Sister D. J. Krahl. She regards the individual as a voting unit, and sees no inconsistency in the double vote coming from a family, one from the man and the other from the woman. Her motto is taken from Tennyson:

The woman's cause is man's; they rise or sink
Together, dwarfed or godlike, bond or free.

These brief but concise and pointed arguments for and against equal suffrage are interesting, and should receive a careful reading.

In the same number there appears a report of the oration winning first place in the oratorical contest at Graceland College for 1916. The oration is entitled "The Hebrew and his heritage." The editors consider it quite remarkable in character, and one worthy of a wide reading. The successful orator, Brother Frank Best Almond, is an Englishman who came to us by way of Canada, and is now attending Graceland College. His remarkable knowledge of the church and its ideals and history is worthy of comment, in view of the fact that two short years ago he knew nothing of the existence of such a movement.

A GOOD PLAN.—At a business meeting of the congregation of the stone church Monday evening, Walter W. Smith, the new presiding elder, announced his selection of Israel A. Smith as one of his counselors. He also recommended that a meeting for children, to be conducted in simple language adapted to their comprehension, be held immediately after Sunday school, instead of expecting them to attend the main congregational service. The recommendation was adopted and provision will be made for carrying it into effect.—*Independence Examiner*, August 11, 1916.

LAMONI REUNION OPENS.—The Lamoni Stake reunion opened last Friday under very favorable auspices. About one hundred tents are on the grounds and something like four hundred campers. And of course there is a very large attendance from town of those not camping. Of the ministry present we note the new Stake Presidency, John F. Garver, E. J. Giles, and Paul N. Craig; Hubert Case, Heman C. Smith, J. W. Wight, L. G. Holloway, Columbus Scott, Elbert A. Smith, and others whose names just now escape us. The Saints at Lamoni have a very lovely camp ground, a tract of twenty acres that has been purchased for a permanent reunion site. It is conveniently situated south of town, covered with beautiful elm, oak, and walnut trees, making one of the most delightful spots for such a gathering that we have ever seen.

BOOKS NEEDED.—Sister Estella Wight, librarian of the general church library, at Lamoni, has suggested at various times that some very necessary books were lacking in that collection. In talking it over it was decided that a suggestion from her might be the means of putting to good use some of the many books that because of removals, natural scattering of grown-up families, etc., are practically unused, and doing nobody good. Her statement is in the Miscellaneous Department. You may be able to improve the situation.

CHANGE IN PRICES.—Note the list of changed prices of church books and publications in this issue. By ordering now you can save some money. The increase is caused by the rapid rise in price of all printing materials.

A GOODLY CLASS.—Eighty-seven students—forty-eight men and thirty-nine women—were graduated from The Moody Bible Institute of Chicago at the close of its summer term, August 10. They represented twenty-three States and thirteen foreign countries.

At the same time certificates of the correspondence department were granted to eighty-eight persons who live in twenty-four States and three foreign countries. The instruction is free to all worthy Christian men and women.

Original Articles

FIFTY YEARS IN THE CHURCH.—PART I

(A sermon preached by Elder William Lewis at Cameron, Missouri, February 27, 1916, on the occasion of the fiftieth baptismal anniversary of himself and wife. Reported by their daughter, Miss Ruth Lewis.)

Dear brothers, sisters and friends: My object for presenting for your consideration some of the experiences realized in my fifty years of Christian career, is to strengthen your faith in God and in his word and to encourage you in his service, for what he has done for others, under similar conditions and circumstances, he will do for us. Peter said, when he heard the experience of Cornelius, "Of a truth I perceive that God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness is accepted of him." (Acts 10: 34, 35.)

My parents united with the church in South Wales, England, and were among the first to join in the early forties. It may not be amiss to give you a brief history of their experience before presenting mine. The first missionaries were sent to Wales in the days of Joseph and Hyrum Smith, and the gospel spread with wonderful rapidity. It is said that some one or more from every family in Wales united with the church, and had it not been for the abominations of Brighamism that were taught after the death of Joseph and Hyrum Smith, the Latter Day Saints' Church would have been the largest in Wales. About six months prior to the dogma of spiritual wifery and polygamy being taught publicly in Wales, there was a rumor that such was taught and practiced by the Mormons in Utah (Salt Lake City). The Saints in Wales did not believe the report and they looked upon it as persecution; so they published tracts proving from the Bible, Book of Mormon and Book of Doctrine and Covenants that no person representing the true Latter Day Saint Church would be allowed to teach or practice that evil. From house to house the tracts were liberally distributed, and the elders and members alike denounced the charge. The faithful effort of the Saints put a stop to the rumor.

It may be well to explain, for the benefit of some strangers, that during the life of Joseph and Hyrum Smith there was but the one church known as the Latter Day Saints, and the Saints in Wales were members of said church; but, after the death of the Martyrs, many factions sprang up, presided over by various leaders, Brigham Young, Sidney Rigdon, J. B. Strang and others. Brigham Young and his followers had the largest following and the Saints in Wales cast their lot with the Brighamite faction.

For a short time all went well; hundreds and some thousands united with the church, but to the sorrow

of the faithful Saints of not only the little land of Wales, but the whole British Isles, the abominations of Salt Lake Mormons were introduced as the word of the Lord in a cunning way and in secret by missionaries sent forth by Brigham Young, in the year 1853. These false teachers, some of whom had been on a mission to Wales before but were not then tinctured with spiritual wifery, polygamy, Adam-god and blood-atonement dogmas, but as soon as they arrived in Wales, they called all the district and branch presidents and officers together and said: "We have strong meat for you to feed the flock; we, the priesthood, are the living oracles through whom the Lord will feed the flock; what we say is to be law." They went so far as to teach that they were above the books and also advised that the Saints were not to seek for spiritual gifts, that when the Lord would speak it would be through his living oracles, the priesthood.

Prior to this, it was revealed by dreams, visions and prophecy, that there were iniquities in high places and the Saints were admonished to beware of false teachers and to stand by the law. What a pity they did not do so!

Father came home from that dark and gloomy council, heartbroken. He informed mother that the church had gone to the bad. He was in charge of the branch at Glen Neath, Wales, and was requested by the missionary in charge to preach polygamy. He replied, "No; I shall not, for it is not in harmony with the law; it is of the Devil." So, with thousands of others, my parents withdrew from that faction. I believe that in Smucker's History of the Mormons, the statement is found that "when polygamy was introduced first in the British Isles, one third of the Saints left that faction." Better it was to step down and out than to approve of the abominations! But how much better it would have been had they remained in the church and cast out all the apostates; this they could have done. They should have informed the missionaries who came to their shores preaching false doctrines to "repent, or go home."

Well, in 1856 my parents came to this country, and the first opportunity they had, in 1865, they united with the Reorganized Church of Jesus Christ of Latter Day Saints. Prior to uniting with this church, while wandering as sheep without a shepherd, they lived honorable, upright lives, and I am proud of the record they made.

When in my sixteenth year I was in very poor health; several doctors were consulted, but none did me any good. I read the words in James 5: 14, 15, "If there is any sick among you, let him call for the elders of the church and let them pray over him, anointing him with oil, in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up." The words came to me with

much force and I made up my mind to call on the minister, thinking that "elders" referred to in James were the various ministers. I mentioned the matter to mother, and with tears in her eyes, she said,

"My dear boy, it will do you no good to call in the minister."

"But, mother, the Bible says that the elders, or ministers shall anoint the sick with oil, and the Lord will raise them up."

"Yes, if you can find elders who have faith, but the ministers teach that healing the sick was only to be in the days of the apostles."

Young and inexperienced as I was, I could not believe that the promise made by James and the Savior was only for the sick in that age, in the apostolic age, for Jesus said, in Mark 16: 18: "These signs shall follow them that believe; they shall lay hands on the sick, and they shall recover."

THE FIRST SERMON

The first sermon I heard preached by a minister of the Latter Day Saint Church was by one who was limited in education, but what he said was supported by the Scriptures. He quoted John 7: 16, 17: "My doctrine is not mine but his that sent me; if any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." The speaker explained that this promise was still in force, that the Holy Spirit, with its gifts and blessings as enjoyed in former days, were enjoyed in this age and that the Reorganized Church of Jesus Christ of Latter Day Saints was in harmony with the organization named in the Scriptures, having apostles, prophets, evangelists, pastors, teachers, elders, bishops and deacons; also that this church was the same in doctrine, faith, repentance, baptisms of water and the Spirit, laying on of hands for ordinations, confirmation, blessing of children, healing the sick; also resurrection and eternal judgment.

I listened with interest to this sermon—short as it was—delivered by one uneducated for the ministry, one who labored in the coal mines daily. The message stayed with me, and I began to read the Scriptures with renewed interest as I had not done before.

On Sunday morning, February 25, 1866, cold as it was, the ice being several inches thick, I was baptized at Brookfield, near Youngstown, Ohio. I was then in my nineteenth year. I had implicit faith in the divinity of the ordinance of baptism, and in the laying on of hands for the reception of the Holy Spirit, and while the elders had their hands upon my head in confirmation, I fully expected the Holy Spirit to come. I had read of Peter and John laying hands upon those that Philip had baptized at Samaria and that the Holy Spirit had come (Acts

8: 17.) Also that Paul laid his hands on the twelve that he had baptized and the Holy Spirit rested upon them and they spake with tongues and prophesied (Acts 19: 6), but I was very much disappointed, for I did not receive the Holy Spirit. During the meeting many testified that they knew the work was of the Lord; the gift of tongues, the interpretation, also prophecy were enjoyed, and cases of healing were mentioned. You may be surprised when I tell you that for six months I had not received what I considered a testimony. I had heard two little girls about twelve years of age prophesy; they were too young to practice deceit, if they had wanted to. You remember Philip had four daughters who prophesied (Acts 21: 9); just how old they were we do not know. I have thought if some four sisters should prophesy in our hearing, our suspicions would be aroused, and we would say, "Too much of a family affair. Why bless four in the same family with the gift of prophecy and not bless one in other families?" So I thought, "Why am I left without a testimony all these months?" Still, I had faith that I would receive a knowledge as Jesus had promised.

"IS YOUR CHURCH APPROVED OF GOD?"

During this time a circumstance occurred that caused me to get discouraged. A gentleman invited me to spend noon hour with him; he wished to ask a question of importance. I wondered what the nature of it was. He was a member of the Congregational Church and was past middle age, while I was young and inexperienced. I wanted to go, and yet I dreaded it, for I was but a babe in the church. However, I called on him. Scarcely had I arrived in his presence when he asked: "Do you say that you know that the Latter Day Saint Church is approved of God?" The Saints in that neighborhood were wonderfully blessed. Brother W. W. Blair said that the Brookfield Branch was one of the most spiritual he had seen in his travels. The experiences and testimonies of the Saints had caused many to think along lines they had not thought of before, and this friend was much disturbed. I would have given my weight in gold, if I had had it, if I could only say, "Yes, I know this is the church of God, and his son is Jesus the Christ." But, I could not so testify at that time, so I avoided the answer by leading out along other lines, but he urged that I answer. I called his attention to John 7: 17, that knowledge was promised, and I had confidence in my brothers and sisters that they would not say the work was of the Lord, if they did not know it. He answered, "What do you say?" I replied that from a scriptural standpoint I could say it was of the Lord.

"But have you received the Holy Spirit? Have you enjoyed any of the spiritual gifts?"

I answered, "No; not yet; but I believe with all my heart that this is the church of God and I hope to receive spiritual evidence of the divinity of the same."

"Stop, stop," he replied; "I believe that the Congregational Church is approved of the Lord and have for over twenty years, but I cannot say that it is. I have enjoyed myself in the service, but never witnessed any of the gifts; in fact, we do not believe they are intended for us in this age; at least, we do not seek nor look for them."

"Well," I answered, "the Latter Day Saint Church is the same as it was in the days of the apostles; it is the same in organization, doctrine, gifts and blessings. I have heard the gift of prophecy and tongues and the interpretation, but I have not received any one of the gifts. Paul says, 'For to one is given by the Spirit the word of wisdom; to another, knowledge; to another, faith; to another, the gift of healing; to another, the workings of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, interpretation of tongues.' (1 Corinthians 12.) All are not to be blessed with the gifts, but all have the promise of the Holy Spirit as recorded in 1 Corinthians 12: 7. And in addition to this, some are to have dreams and visions." (Joel 2: 28.)

He then said, "So you have not received any one of these gifts?"

I answered, "No."

"Well, is it not possible that those that have are deceived, for John said that many false spirits have gone out into the world and for us not to believe them?"

"Yes, I have read that, but John does not say that we are not to believe any spirit, but he says, 'Try them, for many false spirits have gone out'; not that all spiritual manifestations are false, neither are all true."

My lunch hour was gone, so I had to go back to my work.

The next day was Sunday and I was very much discouraged. Several months had gone and I had not received what I had hoped and prayed for. I said to my father, "Why is it that I do not get a testimony of this work?" He was surprised and answered, "Why, have you not received any?"

"No; I have not."

"You may expect too much; how does the church from a scriptural standpoint appear to you?"

"All right, but I do not know that the Bible is true, neither can I say that there is a God or that Jesus Christ is his son."

"Well, I hope you are not drifting into infidelity; you certainly have received some light?"

"Yes; I have better understanding of the Scriptures than I had before coming into the work, but

I think that is because I read and study much more; but I do not understand why I do not receive a testimony, so I can say, like you and mother, and others, that I know that God approves of this church. I have always believed it since I heard the first sermon."

Father then advised me to continue humble and prayerful, that the promises of God could be relied upon, and that I should have a knowledge satisfactory to myself.

Yes, the testimony came, not in a way I expected, but in a way that God, in his wisdom, saw was for my best good. The testimony received has been a solid rock for me to stand upon during the fifty years of my Christian experience, even when the weaknesses of the flesh have exerted themselves, for bear in mind that Paul has said: "The flesh is at war with the spirit and the spirit with the flesh." We have the world, the flesh and the Devil to contend against when we are striving to be Saints, but it is a profitable experience. Even in the darkest hours, when severely tried, almost persuaded that I was so insignificant and unworthy to move out in the work, and almost ready to go back into the world, this marvelous experience has come to my mind, and I hope it will reach every heart of those present, because it is true, and it is in fulfillment of the promise of Jesus, the Christ, when he said, "It must needs be that I must go, but I will not leave you comfortless; I will send you the Comforter, the Holy Spirit; it will bring to your mind things that are past, things that are present, and things to come; it shall bear witness of me." (John 14.)

THE TESTIMONY

I was down in the coal mines—not a very desirable place, but it was honorable and legitimate—and I was wondering and meditating as to why and how long I was to be left without a testimony, and there came one of the grandest testimonies of my life. I am safe in saying this, for I have had hundreds of them, but there came to me at this time, one of the most effectual and grandest testimonies that ever I could ask, and when it came it was the Spirit of God, and it rested upon me as a mantle, and truly I was baptized with the Holy Spirit as real as with the water, and the words of Jesus were comprehended and understood as they never had been understood before, for he said, "I will send you the Comforter." It came as a comforter, and let me tell you, brethren and sisters and friends, if I never had heard of God nor Jesus Christ, I was now prepared, by virtue of that experience to testify that there was a God and that Jesus was his Son. I knew it as well as I knew that I was living. It was not hearsay; it was not imagination; but it was the Spirit of the Lord, and a revelation to me. And when some of you

who are present to-night and are outside of this work, when you do come in, and come in in humility and with faith in God, what he has done for others, under similar conditions he will do for you.

That testimony came to me—talk of rejoicing! I cannot express it! My heart was lifted up in praise and gratitude to God, and when the Comforter left, the promise and knowledge that Jesus is the Christ and that this church is his has always remained with me. I could say as Peter said, "Thou art the Christ." And, by the way, God is no respecter of persons. You remember Christ asked of Peter; "Whom do men say that I am?" "Some say that thou art John the Baptist, and Elijah, or one of the prophets." "But whom do you say that I am?" and Peter answered, "Thou art the Christ, the Son of the living God." Remember the language of Paul, "No man can say that Jesus is the Christ but by the Holy Spirit," and when Peter confessed that Jesus was the Christ, Jesus said to him, "Blessed art thou, Simon Peter; flesh and blood hath not revealed this to thee [in other words, "the Scribes and Pharisees or ministers from their pulpits have not given thee the knowledge,"] but my Father which is in heaven hath revealed it unto thee by the spirit of revelation," and that same spirit has revealed it to thousands of others, and while all may not receive a testimony that Jesus is the Christ or may not receive the various gifts, there is a comforting thought, as expressed in 1 Corinthians 12: "The Spirit is given to all" who are worthy, but not in the same way.

Now, I was satisfied with the work—the church. I did not lose any time, but I called upon my friend who had inquired if I knew that God approved and recognized this church, and I said to him, "Levi, I am prepared to tell you now that I know that God recognizes the church called Latter Day Saints. He asked "How do you know it?" I told him as I have told you. He said, "William, I don't think you would tell a falsehood; that is why I wanted to have a private conversation with you; but I will tell you that you have been deceived." Oh, what a mistake! Where was the faith of that man? My experience was in fulfillment of the word of God, and he should have received it with joy and gladness, and if he had, he could have "known of the doctrine" for God is no respecter of persons.

Well, now, that was my first experience, so far as knowing of the divinity of this work. The time is passing, so I must hurry. I said to my wife before the service, "I believe I will stop that clock; fifty years is a long period to cover in an hour; a great many things should be said that will have to be omitted."

My wife was baptized in the month of May, the same year that I was, 1866, in the days of our courtship. Two years later we were married. I suggested

to her to-day that she occupy part of the time this evening and tell some of her experiences and testimonies, "For in the mouth of two or three witnesses shall everything be established." She asked to be excused, giving as a reason that she could not do the subject justice; many of the experiences I shall mention she has enjoyed with me. Those of you who wish, may consult her, and while she has not the confidence in herself to take part this evening, I know if you visit her at the home, she will entertain you and interest you by telling her experience along gospel lines.

OPEN VISION

While in the Brookfield Branch, the place of my baptism in Ohio, I had an open vision. It was in 1867. In Joel 2: 28, he was authorized by the Spirit of God to make this promise, Your sons and daughters shall prophesy, your young and old shall have dreams and visions, etc. There is a difference between dreams and visions. To have a dream you usually go to sleep; to have a vision, you can be wide-awake.

I attended the young people's prayer meeting of that branch; we had been warned by the gift of prophecy to be very careful, that Satan was striving to get a foothold, and unless we were very watchful and humble and prayerful, we would be scattered as chaff with the wind. Mark you, a body of people whom God had recognized, who had enjoyed the blessings of God to a marvelous extent, whom the Lord in his loving-kindness had warned that the adversary of our souls was at work, and that they would go into barren and unfruitful fields if not careful! This surely was not good news, and it was in one of these prayer services that I had the first open vision, while some were praying. I am sure that it did not take as long for me to see it as it does for me to tell it.

I saw two pools or ponds filled with fish; in one was large fish, but there were only one or two that were fully alive. There was no water in that pool, and some of the fish were so far decayed that there was nothing but the bone or skeleton; others were just gasping for breath. On the left side of that pond, there was another pool about the same size. This one was full of small fish and plenty of water, and the fish were lively. That was all of the vision.

I arose, and said to the brother in charge, who was acting teacher of that branch, "Brother James, I have had an open vision," and I told it fearlessly, fearless of consequences, and gave the interpretation. "The large pool represents the priesthood; the little fish represent the membership, and in particular the young Saints." There were quite a number of young people in that branch. Inside of two years ten of the priesthood went out of the church;

they were in iniquity addicted to strong drink, at this time, and they tampered along lines that grieved the Spirit of God, and it withdrew from them and they died spiritually, and that branch became disorganized, and truly, as it had been predicted, they were scattered to the four winds. I was back there last summer, 1915, after an absence of forty-five years; there is not a Latter Day Saint in that neighborhood. The little church building that we built at quite a sacrifice is still there, and I tried to get it to preach in. Not that I was anxious to be heard, but in order to tell this precious gospel that has done so much for so many, lo, these many years, but I did not get the church.

What I have related to you was a spiritual experience and was in fulfillment of the prophecy of Joel.

(To be concluded.)

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TYPES WORTHY OF STUDY.—PART 2

BY GUSTAVE ERICKSON

In continuation of the matter relating to the antitypical meaning of "the court," "the holy," and "most holy," it is of importance to know something of its actors, and their significance as types.

LEVITES AND THE PRIESTHOOD

Israel, as well as the tabernacle priests, Levites and sacrifices were a type, and what was there done in symbol with and for Israel is being carried out through the marvelous work of Jehovah on a higher plane, the latter being the reality of which that was the type or shadow.

As Israel typified the world, so the tribe of Levites typified the "household of faith," or all believers in Jesus and his ransom. The priesthood, one body under one chief or high priest, was typical of "the little flock," who, with their "head" or high priest, are a royal priesthood, who, after the present time of sacrificing, are to be kings and priests unto God, and to reign on the earth. (Revelation 5: 10.)

Before the underpriests, the members of the body of Christ, the royal priesthood, will be united to their head, and begin their reign, they must "suffer with him," sharing in the antitypical sacrifices. (2 Timothy 2: 11, 12.) The Apostle Peter shows who were typified by the Aaronic priests, when, addressing those who were sanctified, he says: "Elect unto obedience and sprinkling of the blood of Christ an holy priesthood to offer up sacrifices acceptable to God by Jesus Christ. Ye are . . . a royal priesthood." (1 Peter 1: 2, and 2: 9.) They are all servants of the truth, in that they are all called according to the gifts of God unto them. (Doctrine and Cove-

nants 119: 8; Hebrews 3: 1.) In consideration of the inauguration of the typical priesthood, we notice that the tribe of Levites (typical of all the justified believers) existed before the priesthood was instituted. So in the antitype the "royal priesthood" existed before that time, being of the "Melchisedec priesthood," before his time called "the priesthood of the Son of God."

THE ANOINTING OF THE PRIESTHOOD

Under the law they were anointed to their office with a peculiar ointment, called the "holy anointing oil," used upon none but the priest, and unlawful for anyone else to have or make. (Exodus 30: 25-33.) This typified the Holy Spirit of adoption whereby we, the real "royal priesthood," are sealed as sons of God. Aaron, the typical high priest, represented Jesus, the head, and the church as member; of the body—the great antitypical high priest. Being but a sinful man, like others, Aaron had to be washed in order to fitly represent the purity of the antitype, Jesus, who knew no sin, and his church, cleansed through his precious blood, and the washing of water by the word. (Ephesians 5: 26.)

After being washed, Aaron was clothed with the holy garments of "glory and beauty" (Exodus 28), and lastly the anointing oil was poured on his head (Exodus 29: 7.) Each article of this glorious apparel was typical of qualities and powers of the great Deliverer, head and body, as Jehovah discerned them, looking down into the future to the time for "the manifestation of the Sons of God," and the fulfillment in them of his promises. True, our Lord Jesus is the seed of promise from the beginning to Adam, yet God foresaw and has foretold the larger seed spiritual, which will include the church with the head. (Galatians 3: 16, 29.) And the apostle points out that an earthly seed of Abraham will also share the work of blessing the world, yet spiritual Israel is the true seed, as it is written, "The son of the bondwoman shall not be heir with the son of the free woman." (Galatians 4: 22, 31.)

Concerning the natural seed of Abraham, and as proving that they will not be members of the priesthood who will do the blessing, the apostle says:

As concerning the gospel [the spiritual part of the covenant] they are enemies for your sake; but as touching the election they are [still] beloved for the father's sake. For the gifts and callings of God are not things he will repent of. For this is my covenant to them, there shall come out of Zion [the spiritual church] the deliverer [this great high priest, the servant of the covenant, Jesus, the head and the "little flock," his body], and shall turn away ungodliness from Jacob."—Romans 11: 26-29.

Doctrine and Covenants 108: 6 says: "Richer blessing on the head of Ephraim and his fellows." After the body of Christ completes the spiritual

"seed," that additional promise to Abraham respecting an earthly seed must have a fulfillment: the fleshly seed must become great "as the sand by the seashore," heavenly seed, being likened to "the stars of heaven." (Genesis 22: 17.)

(Concluded.)

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THE FUTURE CHURCH

It is evident to the student of religious conditions in the world that there is not any church that attracts the common people in great numbers; they stand aloof from it, and this is not altogether because they are indifferent to things religious or have no interest in the purer things of life, as the following facts will show.

Laws on the State and Nation are constantly being passed for the welfare of the people. Asylums for the blind, deaf and feeble-minded, are found in every State; laws are in operation to protect the workman in factory, mill and mines, and transportation service. In nearly all the States children are not allowed to work in factory, mill or mine. In school and on the playground everything known to modern science is done to preserve their health. Widows' pensions are quite common. Homes for orphan and delinquent children are found in most of the States. In many of the States the children in the public schools are supplied with books during their school life. Juvenile courts are quite common, saving young offenders from contact with the common and hardened criminal. The saloon is rapidly being banished from the Nation. Congress has recently passed a law for the purpose of helping farmers get homes; our laws for the betterment of the people are almost numberless.

In various societies, public institutions, and in private ways there is a great army working for the good of old and young; free wards in the hospitals and various societies reach the poor and needy that otherwise would have no care; there is hardly a sorrow or misfortune that comes to old or young but what there is a society or some private way of reaching them. All these things indicate that in the great mass of humanity there is the spirit of the good Samaritan that is seeking to express the spirit of service in deeds of kindness and good will.

This work is done by separate groups in and out of the various churches and not by any one society or church. All those things are a part of the gospel of Christ, and the church that has the right doctrine and correct organization is the one that will succeed.

What will the future church be like? It will have the true doctrine and proper organization; it will care for the widow and the orphan; it will see that every boy and girl has an opportunity for an educa-

tion and start in life prepared for its responsibilities; it will help the worthy needy secure homes; it will scatter sunshine as far and wide as its influence can be felt; it will see that the sick are not neglected; it will not permit the mother with her little babe to be a beast of burden and wear her body out to the neglect and injury of her little one; it will help make the home a clean, sanitary, healthy, cheerful and happy place for old and young; it will be a place where love will manifest itself in deeds of kindness and good will, it will be warm with the love of God; it will be like the beautiful sunshine, warming the hearts of all with whom it comes in contact; it will drive sorrow and tears away, and make many lives as sweet and beautiful as the rose.

That is the church of the future. Let us hasten the day of its coming.

EDWARD RANNIE.

Of General Interest

POINTERS FOR PREACHERS FROM A MODERN ADVERTISING MAN

A minister on a Pullman car fell in with a stranger who said that preaching was his line, too. "What denomination?" asked the minister. "Advertising," came the answer, without a smile. After which introduction Halford E. Luccock, the minister, drew from his unnamed traveling companion a sparkling advertising homily which appears at length in the dignified *Methodist Review*. "Good preachers for centuries," quoth the advertising man, "have been working on principles that are just being put into shape by the science of advertising, if you will allow such a high-sounding phrase in connection with what has been a very uncertain business. It is simply that both of us are working on different aspects of the same fundamental art—creating a use and demand for a particular thing. You are pushing religion and I am pushing soap, among other things; but that does not alter the fact that the rules of the game are the same. And for that matter," he added with a twinkle, "religion and soap are not such distant relatives, either."

From a "quaint" preacher in Vermont this advertising man declares that he learned some of the best things he knows about advertising. "I've watched him," said he, "and I've watched that little town for twenty years, and for the real business that he is at, creating a steady and growing demand and use for the thing he is projecting—the Christian religion—any advertising expert in the country can take off his hat to him. For the thing was actually used in that town. For persuading people about religion until they come to the 'buying point,' a good many 'up-to-

date' advertisers in city pulpits are mere tyros, sir, mere tyros, compared to him."

Belief that the points of a good advertisement and of a good sermon are just about the same adheres to this advertising man. The purpose in each case is to get something believed, remembered and acted upon. The most elementary thing of all, usually learned through costly and humiliating experiences, is the fact that to secure effective publicity for anything, you have to study the article and really know all the ins and outs of the thing you are talking about. Mr. Advertising Man confesses:

I remember one particularly fine series of advertisements I did for an agricultural implement firm. They were really bright. The only trouble with them, as my client very gently pointed out to me, was that they showed such little acquaintance with farm labor that any farmer would laugh at them. It seemed too bad to discard such clever writing for so prosaic a reason as that! Last year, when our firm took a contract to advertise Portland cement, I spent a whole month learning how it was made and digging up some points why *that* cement was the best to buy. I believe I could have made the stuff myself when I sat down to write the ads. It paid, too.

Much strong preaching Mr. Advertising Man has heard, but he also hears a lot of it in the course of a year's travel that makes him think some of the men do not thoroughly know their article. For instance:

Since the war began I have heard at least fifty sermons on war and peace and you would be surprised to know what a confused blur those fifty sermons make on my mind. A few stand out clear as a sunbeam, but put them all together and you have something about as clearly defined as a composite photograph of the Presidents of the United States. It looks decidedly as though a good many men had never really dug out what Jesus actually taught about war and peace, or what the Christian message really is in confused days like these. Flaming eloquence is a poor substitute for clear knowledge of fundamental Christian teaching set forth so directly that a wayfaring man, like myself, though a fool, again like myself, need not err therein. . . .

Then some men seem to only know in spots the things they are set to project. When they have preached on the texts, "Servants, obey your masters," and, "The powers that be are ordained of God," they have swung their whole circle. They are missing a whole lot of what we advertising men call "good talking points" on the social side of Christianity—points that have a strong appeal and drawing power in that they make Christianity appear as a real part of what men want. I have listened to other sermons when for the life of me I could hardly tell whether the preacher was recommending "righteousness, joy, and peace in the Holy Ghost" or some particular brand of literary criticism to be applied to the fourth chapter of the book of Daniel. Of course, the effective study of an article goes further than the thing itself. It includes the materials of which it is made, the history and development of the business, and above all, the services it can perform. "What can it do better than anything else in the world?" is a fair question that both of us have to be able to answer on the spot, and answer convincingly.

Right along the same line he adds that there is a vast amount of money wasted in advertising that is

too vague and general to produce results. If a man is advertising Carter's ink, he does not merely say, "Use ink"; but, "Carter's ink is everlastingly black." So of sermons, many preached every week are interesting enough and true enough, but wasted because vague.

The appeal is not tied up closely enough to a particular thing—the definite acceptance of Christianity. A man might listen to a great many sermons and get the idea that the Christian message was simply—"Be good." Gerald Stanley Lee calls it "teasing men to be good." If you have no more definite message than that you might as well save the money your space costs. "Believe on the Lord Jesus Christ and thou shalt be saved" is a message which covers all that is implied in the vague and general "Be good," but it brings a thousand-fold more in inquiries and results.

Of course the other big side of the problem is to know the man one is talking to. How will this article strike Mr. Prospective Customer? and not, How does it strike me, the advertising manager, or the president of the company? Just so, How will this sermon strike Brown the grocer, and little Sallie Green? and not, How will it strike the professor of systematic theology at the seminary? Our Advertising Man proceeds to tell of another man who was advertising a washing machine and was unable to procure any response.

One day he tried to put himself in the place of the typical buyer. As soon as he did this he concluded he would have to try a washing machine before he would buy. So came into being the well-known "30-days free trial" appeal, which proved a big success. I have to do a great deal of that kind of pastoral work" if I am going to get results. Whenever I find that my inquiries are few, or that the cost of each inquiry is going up, it usually means that I have slowed up in my outside work and so am losing touch with the man I want to reach. I imagine it is much the same with you. The preacher who never rings door bells during the week rarely rings the bell when he shoots in the pulpit on Sunday. That is why I rate that country preacher up in Vermont as a past master. He not only knows everyone, but he know among just what mental neighbors in men's minds every sentence he says will have to lodge and what obstacles it will have to pass to get in at all. So he always talked to us as one who had a feeling for our infirmities, mental as well as other kinds.

The biggest thing, though, that advertising has to say to-day, according to this advertising preacher, is that "sensational" advertising is, with very few exceptions, poor business.

That is something which has cost us millions of dollars to learn, but we have learned it. Most preachers have always known it, but some are still laboring under the delusion that attention is a thing to be valued in itself. Attention, in itself, is worth just about nothing at all. It must be favorable attention. It is comparatively easy to attract attention, if one is satisfied with any sort of attention; but it accomplishes nothing if the advertiser is regarded with derision or suspicion, as he will be when he adopts freakish or sensational schemes. Deceptive headlines, tricks of all sorts, have no persuasive value when once the reader becomes aware of the deception. If you will read the back pages of your magazine carefully you will notice that "smart" writing in the ad-

vertising business is waning, and for a very solid reason: It doesn't pay. What you as a preacher must achieve, as well as I, is not to have a man say "What a clever piece of work!" but to have him feel, "That is something I want." Much advertising has been too "cute" and clever to succeed. It may be of use temporarily for a cheap article, but even there it arouses suspicion. A few years ago a firm with a three-thousand-dollar automobile to sell adopted a catchy and breezy style of advertising with great financial loss. It might have been useful in connection with a five-cent cake of soap, but a man with three thousand dollars to put into an automobile is not going to be led to invest by sensational headlines. I have often thought of that in church when listening to some self-styled, up-to-date preacher "smartly" discussing some sensational topic. A man who really takes Christianity is getting an expensive thing. Its initial cost is great and its upkeep calls for a large outlay in work and sacrifice and money. It takes more than bizarre headlines and spectacular performances to hold him. He has to be won and held by what we call "reason why" copy—straightforward and sincere. . . . I know several ministers who think that by sensationalism they are keeping abreast of the times in the business world when, as a matter of fact they are away behind the times. The trained advertiser, while always reaching out for a fresh and strong point of contact, has put mere sensation aside as a childish and expensive toy.

The Advertising Man also remarked that he has a nephew who has just gone into the ministry. The nephew agreed to telegraph every Saturday night his sermon for Sunday in a fifty-word night letter. "I told him that if he couldn't put his point into fifty words it wasn't sharp enough to stick anyone with. He says it has done him lots of good; I know the telegrams increase in clearness and force."

From costly business experience the Advertising Man gives a warning against "leaks." A firm may advertise a good product in a strong, convincing way, but it is wasted if the man reached does not have an opportunity to take the goods while he is interested.

I have listened to many a genuinely moving appeal to people to become followers of Christ, sermons that had a real grip to them, but absolutely no opportunity was given to do the thing the preacher asked them to do—register a decision. When a man listens to a number of appeals like that, without a chance to act in a definite way, they will lose their power with him after a while, and I believe that is what has happened in many cases. When you ask men to accept Christianity, give them a chance to do it. I shall never forget going to church with a shoe salesman years ago in Cincinnati. As we were coming out of the church he said to me, "It was a lucky thing the preacher didn't call for a show-down this morning. I would have gone up sure!" He called it "lucky," but I knew in his heart he was sorry.

—*Current Opinion*, July, 1916.

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No mother who stands upon low ground herself can hope to place her children upon a loftier plane. They reach it, but it will not be through her.—Julian C. R. Dorr.

SOME LITTLE PESTS LOOK LARGE

"Girard," in the *Public Ledger*, Philadelphia, very interestingly presents the subject of disease and flies, mosquitoes and fleas as follows:

THE THREE MISCREANTS

The big things to-day were the little things yesterday. The little things to-morrow are the big things to-day. On a yesterday not long ago the fly was a household pest. It was a trivial little nothing. To-day the fly is a monster, slaying thousands of human beings in a summer. Yesterday the mosquito was only a joke. To-day it has risen to the magnitude of the prime menace of the tropics. This innocent of yesterday we now know carries malaria and yellow fever in his pouch of death. Who in India yesterday dreamed that fleas killed ten, yes, fifty times as many people in that mysterious land every year as did the dreadful Bengal tiger? But to-day India knows that the flea riding upon the back of a rat brings certain death to countless homes in the guise of bubonic plague. Three tiny creatures, the fly, the mosquito, and the flea, for centuries waged Verdun battles against the human race, and the human race didn't know until to-day!

THE FLY

That one venerable mother fly which four months ago laid one hundred and twenty eggs in a Philadelphia stable has already become the great-grandmother of a more numerous army of flies than there are people in the city of Philadelphia.

Letter carriers who bring your mail to the door in time for breakfast are less punctual than these companies, battalions, regiments, brigades, divisions and corps of flies in the calls they make upon you and your neighbors.

The flies carry far more important packages than the mailman because upon their feet are invisible tuberculosis germs, brought in from the street gutters and put in your baby's milk, and typhoid placed upon your own bread and butter.

We once looked upon the spider which invited the fly to "walk into my parlor" as a cold-blooded butcher. But the spider has more sense than humans, because he kills the fly, which we neglect to do, and so permit the fly to kill us.

THE MOSQUITO

The immortal Major Read and his little band of brave experimenters slept in dead men's beds, reeking with the horrors of yellow fever. It was unpleasant, but perfectly safe.

Elsewhere in the same hospital in the cleanest and whitest beds lay other men who were visited by the mosquito which had first called upon a yellow fever

patient. These were the men who ran all the risk, since the mosquito gave them yellow fever.

Think of it! Less than twenty years ago those experiments were made in Cuba, since which time the mountainous terror of yellow fever in the hot countries has dwindled into a molehill.

Major Read and Doctor Gorgas simply taught us to kill the mosquito lest it kill us, and be mighty quick in making up our minds to do it.

THE FLEA

I read an official report when in Bombay that during the preceding year tigers had killed one thousand persons in India. You shudder at the fearful ravages of this king of the jungles. But at the very time I was in Bombay the fleas were killing three hundred persons every week in that one city alone. Nevertheless, the anticruelty crank would almost jail you for daring to kill a poor little innocent flea!

Those fleas, as I have said, were riding upon the backs of rodents and depositing the devastating bubonic plague in thousands of homes throughout India.

The insignificant and negligible thing called a flea yesterday has to-day replaced the tiger and the deadly cobra as the vast menace to 300,000,000 people in India.—*The Medical World*, August, 1916.

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RICHEST PEOPLE IN THE WORLD

The richest people per capita in the world are going to be even still richer, through official action of Secretary of the Interior Franklin K. Lane. The Osage Indians' wealth is estimated at \$20,000 per capita in the Indian office. New leases running for five years, and possibly until 1931, just approved by Secretary Lane, will increase the average annual income of more than 2,000 allotted Osages, from between \$900 and \$1,000 per annum. The Osage Indians' lands in Oklahoma are rich with oil, gas and other minerals. Announcement was made at the interior department that Secretary Lane has approved oil leases disposed of at the recent auction sale, embracing lands belonging to this tribe, thereby concluding the transactions in connection with new oil and gas leases covering 680,000 acres of land that were included in the former so-called "Foster lease," which expired in March of this year. The 680,000 acres of land involved was held under the "Foster lease" by about 160 sub-leases in areas ranging from 40 to 300,000 acres. Under this lease the tribe received one eighth royalty on the oil produced. The land thus utilized embraced about one half of the area of the Osage reservation, the entire surface of which has been allotted to the members of the tribe in severalty. Under an act of Congress, however,

all oil, gas and other minerals in the land, are reserved to the tribe until 1931, unless otherwise directed by Congress. It is estimated that the annual income to the Osage tribe under new oil and gas leases, based on the same production as during the past year, will aggregate at least \$2,500,000, in addition to the \$2,233,000 received in cash at recent sales, as against about \$500,000 heretofore received annually under the old lease.—*Washington Star*.

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A COW AS AN ALLY OF THE DRYS

Leading scientists of the Pasteur Institute have discovered that cow's milk is one of the most powerful stimulants known. It keys up the human system without interfering with common sense and clear judgment. Milk has been the only "bracer" used for months by the French soldiers in the trenches and it is said that a liberal use of it before going into battle has had such wonderful effect that the French Government is urging its sale in preference to other soft drinks when the men are off duty. "As mild as milk" is a phrase now quite out of date. Tell it to soldier and civilian, to pugilist and pacifist, that their old friend, the cow, furnishes a stimulant as vitalizing as the product of distillery and brewery is devitalizing. The discovery will mean much to the farmer and the cattle raiser, to the captain of industry, to the working man and to everybody who desires to conserve his personal liberty to health, safety, happiness and prosperity.

* * * * *

FORT BUILDERS OF OLD PERU

The great fortress of Sacsahuaman near Cuzco, Peru, is the most stupendous example in America of what prehistoric man could accomplish. Its builders had no better tools than stone hammers and fiber ropes, and understood no more advanced mechanical principles than the lever and the inclined plane. Many centuries ago, long before the days of the Incas, a primitive people constructed the walls of this fortress. Like the inhabitants of ancient Greece, they were aware of the strategic value of salients and reentrant angles, a knowledge which had been lost in Europe before the era of the first crusade.

The ancient builders constructed three lines of salients extending on terraces, one above another, for a third of a mile across the back of a hill which overshadowed the city of Cuzco. The terraces are faced with colossal boulders, some of which weigh more than twenty tons, and most of which were brought from quarries in the mountains a mile or two away. Several stones in the lower tier, at the points of the salient, are over twenty feet in height.

Notwithstanding the difficulty of handling and placing in position such enormous and extraordinarily irregular blocks, they were fitted together with great precision. No cement was used in the construction, the strength of the walls being due to the very irregularity of the blocks and the method in which they were locked together.

It is almost incredible that a primitive people should have had the courage and the patience to carry out such an enormous undertaking.—*National Geographic Magazine*.

Woman's Auxiliary

EDITED BY AUDENTIA ANDERSON, 2009 LOCUST ST., OMAHA, NEBR.

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The Child in the Home

We once heard a woman say that to her mind there were four positive essentials in the equipment of any home, these four being a piano, a bathtub, a sewing machine and a baby! Stopping to consider a moment could we add to, or subtract from this brief summary? The piano feeds the hunger of the soul for art, the bathtub for cleanliness, the sewing machine for utility, and the baby—well, what side of a woman's nature does a baby not satisfy? Loving, clinging dependency, an inspiration for all that is best and highest, a child in the home is the most beautiful furnishing or adornment possible to conceive. Wealth may be withheld, luxury unknown; toil may be daily present, and sacrifice and privation ever there, but with the presence of a child, joy, sunshine, hope for the future, and a deep and abiding fountain of thanksgiving in the heart are assured; and with it all, an opportunity for constant growth towards God.

That every child has a right to be well born is a fact none would care to deny; that all children apparently, have not equally, a materialization of this right is also evident in the light of everyday observation. The inequality of means, of education, of culture, has its influence in determining what the status and opportunity of a child shall be. But, leaving out of the question the influence of the above forces, may it not be possible for every child to have, equally with all others, an equal heritage of love, of appreciation, of consideration and recognition? May not the environments of the children in our midst be those of purity of thought and action, as well as purity and cleanliness of body and surroundings? May not our homes externalize to our children our love for them, our concern for their souls' welfare, and our appreciation of the value to expanding minds and bodies which may be found in cheerfulness, cleanliness, order, and harmony.

What can be expected of a child born to the fate of being reared in a home devoid of happiness—a home uncleanly, a home shiftless and disorderly, where the veritable truths of

the spiritual realm are unknown, untalked of, and unexpressed in daily life? Will the child not reflect the home and its atmosphere, unconscious and unrecognized though it may be, far more surely than he will the perfunctory advice or counsel or teachings received therein? Will it be enough to say to a child, "You must always speak gently," and then, when things irritate or disappoint us give vent to our own feelings of annoyance or exasperation? Is it enough to tell a child that Christ taught, in his Sermon on the Mount, that a peacemaker shall be called a child of God, and then allow discord and strife to enter into the home and the relations of its inmates? Nay, we must try to *live* and to be what we wish the child to absorb and to become, for example is ever the most successful teacher.

Sister Sandy presents this week the first of her series of articles dealing with the welfare of the child. She very thoughtfully starts with home conditions, making a plea for an atmosphere there of health, cheer, and encouragement for the child. Our readers will watch with pleasure, the unfolding of this series, and will appreciate the care, the study, and thought our superintendent is putting into her department in the auxiliary, in her effort to be of real use and helpfulness to us all.

Making Home Attractive

The home is the peculiar province of woman, and, in the shifting of many institutions in the progress of the world, the home has not escaped change. The homes of to-day are very unlike the homes of yesterday, where our grandmothers reigned: thrifty, economical and self-sacrificing. There no idleness existed; neither were extravagances to be found. To-day we have extravagance on every hand, and many homes presided over by either drones or butterflies!

But, however conditions may change, underlying principles remain the same, and when women once awakened to this fact, let us hope their obligations and responsibilities will be met as is befitting the women of this Nation and particularly, the women of this church.

We are in a new day, with new conditions, new resources, and new demands. The foundation of the home is, to-day, as of old, marriage; and the word still suggests refuge, rest, and security; but while this is perhaps its first and highest mission, the home may come to mean even more than this. It may reach out beyond its own boundary and become the bulwark of social power, its influence and service being invincible weapons against danger and temptation. It may become also, a strong antidote to sin. It may be an aggressive force for good in the community; it may create a wholesome and healthy atmosphere in which children may grow and develop, and learn to look out upon life with clear eyes; it may be made to be an uplift and inspiration to the discouraged—a revelation and a stimulation to the ignorant.

Society is organized on a basis which recognizes the right of women to be supported by the other sex; she is expected to make her return as mother and home maker. When she fulfills these duties she earns the privilege of support by husband and protection by the State. When she declines to fulfill this mission, or when, through no fault of her own, she fails to do so, society and State have a right to expect of her an equivalent of service in other lines. Our girls must feel that there is before them, a definite task for which they must be trained and fitted, by knowledge, study and experience. When they do feel this, we are sure it will not be long until the charge of idleness, frivolity and uselessness, can no longer truthfully be made against them.

Women need more concentration, more definiteness, in their work than they have had, and especially, do they need more interest and idealism in their home making. For all the progress a woman may make in art, science and education generally, there still remains no culture so needed, so well worth while as the ability to make a true home—one where love reigns supreme; and when a woman can preside in such a home unhurried, undismayed by circumstance, always in harmony with her surroundings, the atmosphere of that place is truly a foretaste of joys to come.

One essential to intelligent home making is a knowledge of its economics. This word frightens a great many people, but looked at squarely it is easily understood. Economics is the science that affects production, distribution, and consumption of wealth, or, in short, political economy. Cooking is but one of its branches; elimination of unnecessary expense another, the necessities and enjoyments of the table, another. The understanding and control of the cost of living is, perhaps, the weakest point in the training of women. The economics problem, and that of conservation of our resources, are two very important questions before our Nation, to-day. In every line of activity the high cost of living is calling forth serious study of conditions. Many women understand very imperfectly the science of the intelligent spending of money, and have but a very hazy idea of the value their cooperation in handling the family income would be to their husbands.

The homely art of sewing, darning, mending, and the skillful making over of garments not yet past their usefulness, is a distinct loss to this generation. Were it practiced more, it would do much to solve some of the financial worries which come to all of us. Too, a better sense of order should be studied, and its development encouraged; true fitness of things and their harmonious arrangement have their places in our home education. Food should be made to meet many needs; it should be satisfying, attractive, containing the right ingredients and proportion for the support and nurture of body and brain, and yet brought within a fixed and legitimate expenditure. It must also be suitable for the occasion, and meet the demands of hospitality.

When the material things have received careful attention, each home maker is confronted with other questions to decide: the educational, mental, and spiritual forces which shall enter into the home atmosphere. She must also decide how she may spend her leisure time wisely and pleasantly. There is one place where a woman's right to work is never questioned, and that is in her church. The women's societies are recognized generally as very necessary and useful adjuncts to church activity, but their work in this connection has not yet been carried to its highest possibilities. No other part of the church equipment has exactly the same opportunity nor the same field of endeavor. Each woman should undertake a definite line of outside work, in church or society, to which she can give careful study and thought, thereby broadening her outlook, and increasing her powers and influence for the benefit of others. Our crying need everywhere in the woman's work, as well as elsewhere, is for leaders, and how shall we qualify except by experience? Women who can organize; women who can speak publicly; women who can use their gifts of music for its many forms of expression; women who can tell a story, or explain clearly what they know, or see, or feel,—these are the women the church needs to-day,—capable, broad-minded, sane, healthful, able to stand on their own feet, and do their share in the world's upbuilding! In doing this, they have a part in the building of Zion as well!

LULA M. SANDY,

Superintendent Child Welfare Department.

School Dresses

Already I hear busy mothers planning the new fall school dresses for their girls, and discussing ways and means of making over old ones that they may still be in style. Let me pass along to you an idea recently presented to me.

It was that of a busy little mother, with girls of several ages to provide for, and she carried it out very successfully. She adopted a uniform style of dress, for them all, from the kindergarten to the high school child, using a full skirt, (often pleated, for variety) and a "middy" blouse. Such frocks were easily made and easily laundered; were not hard to refit over for a younger child when outgrown by an older; never needed remaking on account of changing styles; and were always in the best of taste, both as for utility and beauty, for school purposes. Variations were possible in collars, cuffs, ties, etc., and in the details of bottom finish.

Very much is being said and written just now, about uniformity and economy in dress. It is being discussed by women's clubs all over the country. We would do well to keep in touch with the many helpful suggestions offered through our daily papers, magazines, and elsewhere, and be quick to adopt sensible ideas, not being afraid to be leaders in our communities, in this movement towards refinement, appropriateness, beauty and economy in clothes.

Can we not help each other by exchanging ideas we have found practicable? Write me of the schemes and plans you have successfully carried out, and I will be glad to arrange a way that all may be benefited by your experience.

Yours in a common interest,

BERTHA L. MADER.

[Sister Mader is the superintendent of our Home Economics Department, and her address is 1509 Poyntz Avenue, Manhattan, Kansas. She will be glad to help you in any of your home problems concerning sanitation, household management, decorations, sewing, etc., and we would urge you to take advantage of her desire in this direction. She will contribute, from time to time, little suggestions similar to the practical one presented above, and the column readers will, undoubtedly, feel the convictions of good taste and sensibility which permeate her conscientious and thoroughly well-equipped education along these lines.—A. A.]

Auxiliary Echoes

The women of the Omaha local auxiliary combined business with pleasure when they repaired on the afternoon of August 2, to Hanscome Park, one of the many beautiful "breathing places" of this city. There a reorganization was effected, the new constitution and by-laws for locals as adopted by the general society last April being unanimously approved following a thorough explanation of the new departments and policies by our president, Sister Helen Silsbee Smith. It was with great regret that we were compelled by the force of circumstances at the same time, to relinquish Sister Smith as president of our local, her removal to Denver making her release necessary. She will be greatly missed by the Saints of the Omaha Branch in general, and by the women, and members of her Religio class in particular, as her work among them has always been cheerful, efficient, and influential.

Sister Ruth Schoolcraft was elected president of the new organization, with Sister Marmoy assisting her in the capacity of vice president, and Sister Lillian Wrenn to act in the double capacity of secretary and treasurer. The executive committee lost no time in getting together and outlining work and methods, and before the picnic supper was over, they announced the selection of Sister Grace Wallace as

press chairman, named other committees, and hinted at other plans. We are looking for a renewal of life and interest incident to the coming of cooler weather, and the anticipation of the fall and winter campaigns of effort and accomplishment.

The Oriole girls are evincing much enthusiasm in their work, and it is no unusual thing to hear one explaining what she is doing to gain this or that point of merit. The larger girls have named their circle the Fontanelle, after the Indian chief of the Omaha tribe who did so much in an educational and political way for his people. The smaller girls also chose an Indian name, Hiawatha, and said they were also going to choose individual names—Indian names of birds, they thought would be appropriate. The activities of these circles will contribute inestimably towards their permanent good, establishing comradeship, thoroughness and devotion among them, stimulating and encouraging in good and altruistic endeavor, and binding them all closer to the church and their Maker.

Sister Gardner desires to have it understood by readers of the column that she will be glad to assist any of the reunion or convention workers who may wish to have upon their programs something in regard to the work of the Oriole girls. She will supply suggestions and material, and we can assure you that these will prove to be very attractive spots upon any program. It is desired that our people, men and women both, should thoroughly understand the aims and purposes and methods of this organization, that they may do what they can to establish it and its influence among the young women of their locality.

An Oriole Banquet

It was the good fortune of "ye editor" a few weeks ago to be a guest at a happy "affair" enjoyed recently by the Oriole girls of Council Bluffs. The occasion was the first anniversary of their organization, and in celebration of the event the three circles of that place joined in a banquet. The long table was spread in the basement of the church, where streamers of black and orange, the Oriole colors, and shades over the lights, of the same combination, made festive the animated scene. Crepe paper napkins had the Oriole emblematic device in the corners, and favors at each place were cleverly-constructed little birds' nests filled with candy eggs, and presided over by sedate-looking though very gorgeous orioles bearing the names of the diners. A huge "birthday" cake held the position of honor in the center of the table, its one candle burning valiantly throughout the dainty two-course repast, over which the fifty girls, presided over by their devoted and thoroughly sympathetic monitors, made merry.

Let us assure you that fifty girls in Oriole costume, surrounding a festive board where all is gayety and animation, is a pretty sight indeed, and when we look into the eyes of these young girls, and see reflected there all their yearning desires to grow in grace, in knowledge, and in favor with their God, and sense the charm of their fresh young lives, so marked by joyousness, good will, kindness of thoughts and beauty of face and form, we can but thank God for them, and send up to him a most loving and earnest prayer for their guidance and protection, that their charm and purity may be kept as priceless treasure—"unspotted from the world"!

Talks were given by the local superintendent, Sister Nellie Hansen, and by the three monitors present, Sisters Christensen, Smith, and Scott, as well as by several of the girls themselves, who responded, pleasantly and interestingly, when called upon, giving account of many things accom-

plished and enjoyed during the past year, and expressing many things planned and hoped for in the year ahead. We, also, tried to voice some of the thoughts which were surging through our mind, inspired by the scene and the contemplation of these beautiful young lives so consecrated to the church, each other, and their own best selves.

The names of these circles are, the "Daisy," composed of the youngest girls, the "Happy thought," those next older, and the "Zenith," the girls who are soon leaving their happy "teens" and whose comradeship and good times were written of so cleverly by one of their number, in the *Autumn Leaves* for August.

Their election of officers for the coming year, demonstrated their satisfaction with the ones who have served them during the past one, for they were all reelected. When the pleasant meeting was over, the tables were cleared in a twinkling, the dishes washed and whisked into cupboards, and the room tidied for the services of the Sabbath next day; all as if by magic, due to the joy in nimble fingers and willing feet, and when the good-bys were said, it was with sighs of satisfaction and (oh youth!) already an eager looking forward to next year, when there will be two candles upon their birthday cake!

Letter Department

More Wonderful History

ELDER ELBERT A. SMITH,
Lamoni Iowa.

Dear Brother: The Standard Dictionary of Facts edited by Henry Woldmar Rouf, M. A. Litt., D. D., C. L., of the Frontier Press Company, Buffalo, New York, has in it a short sketch on Mormonism. The story of Solomon Spalding is rehashed and the latter part of the story gives one the impression that Frederick M. Smith succeeded Joseph F. Smith, president of the Utah church, deceased. So Joseph F. Smith is dead, and the Utah church does not know it, and F. M. is president of the Mormon church and he does not know it. I think you had better apprise him of this fact, for the Standard Dictionary of Facts says so. This is the latest edition published this year, 1916. I am inclosing the whole story just as it is written by them.

In gospel bonds,

HENRY CARR.

ELKTON, MARYLAND, August 3, 1916.

True Patriotism

When the call went out for soldiers to defend our country against an enemy, and the militia were called out, I am sure that the red blood in every American citizen's veins burned within him, and he chafed at the bonds that held him and the conditions that made it necessary for him to remain at home. We as American people are noted for our loyalty to our country and have a heritage of bravery from past generations, who fought valiantly that we might have a country, a nation, a flag that we should be proud of. It is up to us to uphold the honor of that nation, and to keep that flag spotless. How can we best do that? By being a soldier? Yes. It is the duty of every American, especially the members of our church, to show their patriotism by enlisting and fighting in the army. The army of the *right*. While others go out and fight in order to keep out an enemy, or to punish one who has trodden on us, let us stay at home and fight. How? Live the kind of life that we should; set an example

for others. Fight uncompromisingly against wrong. A liar in the community is as great an enemy as a foreign soldier with a gun. One saloon in town can kill more men—doubly kill them, physically and spiritually, too—than a whole company of the enemy might.

Every year cigarettes kill or disable as many, if not more than have been killed in the present European war so far this year. These things and a great many more that I could mention are greater enemies and will do more harm than Mexico or any other unfriendly country.

When our country calls, thousands rally to fight an enemy of flesh and blood; but how many men have enrolled to fight against these enemies that do more harm every year than those outside? Then let us all do as we should. Enlist in an army for the suppression of evil, and fight strong and hard. Then we will all be doing our country a greater service and be as great patriots as the best soldiers that ever lived.

ELLIS SHORT, JR.,

LAREDO, TEXAS.

President Missouri Artillery Branch.

Meeting the Opposition

Perhaps you would like to hear something from this part of the Lord's vineyard. The Saints here are trying to keep the faith amid the usual difficulties experienced in nearly every branch or district: human weakness, worldly enticements, differences of opinion, outside opposition, lack of charity, etc. Perhaps we shall always have these things to meet. Sometimes we are led to ask ourselves, Why do we believe in this restoration of the gospel? Why can we not unite with one of the popular churches of the day and escape the sneers, scorn and ostracism accorded Latter Day Saints? Why endure the opprobrium of being classed with the Utah Mormons by willful or ignorant writers? Is it because we are like them? Nay, verily, they too refuse to hear us. The Utah Mormons cast us out of their synagogues the same as all the popular churches of the day. In this they are all united.

These things we have to meet every day, the world over. Why can we not give it all up and be as other people? Why be so hated of all men?

I am sure every earnest Latter Day Saint desires to be guided by the sure word of God. In Psalm 73: 24 we read, "Thou shalt guide me with thy counsel, and afterward receive me to glory." And in Luke 11: 28, "Blessed are they that hear the word of God and keep it." Also in Luke 6, "Why call ye me Lord, Lord, and do not the things which I say?" "Whosoever cometh to me, and heareth my sayings and doeth them, I will show you to whom he is like. He is like a man which built an house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock."

Ah, then, that is why we cannot give up or be shaken: because we are founded on the word of God, the rock of eternal truth. Did not Jesus say, "Ye shall be hated of all men for my name's sake. If ye were of the world, then the world would love its own"? So dear Saints, let us seek to learn God's truth, so we may not be shaken or turned from the truth by any wind of doctrine.

At one time a friend, a spiritualist and a medium, sought to enlighten my mind. He said to me, "There is no personal God. It is all folly to pray to God in times of affliction or trouble. God never heard or answered a prayer, and never will, for there is no personal God." I felt sorry for him and prayed in my heart when he first began to talk to me,

that the right answer might be given me. So I replied, "Well, I have never tried to investigate spiritualism very deeply, but I read an article, written by a noted medium, in which he stated that Christ was the greatest medium that ever lived."

"Oh, yes," my friend replied, "we all believe that."

"Well," I said, "your greatest medium tells us to 'pray to our Father who art in heaven,' and the whole prayer denotes a personal God. Who is our heavenly Father if I cannot believe your greatest medium? I'm sure I shall not believe you lesser ones."

There is always something in God's word to uphold the doctrine if the Spirit brings it to our minds at the right time.

At one time a friend who believes in Christian Science wished to tell me why she believed that way, and she told me of being healed through prayer. I said, "Do you believe it was God who healed you?"

"Why, of course I do," she replied.

Then I said, "Well, I believe that is one truth that all Christians should believe, that God can hear and answer prayer and can heal the sick. In our family we have often been blessed in answer to prayer, and often had the like experiences you tell of through sending for the elders, as we are commanded in James 5:14, 15, 'If there be any sick among you, let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up.'"

She looked for a time, as if in deep thought, and finally said, "But do you people believe in present-day revelation?"

"Certainly," I replied. "You know Paul tells us in 1 Corinthians 12, 'Now concerning spiritual gifts, brethren, I would not have you ignorant,' and he mentions the word of wisdom, the word of knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, tongues, interpretation of tongues, all as gifts of the Spirit. The healing of the sick is only one of the gifts of the Spirit promised to believers. Through healing the sick God reveals his power to heal sickness. Through prophecy, he reveals his power to foretell coming events. He can reveal his will through visions, dreams, words of wisdom, or knowledge, but to me it is all present-day revelation in a way, or God's revealing his power or truth through some of the gifts promised the believers. But all by the same Spirit. Oh, yes, we believe in present-day revelation. I do not think we need to antagonize any truth which others do believe in, though some seem to make a hobby of some one truth. Yet no one is required to throw away any truth they have believed in in order to accept the true gospel of Christ. But many, like Apollus, need some Aquila or Priscilla to expound the way of God more perfectly to them in this day of so many lo heres and lo theres."

May God's people all gain a knowledge of the Scriptures, that we need not be deceived ourselves, and that we may try to help others. There are some who are near and dear to me and who do believe in the "restoration of the gospel" in these last days, who have sought to overthrow our faith in the "Reorganization" of late years. My own father died in the belief that the faction led by Alpheus Cutler, after the death of the martyr, holds all the authority recognized by God on earth to-day. And a little over two years ago, one of their members, a relative of mine, walked several miles on a bitter cold day, to carry a copy of part of a dream he had dreamed, which had been written down (and which I afterward heard their chief elder say he took the same as

a revelation from God) to my eldest brother, Arthur Whiting.

Now when anything like this occurs should we never give it a thought or should we seek to compare it with the word of God, and see if we are in the faith or not? It does not help others to turn their belief aside, as a thing of naught, or to ridicule them. To my mind it is better to go "to the law and to the testimony; if they speak not according to this it is because there is no light in them." If they had not stated in their public meeting that they did take this dream the same as a revelation of God, we need not pay so much attention to it. Here is a copy of the portion of the dream as given to my brother:

"Extract from a dream given to Roy Whiting, December 27, 1913. I thought Uncle Lewis was sitting in the highest glory. He said, 'Tell Arthur to come back into the true church. Also tell Arthur that young Joseph has no authority from God to lead the church.' Uncle Lewis was sitting where he could see the three glories, and he said, 'I can't see any of the Josephites in any of them. Alexander Smith is in torment.' Then it seemed Uncle Lewis and the Savior were walking in a beautiful garden, all vines and trees and flowers. Uncle Lewis was pleading for his children. The Savior said, 'I will give you permission to send a message to Arthur. Tell him young Joseph is not of me. I have established my priesthood in the earth, in the order of Melchisedec, and it will never be taken off the earth. Isaac Whiting holds this authority.'"

There was more to the dream, but this is all that was particularly to Arthur.

In Doctrine and Covenants, 83:7, we read, "And now I give unto you a commandment, to beware concerning yourselves, to give diligent heed to the words of eternal life, for you shall live by every word that proceedeth out of the mouth of God. For the word of the Lord is truth."

Now to examine the above dream in the light of God's word. First, would the Savior be likely to look down upon the earth in 1913, and seeing a man of over eighty years of age, call him young Joseph? Any of the Cutlerites might, for they have called him "Young Joseph" from the time of his father's death in 1844. Nearly seventy years is time enough to acquire the habit. But I doubt the Savior calling him that.

Next, Uncle Lewis (my father) could not see any of the Josephites in either of the three glories. Now, the last resurrection that we know anything about, was at the time of the resurrection of Christ. And if we turn to the Book of Mormon, 18:42, "Now concerning the state of the soul between death and the resurrection, behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then it shall come to pass that the spirits of those who are righteous, are received into a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles, and from all care, and sorrow, etc., while the wicked are cast out into outer darkness."

My father died nearly seven years ago. If he is righteous he will be in paradise, resting from all care, sorrows and troubles; will he then be pleading for his children, and worrying over them? The whole seven of them joined the Reorganization, though one passed to her reward nearly five years ago. And is paradise the highest glory, or celestial glory? It is not a state of rest, between death and the resurrection? Do they attain to the celestial glory before their resurrection? In the vision, Doctrine and Covenants 76, we

see that among those of the terrestrial glory will be the honorable men of the earth who are blinded by the craftiness of men. Yet my father as represented in the dream could not see one of the Reorganization there. It is possible there is not even one honorable person in the Reorganization, who, if the Cutlerite faction is right, has been deceived by the craftiness of men? I should have to think there had not been an honorable person, who had been blinded by the craftiness of men, among the Cutlerites, providing they are deceived. But when we come to read of the telestial glory, as portrayed in the vision, we find they received not the gospel of Christ. They have been thrust down to hell. They will not be redeemed from the Devil until the last resurrection. They receive of the ministration of the gospel through the terrestrial, but will not be resurrected till the thousand years are ended, hence could not attain to the lesser glory after the millennium.

So I take it as impossible for my father to see into the telestial glory, to see who would be there; but if he could, according to the dream, we could none of us attain even to that after paying the debt to the uttermost farthing, in hell. I asked their president of the high priesthood if he thought that our belief in the restoration of the gospel, and in the Book of Mormon, and that Joseph Smith was a true prophet, and our trying to live up to the doctrine of Christ, would make us so much worse than the rest of mankind (if we were deceived as to the authority) that we could not even attain to the telestial glory, while other honorable men of the earth who had been deceived, could attain to the next to the highest glory.

One of their number told me he understood the dream to portray the three glories as they are now. I told him they of the telestial glory would not attain to that glory till after the thousand years' reign.

Another of their members told me she understood the dream to portray the three glories, as they would be hereafter. "Then," I replied, "the honorable people of the earth who are deceived will be in the terrestrial, while liars, sorcerers, adulterers, etc., after suffering the vengeance of the eternal fire, may attain to the telestial, and that glory 'surpasseth all understanding.'"

Suffice it to say that when we go to the books we cannot accept the claims of the Cutlerite faction. They claim to believe Joseph Smith, the Martyr, was a true prophet, yet when he anointed his son Joseph, while yet a child, and blessed him and prophesied that he would yet hold the same position in the church that he himself held, they reject that prophecy, even though they know that Alpheus Cutler was present and a witness to that blessing, and in spite of the fact that for fifty years the later Joseph Smith did hold that position.

Also in section 107, paragraph 18, we read that the Lord says of Joseph the Martyr, "For this anointing have I put upon his head, that his blessing shall be put upon the head of his posterity after him." For as the Lord said unto Abraham, so the Lord said unto Joseph Smith, "In thee and in thy seed shall the kindred of the earth be blessed."

Now if the kindred of the earth have ever been blessed through Abraham and his seed, it has been through the gospel, and if the kindred of the earth have ever been blessed through Joseph Smith, it has been through the gospel, and the fact that the sons of Joseph Smith put their life work in the spread of the gospel of Christ, and now the grandsons of Joseph Smith are engaged in spreading the gospel of Christ among the kindred of the earth, is another proof to me that Joseph Smith was a true prophet. But the Cutlerite faction reject this truth.

The Book of Covenants says in this same section 107 that the church was to give Joseph and his seed after him place in that house, that was to be built for the boarding of strangers, from generation to generation, so that the strangers who came there searching for truth might receive the counsel of those whom God had set as plants of renown, and watchmen on the walls of Zion. Whether the church as a body ever complied with this demand of the Lord's or not, that does not change the fact that God had set them as plants of renown and watchmen on the walls of Zion. And many are rejoicing in this day in the fulfillment of prophecy along this line.

I see my article will be too long if I try to note down every fulfillment of prophecy. They are plain to be seen whenever people are willing to see them.

I had the pleasure of attending the Saints' reunion at Clitherall, Minnesota, of late, and think the Saints are coming nearer to a unity of the faith. The prayer meetings were good; so were the sermons by Brethren Lambkin, Swen Swenson, Carlisle, Alonzo and Lurett Whiting, and others. The work of the auxiliaries is gaining ground, though it may be impossible for all out on the frontiers to take the interest that can be accomplished in large stakes or districts.

May the Lord bless all his people and all the honest in heart.

Your sister,
EMMA L. ANDERSON.

BEMIDJI, MINNESOTA.

PONDERS END, ENFIELD, MIDDLESEX, ENGLAND,

July 24, 1916.

Editors Herald: Inclosed is my subscription for *HERALD* for another year, and I should like to express my appreciation of the many excellent articles therein during the past year.

Though far from the general church headquarters, the Saints at Enfield oftentimes find a confirmation of thought and expression in the pages of the *HERALD*, with possibly additional light by reason of the writers' experience and spiritual power; we are therefore able to rejoice in the working of the one Spirit.

Praying for the onward progress of the work, I remain,
Yours in the gospel,

CLARE LILY TATMAN.

SANTA ROSA, CALIFORNIA, July 25, 1916.

Editors Herald: When we last wrote we were about to leave for Stockton to hold a series of meetings. We arrived there and found accommodations for housekeeping with a very nice lady to whom I talked gospel many times, she becoming so interested she would tell her neighbors all I told her, and thus many of them attended many of our services and were well pleased. We had fairly good success in the meetings there and trust that good was accomplished. We next visited Sacramento where we again stopped for several weeks, this time keeping house, where we greatly enjoyed our little home. We decided to move on to Chico, where the Saints have a fine church and good attendance, especially in the Sunday school and Religio, and where a series of meetings was arranged for. We were made very welcome at the pleasant home of Brother and Sister Hintz, with whom we remained a few weeks. While a great number of outsiders did not attend, yet all felt well repaid for the efforts, for the members seemed revived and strengthened. It was decided to get out a few hundred advertising cards, and Master Dean Hintz and myself distributed one hundred of them one morning—

calling at the homes nearest the church—and I talked personally with forty-seven men and women. Had splendid success, and felt blessed myself, as a result. I am satisfied we as sisters in the church could do much in that way if we would make the effort. I did not observe many of those visited present at the services, but some attended and we feel that the talks and explanations as to our work may bear fruit in the future.

After the close of the meeting in Chico, we left for Santa Rosa, and the change of climate was greatly appreciated, for it was unusually warm the day we left, and all along the route, until we came within a few miles of our destination. Upon arrival, we were kindly cared for at the home of Sister Short, and where our headquarters have been, and Elder Pitt has tried to do all in his power for the work at this place. The Saints meet in a pleasant hall on Sundays, with meeting during the week at the home of Brother and Sister Case. Our labors have been divided between here and Windsor, a small village a few miles distant, where we have some loyal members. A series of meetings was held with good results—one lady obeying the gospel and many others seemingly interested. While in Windsor we stopped with Sister Archer, well known to many of the traveling missionaries. Sister Misener and Sister Luther Bell also shared their hospitality with us while in Windsor.

Our services over here, we continued on to Ukiah, a city about three hours ride from Santa Rosa. There, we were welcomed at the home of Mr. and Sister Landrum, who reside a short distance out of the city. Services were arranged for and a little advertising done, and we had splendid success right from the beginning. Nonmembers attended the first evening, and continued until the close, and three ladies especially attended almost every service, and expressed themselves as having greatly enjoyed it, and wished their minister could have come and heard, for they felt certain he would have requested Mr. Pitt to preach in their church. Brother York is president of the Ukiah Branch and we feel there is a future for the work there if each will do his duty. We had intended continuing our stay, but deemed it unwise until cooler weather. While at the Landrum home we decided to try native life, so slept out in the open under the trees, and with the stars shining brightly above us and with all nature quiet and peaceful, the words of Shelley came to my mind as never before: "Ah, how beautiful this night, the balmiest sigh which vernal zephyrs breathe in evening's ear, were discord to the speaking quietude, that wraps this moveless scene."

We enjoyed our outdoor life hugely, and regret that our travels make it impossible to continue such. We returned to Santa Rosa, where we are now comfortably domiciled with Brother and Sister Case, and where we may remain until the Irvington reunion, soon to convene.

We have just recently had the privilege through the kindness of a dear one, of visiting the wonderful Yosemite National Park, and it was indeed a privilege as well as a great pleasure to us. We spent a week in Camp Curry and cannot speak too highly of the service and accommodations of that famous camp. There were camp fires each eve and concerts, and many times we were asked to take part. Several came at different times and requested Elder Pitt to sing in the evening, saying, "We do enjoy hearing you sing, for it is so good to hear one who puts his soul into it." A lady said to me, "Your husband sang the 'King's business,' last eve, and I said to a friend, 'That gentleman must be engaged in the Master's business I know, the way he sings it,'" so she asked me. There were usually from eight hundred to one thousand guests there during our sojourn. The camp looked up to Glacier Point which towers an almost perpendicular wall

three thousand, two hundred feet above the camp. This, we called our back fence. The soil is sandy and carpeted with a heavy layer of pine needles. The coldest of pure spring water from the foot of Glacier Point is piped throughout the camp.

We went for trips to Wawona, where we just missed the holdup by a couple days, where one bandit held up five large touring cars, with many guests from the East on their way to the valley. We also visited the Tuolumne big trees, and they are wonderful. Our auto drove through one of these giant trees.

On our trip from El Portal, which was in an auto, with four others, we passed several deer on the mountain side, and they seemed not to notice us as we drew near. We also had the privilege of coming in contact with a mountain bear. We were out of the auto resting, and here it came down the path. We were told not to fear it, for it was on its way to dinner where was a near-by camp. It was so close to us we could have touched it but I preferred not to.

We also visited Yosemite Falls, Bridal Veil Falls, and Happy Isles where rush the waters from the beautiful Merced River, as it winds through the valley in and out of forest and meadow, smooth and placid or wild and swift in tumbling cascades and roaring waterfalls. Sheer granite heights of towering spires, cliffs and domes or snow-capped peaks rise one after the other, with many waterfalls from three hundred feet to half a mile in height, offering pictures of supreme beauty at every turn.

We feel grateful indeed for our recreation and pleasure afforded us while at Yosemite, and while there we took advantage of every opportunity to spread the gospel. I visited with many. One couple were owners of a cafeteria in San Francisco. We met them at the camp fire one evening, and they seemed very much affected in hearing the Gospel story for the first time, and requested us to come and tell them more when we visit the city.

One morning I visited with two ladies at the breakfast table, and they asked me what business my husband was in. This gave the opportunity to explain, and they became very enthusiastic, one lady remarking, "That is the very religion I have been searching for for several years, for I once had a friend who believed as you do, and she told me of the anointing of oil for healing, as mentioned in the fifth chapter of James, and it is most wonderful that here I now have heard what I have wanted all these years." As I talked with them, and by the way, I forgot to eat (and did not have an inclination for that matter, when I had a gospel talk on hand) but as I continued, Elder Pitt came in for me, saying, "Hurry, for we are all ready for our trip," and one lady spoke and said, "Do not take her away, Mr. Pitt, for she is sewing seed here this morning that may bear fruit in Atlantic City." Those were her exact words. These are two experiences of many.

While we regretted in a way spending a little time in recreation yet it is our first since coming into our mission a year ago, and we both felt greatly benefited in the change and rest, and feel that some good may have been accomplished, and we trust that fruit may result therefrom.

With best wishes to all,

Your sister in the gospel,
ROSA PARKS PITT.

LOS ANGELES, CALIFORNIA, July 29, 1916.

Editors Herald: According to promise, and desiring to let the Saints of our immediate acquaintance and others who may be interested know something concerning our western trip, we take this means of furnishing the information we have to convey.

Our leaving Independence was not quite so easy as it at first appeared to be (at least with reference to the writer). Especially did we feel it when beholding the loving interest shown us by the Saints at the depot as we boarded the train that was to carry us away from them for a long time. After brushing the tear aside, and waving a farewell as far as we could see our loved brothers, sisters and friends, we entered our coach.

We were made to realize that those near to us believed it necessary to keep the body in good condition by the abundance of fruit and other eatables given us. In a short time we were made to realize this more emphatically as we moved from train to train.

It was somewhat amusing to see us counting our grips, baskets, etc., more so when we piled in the tourist sleepers and realized the limited space apportioned us. Several amusing incidents occurred on the way; but one instance which would have made a circus clown grin was when we tried to squeeze into a couple of berths on a sleeper going to Salt Lake City.

A lady had preceded us who, like ourselves, had a grip or grips and was quite comfortably situated till we came in. Imagine six people, thirteen grips, baskets, etc., with no other place than on the seats or under the seats to place our luggage. Of course we unloaded, which was quite amusing, and interesting to this lady for a time; but about the time we had the grips to the right of her, grips in front of her and grips under her, that amused smile faded away.

About this time the conductor took a hand in giving us some advice, instructing us to make it comfortable for this lady. When Brother Miller told him it was up to him to make satisfactory arrangements for all concerned, the conductor left, and the lady interceded and secured a berth in another part of the car. Then we breathed easier.

We were soon to behold mountains cleft in twain, the "Royal Gorge." An open observation car was furnished the tourists. We with others took in the scenery. All agreed it was sublimely magnificent. One place we passed was a crevice in the rock which we were informed was about three thousand feet into the mountains. Rocks split, lying at different angles, high and low with a variety of coloring, made the scene charmingly grand.

We must not overlook another amusing feature of our trip. It was in the early part of our travel, shortly before arriving at Denver.

Nothing unusual had occurred up to this point. One of the male members of this company having an unquenchable thirst to satisfy, called for the lemonade sirup put up by his wife in a jar before leaving. He, believing the lid properly adjusted, proceeded to remove the same, when to his sorrowing astonishment, a speedy separation took place, the jar descending to the floor while he was still possessor of the lid. Of course there was a distribution of the coveted liquid finding its way in various directions over the floor, much to the dismay and the amusement of the company. However, his difficulties increased as he attempted with a few newspapers to erase the mess from the floor, which by persevering he succeeded in doing to a considerable extent. But believing it might look better, he decided that the remaining newspaper should cover up the smear, accordingly the papers were placed and held fast, as you may suppose. There will be another story to tell when the trainmen try to remove the paper.

At Denver we were met at the depot by Brethren Ammon White and Bishop R. Bullard, and a Brother Bruno. Brethren White and Bruno each had motor cars. Brother Bruno took the Miller family; Brother White, Bishop Bullard and ourselves. We took in some of the sights of the city, then to the home of Brother White, where Sister White had pre-

pared a nice meal for us. Following the supper we went out in the motor car with Brother Ammon to see more of the city. Brother White showed his skill in handling the machine, for in about a half hour's ride he had shown us the beautiful parks and drives of the city, its streets, and buildings of interest. Its finely paved streets, beautiful and well-kept lawns, cool air, and surrounding mountainous scenery, made a splendid impression on our minds. Here the wife called up over the phone, our nephew, son of Brother and Sister Clow of Independence, who came and took wife to his home for a brief visit. We were pleased to meet Alfred, who some day we hope to call a brother in the gospel.

After our ride around the city we were taken to the church to prayer meeting, as it was Wednesday evening. The church is a fine looking building, and well situated. There we worshiped with the Saints. Divine influences were felt, and an inspired message came to the missionaries through Brother Bullard, prophetic and encouraging. Another was given through Brother White to Brother Bullard. We tried to impress the Saints with the confidence we had in the great work of latter days. After meeting we were made acquainted with Brother Walling, president of the branch, Brother Shupe, two daughters of Sister Powers, and a sister-in-law of Brother McConley, and others.

Next morning, after eating a tasty meal prepared by Sister White, we proceeded on our journey to stop off at Salt Lake City. We greatly appreciated the kindness shown by Brother and Sister White.

Brother Miller had written Brethren A. V. Closson and Bert McKim of our stopping there, so when we arrived they were there to meet us. Brother Miller, wife and daughter, and our daughter Evaline, stopped over night at the Windsor Hotel, while wife and I went to the home of Sister Rogers, where we met Sister Hudson and son Edwin and daughter Emma. Sister Roger's son Vere sang for us. He has a splendid voice. Our visit there was a source of considerable pleasure. Sister Hudson was the wife of Elder Hudson (now deceased) who was formerly president of the Salt Lake City Branch of the church, later was president of the Armstrong Branch. We should like to hear of the descendants of Elder Hudson moving in the line of his work.

While here we did the customary act of visiting the temple, tabernacle, museum, assembly hall, and seeing the Hotel Utah, Deseret News Building, Zion's Cooperative Store, and a few other places of interest. Had a short visit with Brother Smurthwaite, who is wide-awake and interested in the work. We also met a grandson of Brigham Young who exhibited a very courteous manner toward us. We think the city a fine one, and were much impressed with the intelligence and energy expressed upon material lines.

Wife and I, in company with Brother Closson, visited our fine little church. It appears to be in a nice location. Brother Closson is trying by examples of industry to cause proper consideration to be given our claims. The work has improved some since his coming. We understand Brethren McKim and Winegar were operating a tent service some distance from the city.

After kindly assisting us to the train we bade Brother Closson good-by, realizing that his was a trying situation. Going over the Western Pacific, we came in view of much splendid mountain scenery, so many places where the gold miners had worked. In the Sacramento Valley we were warmed up considerably, the thermometer registering one hundred and eight in the shade. We were told, however, that in San Francisco we would be cooled off, which we found to be true.

We arrived at San Francisco, Sunday evening, about sixty-three, and were met by Brother and Sister Parkin, who

directed us to their nice church; quite a good many were present. Religio was in session, which was shortly adjourned, and introductions became the order. Here we met Brethren Lincoln, Parks, Lawn, and Elder G. J. Waller, Sister Waller, daughter of Brother Waller, Sister Hallings, I think, and Sister Griswold, and others. There was an atmosphere of pleasantness existent. The opening service was impressive. They have quite a nice choir of singers and Brother Parks plays well on his trombone. Brother Miller did the preaching, and it was good.

After meeting we made further acquaintances, then proceeded with Brother and Sister Parkin to their nice home, where we were well cared for. We were surprised to see men wearing overcoats. The women were wearing heavy coats and furs, and we would have felt more comfortable with additional clothing.

Here is where our company separated, Brother Miller and family to take boat for Honolulu, and we train for Los Angeles, later to San Diego. We regretted we were unable to bid our fellow traveler, good-by, on account of uncertainty of arrangements. We were close run for time on our tickets, so we thought it advisable to leave that day, otherwise we should have stayed till they left.

Sister Miller, her daughter Vera, and Brother Parkin came to the depot when we were leaving for Los Angeles. We arrived at Los Angeles, Tuesday morning, about nine o'clock and were met by Brother R. T. Cooper, whom we were very much pleased to see. Entering his motor car we were soon on our way to a place previously arranged for us during our stay here, which we discovered should be till after the reunion, occurring near here late in August.

We have excellent apartments in the Badham flats, owned by Brother W. E. Badham, who welcomed and has treated us kindly.

On the next day after our arrival we were called on to administer to Sister J. W. Rushton, with whom we had a nice visit. She is much better now.

We attended the prayer meeting at the church Wednesday evening, met several of the Saints and participated with them in the meeting. Brother T. W. Williams requested the writer to assist in caring for the meeting. I am to speak here next Sunday evening.

We enjoy Los Angeles. It is a beautiful city. It is kept exceptionally clean. Its streets are well paved, lawns are numerous, and kept in excellent condition. Trees in abundance, flowers in profusion, and fruits to your heart's content.

In conclusion, we wish to say that our trip was the most enjoyable and agreeable ever had. Our company was congenial, Brother Miller being an experienced traveler, taking the initiative at all the depots, looking after checking grips, sleeping accommodations, etc. He did his work well. We regretted it was necessary to separate, but being on our Master's business we must not permit separations to cause us to fail to prepare and do our work as desired by him.

With love to all mankind and especially the children of God, I am,

Yours, hopeful of doing some good in our new field of labor.
G. E. HARRINGTON

TABOR, IOWA, August 1, 1916.

Editors Herald: Perhaps there are those who would be glad to read a few lines from this part of the vineyard.

I reached my field the last part of April, have enjoyed my work very much so far. I have labored eight years in this part and I shall never forget the blessed association of the dear Saints here. I have been cared for tenderly.

The work is onward in this field; a beautiful spirit seems to prevail. Our last quarterly conference, (which was held

in June) was one of the best I have ever attended in this district. I feel that a good work shall be done in this field this conference year.

I have baptized twenty-one so far in this year's work and many others are waiting to investigate a little further and study over the great gospel plan. So you see we cannot help but be happy in the work. I believe I never felt better in the great service and surely feel that the future outlook for the church is bright indeed.

The first of June, I reached Bartlett, Iowa, where I met an untiring band of dear Saints working hard to have a place to worship in. For years and years they had been meeting in a schoolhouse and often this was made very uncomfortable for them, so with this faithful band I labored for over six weeks and am glad to tell you I was permitted to see the little church home completed.

I believe it is one of the best little buildings in this part of the State, it is indeed a credit to any town. I am also glad to tell you that it is clear of debt: About one half of the cost was subscribed by friends of the work, not members of the church. We have a happy band of Saints here.

I now leave them for other parts in answer to many calls for preaching. It is certainly encouraging to a missionary laboring for a blessed, loving Savior who leads, guides, directs and cares for his dear ones while the missionary is away from home and loved ones there. Ever praying for the onward move of God's glorious work.

Sincerely,

W. E. HADEN.

KENOSHA HOSPITAL, KENOSHA, WISCONSIN,
August 11, 1916.

Editors Herald: I wish to reach the Saints in general and particularly those of Wisconsin. I am a nurse in training at the Kenosha Hospital in Kenosha, Wisconsin. I have a vacation of sixteen days beginning with August 27. Not knowing exactly what to do with those first seven days and having for a long time wished to become acquainted with the Saints of Wisconsin, I thought I should take this opportunity. If you are anywhere within a half day's journey from Kenosha would you mind writing to me?

If I seem to be inviting myself pray excuse me, but you see you don't know me and until you do I am sure you are missing a great deal.

It is over a year since I heard anything of Latter Day Saints, so please write.

In anticipation,

MARJORIE TAIT.

HOPEWELL, VIRGINIA, August 13, 1916.

Editors Herald: I asked you to please publish my letter [which we did not receive.—EDITORS.] I sent you about three or four weeks ago, as I wanted not only to let my brethren know I was still in the faith, but also willing to help get the gospel started in this town and State. I see by the minutes of General Conference that Virginia, the State where some and many of our best presidents came from, is not mentioned, and I presume there is not a church in the whole State.

I have made the offer to furnish a building to preach in, also to see that the preacher is cared for while here, but as my letter was not published, it has not met with response. The offer still stands.

I have made and lost more in a year in Hopewell than in any other place I ever was in. I came here with less than fifty dollars in goods and money. Made about two thousand dollars, and lost about eight hundred in the big fire, and

have close to a thousand dollars in cash, besides about two hundred dollars in goods and money due me. There is a good chance here for a working preacher, and plenty of places open to the preaching of the word. But I am no preacher, but can do some to advance the cause of Christ here. I am in my sixtieth year. I lost my album with all my pictures. With other things, the picture of my dead wife. Can Sister A. White send me Mary's picture?

I feel we are near the second coming of the Lord, and I want to be ready to meet him when he comes. My relatives are nearly all gone to the beyond, but I am blessed with good health and I hope to live so I can meet him at his coming. This is a great manufacturing place of war munitions, and I call it little Europe, as most every nation on earth is here.

I will try to answer communications if they will inclose card or stamps with letter. Our fire loss was close to four millions, but they are putting up better buildings now than before. Have building all seated to preach in, but no preacher to preach.

With love to all the Saints, I am,
Still in the gospel,
WILLIAM C. CUMMINGS.

News from Missions

Eastern Montana

One's thoughts are many, to put them all in writing is impossible, and to try to put even the best of them in writing I find to be not an easy task—at least for me to do so is not easy. But we are going to make an effort that you may know we are trying to be true to the trust imposed upon us as a minister for Christ and a representative of his church.

While the church in these parts is not large, it is not what a man of Russellism said the other day, when he was asked if he would meet one of our representatives in discussion, "Why the Latter Day Saint Church is shot all to pieces. They have found the gold plates that Joe Smith wrote his bible from." I heard him lecture upon the subject, "A good resurrection for the world," in which he took the position that all the wicked world came forth in the resurrection at the beginning of the millennium, would be given a thousand years to reform and be judged by the record made during that time, so this present life counts nothing. He also said that God looked upon the present war in Europe, where millions are being killed, with no more censure than a mother putting her children to bed at night. This is surely as Brother Ralph Farrell said, meat out of season and meat indigestible.

I am finding it very difficult to leave wife alone with three hundred and twenty acres, with stock and growing vegetation, to prosecute the missionary work, so feel we will have to make some change if I am left free to go. The land is ours now, so we are free to go.

I find the Ford car very convenient so far, to get around with in this country. We cannot go to one tenth of the places we receive requests to come to, and when I hear of brethren finding it difficult to get places to preach I wish they were in this field to help us out. That is one difficulty we do not have to contend with. Letters are coming to us and the district president constantly, saying, "Come or send an elder." But of course it is only in a small way we can labor when we go, preaching in the small homes of the Saints or country school-houses to a dozen to twenty-five listeners, but after all in our work it is the personal contact that counts most.

We have a large field in this district, nearly half the State of Montana, and the members are scattered. The dis-

trict was organized only two years ago, and we have four branches, located at Andes, Fairview, Outlook, and Opheim, with a total membership of about one hundred and sixty. There is close to that many more members in the district that have their membership outside.

The last conference held in June with the Culbertson Branch at Andes, was attended by about one hundred, and was in every way up to any district conference we have attended where the district was older and membership larger. The bishop's agent's report showed collections of over twelve hundred dollars in six months.

Possibly the greatest hindrance to our message's progress in these parts is that the people have the dollar sense largely developed, so they will pay little or no attention to anything they cannot see an opportunity to make money out of.

We hope to persevere to be on the side of right as nearly as possible, and be ready to assist every advanced step the cause of Zion may make herself ready to take. I am at present preaching near Outlook to a better turnout than we usually have in this country. Some seem quite interested. One of the roughest men of this community, Earnest Skagg, became interested in the gospel this spring, made complete reformation and obeyed, and it is wonderful to see such a kindly face he has now from what it used to be. He was told in March by expert doctors that he could not live thirty days. Five months have gone and he is now able to attend my meetings.

May God bless the dear HERALD and its readers, and I would to him that every Saint was a reader of its pages which contain such strength to the soul of man.

JAMES C. PAGE.

OUTLOOK, MONTANA, August 2, 1916.

News from Branches

Independence Stake

It is reported in the *Examiner* that under the direction of W. W. Smith a complete religious census of this city was taken August 10. The work was well organized, it stated, and one hundred and sixty men with instructions, left the headquarters of the stake and promptly at eight o'clock the work was finished and will be tabulated for the use of the church.

Listen, ye students of Graceland! A marriage license was issued in this city Monday, August 14, to Miss Laura B. Kelley and Doctor John R. Green, of Independence.

After a long spell of oppressive heat, and all nature was drooping from lack of moisture, the first rain for nearly three months arrived Sunday night, the 13th, and the voices of the brown thrush and woodpecker in the trees over on the Temple Lot began to be heard again. The downpour began at ten o'clock and the fall was 1.88 inches.

The number of troops gathered at Laredo is said to be nine thousand, and there is no lack of attractions some of which are supplied by the Y. M. C. A. A social for the benefit of Battery C Boys was given last evening on Sister A. L. Yingling's lawn in this city, at which about seventeen dollars was raised from the sale of refreshments. Much good is being done by the club.

Although many are away from home, on Sunday the meetings were well attended. At the sunrise service Brethren Guinand and Lloyd presided. There was an unusual number of children present; but although their number was increased, there was not the desired interest manifest, so they were gently reminded of this by a few of the elders who gave them good advice. But the young people had an ideal service

all their own, during the hour of morning preaching, which consisted of a story-telling exercise by Sister Walter Smith, and special music rendered by Sister Israel A. Smith. Brother Israel presided. The meetings in the upper and lower rooms proceeded at the same hour, and although during the prayer of Brother Tucker, and also at intervals, the voices of the children were heard, everything went on harmoniously.

Brother Walter's discourse was based on a text taken from Doctrine and Covenants 32:2: "There were no poor among them." He began by stating that the people apparently are waiting for something, they know not what, and God is waiting for a people to listen to him. He presented the idea of the Saints' duty being to attain to a self-sustaining condition, and of their being more self-reliant.

His sermon was optimistic withal, yet full of sharp and cutting truisms. The great desideratum is mental equipment, the power and will to use the faculties with which we are endowed, to work for direction not correction, and for efficiency, not going through life unobserving and untrained. The richness of earth and heaven is in our hands.

At the twilight meeting a large crowd assembled and every ear and eye were opened to hear and observe what the speaker, Brother T. W. Sheldon, had to present. He spoke with emphasis upon the appealing theme of "the gospel of the kingdom," and though the air grew cooler and the night damp, freighted with welcome raindrops gathered fast, the Saints remained till the time came for closing.

ABBIE A. HORTON.

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Beginning September 1 and until further notice the following prices will be in force.

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- 1600. The Principles of the Gospel. 10, 15 cents; 100\$1.35
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- 2000. Epitome De La Fe. 10, 6 cents; 100\$.60
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- 2020. En Inbjuding Til Guda Rike. 10, 6 cents; 100\$.60
- 2021. Den Gode Herdens Rost and Kristi Lardom. 10, 10 cents; 100\$.82
- 2022. Plural Marriage in America. 10, 35 cents; 100\$2.90

Miscellaneous Department

The Bishopric

AGENT'S NOTICE

To the Saints of Central Texas District: A spiritual conference and reunion has just been held at Cookes Point. Much good was received, both spiritually and socially, by those who attended. I was disappointed that I had to leave before the reunion was over, and feel that I missed much by having to do so.

Having been elected vice president of the district, and also being appointed bishop's agent, I want to so arrange my work that I can travel through the district at least once this fall, and talk with every member upon our duty, financially, to the church. Jesus says that we should keep all of his commandments. One of the important ones is our financial obligation we have with our heavenly Father. I hear some one say, "Oh, I really haven't any tithing to pay, it is too small an amount to be called that."

Dear Saints, do you know that the gospel will be preached to all the world and Zion redeemed by means of the concerted obedience of the small tithpayer to this commandment in the gospel? It is not any large amount of tithing that anyone pays that will cause this glorious gospel to spread the work in this hastening time; but the large number of small amounts given willingly by each member according to the law. Let us not forget the word of the Lord in Malachi 3:10, and prove him and see if he will not pour out his blessings upon us. According to latter-day word, let us all labor together, both in the ministry and in the affairs of men, for the accomplishment of the work God has intrusted to all. The cooperation of those who labor in the business affairs of the day is as essential to the carrying on of this work as that of the ministry.

May God bless us all in our work, whatever it may be, and may we give him the praise, the honor, and the glory. Those authorized to receive and receipt for tithing and freewill offerings in this district are Elders B. F. Spicer, president of the district, Sam Hay, and R. T. Spiller.

May we all work together for the betterment of the cause we have espoused.

A. J. BANTA.

HOUSTON, TEXAS, August 14, 1916.

Convention Notices

Eastern Colorado Sunday school, at Wiley, September 1. Send credentials to Sister Louisa Fishburn, 2242 Emerson Street, Denver. Agnes Massey, district secretary.

Eastern Colorado Religio, at Wiley, August 31. Election of officers. Blanch Sampson, secretary, 930 Emerson Street, Denver.

Addresses

Address of John A. Grant changed from 157 Antoinette Street, Detroit, Michigan, to 33 Brighton Avenue, Highland Park, Michigan.

Requests for Prayers

A sister requests the prayers of the Saints in behalf of her husband that he may be enabled to see the right and refrain from doing the wrong which engages much of his time now. It is a grievous trial to her, but she has much faith in the prayers of the Saints in the matter, as she has in the past received help by this method.

Miss Ekline Miller, of Xenia, Ohio, R. R. 9, a young girl who is very seriously afflicted and in destitute circumstances, desires the prayers of the Saints, that she may recover and be enabled to care for herself. She is not a member of the church, but is interested in our faith.

Conference Notices

Central Illinois, at Snicarte, September 2 and 3. Those coming from Pana, Taylorville, and Springfield take the Chicago, Peoria, and Saint Louis Railroad from Springfield at 3 p. m. September 1, for Bath. Some of the Saints have boats and will take the Saints from Bath to Snicarte. William W. Bolt, secretary, 1516 East Side Grand Avenue, Springfield, Illinois.

Books for Church Library

The General Church Library has been gradually enlarging the list of books upon its shelves, but the process of establishing a good serviceable library is a slow one and the number of books is far less than it should be. Occasional donations from friends have been gratefully received, and such

purchases of valuable books have been made by the Library Board as were thought would be of greatest service, and which the limited funds at its disposal could furnish. There are a number of standard books which should be in every library which are as yet conspicuously absent in this. It may be that in your home libraries you have extra copies of some of these. Will you look over your library and see if there are any you could spare for the church library? Among quite a large number which we would like to obtain, we give the following short list which we especially desire: Works of Nathaniel Hawthorne, Ralph Waldo Emerson, Charles Dickens, Sir Walter Scott, Victor Hugo, Thomas Carlyle.

Of poetical works we should be glad to obtain any of the following: Works of Robert Browning, Samuel T. Coleridge, Tennyson, Whittier, Longfellow, J. G. Holland, Keats, Jean Ingelow.

Wanted

If any of the Saints have a copy of the "Early Writings," by the late Mrs. E. G. White, 1847 edition, they care to loan or sell, the same will be a great help to me. Address, James D. Schofield, Lamoni, Iowa.

Died

BATCHELDER.—Nathan F. Batchelder, born near Fillmore, Washington County, Ohio, October 18, 1854; died at his home at Lottridge, Ohio, June 29, 1916. Baptized November 19, 1911, by F. J. Ebeling. He was afflicted with deafness and never heard much preaching, but was a great reader, and was an able defender of the gospel. He leaves wife, 2 sons, 2 daughters, 2 sons having preceded him to the life beyond. Funeral in Methodist church at Torch, Ohio, in charge of the I. O. O. F. Lodge of Coolville. Sermon by D. J. Hannah, before a large and attentive audience, being the first Latter Day Saint sermon preached in that community.

BLASTOW.—John W. Blastow, died at Little Deer Isle, July 30, aged 70 years, 3 months, 28 days. Funeral August 1, Sermon by George H. Knowlton.

BUTTERFIELD.—James T. Butterfield, born at Farmington, Maine, May 5, 1836; died at the home of his son-in-law, Doctor W. P. Bush, of Berkeley, California, August 1, 1916. He leaves a large number of relatives and friends who rejoice in the fact that even though late in life, he obeyed the gospel ordinances and passed away in the faith. Funeral sermon by H. J. Davison. Interment at Hollister, California.

CRUM.—George Frank Crum was born at Plano, Illinois, November 30, 1886. Died at Hayward, California, July 18, 1916. He is survived by his father, Frank, three sisters, one brother, and his wife, Florence Crum. Funeral service in the Stone Church, Independence, Missouri. Sermon by Walter W. Smith. Interment in Mound Grove Cemetery.

MOORE.—Emma, daughter of Brother and Sister Grant W. Moore, born April 16, 1910; died July 21, 1916. She leaves to mourn their loss, father, mother, 5 brothers, 4 sisters. One brother, little Johnnie, preceded her to the beyond last October. Funeral in charge of George Steele, sermon by Asa Hight, interment in Seiling Cemetery.

THE SAINTS' HERALD

Elbert A. Smith, Editor; Edward D. Moore, Assistant Editor.

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

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

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

This paper will be promptly discontinued at date of expiration.

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

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

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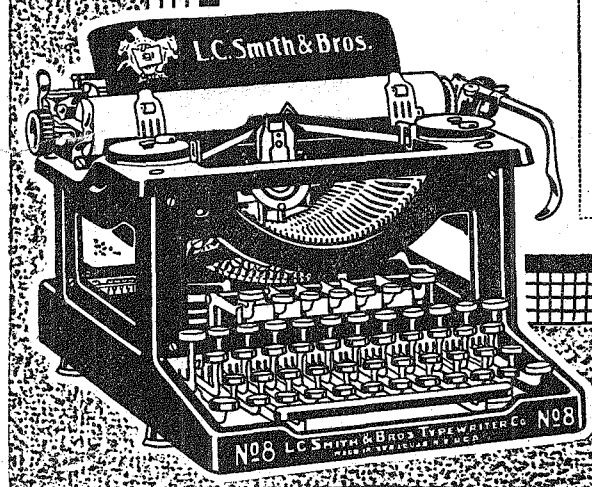
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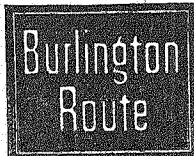
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THE SAINTS' HERALD

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

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

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



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

VOLUME 63

LAMONI, IOWA, AUGUST 30, 1916

NUMBER 35

Editorial

STAKES AND CORDS OF ZION

"Lengthen thy cords and strengthen thy stakes."

The term *stake* as applied to an organized body of worshipers in a particular district is peculiar to Latter Day Saint terminology. It is in fact unique in that particular. True, it is used by the people of Utah, more commonly called Mormons, but it belongs in fact properly to the nomenclature of the Reorganized Church of Jesus Christ of Latter Day Saints. Our Utah friends *use* it, but it does not *belong* to them.

The Reorganized Church having been designated by the civil courts and recognized of God as the true successor to the "old church," as it is termed, falls heir to the terminology of the "old church"—the church presided over by Joseph Smith the Martyr—just as truly as it fell heir to the property of that church, represented in the Kirtland Temple. The term is ours by right; the Utah people have appropriated it, as they have done many other things.

The use of that term appeared early in the history of the church. It is used in the Book of Doctrine and Covenants in section 68 in a revelation given as early as November, 1831. Of course it is understood that the expression is figurative but it is a very pleasing and suggestive figure, when we trace out its meaning, and had its origin at least as far back as Isaiah.

In Isaiah it is written:

Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem, a quiet habitation, a tabernacle that shall not be taken down; not one of the *stakes* thereof shall ever be removed, neither shall any of the cords thereof be broken.—Isaiah 33: 20.

Here Zion, the Zion of that time and land, namely Jerusalem, is compared to a tabernacle, a tent, supported by stakes and cords. In like manner the Zion of our day, the potential New Jerusalem, the Zion of our time and land, has her stakes that are to her a support.

The figure reappears further on in Isaiah:

Enlarge the place of thy tent, and let them stretch forth

the curtains of thine habitation; spare not, lengthen thy cords, and strengthen thy stakes.—Isaiah 54: 2.

The figure, thus sanctioned by biblical usage, is carried down to our own times. Indeed God himself uses it in modern revelation just as he did when speaking through Isaiah. The expression loses none of its picturesque force now when most men live in houses. We tent often enough to catch its full significance. So to-day wherever we have a large body of people gathered and organized after a certain prescribed form it is spoken of as a stake—stake of Zion.

Of late years we have been attempting to lengthen the cords and strengthen the stakes of Zion. We have driven four stakes: One at Lamoni, Iowa, one at Independence, Missouri, one at Kansas City, and one at Holden. With the reorganization of the Independence Stake into three stakes, and the reorganization of the Lamoni Stake presidency, added strength should come to the stakes of Zion. These communities of Saints "round about" must prove a source of great strength to Zion, supporting and strengthening her, bound to her by the strong cords of fellowship and love under the gospel administration.

But some one may say, "We do not yet have Zion." Surely we have Zion in the process of making. Rome was not built in a day. Neither are heavenly cities built in a day. Several centuries were consumed in building and perfecting the city of Enoch. We have Zion in process of erection. In erecting a tabernacle one of the first steps taken is to drive a few stakes and stretch a few ropes so that when the tent is erected it will have immediate support. And as the process of erection goes on other stakes are driven and other cords fastened in place.

Every member of a now existing stake should endeavor to strengthen that stake, that it may stand, and be a support to Zion. Are the stakes ready for the strain? Will they be uprooted, or will they stand firm? Let all unite to drive them deep into the soil and establish them permanently. The strength of the stakes is the strength of the people, spiritually, and, we may add, financially.

Let the officers of the stakes work zealously and

wisely and all the people support them in their labors, that we may "lengthen the cords and strengthen the stakes of Zion."

ELBERT A. SMITH.

LAMONI REUNION REMARKABLE

The Lamoni Stake reunion closed Sunday evening. It is not too much to say that it was far ahead of any reunion ever before held in the Lamoni Stake. The early morning prayer services may truly be said to have been pentecostal in character, so freely was the Spirit poured out, and so numerous were the gifts bestowed for the comfort, edification, and warning of the Saints.

This continued during the entire reunion, all the prayer meetings being of an extraordinarily high order and the gifts being manifested at all of them, with the exception of the first or opening meeting.

The high degree of wisdom, light, intelligence, and spirituality accompanying these services cannot be described. So striking was it that the local Methodist pastor, Reverend Partridge, who was present, said that he felt that he must testify that God was "wonderfully blessing his people," and that "some of the droppings were falling" upon him. He said he felt that if he did not speak the very stones might well cry out.

The Saints were wonderfully encouraged, and felt that these meetings presaged a great spiritual revival in the stake, possibly throughout the whole church. The attendance at all services was very large, particularly at the Sunday services.

The new stake presidency, consisting of Elder John F. Garver, with his two counselors, Elders E. J. Giles and Paul N. Craig, moved forward into their new work in fine shape and the people rallied to their support with love and confidence in a way to truly warm their hearts.

The Saints of the Lamoni Stake have permanent reunion grounds south of town. These grounds include something over twenty acres of rolling woodland and are very beautiful since they have been improved. The tented city was indeed a lovely sight. At the afternoon services, Sunday, subscriptions were pledged for the purpose of raising funds to extend and improve these grounds. Something over thirty-four hundred dollars was subscribed, to be paid in three yearly payments. It is desired to bring the amount up to forty-five hundred.

More attention was given this year to recreation for the young people and children. Swings, trolleys, croquet grounds, tennis courts, and quoits were in evidence. Special services were held for children, including daily sermons within the range of their understanding.

The Lamoni Saints very properly feel encouraged and enthused and will begin to work for the success of their next annual reunion. We have given this much space to this report owing to the unusual character of the meetings and the prominence of the reunion, representing as it does one of the leading stakes.

E. A. S.

THE STRIKE

The latest information points to a strike by the railroad employees.

It may be that our readers will not receive this issue or later ones on time, resultant from the above act.

We are hoping that before such a dire calamity comes something may intervene to settle amicably and justly the differences between employer and employee.

Should the governmental authorities require the mail trains to run, no doubt our subscribers will get the HERALD on schedule time, but this remains to be seen.

We should endeavor to do the best we can under the circumstances, and we feel assured that the readers of the HERALD will make full allowance for the nonappearance of their paper should it fail to appear on schedule time.

A. CARMICHAEL, *Manager.*

CURRENT EVENTS

"DEUTSCHLAND" RETURNS.—Leaving Baltimore on the 1st, the German submarine *Deutschland* arrived at the mouth of the Weser in Germany on the 23d, loaded with rubber and nickel.

MEXICAN BORDER.—It is reported that the National Guard will remain on the Mexican border until such time as it can be withdrawn without endangering the lives and property of border settlers. No date is given for the probable retirement of the troops. General Pershing informs the United States Government that Francisco Villa is no longer a factor in the situation, being a mere fugitive with little following. The harvest coming on in Mexico largely relieves the famine situation. President Wilson has appointed the following men as the American members of the peace commission to undertake settlement of the difficulties between the two nations: Franklin K. Lane, Secretary of the Interior, Judge George Gray, and Doctor John R. Mott. The Mexican members are on their way to New York for a conference.

RAILROAD STRIKE.—After another week of conferences with the railway heads and the men who represent the employees in the four brotherhoods of

trainmen, no settlement has been effected and the latest word we have is that a strike may be called on Labor Day, the first Monday in September. If a strike is not averted HERALD readers may not receive their copies of the publication promptly. Read the notice of the manager in this issue. The following plan presented by President Wilson, has the approval of the employees, but seems to have been rejected by the railroad heads:

1. Acceptance by the railroads of the eight-hour day.

2. Abandonment by the employees of their demand for time and a half for overtime and acceptance by them of pro rata overtime.

3. Abandonment by the railroad managers of their insistence that the entire controversy be submitted to arbitration under the Newlands act, or by a special board to be appointed by the President.

4. Appointment of a commission to investigate the operation of the eight-hour day, to determine its cost to the railroads, and to make recommendations within six months concerning the collateral problems involved and the payment of time and one half for overtime.

EUROPEAN WAR.—On the Saloniki front the engagement is developing into an extensive combat. The Bulgarians have made a number of successful attacks and have in many instances entrenched themselves preparatory to strong defensive measures. Many Greeks are volunteering to aid the allies. A number of Italians have been landed to aid the allied forces. Following this action, Italy has declared war on Germany, a state of affairs which has nominally existed for some time. In the Gorizia region the activities seem to have been mostly confined to artillery duels. In the Alpine region the Italians claim to have scored some important gains over the Austrian forces. The Russians have been checked in the Carpathians and fierce battles have ensued over the possession of the passes into Hungary through the mountains. The Germans have strongly resisted the Russian advance and have been successful in checking very materially the previous onrush of the Russian arms. In Turkish Armenia the Russians have retaken some important positions and repelled a strong Turkish drive. However, the Turks report a number of important gains at some points. On the Somme front the week has been marked by strong local attacks and counterattacks with the result in favor of the allied forces. Some important villages have been taken which make the advance toward the allied objectives more favorable. Rumania has entered the war on the side of the entente allies, one of the most important events for months. It is said this country has 800,000 well equipped soldiers.

Hymns and Poems

(SELECTED AND ORIGINAL)

[The following poems were written for *The Camp Cricket*, the newspaper of the recent Lamoni Stake reunion, and since they portray the reunion spirit so well, we print them in the hope that they may prove of general interest.—EDITORS.]

Golden Service

There were two little maids with faces bright;
With soft, gentle hands and footsteps light,
Who stood 'neath the shade of a big, brown tent,
On a wonderful mission of service bent.

And softly one called 'cross the sunshine to me:
"They are all fast asleep; come over and see."
And hushed by their small, lifted fingers I went—
There were three sleeping babes 'neath the shady, brown tent.

And the mother went free—unburdened by care
For an hour with the Master, in singing and prayer.
"Oh, are they not sweet?" asked the maidens of me,
And I said: "Just as sweet as such sweet things can be."

And I smiled as I thought of all that it meant:
The maids and the babes in the shady, brown tent.

VIDA E. SMITH.

On Zion's Hill

Here in the old south wood
Where God has planted the trees,
Scattered at random, in groups,
Or singly, or in troops,
As seemed to him to be good,
Breathed on them with his breeze,
And watered them with his flood,
Where sunshine and shade are blent,
Just as Heaven may will,
Pitch we our gospel tent
Safely on Zion's Hill.

Yes, call it Zion's Hill,
Tented and canvas crowned,
Guarded by great elms 'round,
Where Jesus speaks to us still,
Words of wonderful worth,
And heaven is near to earth.
Here drink we our fill,
Daily, on Zion's Hill.

Sweet is the Spirit one meets
At the hour of prayer each day,
Or in the winding streets
Where happy children play.
Splendid the sermons heard
When the preacher has his hour,
Filled with a holy power,
Proclaiming the Master's word,
Declaring the Master's will,
By which our hearts are stirred,
So often on Zion's Hill.

Happy the songs at night,
When the young people sing,
In their enchanted ring,
Around the camp fire's light.
Camp angels they, so bright,

Minus the orthodox wings—
But where the angel that sings
Better in words or tune
Under the stars and the moon,
In the night so calm and still,
On the slope of Zion's Hill?

This should be true of all:
Long will our hearts recall
The days that we have spent,
And the glory we have felt,
The while that we have dwelt
Under the gospel tent,
At one with God's own will,
On Zion's holy hill.

ELBERT A. SMITH.

Night on Zion's Hill

Softly the evening comes and with the twilight is creeping
With gentle and loving fingers to soothe the old hill to sleep-
ing.

The sky now mellows, and softens, with many stars it is
teeming,
Hushed are the voices of birds, in their nests they are drows-
ily dreaming.

The lights of the camp throw a gauzy glow o'er the city of
whiteness,
Where Saints dwell near to each other, and God and glory
brightens.

Softly yet sweet and far-reaching the bell for the service is
pealing,
And soon before God and his throne a great congregation is
kneeling.

Then comes the prayer of the ones who are bending devoutly
before him,
To the throne of his grace, lo, it comes from the hearts who
adore him.

Then lifts the voice of the choir like an angel band serenad-
ing,
And the hearts overflow and with joy blent with music the
air is pervading.

Sweetly the songs steal forth, and infinitely sweet and tender,
Our hearts here unite with the Lord's, of all gifts the won-
derful sender.

MAY NEEDHAM.

The Call

Near to the earth, my ear close-pressed,
I heard the sweet, woodland call
Of bird and of bee, of flower and tree
And from sunny skies over all.

And the call I heard, shall I tell it to you,
This message that came so sweet and true?
It was this, as told me by bird and bee,
By whispering bough of sheltering tree—
A call for service to me and to you,
To love and to help, to be and to do,
To be always faithful and true.

Under the widespread, sheltering folds
Of canvas brown came another call,
By prayer and by tongue, by sweet praises sung,
The message came to us all.
And the call I heard, need I tell it to you?
As it came to us so sweet and true?
Oh, 'twas this as told by praise and by prayer,
By the voice of God's servants speaking there,
The same glad call of the woodland fair—
A call for service to me and to you,
To love and to help, to be and to do,
And to nature and God be true.

ESTELLA WIGHT.

Our Work is Done

(A valedictory poem in *The Cricket*.)

The time has come;
Our work is done.
There is no way
To stay the day
When we must part
Into whose heart
Has come a glow
That while below
Will still increase
To give us peace.

From here we'll go—
'Twas always so—
To work again
Among the men
And women, too,
So firm and true
Whose brain and brawn
Will carry on
This work we love
To heights above.

The hours we've spent
Beneath this tent
Will always be
To you and me
A mem'ry sweet
That will compete
With every wrong
That keeps a song
Of victory
From you and me.

Resolved are we
To ever be
So strong and true
And thoughtful, too,
That when the call
That comes to all
To leave this sphere
And friends so dear
To us doth come
We'll hear: "Well done."

EDWARD D. MOORE.

Is the heart a living power?
Self-entwined, its strength sinks low;
It can only live in loving,
And, by serving, love will grow.

—Elizabeth Charles.

Original Articles

FIFTY YEARS IN THE CHURCH.—PART 2

(A sermon preached by Elder William Lewis at Cameron, Missouri, February 27, 1916, on the occasion of the fiftieth baptismal anniversary of himself and wife. Reported by their daughter, Miss Ruth Lewis.)

BITTEN BY A RATTLESNAKE

In the year 1870, six families of us moved westward to Nebraska from Ohio, in order to take up a homestead. We were inexperienced and none of us knew much about farming. Two of the six families were members of the church. Now, remember the sixteenth chapter of Mark: "They shall take up serpents and they shall not hurt them." Jesus did not say that they should go out where serpents were located, take them up and say, "I am a disciple of Jesus, and this poisonous serpent is not going to hurt me." Jesus did not mean to convey that thought, but he meant as we find in Acts 28:5, when Paul had been shipwrecked and was cast ashore. It was cold and he gathered kindling to start a fire, and there came out of that bundle of sticks a viper, and it fastened itself upon the hand of the Apostle Paul, and the natives expected that he would fall dead, for whoever was bitten by one of those poisonous vipers died from the effects of the bite. But, to their surprise, Paul quietly brushed it into the fire and said nothing about it, and the natives watched, but no harm came to Paul.

That was in fulfillment of the promise made by Jesus: "They shall take up serpents," that is, accidentally; "they shall drink poison," not intentionally, "but it shall not hurt them." I shall relate an experience that proves the truthfulness of the promise of Jesus.

In 1870, in Platte County, Nebraska, twenty miles northwest of Columbus, in company with John Jones (who is still living in Saint Joseph, Missouri, and a member of this church), I was bringing up wood out of a ravine, near Shell Creek, and as I stooped to pick up some of the wood, I was bitten on the right hand by a rattlesnake. We reached home, which was two miles. John, who was only a lad of twelve years, hurried into the house and informed the folks that I had been bitten by a rattlesnake. My wife was the first to reach me and insisted that I come down off the load of wood, so she could bandage my arm, hoping to stop the circulation of blood, in order to keep the poison from going up into the body. I was rather indifferent; I had no fear of any serious result, and probably acted rather unwisely. However, wife tied a bandage above the elbow, as the swelling was fast going up the arm.

This happened on Thursday afternoon. My wife, her mother and sister and her brother John, with

several of the neighbors, were considerably alarmed, and many remedies were suggested, such as the application of bluing, cold mud or clay. One of the neighbors suggested that I take some whisky and get intoxicated. I replied that I had read that a drink of whisky, or the "Devil's tea" as the writer called it, was worse than the bite, and I would not take it. Another reason I had for refusing, was that a young man in the Irish settlement, ten miles below us, was bitten by a rattlesnake; he was put under the influence of whisky, and while he lived he was bloated like one having a bad case of dropsy. Another person was treated in a similar way, and the effects of the snake bite and whisky, as long as we lived there, were in his system. We lost a valuable horse and cow from the effects of poisonous serpents.

I made up my mind that I would not take the whisky. We had some olive oil in the house and I applied it quite freely. It had not been blessed, but from the time I applied the oil I had no pain. In a short time my arm up to the elbow where it was bandaged, had swollen until the flesh covered the bandage, but the swelling did not go any further up the arm.

Saturday evening, Brother George Masters, father of Sister H. O. Smith, now living in Independence (and I presume she has heard of the case), called at our place. He held the office of a priest. He inquired if I had been administered to. I answered that I had not as there was no elder nearer than Columbus, which was twenty miles from us. He answered, "Well, you are an elder, and under the circumstances you should anoint your own arm and pray." I said that the oil had not been consecrated and under the circumstances I had hesitated to present it to the Lord. He suggested that we have a season of prayer, after which I presented the oil unto the Lord and asked that he would bless it and that his Holy Spirit, in its healing virtues would accompany the anointing, which prayer was answered to our joy. The next morning the swelling had all disappeared and the bandage dropped off of my arm. The swelling surely must have disappeared very quickly, for the skin was quite loose, and had not gone back to its natural condition when I awoke.

In this circumstance you notice that the application of the oil after it had been blessed or set apart, was more effectual. I am also persuaded that the prayer offered by Brother Masters was the prayer of faith, and I have been very grateful that he called at our home in the hour of need.

After this circumstance had occurred, one of our neighbors called to see me, and he remarked: "I heard that you were bitten by a rattlesnake."

I answered, "Yes."

"What did you do?"

"I applied several home remedies, but they did not seem to do any good."

"Did you take any whisky?"

"No, I did not."

"Let me see where you were bitten."

But he could not see any sign of the bite and remarked, "Why, man, I don't believe you were bitten by a rattlesnake, for if you were and did not take any whisky nor have the doctor, you would be a dead man."

I answered that John Jones, my brother-in-law was with me; we killed the snake and he could see it if he would go to the place, telling him where it was. He went off saying that it was not a rattlesnake. I did not feel like telling him how I was healed. If I had said that I had sent for the Catholic priest and that he had placed some holy oil on me and prayed for me, he would have believed, but if I had stated the true facts, as I have told you, he would have treated it lightly, and it would have been "casting pearls before swine." Not that I accuse him of being of that stock, but he belonged to that class that believed that God did not recognize the prayers of any but the ministers, or priests, of his church, Catholic.

"IF THEY DRINK ANY DEADLY THING IT SHALL NOT HURT THEM," SAID JESUS

A sister, daughter of Brother and Sister Keown, then living in Saint Joseph, (1907) by mistake took two heaping teaspoons of insect powder in a small glass of water. As soon as she had swallowed the contents, she noticed that the taste was not like what she had been accustomed to take for medicine just before retiring at night. While wondering if a mistake had been made, she had a vision, and she saw in bright, golden letters, "INSECT POWDER." She hurried out of her bedroom and asked her mother if she had any insect powder in the house and where she kept it; the mother said she had, and told where it was. "Well," she replied, "I have taken two teaspoonfuls by mistake, and there is no time to lose. Something must be done; send for the elders." Her father came to our house, as we were only two blocks away, and said to me, "Come at once; by mistake my daughter has taken poison." On my way to their home I wondered if I had better call the doctor and have him bring the stomach pump, for many lives had been saved by its use. I knew there was no time to lose, but I went on to the house and the sister had her hands up to her throat and remarked that it was closing and sore. I inquired how she came to take the poison, and she said it was by mistake and she related the vision. Up to this time I had been wondering about the doctor, whether or not to call him, but when she related the vision, I felt that the

power that had so kindly revealed to her the mistake, would take care of her. She was in God's hands. I gave her a large spoonful of olive oil and anointed her head and throat and placed my feeble hands upon her head and prayed. Before I had taken my seat, some six steps from where she was, she arose and said, "My throat is better and I am healed."

The next morning, Monday, I went to the house and I found her rejoicing and getting ready to do a large washing, judging by the amount of clothes in the basket and the wash boiler on the stove.

After relating the above incident, a gentleman remarked that he could believe that the lady had had the vision, if she had had it before taking the poison, for that would have been a preventive; but the idea that the Lord gave the vision after the mistake was made did not seem consistent. Had she seen in large, golden-colored letters, "INSECT POWDER" just as she was about to take it, there would have been no need to send for the elders or doctor, and would in his mind been sufficient evidence that God's hand was in it, but as the young lady told it to me, and I have related it to you, the gentleman did not believe it. I replied, if the vision had not been given to her, she would not have known that a mistake had been made and she might have died. I thought it was very kind of the Lord to show the mistake, so she could do something to prevent serious results. If the Lord had not healed her after giving the vision, there would be some reason to doubt it, but the fact that he did heal her, to me shows that it was the hand of God.

Let me ask you, Why did the Lord not prevent the many persons from losing their eyesight? He could have done so, then there would have been no need to restore it. If you say because the Lord wanted to manifest his power, then the same can be said of the case of this young woman. We read in Daniel 3; 25, that the "king saw in the fiery furnace one like unto the Son of Man." Why did not the king see the Son of Man before casting the three lads into the fire? Would it not have been a preventive?

A CHILD'S FAITH

Another circumstance which taught me a valuable lesson was the case of a little girl, Ruth Krahl, the daughter of Sister Betty Krahl, now Sister William Clay. When living at Stewartsville she was taken very ill and suffered much pain: in answer to prayer and the ordinance of administration she was healed; this pleasant and profitable experience was indelibly stamped upon the mind of the child and begat in her mind faith in prayer, as the following will show. One midnight, Brother William Clay came after me, stating that Ruth was quite sick. I went, and after

anointing and prayer, her mother asked, "Ruth, are you better?"

"No; they did not do it right." The child had not forgotten the former blessing and fully expected the same results at this time, but she was disappointed, and in her childish way gave vent to her feelings. These words came to me with force, and I asked, "Lord, in what way have we not done it right? Is it possible that we have treated the ordinance as a form? Too much haste, and not sufficient time taken to have a season of prayer before administering?" I said to the family, "Let us pray," and if I remember correctly, Brother and Sister Clay united with me, and scarcely were the hands taken off the child's head, when she said, "They did it right that time." She was blessed. May that childlike faith ever abide with us, and let us, who are called to the bedside of the sick, go in humility and spirit of prayer, appreciating the privilege and the honor we have and not lose sight of the sacredness of the ordinance, and all that we do, may we do it for the good of those that we pray for and to the honor and glory of God!

Now, let me tell you a few experiences along temporal lines.

While living in Nebraska, twenty miles north of Columbus, in 1873, the grasshoppers destroyed our corn and all the garden vegetables. I went to Ohio to work in the mines. I was working in what was known as the Woods coal mines, near Church Hill, not far from Youngstown. It was during the panic, and thousands of men were out of employment; mills, factories and mines were closing down. I had borrowed thirty dollars to pay my railroad fare from Columbus, Nebraska. My wife and three small children were left on the homestead with not much food. They also needed clothing badly and other things; the rumor was out that the mines in which I was working were going to close down, which caused me much worry. I was impressed to seek for work at what was known as the Sodom mines. I mentioned the matter to Brother Williams, the pit boss, who had so kindly promised me employment before I had left home. I told him I was strongly impressed to seek for work at the Sodom mines. He advised me to stop where I was and to be contented, that I would be just as sure of work where I was as in any of the mines that were working. Still, the impression was, "Make the change." I was very much disturbed. One night, after retiring, thinking of home and loved ones and of the possibility of me being without employment and in distressed circumstances, in debt, and out of work, no means to return home, I surely did need more than human direction, for some advised me to make the change and others to remain where I was. I offered a silent prayer in the hour of extreme need, and the needed light came in a plain and simple way, and there was no mistake

in the direction. I saw in a dream two boys, one from each mine, standing before me. The boy from the mines in which I was working held in his hand a piece of dry bread; no butter, cheese, meat, nor jam, nor apple butter; the other boy held in his hand a rich looking piece of apple pie; a voice said, "Take your choice." I reached for the pie.

The next morning my way was clear, and I was just as confident that the dream was divine and that it would be safe to follow it as if an angel had stood by me and said what I should do, or if I had heard God in an audible voice speaking to me.

At this time I was staying with my sister, Mrs. J. W. Morgan; I told her that I was going to make the change, but said nothing about the dream. I called on Brother Williams, the pit boss, and informed him that I had concluded to go to work in the other mines, but would not go until he had a man to take my place. He spoke very unkindly and said, "You can go now; plenty of men who will appreciate the favor of getting the work, which is more than you have done, after holding a position for you several days." Part of the statement was true; I certainly did appreciate his kindness, and I disliked to leave without his consent, willingly. However, I made the change and in two days afterwards, Brother Williams made it a point to see me for he knew well that he had spoken harshly to me. He said, "Well, you have been very fortunate in making the change, for I just received word that the mines will only run one or two days a week." That would be just enough to give the men work enough to buy bread. Yes, I was fortunate, for I worked every day for five months, and was able to pay my debts, support my family, pay my way home and had a little money left. Had I not made the change, dry bread would have been all I could look for! Comforting and precious is the directing hand of the Lord. May I never forget or fail to appreciate his Fatherly care!

Another incident that to me was a blessing and not only at that time, but since, that I will relate:

I had been in the creamery business for several years, but concluded to turn it over to other hands and go into the missionary field. Those in charge of the business got discouraged and were running behind. A friend made them a loan of one thousand dollars, hoping that would help them pull through. I was on my mission in Scranton, Pennsylvania, when word was sent me that I had better come home and see what was best to do, which I did. We concluded to sell out; having failed to sell privately, we advertised a public sale, which did not bring sufficient to pay off the indebtedness. All that we had was gone, and some of the machinery was not sold as it was not up to date.

Later I was again appointed to labor in Scranton,

Pennsylvania. The church would pay my way, but my wife and daughter—if they went—would have to pay their own fare. I wanted them to go with me and make that our home while in that field, but we had no means to go. Their fare and freight on a few articles of household goods, which we wanted to take with us, would be about sixty-five dollars; I saw in a dream where I was searching for money; I found several bills; some were ones, twos and fives. I finally had a handful, and I was much pleased, for the money was not lost by anyone, but a friend had placed it there for me and it was really mine. I awoke and the dream had so impressed my mind that for a time it seemed that I had the money. I related the dream to my wife; she remarked that to dream of money was a sign of bad news or bad luck. I replied that to dream of losing it might be, but to find it was good news.

Well, the next day passed; I thought that some one might purchase the machinery that was left, but, no sale nor any prospects of selling. We were stopping with the friend who had made the loan of the one thousand dollars referred to and had only received the three hundred back; all had retired for the night but this friend and I. He knew we were worried because of the unpleasant circumstances that we were in and through no fault of our own. He inquired, "How are you going to get along?" He also asked about some other matters. When I replied that I did not know just how we would get along yet, he handed me the sum of three hundred dollars. I said, "No, no; I will not take this; you have already lost too much, and I insist that you keep the money." Then the dream came to me, and in it I had found the money which a friend had placed there for me. I told him the dream. My wife and I and my daughter went on our way to my mission field; our daughter was given a short business course, purchased a typewriter, etc. All of this we could not have done had it not been for the kindness of our friend, and because of that noble act we have been able to render valuable service to many, for from that time our daughter has been my faithful stenographer, rendering valuable service in that line of work, and we hope the end is not yet!

Truly, "God moves in a mysterious way, his wonders to perform," and we can add, "Our just needs to supply."

REMARKABLE EXPERIENCE AT A REUNION

If my memory serves me right, it was during one of the last reunions held at Harveys Grove, near Maysville, Missouri, about the year 1895. One morning early, just at break of day, in the latter part of August, there appeared a very large and dark cloud in the west, with sharp and fierce lightning

and harsh, roaring thunder. There were only a few of us on the camp ground as it was just the beginning of the reunion; shortly, great clouds of dust were seen and the noise of the approaching storm caused a fear to come to the hearts of the campers. Leaving our tents we gathered under the canopy of the large tent, fearing that the worst had not yet come. There was on the ground a merry-go-round that was there during the soldier's reunion and Odd Fellows' picnic, and on the west were the large tents of the Maysville Chautauqua, which had just closed the day before. Suddenly a freight car on the railroad came east, driven by the strong wind, passing the camp ground. One of the brethren ventured out to inform the agent of the car as it was near time for a passenger train to come from the east. Corn was laid low as if a roller had gone over it; several trees were broken down, and the tents on the Chautauqua ground were all blown down; also the merry-go-round tent went down with a crash. It was not over five hundred feet from our tent. To our joy not one of the reunion tents was disturbed; the storm raised between our tents and the merry-go-round and came down again just outside of our tents on the east. Both east and west were visible signs of the effects of the storm, while not one tent of the campers was disturbed. When the storm was at its worst and the faithful few had taken shelter in the large tent, there came to us all a spirit of peace, and that of fear was removed, and many expressed themselves that "though we shall be cut down in death, with such a heavenly feeling it would indeed be sweet," and there came to me the circumstance under which Brother Peter Madison lost his life. On his way to Saint Joseph, Missouri, he turned into a shed for shelter from the storm, when a flash of lightning caused his death. I said, "If there was with our brother and missionary the sweet peace that we have been permitted to enjoy, it was well with him." I have read of martyrs praying and singing when tortured by wicked hands, and it is no longer a mystery to all who have enjoyed the Spirit of God, for whatever may be the conditions and surroundings, if we die or live in the Lord it will be glorious. Like Paul and Silas, bound with chains and fetters, they sang praises unto the Lord, and Stephen was stoned to death, yet prayed for his enemies.

A MARVELOUS CIRCUMSTANCE

in which five gifts of the Holy Spirit are manifested: First, vision; (see Joel 2: 28). Second, discernment; third, speaking in tongues; fourth, interpretation of tongues; fifth, the gift of healing (see 1 Corinthians 12) also the power of darkness by a deceptive dream that poisoned the mind with unbelief.

In the month of July, 1876, wife was seriously ill. We were living on a forty-acre farm about seven

miles north and a little west of Stewartsville, Missouri. Medical aid, home remedies and administrations failed to restore health, I had a dream in which I called on one of our neighbors, Brother Jacob Faul, a brother to Charles P. Faul, and I gave him a description and dimensions of a kitchen safe, with part of door to be glass, and asked if he would go to Stewartsville and purchase it. After I awoke I remembered the dream and as the description and dimensions I gave applied to a casket more than a kitchen safe, I concluded wife was going to die and that Brother Faul would be asked to see about her burial. That was the interpretation I gave the dream. From that time I had no faith in prayer for her recovery. When others prayed for her I would think of the dream, and I got very much discouraged. I could not see that life was worth living. We had three little children, and the thought of a home without a mother was sad in the extreme. My father was staying with us at the time. He had noticed that I was very despondent and not as anxious to have prayer for my wife's recovery as I had been. He did not know why the change had come. Finally, I related the dream and said, "Wife will not be with us many more days." For a moment he was silent, thinking of the dream and the interpretation that seemed to have no other meaning than that death was to take from us one so near and whose service was so much needed. Suddenly, he arose to his feet and said, "William, Mary is not going to die. That dream is not of the Lord but of the power of darkness; it is deceptive; don't worry." Still, I did not cast the dream aside.

My wife also had a vision; she saw the house surrounded with darkness and a dark looking person spoke to her and said, "Mary, come." She was standing on the doorstep looking east; she answered, "No; not yet a little while." From the east she saw two white or gray horses coming towards the house at a rapid speed, and as they approached the darkness disappeared, and she returned to her bedroom and saw her body upon the bed. She knew that a separation had taken place, but did not know just when, yet she did know when she returned to the body. She woke me and told her remarkable experience; she was so weak that she could not speak above a whisper, and the words came very slowly. I listened with much interest to every word and was watching to see if I could get something to strengthen my faith in her recovery, for I was a captive of the powers of unbelief, made so by the deceptive dream. I could see a little ray of light in the words that she was not going yet, and especially in the horses approaching the house when darkness gave way; the horses and their color, as the book of Revelation says, "Represents power and authority."

The next day word reached some of the Saints that

wife was very low and would not live to see another day. Brother James Kemp, who is still living, will remember the incident. He in company with Brother Albert Bishop, Sister Bishop and Mother Faul came to our home as fast as the team of horses could bring them from the south and east, as seen in the vision. Truly it was a time long to be remembered. Upon their arrival, five prayers were offered in four separate languages. Father prayed in Welsh, Brother Kemp in English, Brother and Sister Bishop in Swiss, and Mother Faul in German. While I do not understand German I followed Sister Faul in her earnest prayer of faith, that is, I understood her prayer. Notwithstanding those earnest, spiritual prayers, I was still a captive of unbelief, until the administration. Father anointed with oil, praying in Welsh as he never had in English; the Holy Spirit rested upon him and he spoke: "Mary, from this time forth you shall be made whole and shall accomplish much good and shall live for very many days." Forty years, fourteen thousand, six hundred days have come and gone, and still she lives, thank the Lord! She arose from her bed immediately and went out into the garden with the sisters. When the Spirit spoke that wife should be made whole, I cried out, "Thank God," and I was free from the power of unbelief, which is one of the strongest weapons of Satan. The message was delivered in the Welsh language, so to all that did not understand, it was speaking in tongues; in the confirmation, Brother James Kemp gave the interpretation, word for word, and the Lord, true to his promise, sent forth the healing power. Great and precious are the blessings of God! Cunning, deceptive and misleading are the powers of darkness!

BAPTISM FOR THE DEAD

I see the hour is past and I have just begun, but there is one incident that I should have mentioned in my opening remarks, but will speak of it now. At the time my parents were baptized in Wales—which was before I was born—strong and bitter persecution against the church was raging. The gospel made very rapid progress; had it not been for the evils of Brighamism, that came into the church, a very large percentage of the Welsh people would have united with the church. It is said that in North and South Wales, prior to the introduction of polygamy by Brigham Young and his followers in that land, which was in the early part of 1853 (it was first taught publicly in Salt Lake, August 29, 1852) that there were nearly forty thousand Saints in Wales.

Owing to the rapid progress the church was making, the ministers of the various denominations held counsel and decided that if any of their members opened their doors for the elders of the Latter Day

Saint Church to preach in, they would be considered weak in the faith and would be brought before their respective church. Grandpa Roberts, mother's father, was a deacon in the Baptist Church. He was opposed to this harsh rule, but for the sake of keeping peace and to be submissive to the majority, he closed his door that had been open for the elders to preach. However, he had my parents rent two of the rooms and they had preaching in them. Grandpa would sit in his own room, with the door open and listen to the sermon. He was brought up before his church and he informed them that his daughter and husband paid rent for their apartments and had as much right to have their minister preach as he would to have his.

In 1856 my folks came to this country, to Scranton, Pennsylvania. Later they moved to Ohio and in May, 1867, on Sunday morning, while we were all at breakfast, six children and our parents, mother said, "I had a remarkable experience, and I was not asleep. About three a. m. my father appeared at my bed; I knew it was he, and he asked, 'How many years since the angel brought the gospel to Joseph Smith?' I was surprised to hear him ask that question, for while he was friendly to the Saints he was still an active worker in the Baptist Church. While I was trying to answer his question, he answered it and said, 'You know when all the churches closed the doors against the elders, I arranged for you to rent part of the house, so your ministers could hold meetings.' I said yes, that I remembered the circumstance. He then said, 'After a long and prayerful consideration I made up my mind to be baptized, but I heard of the evils that were taught and that of polygamy, so I concluded I had better remain where I was, but, some of you will have to be baptized for me.'"

He was living in Dowlas, South Wales and we were near Youngstown, Ohio, something over four thousand miles apart. I said, "Mother, grandpa is dead." In about thirty days we received a letter from Wales, giving the time of his death, which was only about twelve hours prior to his visit with mother. I believe that he came direct and made his wishes known. I have always believed in the doctrine of baptism for the dead, and this experience has strengthened that belief. The incident came at a time when it was of much encouragement to me. I was young in the work, only about fifteen months, and not very well informed as to the claims of our church. I knew it was recognized of God but there were a number of the followers of Sidney Rigdon, who related some experiences that I could not at that time understand, for it is evident that in those factions men and women who lived good, upright lives, were blessed, that is, when they lived up to the light they had, but when the claims of the Reorganized Church were presented and made clear to them

and they rejected the truth and believed the dogmas of those factions, they would not be blessed. Jesus said, "This is the condemnation, that light hath come into the world and ye love darkness more than light because your deeds are evil."

The statement, "Some of you will have to be baptized for me" gave to me the assurance that this church was the proper channel; that it is to be done. I have given you the details in order that you might get the full benefit of the vision.

In conclusion, let us appreciate what God has done for us and continue faithful unto the end. I have not been able to give a tenth of what the Lord has done for us, but I appreciate your presence and thank you for the interest manifested.

(Concluded.)

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TYPES WORTHY OF STUDY.—PART 3

BY GUSTAVE ERICKSON

THE UNDER PRIESTS—THE BODY

We see the body again individually typified by the under priests, who each wore a "bonnet," covering his own head, to indicate that he was not the head of the priesthood, but merely a member of the body. God gave Jesus to be the head over all things to "the church, which is his body." (Ephesians 1: 22, 23.) It is for this reason that Paul insists that a woman's head should be covered, as indicating that she is not the head, the husband and wife being typical of Jesus and his bride—the church of the firstborn.

The under priests were robed in linen garments and wore girdles. Their robes represented the righteousness of Jesus Christ imputed to us, and their girdles represent us as servants of righteousness.

The high priests wore very similar garments during the time of sacrificing (the day of atonement), and put on the glorious garments after making atonement.

THE PRIEST'S ANOINTMENT

As Aaron had the holy oil poured upon his head, so our head, the Lord Jesus, was anointed with the antitypical oil—the Holy Spirit—when he was thirty years of age, on the banks of Jordan, at the time of his consecration. There he was anointed with the oil of gladness above "his fellows," as head over all his joint heirs. A measure of the Spirit is given to every member who thus consecrates; but Jehovah gave not the Spirit by measure unto him, for he dwelleth in him, even the fullness. (John 3: 34, I. T.) The anointing oil ran down to the skirts of his (the high priest's) garments, thus representing

how all the members of Christ's body are to be partakers of the same anointing after their head. "The anointing which we have received of him, abideth in you." (1 John 2: 27.) We thus see that Aaron, robed and anointed, represented the entire Christ—the complete seed of Abraham, in which God is to bless all the families of the earth. (Leviticus 10: 7.)

CONSECRATING THE PRIESTHOOD

Leviticus 8: 14-33. The consecration of the priesthood was typical of the consecration of the will of the Lord Jesus and his body, the church, to the will of Jehovah—the obedience of Jesus even unto death, and the obedience of the members of his body suffering for righteousness' sake "even unto death" with him. The whole body, represented by Aaron's sons (as well as the head, represented personally by Aaron himself) is by the antitypical sacrifices, consecrated for their future work as kings and priests, to restore and rule over and bless mankind. That some who consecrate to sacrifice, and thus join the "royal priesthood" will not reach the future royal service is also shown in these types, as well as expressly declared in the New Testament. One class will be saved as by fire, "coming up through great tribulations," but missing the prize for which they started out in consecration, because not sufficiently appreciative of their privilege of sacrificing as priests—not sufficiently zealous to "suffer with him," the high priest. These are the foolish virgin class.

Another class of those who consecrate as priests, which will not gain the royal blessings promised to these priests, will be destroyed in the second death. These clearly brought to our notice (Hebrews 6: 4-6; 10: 28-31; 1 John 5: 16) are pictured also in these types or shadows of the tabernacle service. Aaron's sons at first represented the under priesthood, but two of these were destroyed typically—corresponding to the two classes above described, both of which fail, as respects the royal priesthood; one of them suffering the second death, the other saved from it, so as by fire, tribulation, purgation. And as Aaron and the two remaining sons were forbidden to make lamentation for their brethren, who were thus cut off, this signifies that all the faithful of the priests will recognize the justice of the divine decisions and will bow to them in humble submission saying, "Just and true are thy ways, thou King of Saints." (Revelation 15: 3.) Indeed it brings a blessing to the faithful, leading them to greater zeal, saying, "Let us fear, lest a promise being given us of entering his rest, any of us should seem to come short of it." (Hebrews 4: 1; Leviticus 10: 1-7.)

THE SIN OFFERING

Leviticus 8: 14-33. There we read that the bullock for the sin offering was brought "and Aaron

and his sons laid their hands upon the head" of it, thus saying, This sacrifice represents us. From that moment all that happened to the bullock represented what was to be done to Jesus and his body, the church. The bullock was delivered to the "law" (represented by Moses) to meet its demands against Israel, typical of mankind in general. To meet the demands of the law it had to be slain—"and Moses slew it." He then applied the blood to the horns of the altar. The "finger" of the Lord thus pointed out that the altar of earthly sacrifice was acceptable to God by reason of the shed blood (the life given) and that all who realize the power of the altar (horns are symbols of power) must first recognize the blood which sanctifies it. The blood poured at the base of altar showed that through the blood of the sacrifice (life given) even the earth was purchased back from the curse "Unto the redemption of the purchased possessions." (See Ephesians 1: 14.)

(To be continued.)

Of General Interest

FOR A "CHRISTIAN" BIBLE

Apply the blue pencil liberally to the Bible and we shall have not only a "Christianized" version, but also one that will more effectually show "the power of Jesus to affect human society." This is the prescription of a writer in *The Biblical World* (University of Chicago Press), who asserts that precious as are "those echoes of God's voice in the souls of men who lived long ago," nevertheless the "truth of development requires that we cherish only a measured regard for the past, that we study its messages and weigh its standards by the accumulating light of a God who is never done with the revelation of his wisdom and grace, and that we hold truly sacred from yesterday only that which can promote the life of to-day." But at the same time, we are advised, while the law of development demands that we eliminate from the Bible all that has clearly become obsolete, we are also summoned to the task in no less impressive manner by that which is central in our religion, namely, "loyalty to its Founder." This personal allegiance releases us from all standards lower than the gospel and imposes the solemn obligation that every writing of the Old Testament and the New be "brought to the standard in Jesus" and appraised as regards religious value according to their agreement with that standard. The first notable characteristic of such a Christian revision of the Scriptures, the writer tells us, will be homogeneity. It will not be "a national library, but a book of religion; not, as now, a book of *religions*." Moreover, after such a revision,

"It cannot be consulted as a source of information on the secular history of the Hebrew people or their antiquities, their religious laws and sacrifices, or their social and domestic life. It will not yield two or more essentially different conceptions of religion. It will thus lose in variety, but gain immensely in clearness, intensity, and force. Then, in the second place, the new canon will be authoritative. Whatever authority can inhere in a written document will inhere in this for the disciples of Jesus, since it consists only of his revelation and that which is truly akin to it. The quality of authoritativeness will belong to the entire canon—we cannot say to all parts alike, for the degree of kinship between the revelation in Jesus and other parts of the Bible where kinship is rightly recognized is not always the same. If the highest spiritual authority belongs to the largest, most enfranchising, and most spiritual conceptions, then obviously we cannot claim identical authority for conceptions that differ widely in their measures of truth. It will remain true, however, that the new canon, by virtue of its formative principle, may claim a religious authority above that which belongs to our present Bible as a whole."

What is more, the new canon will be relatively brief, for the oldest collection of the Master's words, we are reminded, would fill about seven pages in the Standard American Revision, and all his authentic teaching about twenty-six pages. The historical material of his life, as distinct from his teaching, would fill about eighteen pages, which would make some forty-four pages of teaching and life-record combined. From the New Testament, "exclusive of the first three gospels," the writer goes on to say, we have matter "akin to the revelation in Jesus" to make approximately ten pages, and from the Old Testament that which would make approximately about thirty-eight pages. Consequently, the new Christian canon of scripture would consist of about ninety-two pages of the size of the American Revision. Therefore it would be about "one twelfth the size of our Bible," and "it may not be unreasonable to believe that the new canon would gain in power in the same proportion in which it would lose in bulk." The writer claims among the benefits of the Christianized Bible that young people graduating from Sunday school will no longer come forth with "only the meagerest and most hazy notions of the first principles of the gospel," because their thought has been directed to so wide and diverse a field that it has "nowhere penetrated beneath the surface." Furthermore, when we think of God as Jesus did, we shall no longer speak of him as a "man of war" who marches at the head of his chosen hosts in campaigns for the enslavement or extermination of other tribes and peoples," nor shall we speak of him as "a jealous God" or a "local and partizan God." In a word, we

are told, "conceptions of God that are not found in the Christian standard and are not akin to it will be unhesitatingly rejected." Then we come to a passage that will no doubt provoke dissent:

"Again, with the emergence of the Christian standard from the rest of the Scriptures there will come a different view of the Master. We shall no longer see him through the medium of Greek philosophy or of the popular Messianism of his own time; no longer speak of him as having preexisted, as having been the active agent in the creation of the world, and as having revealed himself in a measure to the prophets of the former age; no longer regard him as having lived a dual life, or as standing over against God with a consciousness essentially unlike that of other men; no longer think of him as wielding any extraordinary power save such as flowed naturally and inevitably from the pure fountain of his inner life of faith and love; no longer think of him as the object of worship, but only as the unique pattern and the inspirer of the acceptable worship of God; no longer see in him and his work a special law of redemption, but rather a perfect and unique illustration of an eternal law, operative from the beginning of human history, operative at present, and to be operative to the end of the history of sinful man; no longer think of him as standing outside the kingdom of God in the world to come, but rather as a member of that kingdom, its glory, and its crown."

Another point of significance about the Christianized Bible, the writer goes on to say, is that by its standard "we shall no longer think of the church as contemplated by Jesus, much less as founded by him," and that we shall "no longer strive with one another for the predominance of this or that form of church government and worship, recognizing that all alike are of purely human origin, and desirable or undesirable according as they promote the spirit of the gospel.—*Literary Digest*, April 29, 1916.

Woman's Auxiliary

EDITED BY AUDENTIA ANDERSON, 2009 LOCUST ST., OMAHA, NEBR.

"Come; Let Us Reason Together"

Sister George N. Briggs, superintendent of the home department of our Woman's Auxiliary, herewith presents some possibilities of work in this field. The department is intended to cover the phases of woman's work when she unites with others for the accomplishment of any specific object: entertainment, recreation or community welfare. It is not intended to represent her work as she studies; that is taken care of through the educational department; but as she is busy in community accomplishment, in some of its many varied forms.

That which may be accomplished by any group of women for the betterment of their homes, their neighborhood, their city, state or nation, may come under this head, as well as the more ephemeral organizations whose objects are, simply

and only, amusement and entertainment. Every woman should have the social side of her nature well developed, and many a woman, struggling along in painstaking and exacting care of her home, has found stimulation, encouragement and sunshine in mingling with others of her kind, in even purely social organization. It has awakened her to the fact that she is part and parcel of the world, and that her domain does indeed extend beyond the confines of her own walls. She is neighbor as well as wife; citizen as well as housekeeper. She begins to sense the joy of contact with other mentalities, and in many instances, the process has gone on until she has found her true balance—a corner in the activities of the world which she and she alone can fill, accomplishing something which will be of lasting benefit to many.

This is the object of classifying our activities in this way. There are many women who are wives and home makers, who are not mothers. The problems peculiar to the latter class, concern not the former; and yet, should we, in our zeal to arouse mothers to the sacredness and importance of the work entrusted to them, overlook the needs and the possibilities for service which lie in the direction of these other women whose hands have not been called to minister to childhood's necessities? Of course not; and so we have this special department of the home, where all women interested in the uplift and idealization of the homes of our country, and the happiness of their inmates, may find much to do. Sister Briggs is earnestly studying the needs and the possibilities of this branch of service, with a view of being able to render efficient and wise assistance to each of you who may apply to her for suggestion. If you see wherein you may unite with other women of your vicinity in accomplishing good in any direction, and if you are uncertain as to just how you may go about it to organize the material and force at hand, write to her, at Lamoni, Iowa, for the counsel and suggestion which will be so gladly and heartily forthcoming. Remember, that "in unity there is strength," and wise measures often result from "reasoning together."

An "Activity" Department

We women think we have so little time for anything outside our regular routine of work, but the real fact is that every woman does spend her leisure time some way, and if we can control that way, make this Woman's Auxiliary work our recreation and rest from the actual routine of our house, etc., we will no doubt see results. The work as outlined for women in the Woman's Auxiliary Year Book gives us an opportunity to organize the activities of our spare time, make of them something more enjoyable to ourselves and at the same time of worth to all who make up our community.

Distinction is clearly made in the Year Book between the educational department and the activity departments. The educational department seeks to outline a method of preparation for the activity lines. We should, then, not be satisfied to carry forward the educational work only, as that is simply the means to the attainment of the end sought—which is service. The activity departments are of the utmost importance, if we would reach the goal toward which we are all striving—that of actual work done for the uplift of mankind.

The home department is one of the practical departments of the auxiliary work, in which some neighborhood reform, improvement or uplift, is contributed to by the efforts of the club. Anything of the practical nature, however, which is grouped under the home department (such as social gatherings, and observances of special days, recreation, and entertainment, or attention given the preservation of healthful and sanitary conditions, etc.) which can be carried out by

the educational department or any other department already organized, might sometimes be more practicable and possible than to wait for a special home department organization. The important thing is that the necessary and desirable thing for the community be accomplished, and it might be wisdom to use the means at hand if possible, rather than to complicate by too complex organization.

It is emphasized in the Year Book that it is not necessarily the local that has the largest number of clubs, or is organized the most completely so far as number of departments go, that is doing the most good, but it is the local that is covering the particular needs of its community, even if it all be done in one club organization. Any line of activity that is covered by any organization in the community or small town, such as the civic club, the parent-teacher association, the community center, the commercial club or school board should be given the support of the women, but if any such organizations are lacking, and such lines of work uncared for, the women could then organize under our home department and do the needed work.

The educational society here in Lamoni, in addition to the conducting of study classes the past two years, has accomplished the practical work of canvassing the town to raise money to support a lyceum course providing eight high-class evening entertainments for the community. We have also given lectures and social evenings and entertainments—this in the way of providing legitimate entertainment and amusement for the young and older people. We also cooperated with the other institutions of the town in an effort to censor moving pictures.

We hope to perfect our organization and accomplish more in the future, but in the meantime will try to put in operation the means at hand for community betterment.

GRACE K. BRIGGS.

Art and the "Movies"

Makers of moving pictures, convened at Chicago, express much indignation that any effort should be made by the authorities to curb their activities. One speaker indignantly calls attention to the fact that in the art galleries hang many pictures that are not approved of by the prudish. This is true, but the fact should not be pleaded in extenuation of offenses elsewhere committed against decency in the name of art. It is unfortunately true that the pornographic or meretricious play, in drama or film, draws most liberally from the public, because people, variously moved by curiosity or libidinous instinct, will press to see such scenes. To prohibit these is not prudery, but prudence. If a critical observer will only casually scan the programs of the day, he will find much of reason for a more strict oversight of the producer's activity. It is not a question of art at the moving picture houses, but of cleanliness. Here are gathered the indiscriminate assemblages, in which a large percentage is made up of children and adolescents, incapable generally of interpreting what is portrayed on the screen. If they are to be taught sex lessons, the instruction should be given at home or in the class room, and not under the circumstances where it is most frequently obtained. Censorship that will procure clean pictures will help the business, and will not harm either art or artist.—*Omaha Bee*.

"Laying Aside Every Weight"

Dear Sisters: I feel to continue my subject of letting go of the weights which are hindering us. The sister I spoke of in my former article, enjoyed her freedom from the use of tea and coffee for some time, and then discovered that an-

other cross presented itself. It was her love for light reading. She was not an extensive reader of fiction, but she had a keen relish for it, and would rather read a good story—a "love-story"—than to eat her dinner—provided, of course, she knew she could get her dinner later on! The worst of it was; she did not read it as the writing of another—a mere story—but she lived it, through her vivid imagination, as her own experience. No, she did not read trashy novels, or trashy stories; just merely the kind of reading that many, many others indulge in, and she excused herself to her own conscience by recounting the many good people she knew who made a practice of such reading. She also would argue to herself that there were many good things in those fictitious works, and that there was often a good moral which would fasten itself upon her mind in a more forceful way than if she found it in literature setting forth truth only.

Some way these arguments did not, at last, satisfy the awakened inward monitor; she felt conscious that in giving her time to read a fictitious work she lost ground spiritually—at least she failed by so much, to advance. She felt a sense of loss—at least a loss of time—at the finishing of every book, thinking that it was only a story with some good things in it. Still, it was such pleasant entertainment for her, and she had such excellent opportunities to indulge in the alluring pastime, that it became a real cross to her when she made up her mind to give it up. It was this "coming up higher" idea that disturbed her; and she would also recall the scriptural "He that *overcometh* shall wear a crown." Then the other side would argue, "One wants a change once in a while"; and the monitor would follow with the thought, "If Saints cannot get along in this life without a *change* to something that is ungodly or unprofitable, are those Saints in a condition to *abide* a celestial glory?"

This was a serious thought for her, and helped, more than any other in her decision to lay aside that particular weight that was hindering her advancement. She did not make a vow, even to herself, that she would never read any more fiction, but she did overcome the desire to spend much time doing so. Seldom now, does she look into any such works, and her taste for reading matter has undergone such a radical change, in consequence of her desire to use her time profitably, that she is only interested in things really good. Popular magazine stories were the first weights to go. At Christmas time she looks through some of the best of these magazines, of which so many are at hand, until she finds a real, good, "homey" Christmas story, and she reads and enjoys that one. She feels to thank God for the help he has given her in taking away the taste for light and inconsequential reading, and she feels to assure every sister that he will always help when his children earnestly desire it—when they really set themselves to do, conscientiously, what presents itself as duty or privilege.

EMMA B. BURTON.

The Children's Home

James Whitcomb Riley on Children

Miss Zona Gale wrote an interview with Mr. Riley, which the poet himself liked very much, and it was printed in the *Success Magazine*. In part it follows:

"I have just stayed a child," he said; "but so have they—only they don't know it."

I confess that I for one had not known it, but before I left my seat at his hearth I had received from him the priceless gift of the resurrection of my childhood, as no mere mementos could have given it to me. I had laughed with him and

wept with him over little loves and tragedies and hopes of the long-buried child who used to be—and yet I had told him nothing definite about that child. He knew.

HAVE CHILDREN'S HEARTS BUT DO NOT KNOW IT

"It is sad," he said, "that people go about with the hearts of children, and never know it, especially when one reflects that the consciousness of that child's heart in oneself, and the respect and love for it in others, are all that are needed to make sweet the world."

"Everybody hasn't a child's heart," I said; "why, I know a man——"

"I know," said Mr. Riley, "but, no matter how old or evil or crabbed he is, he is a child still—and people unconsciously use that fact in managing him. Why, the methods of business and of diplomacy itself are based on the fact that men and women are children."

All this was before he talked of the little shadow children. When he did, I understood, I think, something of the store of richness from which he draws to write of "Little Orphant Annie," and his other little children who people everybody's home. But, more than this, I found—while he talked of the shadow children—of what a poet's heart is made.

Meanwhile he talked about little live children.

"You hear a great deal," he said, "about managing children, and the people who haven't any children always think that they know the most about it—I for instance. But there are such a lot of other people's children whom I love to think belong to me that I am sure I know how to manage them—and I am sure for another reason, too. I never go about alone in the world as just Riley—the Riley I am now. There is always beside me the little lad who used to be I, and I can think his thoughts, and live his hopes and his tragedies now, just as much as I could when I looked like him.

"We have great times together—this little lad and I—and we are never more intimate than when some other little child is near us. Why, I have sat here by the fire, or by somebody else's fire, and have seen a little strange child come into the room when it seemed as if he must know how much alike we were, and that I must go and talk with him right away. But I never did go to him right away, or call him to me. Why? Because the little lad I used to be was at my elbow, and I remembered very well how he used to like to have people treat him. Was it the people who made an affectionate rush at him and caught him up and covered him with kisses who won his heart? No, it was the people whose hearts he thought he had won.

"So with this little strange child in the room, I would sit still and pretend to be talking with the grown-up people. But I never ceased to be conscious of him for a minute—only I wouldn't have let him know that for the world. I wooed him instead as subtly as ever lover wooed a sweetheart—and, when you consider it, a lover woos as if his sweetheart were a child, undervaluing what is too easily won, and overestimating what is hard to possess. . . . So I would hold out my hand to the child with all the absent-mindedness I could muster, and I would keep on talking. The little strange child would watch like a little shy rabbit, and come a little nearer, and a little nearer, and finally he would be standing with my arm around him, and all the while I would be talking to some one else, and not seeming to pay him the slightest attention. Then at length he would begin to make timid efforts to attract my notice, and finally—I would let him. After that we would be fast friends.

IMAGINATION PRICELESS TRUST

"No," said Mr. Riley, with eyes that smile while his mouth draws serious conclusions, "how does that differ from

the way grown-up people manage grown-up people? The only difference is the degree of cleverness in disguising the method. In any case children of all ages from five to three-score and ten can be managed alike."

"How people ever can forget," he added, in a moment, "how they can ever possibly forget the time of life when everything was real to them—that is the mystery to me."

"When they knew not their spelling book from the fairies, neither their soul from both," I quoted.

"And when their imaginations made every situation as real to them as breakfast or arithmetic," he added, "and the infinite pity it is that thousands of children are allowed to grow up with their morals, and their hair, and their grammar in perfect condition, and their imaginations never nourished at all. Why, the imagination of a child is one of the most priceless trusts a family can have—and what do they do with it, most of them? Laugh at it, shame it, scorn it, look askance at it, even punish it! Now, how can they do that if they remember their own childhood? They don't remember—but how can they forget?"

LITTLE ONES HAVE THEIR OWN TRAGEDIES

"The child with an imagination is a being apart, and should be treasured and trained and treated accordingly. What tragedies are enacted over and over again in homes because this is not realized! 'A child is a child,' seems to be the rule, 'and must be brought up as a child.' As a matter of fact, a child is not always a child. Sometimes it is a thousand years old, and knows things of which its parents never have dreamed. If only the grown-up people who have the daily say about such child's affairs could know the holy charge which they have in that child's delicately-strung, little mind! But they usually don't know—and the old tragedy of the child with the artistic temperament born in a home where it is not known is lived through with the old pitiful result.

"Do you remember that wonderful poem of Josiah G. Holland's—the name of which I have forgotten, but the tremendous import of which I never shall forget—about the little child born in witchcraft times? The baby was filled with this curious, intangible spirit that wove for it a little world of its own, where it lived and dreamed and talked with strange, wonderful people, and knew wonderful things. And it would come in from its day in the meadows with its cheeks flushed and its eyes big with the miracles it had seen and heard—and it would tell its mother and father what had happened to it, out there alone among the flowers, and the Puritan father and mother were horrified. 'Lies, lies!' they cried; 'you have seen nothing, heard nothing!' They could not comprehend the wonder of a child, born into a cold, practical household, and at length it got whispered about that the child was a witch. In the end the child died of a fever, and those righteous parents never knew what they had had, or what they had lost.

IMAGINE THEIR DREAMS

"Ah, well, witchcraft days are not over, so far as many of us are concerned. Here and there is born a little child whose soul is of the essence of which dreams are made, and it is pitifully seldom that anybody knows it. Instead of encouraging the child to dream, and instead of throwing in his way every possible help to stimulate his fancy, 'lies, lies!' everyone cries: 'you have seen nothing, heard nothing.'

"You can pick out these children if your eyes are trained, and your heart, too. In hospitals, in children's homes, in schools, on the street, you can scan little faces for 'the trace of any dream,' and almost always you will find one. And the little cripple children—somehow nature seems to give them

the most of this exquisite, elusive quality, because they have lost everything else. Don't you know how they look?—how their eyes get big and are always awake to something nobody else hears? And their mouths—don't you remember how sometimes those two front teeth will get big, and what a curious smile seems always ready to creep over their faces?—eerie little creatures, peopling a world of their own, where everybody is strong and beautiful, on the very borderland of the world of beauty itself. They know!

"But all children know more or less. They are nearer to the unseen than any of us, and if only that inherent largeness of fancy could be stimulated they would live nearer the unseen all their lives. Even the plainest and most matter-of-fact little child, who has very few dreams, really lives very near an unsuspected world of fancy. Some of us love some of these little children very much."

Letter Department

On the Way to New Zealand

Being duly provided with passport and other necessary documents, the wife, Orrin J. and myself left Independence, Missouri, on the afternoon of May 19. Took train for Spokane, Washington, at Kansas City, Missouri, at six p. m. same day. Arrived in Spokane Monday, 22d, and spent the week visiting with my sister, Mrs. Charles Harrison, and looking up the Saints of that place.

I found them at their prayer meeting in their neat little church on the east side. If you are going there look in the directory and find where the church is, as I did. Some other branches could learn a lesson from this, get into the directory when you have place of worship and let the people know where you are, and also advertise your meetings in the local paper. I found a fine lot of Saints in Spokane and felt encouraged in meeting them. I preached in their church Sunday morning and evening May 28. I found among them the evidence of good work done by Brother T. W. Chatburn. His work left fond memories of him.

We left Spokane on May 30 for Oakland, California, where we visited for three weeks with my wife's mother and sister and the others of the Saints of that place. Preached a few times there and San Francisco while making final preparations for our departure June 21 on the *Maitai*, which sailed on time or nearly so, only being a few hours late on account of members of the crew who deserted and joined the American army. I did not blame them, for it is better to be shot than burned to death. The firehold is awful in the tropics. Weather was not bad, but the wife and boy did not enjoy it as they have on other occasions.

After reading continually for several days on deck the reflected light from the water proved too strong for my eyes and I suffered severe headache from eye strain all the rest of the way down here. I consulted an optician after I arrived here and after wearing shaded glasses for a few days I fully recovered.

Most all traces of the German bombardment have been removed and Papeete is as peaceful in appearance as any American town, and though a thousand men have gone from here to the front, business goes on about as usual. We found the missionaries in Papeete enjoying good health and very diligently laboring on. Am glad to see a marked degree of improvement in Sunday school and Religio work. The natives used to recite in concert by classes and I had tried in vain to break that habit. But being always moving from branch to branch regulating and adjusting difficulties, I could not stay in one place long enough to get them into

the habit of individual recitations; they preferred to answer questions in concert in a sing-song tone of voice and did not get the good of the thought. Any change from the established custom must become a habit with the natives if you expect them to keep it up when you leave them. Brother Ellis has kept continually, persistently at them for two years here in Tahiti and they have nearly got the habit in the Tarona Sunday school. We trust that the other branches will take the habit from this one. In fact the other two branches in Tahiti are doing very well.

Sister Ellis is doing a splendid work here teaching the children music, both in singing and playing the organ. We hope the next missionaries will be able to follow this up so the lessons given now will not be lost on them. Sister Ellis says the natives here are very much slower than American children but not hopeless by any means. It is somewhat inspiring to go to church here and hear the natives sing with the organ to good music instead of the unearthly howling with which they tormented us all those years of our previous sojourn among them.

The new church looks fine when compared with others of the day and your writer cannot help feeling a little proud when he thinks of having had a hand in inspiring the movement, drawing the plans, etc. We only had the foundation up when I left here, and Brother Alvin Christensen conducted the work to the finish and did a good job decorating inside. He and his wife and baby left for a trip in the Tuamotuan archipelago just two days after we arrived here. They went to Hikueru where the natives will begin diving for mother-of-pearl shell August 1. If all goes well with them they will be gone several months and will visit some of the branches in the eastern district. I know how to sympathize with them, for I have seen that life. Four years out of five in the mission was spent in the outer islands and I know it is no place for a white woman with a baby. It is a life of sacrifice, and with so few apparent results from one's work it is sometimes very discouraging. Still, every new man goes in with perfect confidence that he can do great things, the greater part of which plans he must surely see crumble and fail.

I know how to sympathize with Brother Ellis who is compelled to grind away in the printing office from day to day as the weeks pass by, always looking forward to some time when he shall be able to get out among the natives and preach and regulate affairs in the branches. With getting out the Sunday school and *Religio Quarterlies* he has been swamped in work and he and I have been very busy getting his paper out to date. As soon as we get out the July number and squared around a little we are going to take a trip to the other islands, he and his wife to Kaukura, Niau Manihi, etc., and I to Rairoa and Tikahao. We had intended to stay but one month here in Tahiti, but have been advised to wait another month as the spring weather will be better than going to New Zealand in midwinter. There is plenty to do here and it would be much better if we could have a regular printer here in addition to the present force. As it is, the two missionaries cannot keep up the branches where the work is established without thinking of going out to other islands who have not heard the gospel at all. This reminds me of the extent of my own mission before me, with one million white people and nearly fifty thousand natives. Surely we of all people with the good news we have should live very near the gospel plan in order to obtain the wisdom and power we need to reach all unwarned people. Address us: General Post Office, Wellington, New Zealand.

Your brother in gospel bonds,

H. W. SAVAGE.

PAPEETE, TAHITI, July 29, 1916.

Twilight Church Service

The architecture of men at best is but a poor substitute for nature. There is no building so massive but that it is a frail structure compared to the native hills; no spire so slender and graceful as the young tree; no wall painted with such pictures as is the sky. There is little wonder that man has always been akin to nature, and has, in his fresh, first faith, seen God in the earth, and sky, and the resistless elements around him.

Our twilight services at Independence are a present application of an old principle. Men worshiped God before they builded churches, for as Bryant says:

"The groves were God's first temples,
Ere man learned to hew the shaft and lay the architrave,
Ere he framed the lofty vault to gather and roll back the
sound of anthems,
He knelt down amidst the cool and silence, and offered to
the Mightiest,
Solemn thanks and supplication."

Every good impulse lends itself to the service out-of-doors: The music in the fresh, sweet air is doubly full of melody; the prayer gathers to itself the mystic influence of the evening hour; and the sermon is reinforced at a hundred points by impulses that are called out by the beauty of the place and by the touch that nature alone possesses.

There is a quiet about the congregation as it gathers, that promises much for the service. Family by family and by pairs and alone they come, and by seven the beautiful lawn is a congregation out-of-doors. The lawn is broad and slopes to make a natural elevation for the chairs, and it is cool and clean.

As the evening service begins, the sun is just going down. The great, stone church stands just back of the congregation, solid and imposing. A little group of trees are at the speaker's stand, and there the locusts have gathered in full choir and orchestra, and make the air vocal with their song. To the west along the entire horizon is the great city, and as night comes on, a thousand lights appear. Above is the ever-changing sky. The sun in going down leaves some wondrous tokens of his beauty there.

Whatever is truly beautiful is truly good, and the preacher's lesson is already half taught for him before he takes his text. Happiness is fertile ground for good thoughts too, and our Sunday evening services are happy services.

Full orchestra and choir are not lacking even here, and the music is an inspiration and a delight. When the soul is open to good it is ministered to by every circumstance, and draws its happiness from simple things. We have no elaborate ritual, but we have a deep fountain of idealism, and it stirs us as no hollow form could.

The sermons, too, have been happy in form and in presentation. There is a definite unity carried out in every service. The message brought has been a needed one, and told with compelling interest. The ministers have drawn largely from the inspiration of their audience, and their thoughts have been simple-spoken, but convincing.

A thousand Saints gather under the open sky to worship, "and there is none to molest them or make afraid." It is a fact fruitful in thought: a generation ago men who dared believe only what we openly profess, were driven out of this same Zion, and their name was as a reproach and a signal to arouse the enmity of every man.

It's good to get out into the clear air and take account of God's goodness. If these little vesper services have done nothing more, they have brought a renewed sense of his nearness to us: that in the grass and trees and clouds we see his handiwork, and in the fellowship of man, his goodness made manifest.

ARTHUR E. MCKIM.

Aboutt der Var

[Brother Nosivad, which of course is not his name and who isn't so Teutonic as his letter would indicate, says some things in the following personal letter that our readers should have the privilege of perusing, so we publish it with apologies to him.—EDITORS.]

Misther More Editor: You say you want me to write somedings for dot baper der HERALD aboutt mine vork. Vell, I will wrilde but it is aboutt somedings else.

Ven I reet der Doctrine and Govenants vere it say for der Zaints to renounce var; I tot dot meant vhen dere vash a var; but ven I reet dot leetle baper vot day brint in Sion, I learn somedings. Dey say dot it means to renounce var when der ain't any. But when der ish a var or ven dey dinks der is a var comin, den der Zaints should shump inter it der first ting, and dare names up get by der beeples. Now dot vash all right, unt I vas so glad I reet dot leetle baper. Unt I vonders how I vas so foolish to dinks dot it meant to renounce var ven der vas von. But dot leetle bapers, he makes him all right. Now it vash as clear as der Mesoory Rifer. I was so glatt dot I reet dot leetle baper.

But von ding more I vant to wrilde. Did you hear of dot man Misther Thomas Rotten, vot der poys calls Tommy Rot? Phair ish he now? Did he go into de var shust to get kilt already? or did he flee to Sion for safety yet?

Von ding do bussel me, pi gracious. Ven der Tommy Atkins man he go to der var, he goes to kill some podys. But vhen der Tommy Rot man he go into der var, he goes shust to get kilt heself. But all der same he take dot gun along mit. Dot vash der conundrum.

Now dish is to be brinted von tousand years till I be det yet. I no vants der Zaints to know how foolish I vas to pelieve dot to renounce var meant ven der vas a var instet of in der dimes of beace, ven der vas no var a cumin. I vash so glatt I reet dot leetle bapers.

Unt beside, if dish vas brinted it might stir up der var in der whole vorld; unt mabee dare vash some fool Zaint in Shermans dot pelieve dot he should not dake up her sword mit his nabor, unt so he flee to Sion for safety first, and ven he get dare he meets all der Zaints and der Tommy Rot men a marchin to de var mit guns unt swords. Unt den he stans and dinks—and dinks—and dinks—"Vell, vell, vell! Dot flee pishness ver all shust von pig choke, unt I vas von pig fool—I go pack home again unt I dake up dot sword dot I leff behint unt I keel some podys right avay quick—you pet."

What you dinks?

Der motto for der fool Zaint:

In Doctrine Govenants I musht stop
Der preat of life a praken,
For chust so sure I get him right,
So sure I bees mishtaken.

SEMLOH J. NOSIVAD.

Do We Need a Chair of Religious Education?

SAN ANTONIO, TEXAS, August 1, 1916.

GRACELAND COLLEGE,
Lamoni, Iowa.

Attention of the Faculty: I desire if possible to take up a systematic study of the Bible and all things pertaining to the work of the Reorganized Church of Jesus Christ of Latter Day Saints.

Thinking that perhaps your institution may have a prepared course which could be studied and questions answered by mail, as is done in other lines of study by other correspondence schools, I ventured to address you upon the subject.

If it so happens that you do not give attention to such instruction by correspondence and textbooks, will you be kind enough to advise me where and how I may be able to make such arrangements? Should you be in a position to give this matter attention through the medium of your college, I think it is possible I may be able to obtain other correspondent students for the course in this locality.

Thanking you in advance for the courtesy of an immediate and complete reply covering the matter, I remain,

Very truly yours,

EUGENE CHRONE.

424 Main Avenue.

LAMONI, IOWA, August 7, 1916.

MR. EUGENE CHRONE,

424 Main Street.

San Antonio, Texas.

Dear Brother: Your letter of August 1, addressed to Graceland College faculty, was referred to me for answer. I regret to say that the college has no course in theology, so cannot handle your case and meet your needs.

An effort was made at the late conference to establish a chair of religious education, but it was voted down. I hope, however, that in time such a chair will be established. If you simply desired to ask questions and secure some information, we might put you in touch with some one who could answer your questions and cite you to proper literature to study, but I take it that you want to enter into a thorough study of church history and doctrine under a tutor, and I am at a loss to know how to meet your needs. I hope that the time will come when we may be in a position to meet the requirements of such students as yourself, who desire to attend college and obtain a thorough knowledge of our doctrine, history, and methods of work, or who desire to obtain the same through a correspondence course.

Sincerely yours,

ELBERT A. SMITH.

SAN ANTONIO, TEXAS, August 10, 1916.

BROTHER ELBERT SMITH:

Your letter is indeed a disappointment to me, as I had set my heart upon this course of study; however, I trust the day is not far distant when a correspondence course under the supervision of efficient instructors in theology may be arranged. I believe there are many sincere souls who would be delighted to avail themselves of such an opportunity. In the meantime, Brother Smith, please accept my sincere thanks for your courteous response to my letter, and permit me to wish you a participant of all God's blessings.

Cordially yours,

424 Main Avenue.

EUGENE CHRONE.

NEW WESTMINSTER, BRITISH COLUMBIA, August 1, 1916.

Editors Herald: I am so much encouraged by reading the many letters in the HERALD that I feel I should try at least to help fill its pages. The summer has been cold and wet. Last Sunday it was hot and at night we were visited with heavy thunder and very sharp lightning and heavy rain, the worst in many years.

Nearly all the young men are gone to their colors, to kill and be killed. It reminds me of the Book of Mormon times. As soon as they got proud and began to get away from God and his teachings, troubles always followed, and so it is now.

We are trying to reach the people here, by going from house to house and handing them one of the new gospel tracts, and telling them who we are and what we teach. A great many people look at the cover and when they note we are Latter Day Saints they hand it back to us, and tell us they

want nothing to do with us. Sometimes we are told to be sure not to come back. They say we have been around before and say we are Mormons from Utah, and a bad people. That remark is what we expect to get from anyone who doesn't know the difference between our church and the Brighamites, or Salt Lake Mormons, known as Latter Day Saints also.

It makes us feel sad, and we tell the people we don't blame them until they know the difference. So we get busy and tell them. At some houses we talk as long as half an hour, and it is very surprising to see how few people there are who know the difference.

We explain the angel in Revelation 14: 6, the book from the dust in Isaiah 29, the man who went to Professor Anthon, of the fourteen years of Joseph Smith's life, the rapid growth of the church, etc. Then comes the sad part, his death, the scattering and division, the latter evidently fulfilling the prophecies of Jeremiah 17, 1 Timothy 4, etc.

In the last days the corrupt would leave the Lord, go to a salt land. That is what Brigham Young did. He left this church with a small part of the church and went to a salt land. A desert, a parched place in the wilderness. I say that when we consider ten thousand Saints who are possessed with a spirit that would go and be rebaptized into another church and select Brigham Young for its prophet and guide, we ought to lift up our heads and rejoice, that we were not deceived.

I do rejoice that I am in the church that God established through Joseph Smith, and not the one that left the faith and went to a salt land.

Wherever we go and find that the Mormons or Brighamites have been, they have left the impression that we are all one, and if pressed very hard they insist we are the apostates and not worth consideration.

One elder of the Utah church (he knew I was a member of this church) asked: "Do you think that Brigham Young was not inspired by God when he could go to Utah and build such a beautiful city and lead such a people who are now over one hundred and fifty thousand in number, and accomplished such a marvelous work?"

I answered: "My friend, that is nothing. You believe in the Book of Mormon don't you?"

"Surely I do."

"Well, the smartest general, the man who built the finest city, and towers on the highest walls, who had the biggest praise by his followers, was King Noah, and he was the wickedest man in the history of the Book of Mormon. He is an unsafe guide."

He laid his hand on my shoulder and said: "Mr. Reed, you ought to be a Mormon."

Dear brothers and sisters, let us be found active in the service. Don't let us forget that we cannot serve God and Mammon—no time for both.

My earnest prayer is that God will bless his church and all those who have charge of his work. Next Sunday is our turn to go to Vancouver, twelve miles away and take the bread and wine. I do feel glad I may help in this way, and thus serve God by helping my fellow men. I am proud of the Saints here and in Vancouver. They are few but good. May God bless the honest in heart, is my prayer.

Your brother,

W. C. REED.

DAVILLA, TEXAS, August 2, 1916.

Editors Herald: It has been a long time since I have written to you. Will take this way to let Saints and friends know that we are still in this life and contending for faith once delivered to Saints.

We have lived in Texas almost ten years, and have had the privilege of seeing only one Latter Day Saint, Sister Florence Bloom, of Webb City, Missouri, in that time. I have been attending Sunday school and church at the Christian Church, also belong to their ladies' aid. Several times their Sunday school superintendent has called for some one to read a good piece after Sunday school, and I read several from our papers. I have loaned the Sunday school paper, *Autumn Leaves* and *HERALD* to several families that I thought would read them. Have my Book of Mormon, Doctrine and Covenants, Voice of Warning, and twenty-nine sermons of Brother Luff, loaned to some of their members in the country, but haven't had a chance to talk with them since to see how they like them.

There were very few of them that had ever heard of Latter Day Saints before, so I hardly ever said anything about my religion, but tried to live it before them, but every once in a while some of them would ask my opinion on different things, how we believed, etc. They would always open their "Aid" with prayer, and would always call on me to repeat the Lord's prayer.

A week ago last Saturday, they commenced their summer meeting, a Mr. Roberts of Thorndale preaching. A young lady (fine singer) was in charge of singing. I met Mr. Roberts the first evening. He just thought I was one of his members. And Sunday at their Sunday school he was sitting where he could hear the classes recite. I answered so many more questions than any of the rest that he began to inquire about me, and found I was a Latter Day Saint. Some of his members told him I did more than any of their members, and that if they had forty like me they would take Davilla for Christ. They didn't understand the Bible enough to talk to me, but knew he could. So the first of the week I was where he boarded, and he began by asking what church I belonged to. He understands our doctrine pretty well, has a Book of Mormon, Doctrine and Covenants, and some of our books; also Utah church books and papers, but he is more acquainted with them than ours. He has had the Utah elders stop at his home, also saw them administer to sick, etc.

If I understood him right, I was the first Latter Day Saint he had met. We talked until church time at eleven a. m. I have to wash and work for the support of myself and six children, so didn't get to attend morning service. But he told some of his members that he wanted some of them to go with him to see me that evening, that I was too smart a woman to fail to get, and that I knew some things about the Bible. I told them to come on, all of them, I would just love to tell them; while he was telling his side I would get to tell mine too. But they never came.

The next morning I attended morning service. He spoke on 2 Corinthians 12: 13. Told them how the Latter Day Saints believed it and his side, and also the Apostolic people. In some things he grouped us together, said we had no power to heal the sick, said they perhaps would have gotten well sometime anyway. He told them a little about us "believing the Book of Mormon and present revelation," and read in Revelation where no man was to add to the words of this book, etc. He told them that the Latter Day Saints didn't believe or teach polygamy and that we were among the best people, and that we were the hardest people on earth to meet and that we could make a good stand from Scriptures, and "if you think they are easy to overthrow you are mistaken." He did it all in the kindest way, and told them to never "judge anyone until you hear them, and if you want to find out what they believe send to their publishing house, not their enemies, and try to convince people by kindness that you have something better."

I was glad he told them all he did, for it got his people interested in the Latter Day Saints. It would take me some time to tell and explain all that he did. I was where he was stopping another morning and we talked for an hour. He is the kindest man one could meet. He said when he got through that I was a good Bible student and there were not many who could meet me and my Bible, that he was satisfied I was a good Christian and he was sorry he couldn't show me where the Latter Day Saints were wrong for they needed me. He asked how long I had been a member. When I told him ever since I was fifteen he said, "Well, if one is taught anything when that young it is hard to change them." But I told him from the time I could remember until that time, I had gone to the Methodist Sunday school, and that my mother and father believed in the Latter Day Saint Church at the same time I did; that I had studied the Bible and the first I heard what the Latter Day Saints taught, I was just foolish enough to believe the Bible.

Well, church time came, and he said he would come down Tuesday afternoon to talk some more, but he never came, there were so many wanting him to come. They got thirty additions to the church. He preached one night on faith, one on repentance, one on baptism for remission of sins, and eternal judgment. The other churches don't like doctrinal sermons. When they all saw me stay in the Latter Day Saint Church, when they knew there were none of our people here, and that I stood alone, that I believe a great many truths like they do, they have begun to think there must be something to it. They say I am a better Christian than they are. I told them if I had received more light I ought to live better. One sister told me, "You think you have something better than we. Well, you have been so good to listen to us. Now I want to hear your side. I am coming to see you soon and let you tell me the whole of it, for the whole truth is what I want." Another said, "You must have a good religion. I wish I could hear your people preach, but I never did have the privilege." She said there are so many who never have the opportunity who maybe would believe it, too. She said it in such a sorrowful way that it was impressed on me as never before.

The harvest truly is ripe, but the laborers are few. If we as Saints only could realize the great responsibility resting on us as Saints of God. One of their members told me she dreamed a queer dream; that herself and some other members were trying to get some certain place by climbing over a mountain. She thought that was the only way to get there, but they were trying to climb by putting their fingers and toes in the side of the mountain, and that some one came up and said they too were going to that same place. She told the person, "You will never get there, for we can't climb this mountain." But the party pointed them to a smooth, hard road by the side of the mountain, the straightest road she ever saw, but they never knew it was there before. Then she awoke. I pray that I may so live as to point them to the straight and narrow way that leads to eternal life.

These Christians came to me and offered their help when they knew I had to support my family but I told them all I asked was some one to give me work and my heavenly Father to give me health and strength. But last Friday they came with a load of groceries, etc., and some cash. I thank my heavenly Father for his watchcare and the friends he has raised up to me in my distress. May I prove worthy and be the means in his hand of showing many the way of light. If I had the means I would send Reverend Roberts some of our tracts and get some to give out here, but it is impossible at present. If any of our people are at Thorndale,

Texas, they would receive courteous treatment from Reverend Roberts. He is pastor there at present.

Your sister in Christ,
MERTIE JONES BROWN.

OMAHA, NEBRASKA, August 5, 1916.

Editors Herald: I have been very much pleased with my new field of labor so far. My meetings in Omaha were well attended, and the interest was excellent. The Omaha choir is great, not for numbers but for efficiency. They have a splendid band of workers in this little city.

Brethren Shakespeare, Lane, Baker and the writer have held meetings among the Omaha Indians, seventy miles north of here. Interest is good; so far we have led seven into the waters of baptism, and more names have been given. We now have more than forty members among them at Macy, where we hope to organize a Lamanite branch before many months.

The hot weather has been terrible here this year. Our small force of mission workers are in the field and busy. There is more activity among local men here than any place I have ever worked. We are surely glad to see this onward move.

My address will be 2106 Miami Street, Omaha, Nebraska, for a few months to come.

Your coworker,
HUBERT CASE.

COFFEYVILLE, KANSAS, August 6, 1916.

Editors Herald: I am an isolated Latter Day Saint, but find much comfort in reading the *Ensign*. We recently noticed the news of the death of Mrs. Ernest E. Moore, of North Dakota. It is sad to think of the troubles she had to pass through before her death, in giving up her only baby girl by fire, and under heart-rending circumstances. May God bless and comfort the bereaved ones. I would like to hear from some of the sisters of Mrs. Moore. I am a daughter of Mrs. Mary Hawkins who was the wife of Christ Ode, he being a brother of Mrs. John Bierline.

We have lived here six years, and after many trials and troubles can thank our heavenly Father that he has blessed us in many ways. We now have a little home free from debt. It is comforting to think that we can come to our heavenly Father in time of trial, and that he will always hear us, and not turn us away comfortless. Some of the dear sisters have written to me and I have very much enjoyed the letters. I would like to have some one let me know where the nearest branch is.

Your sister in Christ,
MRS. JACOB BOEGLER.

PARIS, TENNESSEE, August 8, 1916.

Editors Herald: I reached my field of labor April 28. Since that time I have endeavored to visit most of the Saints. I have met with Saints at Paris, Mays Hill, Foundry Hill, Bethel, Oakland, High Hill, and Lynnville. The Saints met for the reunion at Foundry Hill, July 22, continuing until July 31. A pleasant time was enjoyed by all. The attendance was not so large as upon former occasions. Apostle R. C. Russell was present, and his cheerful disposition and firmness for order had its influence for good and comfort of all. The kind-hearted Saints who live in the South, provided plenty to sustain the outer man. Ripe tomatoes, melons and vegetables in abundance, and ice cream figured to the comfort of all during those warm days. The prayer meetings

were characterized by a goodly degree of the Spirit. A goodly number of the local priesthood were present, whose names may appear later in the minutes.

Just a few words relative to my observations. I find there is a lack of local spiritual men holding the priesthood. By reason of this shortage many Saints fail to get their proper portion of spiritual food. Some of those holding this sacred office do not observe the law governing their several callings, hence some have not been "accounted worthy to stand," and have fallen.

Relative to the membership. Many have not heeded the counsel and advice of those sent in their midst, and procrastination is evidenced. Many are just where they were years ago. It is impossible to set branches in order. The next best thing to do is to "set our homes in order." The lack of this is one of the abnormal conditions that is working more injury to the Saints than any other one thing that we might mention.

"He that observes not his prayers in the season thereof shall be held in remembrance before the Judge of my people." So we observe that many are judged unworthy of the Spirit, or in other words, there is no "oil" in their lamps. So we find many "sleeping." Oh, may our counsel be heeded and everyone awaken to their duty and be very prayerful.

The Spirit has testified to me since I have been in this field, that some would be destroyed if they did not keep the law, or specifically speaking, "the Word of Wisdom." I know that some of the Saints have had their *last* warning. May the Lord help us who have been called out of darkness, to put on the whole armor of light.

I would feel that I had done an injustice to the church if I did not mention a prevailing evil in this district, and that is the tobacco industry, and habit. I would advise it to be an enemy to spirituality and to financial prosperity. Some may not be willing to admit this at present. May the Lord move upon the proper authorities that we may all see alike relative to such important questions.

Malaria fever is beginning to spread in these parts. The writer administered to two on the 7th who were thus afflicted. May we be protected from these diseases. The writer has not had a sick feeling since he has been in the field and we are thankful to the Lord for health.

We are holding meetings in a tent about eleven miles east of Murry, Kentucky. Some are interested. We have consulted the "powers" as to our visiting the old people, Brother and Sister Benjamin Rowe, of McBain, Michigan, during the holidays next, so we will arrange to visit some places we haven't seen for over nine years, during December and January.

Hopefully in the conflict,

F. A. ROWE.

IRONTON, OHIO, August 8, 1916.

Editors Herald: Our reunion was held at Creola, July 28, to August 6. It has been some six or seven years since the Southern Ohio District has attempted to hold a reunion alone, and naturally we have labored under some difficulties, but we feel sure that the Lord has blessed us in all our meetings, and it is the sincere prayers of all in charge that the reunions may be revived and thus strengthen the branches of this section.

The following workers have been in attendance and have striven diligently to set the truths of the gospel before all, exhorting the Saints to be faithful, attend all church services and live pure in all things whatsoever their environments: G. T. Griffiths, W. H. Kelley, T. D. Harnish, A. B. Kirkendall, H. E. Moler, and J. G. Halb.

Services of some kind have been held each day, either

preaching or social, and those who came will be greatly benefited.

While our number was not as large as had been expected, all say that from a spiritual standpoint the reunion was a success. The young Saints at Creola are to be commended for their faithful attention to the musical department and also the sisters and brothers who labored so hard that all who attended might be pleased. At the close of the conference it was voted to continue next year, although we do not know as yet where the reunion will be held, but are trusting in the One who is stronger than we.

A. M. KINSTLER.

TANGO, MONTANA, August 9, 1916.

Editors Herald: There is a little mistake in the letter you published for me, dated June 27. The name of the branch about four miles from here is called the Golden Valley Branch, which my son and wife and myself have been able to attend fairly often. I signed my name a sister of the Jerusalem Branch, as I have not taken my letter from the Jerusalem, Palestine, Branch, for I hope to return there as soon as the war and other circumstances will allow, in order to attend to the property over there.

I do not mind the mistake especially except that I do not want the Golden Valley people to think I am trying to take the glory of their work.

Faithfully,

MRS. ROLLA FLOYD.

IOWA CITY, IOWA, August 14, 1916.

Editors Herald: We wish to pen a few lines to *HERALD* readers to give an account of ourselves and incidentally to commend our great Iowa University as a splendid finishing school for our young people. Our summer spent here in study within its commodious walls and under the guidance of master minds has truly been a joy and an inspiration. We have found many noble men and women on the faculty and are happy to include as a personal friend and instructor the new president-elect, Doctor W. A. Jessup, a worthy type of a man and educator in whom our commonwealth may well put its trust.

Brother Richard C. Kelley holds a responsible faculty position here, and has won the confidence and respect of his colleagues. A year ago he was united in marriage to Sister Anna Zimmermann, of Philadelphia, and together they have established a home in which is felt the spirit of the gospel. During the summer our little group of Saints has met each Sunday evening in the Kelley home for prayer or other service. The effort was humble and yet the experience has been grand for all of us. Last night Brother H. H. Gold preached. He will go soon to take up his new work as superintendent of schools at Neola, Iowa.

This is also the home of Sister Benc and husband, and their two noble boys, Arthur and Charles, both of whom are old Graceland students and who complete their university courses the coming year.

Sister Lillian Zimmermann, of Philadelphia, has also been a summer student and a great help at our services where she was ever ready to respond with her gift of song, in prayer, or in able testimony. Other young Saints from various localities have been present, have contributed their part and, we are sure, have gone away blessed. We trust some effort may be made to keep up regular gatherings of the Saints here during the school year.

It would be a splendid thing if the young Saints who are to come here for the year would early make the acquaintance of Brother and Sister Kelley. Their hearts are full of love

for the gospel and their home may often be found a haven of sympathy, a source of needed inspiration and strength.

While this is a great school in so many ways, we are still convinced that Graceland is by all means the place for our young people during their first two years of college life. No other school, large or small offers them during those most important formative years that which is to be found in the close association, advice, and instruction of strong, noble, faculty men and women of our own faith. No other school has the religious tone and atmosphere as a background for all its work that is characteristic of Graceland.

We shall be glad to return and resume our own humble labors in Lamoni.

Yours in gospel bonds,

CHARLES B. WOODSTOCK.

PAONIA, COLORADO, August 13, 1916.

Editors Herald: It is with pleasure I write of our little Sunday school at Paonia. There are but a few of us in number, but we are striving to serve the Lord to the best of our knowledge. We do not have the privilege of hearing the gospel preached very often, just once a year, and we feel like we are being neglected. But the two elders who were sent to the western slope mission have about all they can do to preach two weeks in all the places they are supposed to. It seems as though it would be better to have more of them sent to the western mission and then each place could have more of the gospel.

We have Sunday school every Sunday at ten o'clock, and song practice Wednesday evenings.

We have had the pleasure of meeting and hearing Brother Higdon the past two seasons, and he surely preached some good sermons while with us, and we are looking forward to the time when he can be with us again. I for one can say that I thank God that Brother Higdon was sent here, because I believe I would not have taken the interest in the church again as I have the past two years, if I had not heard him, because everything seemed so much plainer than ever before. As my husband is not a Latter Day Saint it seems hard at times, but I am praying that I may see the day when he is.

Some of us are going to try to be at Delta to the conference August 26, 27, and 28. As we are all poor, it is hard for us to meet as often as we would like with the Saints at Delta.

Asking the prayers of all the Saints, that I may hold out faithful to the end, I am,

Your sister in gospel bonds,

MRS. STELLA SCHONEMAN.

LA JUNTA, COLORADO, August 16, 1916.

Editors Herald: I held a splendid meeting at Burlington, Colorado, the first part of June. Four were baptized there, and several others near the water of obedience. Brother Shumate and family are doing what they can for the good of the cause, also Brother Muntor and family, and some others. But the Devil is busy also, doing his dirty work.

I also held forth in the Denver Second Branch. There is a noble class of good Saints there. Brother Nearn is president, and has splendid helps in Brother Bartlett and others. One addition was made there by baptism, Brother Nearn officiating. That branch is orthodox to the bone.

I took a run up to Wyoming, but found no chance for gospel work. I stopped in Colorado Springs with Brethren Brown, Liggett, and our old standby, W. T. Bozarth, who

are all firm in the "faith once delivered to the Saints." It would take a mountain of heresy as large as Pikes Peak to move them from the solid rock of the three books.

I had a fine time in using the iron and soda waters of Manitou. They are God's medicine. The nights at the mountains are delightfully cool to sleep.

I began a series of meetings here in this new branch last Sunday. The attention is fine and the crowds all that could be expected. Brother W. W. Williams, formerly of Hiteman, Iowa, is in charge, with Brother Tripp, one other old standby. This is a hot country, and oh, the mosquitoes! Many of them weigh a pound. See?

From here I will work for Bristol and Wiley, then back to Flat Top, Burlington, and homeward by the time it gets colder.

The good Lord has blessed me greatly in my summer's work so far. The Saints who are living up to the "rod of iron" are happy in their warfare. May God bless the faithful and confound all error.

This is a good country to raise mosquitoes without incubators.

My hope is in the redemption of Zion.

In bonds,

LAMONI, IOWA.

J. S. ROTH.

News from Missions

Arkansas

I have just spent ten days at once among the finest reunions ever enjoyed in this south land. The reunion was at Fort Towson, in the southeast part of Oklahoma. There is no branch at this place, but a few noble Saints live near there, Brother F. Chapple and wife and two daughters. He spared no time nor means to make the reunion a success. Brother Charley Frank and Brother Frank Davidson and Goosbey and A. Fodge, who live near Fort Towson, did all they could to help the reunion. About one hundred Saints were camped on the ground. Everybody seemed to enjoy health and a spirit of peace and happiness. Not only was the Spirit of God enjoyed in all the meetings, but on the camp ground day by day.

Brother J. C. Chrestensen was in charge. He did his work well. Brother H. O. Smith, patriarch, who gave about forty blessings, J. M. Smith, J. M. Simmons, J. W. Jackson, G. C. Thompson, B. F. Pollard, Ed Kelsey, and the writer were the speakers of the reunion. We averaged a crowd of about five hundred, and on Sunday night it was said a thousand people were on the ground. On the evening of the 9th Brother J. C. Chrestensen baptized seven noble girls, and on the evening of the 13th the writer baptized eight fine people, five men and three ladies.

Twelve years ago I went to Fort Towson to try to open up the gospel work. I asked a preacher for the only church there was in the town, and his answer was that he was going to send to Kentucky after a pair of bulldogs to run my sort out of that town. I obtained an old storehouse and some of the good people helped me seat it, and I had seven days of fine meetings. I was then shown that some day a good work would be done in that country. The man with his bulldogs is gone, but the gospel is still in Fort Towson, gathering the good, honest-hearted people into the kingdom of God.

I am now in the Ozark Mountains in Cercey County, trying to tell the beautiful gospel to the people. The gospel was introduced in this country two years ago by Brother S. W. Shupe and wife, who thus did all they could to get the angel's

message before the people in the country. I have been on the gospel battle field twenty-two years. I never saw the prospects for the preaching of the gospel better than it is now. Perilous times are on us. Men's hearts are failing them for fear, and are looking after those things coming on the earth. The judgments of God are here. The end is near. Zion must be built up. So let us be up and doing. Saints' lift up your heads and rejoice, for your redemption draweth nigh.

I ask an interest in the prayers of all that may read this letter, that I may be spared a few more years yet to tell the beautiful story.

Your brother,

E. A. ERWIN.

BAKER, ARKANSAS, August 18, 1916.

News from Branches

Independence Stake

While all Europe is in war, and the world is in a tumultuous whirl of vice, trouble and pleasure-seeking, with all the strikes, storms, political strifes and epidemics, and martial and religious upheavals, it is nothing to be surprised if to our very doors approach unforeseen influences not for our peace.

Even the Saints come in contact with such, but our peace and safety, through humble prayer, and sustaining the efforts of those in charge of affairs, are made sure.

Among those visiting the Saints here was Ellis Short, jr., who is attending his father who has lately been quite ill, also Brother Eugene Chrono from San Antonio, Texas,—a gentleman who has expressed a high appreciation of our work both in church and Sunday school.

Brother Israel A. Smith gave an excellent discourse at the morning church service and our pastor, Brother Smith, spoke at the lawn meeting on the subject of repentance, before a large audience.

Brother Israel's theme was the origin of man, entering into the deep problems which interest the students of biology, the science of life as applied to the teachings of the Scriptures. His quotations were from 1 John 5:12 and 1 Corinthians 2:6-15; and he also read from Drummond on "Growth."

While the afternoon prayer service was going on the Sunshine band attended a meeting held at the home for girls, distant a mile or two, and a good time is reported. The opening day for the city schools will be September 11. About this time next year the new high school building will be completed.

ABBIE A. HORTON.

Miscellaneous Department

Conference Minutes

MINNESOTA.—At Clitherall, Minnesota, June 17 and 18. Reports: Audubon 142, Bemidji 66, Minneapolis 133, Union 189. Officers elected: President, D. A. Whiting; Leon A. Gould and Charles Lundeen counselors; secretary and treasurer, Lester Whiting; member of library board, Alta Kimber. Brother S. Sloan, of Knife River, was ordained elder. Recommendation for organization of a branch at Knife River was carried, subject to approval of missionary in charge. Adjourned to meet at Clitherall, time being left to presidency. Lester Whiting, secretary.

PORTLAND.—At 10 a. m., July 22, J. W. Rushton, assisted by M. H. Cook, C. E. Jones, G. M. Shippy presiding. Officers reported verbally and in writing, and other official reports were read and accepted. Reports indicated that many had been added to the church. L. B. Shippy was ordained to the

office of priest, C. O. Young to office of deacon. Sunday school and Religio held local sessions. An instructive study hour for teachers and preachers was conducted by J. W. Rushton, and priesthood meetings were held. Three afternoons of the reunion were devoted to institute work under the direction of Sister C. E. Jones. Summer school work was superintended by Sisters L. B. Shippy and C. E. Jones, and as a result the specimens of work done were shown and the results were pronounced good. The following were elected as permanent reunion committee: C. E. Jones, manager; L. B. Shippy, secretary; G. M. Appleman, treasurer. The conference agreed to buy a folding organ to be used in missionary work. Two infants were blessed and two baptisms were performed during the services. The Oriole girls were much in evidence during the reunion, there being about twenty-five in attendance and having their own tent. We are much encouraged over the success of our past reunion, and hopeful and enthusiastic concerning prospects for a greater one next summer. George O. Dodge and Sadie E. Ward, press committee.

Conference Notices

Holden Stake, at Holden, Missouri, September 16 and 17, convening at 10 a. m. The ordination of those selected for ordination as members of the stake high council will be attended to. F. M. Smith, F. M. Sheehy and B. R. McGuire, have arranged to be present. Forward reports and credentials to the secretary, Mrs. Anna Fender, Holden, Missouri. David J. Krahl, president.

Convention Notices

Northeastern Nebraska Sunday school and Religio at Decatur, September 8, 9 a. m. Mrs. M. A. Peterson, secretary, 2708 North Twentieth Street, Omaha.

Has Sufficient Literature

I desire to thank the many Saints who have so heartily responded to my call for literature. I will state that I now have an abundant supply. Others contemplating sending will please wait until further notice. A. E. Warr, 352 Chatham Street, Mobile, Alabama.

Two-Day Meetings

At Beaverton, Michigan, September 16 and 17. First services held in new church. All that can should come. Those coming from the north and east will be met Friday night with autos at Gladwin. George W. Burt, district president.

Requests for Prayers

A sister in Texas who is afflicted with tuberculosis desires the prayers of the Saints that she may be blessed with health and allowed to serve the church wherever she can do the most good.

Died

HOLMES.—Amie D. Cole Holmes was born at Racine, Missouri, March 10, 1872; died at Independence, Missouri, July 31, 1916. Baptized at Orting, Washington, March 22, 1896. She was a patient sufferer, and was ready to go when the call came. She died firm in the faith of the resurrection through Christ. Funeral at the Stone Church, Independence, Missouri. Sermon by Walter W. Smith. Interment at Mound Grove Cemetery.

GOODE.—Fannie Elizabeth Goode, fourth daughter of Frank and Amelia Koehler Goode, born at Independence, Missouri, May 16, 1912, died from a gunshot wound received by accident while at play in Independence, Missouri, July 26, 1916. "We walk by faith and not by sight." Funeral services at Second Independence Church, sermon by Walter W. Smith. Interment at Mound Grove Cemetery.

BLACK.—Paul Nelson Black, oldest son of James C. Black and Sister Maud Strickland Black, born in Sublette Township, Illinois, June 14, 1895; was instantly killed by lightning July 19, 1916, near Hereford, Texas. His friends knew him as a sober, truthful, trusty, and faithful young man. Parents and 2 younger brothers, Leo and Orra, are left to mourn. Burial in Farwell, Texas, Cemetery.

MYERS.—Agda Melvia Myers, daughter of Brother and Sister William Washington Myers, born March 15, 1888, at Deloit, Iowa; died July 15, 1916, at Lamoni, Iowa. Baptized March 18, 1906, and remained a faithful member until death. Sister Agda taught school for a number of years, continuing in that work until stricken with her last illness. She was loved by all who knew her. Leaves to mourn their loss, father, mother, 1 brother, many relatives and friends, but

as the poet has said, "To live in the hearts we leave behind is not to die." Services in charge of J. B. Barrett, sermon by Charles E. Harpe. Interment at Deloit Cemetery.

DYE.—Florence E. Dye, born March 12, 1892; died at Myrtle Point, Oregon, July 9, 1916. Baptized by C. E. Crumley, August 1913. She was killed by an automobile, death being almost instantaneous. The late Myrtle Point Reunion was in progress at the time. The reunion tent was being occupied by professors from the State University, and the Saints' church was without seats because of the reunion, so the Dunkard people kindly loaned their church for the funeral. Sermon by A. C. Barmore. Interment in Coquille Cemetery. Sister Dye leaves father, James Dye, 1 sister, 3 half sisters and 3 half brothers.

MORRISON.—Elder Walter Morrison, born August 23, 1831, at Traquair, Peebleshire, Scotland; died August 11, 1916, at Holstein, Ontario. Came to Canada in 1854. Baptized November 23, 1879, by J. A. McIntosh. Ordained teacher January 18, 1882, by J. A. McIntosh and J. H. Lake. Ordained an elder, June 2, 1883, by J. H. Lake, R. C. Coburn, S. Brown. Brother Morrison was president of the Egremont Branch for a number of years, and was well known to the traveling ministry and others, as "Auld Wattie." Under his roof Saint and sinner were welcomed, and many of the notable men of the church tarried with him. Funeral in charge of O. B. Perkins, assisted by James McLean.

SMITH.—Mrs. Sabina A. Smith was born December 5, 1845, at Boydsville, Kentucky; died June 14, 1916. Married Hezekiah Smith January 14, 1863. To this union were born 8 children, four surviving: Amos, of Mayfield, Kentucky; Hester; Mrs. James Huff, and Mrs. A. M. Baker, of Koskonong, Missouri. In April, 1874, together with her husband and one sister, and 5 other friends, she was baptized by John H. Hanson, in Graves County, Kentucky. This was the first daylight baptizing of the Reorganized Church in that State, and was witnessed by at least thirty people. The first baptizing was done at the midnight hour, only a few hours before the party passed to his reward. Sister Smith was a cousin of the late Elder J. C. Clapp. Her father and mother, David and Sarah Crider, were members of the church in the days of the Martyr, Joseph, and were among the many to lose their homes in Far West, Missouri, when the Saints were driven from their homes on account of their faith. The Saints' Harp presented to the deceased in 1873, is well preserved and several songs were sung from this book at her funeral. Elders A. M. D. McGuire and J. F. Cunningham officiated at the funeral services.

HAXTON.—Emma J., wife of John H. Haxton, was born April 6, 1847, died July 29, 1916. Her birthplace was Waukegan, Illinois. They were married thirty-five years ago. They came to California fifteen years ago. She has been a member of the church for twenty-five years. Funeral sermon by T. W. Williams from the Los Angeles church.

WAY.—Henry Way was born October 8, 1838, at Cleveland, Indiana; died August 10, 1916, at the home of his daughter, Mrs. Nellie Williams, near Eldorado Springs, Missouri. Baptized by T. W. Smith, in 1875, at Oak Lake, Minnesota. Ordained an elder at the same time and place. Was quite extensively known as a man of God, with great faith and experience in the church. Leaves to mourn, 3 daughters and many relatives and friends. Sermon by R. T. Walters; interment in Coal Hill Cemetery.

CRANDALL.—Otto Holcomb Crandall was born at Panama, Iowa, March 4, 1883; died at the Saint Agnes Sanitarium, August 7, 1916. He grew to manhood in Dow City. Survived by his mother, Mrs. I. W. Beems, of Harlan, Iowa; 2 sisters, Mrs. Harry Bulla, of Denver, Colorado, Mrs. George Davis, of Omaha, Nebraska and 1 Brother, Oscar, of Omaha. Services at Dow City; sermon by D. R. Chambers, assisted by Alfred Jackson.

DODGE.—Mary C. Dodge, daughter of William and Rebecca Sauter, was born in Canton, Ohio, April 25, 1893; married Harry Dodge on March 20, 1915; died July 31, 1916. Leaves husband, father, mother, 2 sisters, also a son three days old. Baptized about two years ago and lived the life of a faithful Saint. Death came suddenly and unexpectedly. The service was attended by a large audience who had never heard a Latter Day Saint sermon before. Sermon by J. C. McConaughy.

HARRISON.—William Henry Harrison, of Philadelphia, Pennsylvania, died August 21, 1916, aged 75 years, 1 month, 20 days. Baptized in 1874 and has been connected with the Philadelphia Branch since that time; a faithful worker and devoted husband. Services at the church in charge of J. August Koehler.

THE SAINTS' HERALD

Elbert A. Smith, Editor; Edward D. Moore, Assistant Editor. Published every Wednesday. Subscription price \$1.50 per year in advance.

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

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

This paper will be promptly discontinued at date of expiration.

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

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

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

For advertising rates apply to the business department.

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

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The Conditions of Labor in American Industries

Under this title Funk & Wagnalls Company are soon to publish an authoritative collection and synthesis of the results of recent federal, state, and other investigations and studies of wage earners in the principal industries of the United States. It will show their wages, their hours of labor their sanitary conditions, the wage earner's health and that of his family, the family income, the family expenditure, mortality statistics, and the various factors governing health and efficiency. The distribution of wage earners will be shown, according to race, industry, geographical divisions, etc., with the extent of labor union membership. In short, the book will be an unbiased scientific statement of facts, written in a non-technical style, and of special value to the business man, to students of economic questions, to the social worker and the labor unionist. As a textbook for university and college classes, in economic and labor problems, it should meet a wide need. Its authors are W. Jett Lauck, formerly associate professor of economics in Washington and Lee University, who has done extensive work in connection with the U. S. Immigration Commission and the U. S. Tariff Board, and Edgar Sydenstricker, also an expert investigator and researchist along economic lines. Mr Lauck is at present Director of Applied Economics, at Washington, and Mr. Sydenstricker is now Public Health Statistician of the U. S. Public Health Service. They were both admirably fitted for their joint labors in preparing this new volume.

GRACELAND COLLEGE BONDS

In order to place the finances of Graceland College on a better basis, those having the financial responsibility of the same have thought best to issue bonds to the amount of \$35,000.00.

These bonds run from July 1, 1915, to July 1, 1920, and bear 5 per cent interest, payable semi-annually.

They are offered to the Saints and to any investor as a first-class investment.

These bonds are secured by a first mortgage on real estate valued at about \$62,000.00.

Each bond is valued at \$100.00. We earnestly invite the attention of any having money to invest to investigate this proposition.

You will be not only putting your money in a safe place (as the whole church is back of these bonds as well as secured by mortgage) but you will be helping the work of the church.

Address all communications to

J. A. GUNSOLLEY, Lamoni, Iowa

FOR SALE

Two acres of fine lying land, all set to young fruit just coming into bearing—new 6 room house, back plastered and finely finished. 2 never failing wells, new hen house 10 x 24. Located on South State St. Bargain for cash. E. F. Hall, Lamoni, Iowa. 31-tf

HOUSEKEEPER WANTED

I want a good Latter Day Saint woman who has had experience with children to keep house for me. I have four children, ages three to fourteen. Live two blocks from L. D. S. church in a good branch. Will pay good wages to right one. Address lock box 114, Perry, Iowa, for particulars. 33-3t

Tonsils and Adenoids completely removed.

Dr. Joseph Mather, Specialist

in diseases of the eye, ear, nose, and throat.

Elders and family on ministerial allowance, work done free of charge.

Cataracts removed.

Work done in Independence Sanitarium, Independence, Missouri.

Wanted

SAINTS' HERALD for January and March, 1863. Anyone having above numbers and care to dispose of them correspond with 35-3t
HERALD PUBLISHING HOUSE

The Woman's Auxiliary Year Book

FOR 1916-1918

This book contains necessary information for those engaged in the Woman's Auxiliary work of the church. Every sister should get one. Price 20c. 35-tf
Iowa, or Ensign Publishing House, Independence, Missouri. Order from your nearest house to save postage.
Herald Publishing House, Lamoni, postage.

On One Burlington Ticket

You can see the *most* of the *best* of the National Park wonders in America and take a 4-in-1 vacation.

You can visit Yellowstone, via the new Cody Road—through the heart of the "Buffalo Bill" country—the *only* auto route into the Park; Glacier Park—there is nothing else in the world like it; Rocky Mountain-Estes Park, a mountain playground for little folks and big—and Colorado.

I wish you would drop in the next time you are passing by and let me tell you more about this wonderful trip. I am here to serve you. Let me help you plan your trip.



L. F. Siltz, Ticket Agent

THE SAINTS' HERALD

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

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

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



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

VOLUME 63

LAMONI, IOWA, SEPTEMBER 6, 1916

NUMBER 36

Editorial

WAR POSTERS

The children of this world are in their generation wiser than the children of light.—Jesus.

The *Outlook* for August 30 has an interesting note on "Advertising and the war." It seems that the British Government has undertaken to advise the people by poster. Some of these posters, especially those which have to do with the conservation of resources, are interesting.

The people of Great Britain are engaged in a great war. The Government realizes that in order to win this war the people must conserve their strength and their finances. Hence the paternal admonition.

When reading the extracts from these posters that we shall presently give, please remember that we as a people are also engaged in a great war. At least we borrow from military parlance and call it a warfare, and the use of the term is sanctioned by the custom of inspired writers and preachers in all ages.

If we are to succeed it will be necessary for us to conserve our resources. Shall the children of this world display more wisdom, more devotion, more consecration to the cause that they have espoused than we are willing to display in the cause that we profess to love so dearly and to which we obviously owe so much?

In one poster the British public is told:

New clothes should only be bought when absolutely necessary; and these should be durable and suitable for all occasions. Luxurious forms of hats, boots, shoes, stockings, gloves, and veils should be avoided.

This is good advice for British subjects engaged in an exhaustive warfare. Is it not equally good advice for subjects of King Emmanuel, most of them only moderately well to do, and with a great work to accomplish that will need every dollar that they can spare?

Another poster says:

You are helping the Germans when you use a motor car for pleasure, when you employ more servants than you need, when you waste coal, electric light, or gas, when you eat and drink more than is necessary for your health and efficiency. . . . Save money and lend it to the nation and so help your country.

The man who wastes needed money helps the enemy. That is a startling thought. Shall we ponder it and see just how much there is in it? No one cares to help the enemy. Yet from this viewpoint, it is no wonder that the enemy encourages these thoughtless and wasteful expenditures for folly and pleasure.

The Lord has put up some war posters for our consideration, from time to time. As for instance: "And again, thou shalt not be proud in thy heart; let all thy garments be plain." (Doctrine and Covenants 42: 12.)

Or this, even more pointed and brief: "Be clean, be frugal." (Doctrine and Covenants 119: 9.)

And again:

Avoid the unnecessary building of houses of worship or of places of entertainment or otherwise expending the tithes and offerings of the church in that which may not be essential unto the continued onward progress of the general work; and both in private and in public expenditure carry into active exercise the principle of sacrifice and repression of unnecessary wants; and thus permit the accumulation of tithes and offerings in such amounts as may be needful to properly discharge the existing indebtedness of the church as a body. And the Spirit counseleth the church in this regard.—Doctrine and Covenants 130: 7.

He who runs may read! Are we willing to heed the paternal counsel that God has given? Is our allegiance less binding upon our consciences than that of worldly governments, even after we have given all due credit to noble and legitimate patriotism? Are we any less interested in saving men's souls than others can possibly be in killing their bodies?

Are we willing to conform to the divine standard of living: according to "needs and just wants"? These queries are suggested to us by these war posters.

ELBERT A. SMITH.

If God would permit me to live my life over again, and allow me to put in or leave out whatever I pleased, I would not dare leave out a single trial or trouble, because in so doing I would leave out some of the best things in my career.—Governor Seymour, of New York.

"CHRISTIAN" SELF-COMPLACENCY

Our Christian (Disciple) friends are very gifted along certain lines. At the points where they are strong they are very strong, and it would be almost hopeless for ordinary people to compete with them. But then, there is this consolation, along those particular lines ordinary people would not care to compete with them.

For instance, in the matter of fond self-congratulation, who could hope, or care to compete with these Christian friends? Long practice has made them well-nigh perfect.

Here are two specimens. In the *Apostolic Review*, organ of the so-called "Non-progressives," for August 8, appears the following over the name of the well-known W. G. Roberts:

The *Apostolic Review*, published at 904 Udell st., Indianapolis, Ind., is the most valuable paper in the world. . . . The *Review* is by far the best paper in the world.

We have quoted exactly, even observing to reproduce the abbreviations and the lower case *s* in street—because by far the very best paper in all the world must be something of an authority on even such minor matters as that.

There are many very excellent papers and magazines on the market; but the best of them all, yes by far the best, long Christian miles and leagues ahead of all competitors, is the *Apostolic Review*, of Udell st., Ind.,—there can be no doubt about the matter, for it is announced in a regular edition of that paper.

Some people who have a very good opinion of themselves admit the existence of equals, but here self-congratulation is carried to that fine point where it becomes supersuperlative. How lonely the *Apostolic Review* must be.

Again, in the same paper for August 1, R. B. Neal, formerly of Pikeville, now of Grayson, Kentucky, says:

I am prepared to compare both character and reputation with any Mormon seer, elder or evangelist living or dead.

He includes all Latter Day Saints under the term *Mormon*. Even our enemies admit that many very good and pious, though as they believe deluded, men have belonged to the Reorganized Church of Jesus Christ of Latter Day Saints, and have preached its doctrines far and wide.

The *Kansas City Journal* rendered a very generous tribute to the goodness and greatness of the late President Joseph Smith. But this man is not afraid to match characters with any of them, living or dead, because he knows just what an awfully good fellow he is—in a class with the *Apostolic Review*.

It were a shame to interrupt his rendition of his original solo, "How good I am!" If he can get past

God with it in the day of judgment it will be all right with us. But let not "him that girdeth on his harness boast himself as he that putteth it off."

Men are not saved by a comparison of merits with other men, but by a growth toward the character of Jesus Christ—and an important attribute of the Christian character, true Christian, not "so-called," is humility.

This challenge from the best man in the world published in the best paper in the world might make considerable stir, only for the settled conviction in the average breast that really good and great men do not climb up on an eminence and challenge the living and the dead to produce an equal.

The living elders, seers, and evangelists of the church are busy making their record, they are content to await the final verdict at the bar of judgment; the dead elders, seers, and evangelists have made their record beyond recall, and gone on to their rest. They will not be disturbed by this challenge, for we have no reason to believe that the *Apostolic Review*, excellent paper, is much read in paradise.

E. A. S.

CURRENT EVENTS

ARMY BILL SIGNED.—After Congress had eliminated the objectionable features of the Army and Navy Bill providing an enormous fund for national defense, President Wilson signed it.

TROOPS MOVE.—Orders have been issued to fifteen thousand of the national guard on the Mexican border to return to their homes. Included in this number are some of the Missouri forces, but it has not yet been learned whether the Battery C boys of Independence are in that number.

MEXICAN ELECTIONS.—Throughout all of Mexico except in the capital, municipal elections have been held. Later state and national elections will take place, altogether giving an important aspect to the situation in that country. Villista followers in small numbers are reported as having made attacks in various localities, though with little definite results.

WAR MOVE LOWERS WHEAT.—When the news came that Rumania had entered the war on the side of the allies, wheat prices dropped in this country as much as eleven cents in one day. Other cereals followed to some extent. This flurry was caused by the possible opening of the Dardanelles, allowing export of wheat from Russia and the Balkan States.

LITTLE CHANGE IN PLAGUE SITUATION.—It was thought that with the coming of cooler weather the scourge of infantile paralysis might die out, but so far there has been little change in the number of new cases and resultant deaths. Several places in the Middle West have postponed the opening of

school for a time, awaiting developments. The chief remedy in use at the present seems to be the injection of the blood of those who have recovered from the disease, which has an immunizing effect upon those receiving the treatment.

RAILWAY STRIKE.—Following an exciting week in which it was daily predicted that a railway strike covering the entire United States would result, legislation has been enacted by Congress allowing an eight-hour day to the four brotherhoods of trainmen involved in the recent industrial trouble, and which has served to avert the strikes. The new plan takes effect January 1, 1917. The President signed the bill on the 3d, and soon thereafter messages were sent out, canceling the strike order which had been issued, and was to have taken effect on the 4th had not the eight-hour day been granted.

EUROPEAN WAR.—Following Rumania's entrance into the war, her troops invaded Austrian territory in the west and a number of important cities in Transylvania are reported as being taken, also an advance is reported crossing the Danube into Bulgaria, with an important Bulgarian city falling into Rumanian hands. Prohibition of the sale and use of all alcoholic liquors in Rumania immediately followed the proclamation of war. After Bulgarian troops had seized the town of Malik in Albanian territory, the latter country sent a contingent of soldiers to aid the allies at Saloniki, practically indicating a declaration of war on her part. Bulgaria and Turkey have both declared war on Rumania. Severe fighting has occurred on the Macedonian front, with little change in positions as a result. Some Greek positions have been taken by the Bulgarians because of lack of opposition of Greek forces. Sympathizers with the allies in Greece are indulging in strenuous measures to induce the Government to enter war on the side of the allies. A squadron of twenty-three war craft and seven transports of the allied fleets has anchored at Pireaus, the Greek port of Athens, and are reported as having taken possession of the German and Austrian vessels anchored therein. On the western front, following a week of rather unimportant engagements, in which little advance was made, and the Germans making strong counterattacks, on the 3d the allies made important advances into German lines, and several villages and a large number of trenches are reported as having fallen into their hands. Minor engagements have occurred on the Austro-Italian front. The principal news from the Gorizia region is that violent artillery bombardments have characterized the activities. A nocturnal raid on England by German Zeppelins with a fleet of about thirteen airships, caused considerable consternation and dam-

age in the eastern counties of England on the 2d. They were only able to reach the outskirts of London. Russian activities have been resumed, after a brief lull, with some important gains in Galicia. On the north the Germans have made strong and successful resistance.

NOTES AND COMMENTS

FAVOR ABSTAINERS.—A new life insurance company is being organized in Des Moines to give special concessions to those who do not use liquor in any form. The risk is said to be much less with men in that class.

LIBERTY TO JEWS.—The next session of the Russian Duma which convenes in November will vote on a bill that proposes to give the Jewish subjects in the empire full rights of citizenship. The measure already has the support of the majority party of that body.

WHY NOT?—One of our correspondents says it is a great convenience to find the name of the local church in the telephone directory. Have you seen to it that yours is there? The pastor's name at least should be used with the information that he represents our church.

HAVE LOANED HUGE SUM.—Since the beginning of the European war in 1914 the United States has loaned a total of \$1,469,950,000 to foreign nations. A rough estimate gives the value of American securities owned abroad as \$2,000,000,000, which are sold to European account. Based on a five per cent basis, this would yield an annual income to American investors totaling \$175,000,000.

LEAVING NORWAY.—In a letter from Arendal, Norway, which is published in this issue, Elder Peter Muceus states that he and family will leave for New York on the *Fredrik VIII* September 29. They expect to make short stops at eastern points, and proceed to Lamoni, where, for the present at least, they will make their home. They have been in that country for fifteen years.

MORMON CHURCH CHOIR RELEASED.—Following the appointment of a new choir leader for the famous tabernacle choir, the first presidency of the church released every member of the choir to allow a complete reorganization. Each member will be required to pass a test before being admitted. The choir was organized about sixty years ago and several years ago made a tour of the East, and included in their itinerary, Independence, Kirtland and similar historic places.

MOTION PICTURES.—At the recent national convention of motion picture exhibitors held in Chicago, the following resolution was passed, after a heated discussion:

Resolved, That it is the unanimous sentiment of the Motion Picture Exhibitors' League of America that exchanges shall not lease films to churches, schools or others that shall interfere with any exhibitor without the organization thus exhibiting first obtaining the consent of the exhibitor in that vicinity. The reasons advanced for this action are that since the exhibitors are taxed by government, state and city, in addition to being required to live up to health and fire ordinances, the churches should be required to do likewise if they wish to exhibit.

CITY OF CHURCHES.—The Independence *Examiner* prints the results of the religious census recently taken under the direction of Walter W. Smith. In that summary we note that there are 825 Latter Day Saint families, while the largest number of any other denomination is 353 Methodists. The number then runs down the line as follows: Baptists, 309; Christians, 282; Presbyterians, 166; Roman Catholics, 97; Utah Latter-day Saints, 18. There are a number of other churches represented with smaller numbers of families. Not affiliated with any church are 341 families. They secured the religious affiliations of 2,456 families.

SUCCESSFUL REUNIONS.—In this number will be found a number of favorable reports from reunions held in various parts of the country, indicating that they have been a most successful feature in church work. We are also pleased to note the excellent methods of advertising adopted by a number of them and that those who have been spending considerable for advertising expect to do still more next year. Properly directed advertising is as good an investment in this line of work as in any other. In Centralia, Washington and Wichita, Kansas, we hear of special liberality on the part of the daily press. Some of the districts are already developing plans for next year's work, which portends success.

FIVE MILLION CLUB.—This organization is composed of voters who subscribe to the following pledge: "I will give my vote and support to such candidates and party as stand, by state and national platform declaration, for the prohibition of the liquor traffic." More than a million have enrolled, and promoters of the movement are confident that in less than four years they can "kill John Barleycorn in the United States." Religious, civic, and political organizations as well as prominent men and women all over the United States are uniting in the movement. They hope to enroll the "five million" principally from rival political parties and thus secure national prohibition.

"ENSIGN" CHANGES EDITORS.—With the issue of August 31, comes the announcement that Brother Charles Fry will no longer act in the capacity of editor of the *Ensign*. He retires from the editorial work to devote his time to church duties in the Spring River District, of which he is president and in which there are great opportunities for the serv-

ice for one of his ability. The editors selected to succeed him are Elders Walter W. Smith and Israel A. Smith. The former has had a wide experience in church work and the latter was formerly assistant editor on the SAINTS' HERALD. We appreciate the good work Brother Fry has done and commend the efforts of the new editors to the Saints, believing there will be no occasion for disappointment.

Hymns and Poems

(SELECTED AND ORIGINAL)

Faith of Our Fathers

(To the tune of "Saint Catherine.")

Faith of our fathers, holy faith,
That knows God still doth love us all;
He still doth know our faith and prayers,
He still doth answer when we call.
"Faith of our fathers, holy faith,
We will be true to thee till death."

Faith of our fathers, known of old,
Repentance follows still the same,
Baptized then 'neath the wat'ry wave,
Confessing thus the Father's name.
"Faith of our fathers, holy faith,
We will be true to thee till death."

Faith of our fathers, still the same,
Confirmed beneath his servant's hands,
We seek the Spirit's guidance now,
To help us heed all God's commands.
"Faith of our fathers, holy faith,
We will be true to thee till death."

Still visions strengthen hope and faith,
And angels visit at our need,
With dreams and prophecies fulfilled,
His guiding Spirit still doth lead.
"Faith of our fathers, holy faith,
We will be true to thee till death."

MARCELLA SCHENCK.

On His Blindness

When I consider how my light is spent
Ere half my days in this dark world and wide,
And that one Talent, which is death to hide,
Lodged with me useless, though my soul more bent
To serve therewith my Maker and present
My true account, lest he returning chide,
"Doth God exact day labor, light denied?"
I fondly ask. But Patience to prevent
That murmur, soon replies, "God doth not heed
Either man's work or his own gifts. Who best
Bear his mild yoke, they serve him best. His state
Is kingly; thousands at his bidding speed
And post o'er the land and ocean without rest;
They also serve who only stand and wait."—Milton.

Original Articles

WHY WE BELIEVE IN THE RESTORED GOSPEL

TEACHINGS OF CHRIST AND HIS MINISTRY

Christ and his ministry taught a message of tremendous importance. It was a divine message and contained divine promises to be realized by those who would believe and obey. This message was the gospel, which included commandments and "ordinances of divine service," all of which were unalterable. A ministry called of God was authorized to proclaim the gospel and administer its ordinances. (Christ's church had an inspired ministry chosen by God; as shown by John 1: 6; Romans 10: 5; Hebrews 5: 4; John 3: 34; 15: 16; 1 Corinthians 1: 26.)

This inspired ministry comprised various offices, each established of God and having its own duties. The offices of apostle, prophet, seventy, evangelist, bishop, elder, pastor (or priest), teacher and deacon, belonged to the priesthood, which served in the name of the Lord (by direction), and were a part of the organization of the church of Christ. (The minister held only such office as God designated: Ephesians 4: 10-16; 1 Corinthians 7: 17; 12: 28; Luke 10: 1; Philippians 1: 1; Acts 13: 2; 14: 23; 1 Peter 2: 5.)

A BODY DIVINELY ORGANIZED

The church was a body divinely organized according to the pattern of heavenly things: "See, saith he, that thou make all things according to the pattern." (Hebrews 8: 5.) It was called the "body of Christ," the "Lamb's wife," and the "household," "of whom the whole family in heaven and earth is named." (Ephesians 3: 15.) The church being his, Christ gave it his name. This name no man could change, for it was not man's church. The members of the church of Christ were called Saints. (Ephesians 4: 12; Philippians 1: 1.) Those who should be saved were united to the "one body," which was directed by Christ, the living head. (That only one church is authorized by Christ, with which all true followers unite, is proven by Acts 2: 47; John 17: 21; 1 Corinthians 12: 13; Ephesians 4: 4; 4: 16; 1 Corinthians 1: 10; Matthew 7: 14; 2 Corinthians 11: 2; Philippians 1: 27; 3: 16; Psalm 127: 1; 1 Timothy 3: 15.)

He who would enter into this divinely organized church must believe, repent, and be baptized for the remission of sins by one of these ministry sent of God. To be baptized is to immerse, being the meaning of the Greek word *baptize*, used in the Scriptures. This was the only method taught in the days of Christ and his apostles. (Baptism is commanded, and is for remission of sins: John 3: 5; Matthew 28: 19; Mark 16: 16; Acts 2: 38; 10: 48; 22: 16; 1 Peter 3: 21. Baptism is immersion: Acts 8: 38, 39;

Mark 1: 10; Colossians 2: 12; Romans 6: 4, 5; John 3: 23; Ephesians 4: 5; see Mosheim, Cent. 1, IV. 8.)

THE GIFTS TO FOLLOW BELIEVERS

So long as the church followed Christ, the gifts of the Holy Ghost were freely given to the faithful members, fulfilling the promise made to such as would keep his commandments. Thus was built up an inspired church that received revelation from God, angel messengers, prophecy, visions, healing, tongues, (speaking in other languages by the power of God, Acts 2: 4; 19: 6), and interpretation of tongues. Unspeakable joy filled the souls of the faithful, for God bore witness to the divinity of the message of Christ, which promised eternal life and celestial glory to his saints.

These heavenly gifts were a part of the gospel, and were to continue in the church so long as it should be preached and obeyed in its fullness. Christ, the divine head, was in communication with his body and directed it, so that it might "grow up unto him in all things," and become "a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." (Ephesians 5: 27.) To enjoy these great blessings, however, it must "be obedient in all things." (The gifts of the Holy Ghost are essentials of the gospel, and necessary to the true church: Mark 16: 15-18; 1 Corinthians 12: 7-13; 1 Thessalonians 1: 5; John 14: 15, 16, 25; 15: 26; 16: 13; Revelations 19: 10; 1 Corinthians 14: 1; Acts 2: 39; Romans 12: 6.)

The church struggled on amid bitter persecution from the very beginning. The religious classes felt too good, or were too proud, to associate with a people whose leader was reported to be a "gluttonous man, and a winebibber, a friend of publicans and sinners," (Luke 7: 34) of whom it was charged that he was a sinner, a blasphemer, a deceiver, unlearned, born of fornication, possessed of a devil, and a lawbreaker; whose followers and teachings were "everywhere spoken against," even by learned and devout religious leaders. To make matters worse, some who united with the church lived immoral lives, or brought in false doctrines, causing unstable souls to be led away. The apostles noted the rise of false teachers in the church with alarm. Within the first century history records the rise of scores of heresies in the church. The saints were warned to beware of the errors and hold fast the true doctrine, without which they could not be saved. (These warnings are plain and ominous: Galatians 1: 6-8; Jude 3; 2 Corinthians 13: 5; 2 John 9; 1 Timothy 4: 16; Revelation 2: 4, 5.)

THE APOSTASY

As the years passed into the centuries, many false teachings were accepted by the ministry and mem-

bership of the church. As the admonitions of the Lord to return to the true faith began to be less and less heeded, the gifts of the Holy Spirit became rare and were gradually withdrawn from the church. Thus doctrine and ordinances taught by Christ were changed or abandoned, and the church began to fulfill prophecies which had foretold the great apostasy. In time the church no longer represented the pure message as taught by Christ, but largely taught doctrines and commandments of men. (A few of the prophecies predicting the departure from the faith are: 2 Peter 2:1; 1 Timothy 4:1; 2 Thessalonians 2:3; John 12:35; Matthew 11:12; 2 Timothy 4:3; Amos 8:11; Revelation 13:7.)

The gospel in its purity being no longer taught and observed, the church began to court worldly honor and approval of men. She thus became a human and inglorious church, rejected of God. This was inevitably the result of a perverted ministry and message. Jesus had warned the church: "If a man abide not in me, he is cast forth as a branch, and is withered." (John 15:6.) As apostate Israel was cut off, so Paul had also warned the church that, if unfaithful, "thou also shalt be cut off." (Romans 11:22.) Finally John was shown in vision the terrible change that would complete the apostasy of the church. This is portrayed in Revelation 12, which presents the church in the likeness of a woman clothed with the sun (the gospel), the moon under her feet (Mosaic law fulfilled), and upon her head a crown of twelve stars (apostolic office). She was driven into the wilderness (confusion, disorganized state), after which the dragon made war with the "remnant of her seed." This was to result in the fearful condition shown in the next chapter: "It was given unto him to make war with the saints, and overcome them; and power was given him over all kindreds, and tongues, and nations." (Revelation 13:7.)

Following the woman into the wilderness, where she had fled in her endeavor to avoid persecution, we behold her become an harlot, "arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." (See Revelation 17:3-5.) When the heavenly robe, the glory of the gospel sun, was thus cast aside for the purple garment of fornication, worldly power and honor, the Dark Ages, so well known to history, spread like a pall over the earth. Its horrors are too many to detail here. Instead of the doctrine of Christ, the doctrines of men and of devils multiplied, and obscured the truth. History has named this period, the midnight of the world.

PERVERTED TEACHINGS

Eminent historians show that before the end of the sixth century the light of the church had become

darkness. The glorious church of Christ no longer existed, but in its stead arose the church of the world. The ceremonies and teachings substituted for those of the gospel, were at best but cheap counterfeits, hollow forms, and empty delusions, but being taught by the clergy, the people believed them. Some of these were even borrowed from heathen customs and traditions. Others were introduced without a semblance of scriptural sanction. Thus baptism was changed to sprinkling. Blessing little children (too young to believe and repent) by laying on of hands, practiced in Christ's day, was rejected; and infant sprinkling, improperly called baptism, was instituted. Offices of the ministry were changed, or abandoned; and instead of being called of God, as the scripture requires, men were chosen by teachers of heresy, to preach man-made creeds. The ministerial office was sold for money also, as history proves. Not only were the doctrines and organization of the church altered, but even the name of the church was changed to one not authorized of God. The doctrine that all shall be judged according to their works, was so perverted that many became infidels rather than believe in an unjust God, so grossly was he misrepresented. Infants who died without being sprinkled (which they termed baptism) were said to be forever lost in the torments of eternal flames.

The church also taught that God is "without body or parts," and incomprehensible. Jesus taught that, "This is life eternal, that they might know thee the only true God," etc. According to the Bible, God has both body and parts. (See Genesis 1:27; Philippians 2:6; Hebrews 1:3; Exodus 24:10.) Jeremiah evidently foretold this false worship when he said: "The Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. Shall a man make gods unto himself, and they are no gods?" (Jeremiah 16:19, 20.) The heathen worship gods of metal, wood, and stone. Such gods had no power, but they were gods, hence did not completely fulfill this prediction. It remained for Gentiles, of which the church was composed, in the awful darkness of apostasy, to define and worship as God that which in fact did not exist. No wonder the reformer, John Wesley, said the gifts of the Holy Spirit were no longer to be found in the Christian church because "the Christians had turned heathens again, and had only a dead form left." (Sermon 94.) "Not only heresies, animosities, fierce and bitter contentions, but actual open sins. We meet with abundant proof that in all the churches the tares grew up with the wheat, and that the 'mystery of iniquity' did ever work in a thousand forms." (Sermon 96.)

Marsh's Ecclesiastical History says: "Before the

close of the sixth century the world was at ease, and superstition had made most rapid strides. The great mass of ministers were excessively ignorant, and, led away by the strongest fantasies, did little but delude and destroy the people." (Page 213.)

Mosheim's Church History says that during the seventh century, "True religion lay buried under a senseless mass of superstitions and was unable to raise her head." (Book 2, p. 445.) Of the same century Marsh says: "The world was sunk in Egyptian darkness. The cultivation of the human intellect was abandoned. . . . The great mass of the clergy were incapable of reading the apostles' creed." (P. 225.) Dozens of historians testify to conditions as bad, or worse than those already mentioned. To detail all would surfeit the reader.

THE REFORMATION

After many centuries of this spiritual and mental darkness, the reformation arose. It consisted of unsuccessful attempts by various persons to reform the church. Each reformer then proceeded to organize a new church. Thus arose various Protestant churches. Naturally each one who formed another church believed that the church out of which he came was not accepted of God, hence not the true church of Christ. It is a terrible sin to leave the true church of Christ and form another. God forbade his church to be divided. (2 Corinthians 11:2.)

In order to form the church of Christ, divine direction is essential; otherwise the church formed would be but the work of man. Had the reformers been commanded or directed of God to restore the true church, they would not have formed several churches differing in name, organization, and teaching from each other; for this is contrary to God's word. But they did not claim that God commanded them to do so. Each proceeded according to his own fancy; and not one of them formed a church in harmony with the New Testament pattern. The Dark Ages had so befogged all with human traditions and precepts, that they placed in their creeds many of the errors of the apostasy; hence arose a confusion of churches, having teachings in conflict with each other.

The reformers were largely dissatisfied with their own work, however, and some believed that God would in due time restore his church as it was before the apostasy. D'Aubigne says: "Luther perceived that the ancient and primitive church must, on the one hand, be restored in opposition to the papacy." (History of the Reformation, vol. 3, p. 80.) John Wesley said: "What could God have done which he hath not done to convince you that the day is coming, that the time is at hand when he will fulfill his glorious promise, and will arise to maintain

his own cause, and set up his kingdom." (Sermon 71.) Roger Williams left the church he had founded and wrote that "these imperfections in the church in its revived condition, could be removed by a new apostolic ministry alone." (See Hireling Ministry.) He believed that, "the apostasy of anti-Christ hath so far corrupted all that there can be no recovery out of that apostasy till Christ shall send forth new apostles to plant churches anew." Many other statements by various reformers and ministers of leading denominations might be quoted. They show not only the need, but the expectation of these men, that God would restore his church in his own way and time.

The unchangeable God does not work according to the imperfect methods of man. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." (Isaiah 55:8.) The need of restoring the gospel and the church of Christ, has been plainly shown, but is equally clear that man's ways are in vain. Human creeds do not lead to the "one of faith." The sacred record shows that in all ages God has guided his people by angels and prophets. By angels God sent messages to Abraham, Lot, Moses, David, Elijah, Daniel, Zacharias, Joseph, Peter, Cornelius, Paul, John and many others. Angels are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." (Hebrews 1:14.)

THE RESTORATION

According to Bible prophecies, the gospel must be restored in the latter days. This restoration, so long foretold, must be ushered in by an angel, in harmony with God's way through all the ages. The great event was foreseen by the beloved Apostle John: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Revelation 14:6, 7.)

That we are now living in the "latter days" or hour of God's judgments, is quite generally believed by devout students of the Bible and history. We are therefore in the age when this angel should come and restore the gospel. It is then to "be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14.)

The Reorganized Church of Jesus Christ, of Latter Day Saints, bears witness to all the world that the promised angel with the restored gospel has come. The church has been reorganized according to the New Testament pattern, with its ministry of

apostles, prophets, seventy, and other officers, set in "the body" by divine call. It has never formulated a human creed, but calls upon all to believe, repent, and obey the old Jerusalem gospel which is the power of God unto salvation. The Spirit of God is bearing witness to those who receive this message—the restored gospel, and faithful believers are again receiving the ancient gifts of the Holy Ghost in fulfillment of Christ's promise: "My doctrine is not mine but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7: 16.)

The "principles of the doctrine of Christ" (Hebrews 5: 12; 6: 1, 2), are once more made plain as they were taught by the ancient apostles, and many other gospel teachings are brought forth from the obscurity caused by centuries of spiritual darkness.

SENDING OF PROPHETS

The Bible shows that when people strayed from the Lord in past ages, he sought to lead them back to the one faith by sending angels and prophets with a message of admonition to them. In every age God's faithful people had prophets among them. They ceased only when men refused to obey him. The church of Christ was no exception to this rule; and those who have taught that there have been no true prophets since John the Baptist, have not stated the truth. Years after John's death there were prophets in Christ's church. We have already seen that prophets were set in the church as a part of its regular organization. Paul was certainly a prophet, and prophesied of many things to come. Amos 3: 7 says, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." The angel informed John that "the testimony of Jesus is the spirit of prophecy." (Revelation 19: 10.)

The word clearly teaches that by the spirit of prophecy and by angels, Jesus, the head, will direct his body, the church. So Paul by the Spirit, cautions the church: "Wherefore, as the Holy Ghost saith, to-day if ye will hear his voice, harden not your hearts." (Hebrews 3: 7, 8.) Jesus also, by the Spirit, and by angel, spoke to the church: "He that hath an ear, let him hear what the Spirit saith unto the churches. . . . Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. . . . I, Jesus, have sent mine angel to testify unto you these things in the churches." (Revelation 3: 13, 20; 22: 16.)

The spirit that rejects these gifts in the church, is of unbelief, and not of faith. It is the work of the dragon—the anti-Christ—to oppose those having "the testimony of Jesus," which "is the spirit of

prophecy." (See Revelation 12: 17.) Without the spirit of prophecy to guide, the church is of human origin, and not the church with which Christ is identified as its living and directing head. (Prophets and prophecy are essentials of Christ's church: Acts 13: 2; 21: 10; 1 Corinthians 12: 10, 28; 14: 39; 1 Thessalonians 5: 20; John 16: 13; Revelation 10: 11; 11: 3; Matthew 10: 41.)

Matthew quoted Hosea 11: 1 and Jeremiah 31: 15, to prove Christ's mission; but though the Jews do not accept this interpretation, the Christian sees why these verses thus apply. Determined unbelief locks the mind against an earnest desire for the truth. The prophecies of a restoration in these latter days are as definite and plain as are those used by the apostles to prove their message. Peter prophesied of the age, "when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3: 19-21.) Jesus will not come, we note, until there is a restitution and a refreshing from the Lord. This refreshing evidently includes a restoring of the Holy Ghost, hence the gospel restoration, which is to be brought by an angel, (Revelation 14: 6), to be preached as a witness of Christ's coming, (Matthew 24: 14).

LATTER-DAY PROPHET

When a boy of scarcely fifteen years, Joseph Smith earnestly announced that an angel had appeared to him and informed him that he should join none of the creeds of men, for they were wrong. Some years later, to Joseph Smith and Oliver Cowdery appeared an angel, announcing that he was John the Baptist, come to authorize the preparatory work of the gospel restoration. Sent by the authority of God, the church was in due time restored through their instrumentality, and the old-time gifts of the Holy Ghost confirmed the faithful believers in the message.

That John the Baptist appeared to these men, is consistent with prophecy. Not only was he Christ's forerunner anciently, but he is also to precede the Savior's second coming and "restore all things." (Matthew 17: 10-13.) Jesus said that John was "more than a prophet," for this reason: "For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee." (Matthew 11: 10.) The Greek word here translated *messenger*, is the same as is translated *angel* in Revelation 14: 6, and elsewhere. The Douay (Catholic) version renders it *angel* in both places. Malachi 3: 1 is the verse quoted by Jesus,

and refers to Christ's second coming. Jesus' statement therefore was to the effect that John is more than a prophet because he is the angel who should come and prepare the way before the Lord's second advent.

Of the Savior's coming at "the end of the world," Isaiah 62: 10, 11, says the way is to be prepared; the stones gathered out of the highway (way of salvation); the standard (gospel) is to be lifted up; and his work (the restoration) is to precede his coming. All this shows a special work of God in the last days. The gospel restoration fulfills these predictions as nothing else could. The Lord's work, "his strange work," is to come just before "a consumption, even determined upon the whole earth." (Isaiah 28: 18-22.) This is in the last days (see 2 Thessalonians 1: 7-10; 2 Peter 3: 10-12; Isaiah 24: 5, 6; Malachi 4: 1). The strange work will cause people "to understand doctrine," (verse 19, marginal reading); but some will incline to be "mockers." (Verse 22.)

God's work has met with persecution in various ages. Jesus pronounced, "Woe unto you when all men shall speak well of you!" (Luke 6: 26.) No one can honorably condemn a message which he has not fully heard. Neither can it be judged according to prevailing opinions, or popular beliefs. If so, the message would not be needed. This message is addressed to all who love righteousness and truth.

A. B. PHILLIPS.

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TYPES WORTHY OF STUDY.--PART 4

BY GUSTAVE ERICKSON

In continuation of the subject considered in Leviticus 8: 14-33, we read the 17th verse: "But the bullock, and his hide, his flesh. . . be burnt with fire without the camp."

Thus the Christ complete—head and body—made a "sin offering," suffering the destruction to which the world was doomed, and from which by this sacrifice, it will ultimately be delivered—the merit being in the sacrifice of our Lord Jesus, we his "brethren" being privileged to fill up a measure of his sufferings as "members of his body," as Paul says: "Who now rejoice in my sufferings for you and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." (Colossians 1: 24.) But while the royal priesthood is destroyed as a vile thing in the eyes of the world, as represented by the burning of the bullock without the camp, God accepts the heart devotion which prompts the sacrifice, which says, "Lo, I come to do thy will." "I delight to do thy will, O my God."

This was represented by the offering on the altar

of the fat and parts of the inward life-producing organism, as a "sweet savor" unto the Lord. Other features of the same consecration was shown by the two rams mentioned in verses 18 and 22. Aaron and his sons laid their hands on the first ram for burnt offering, thus indicating that it represented them. It was killed, its blood was sprinkled upon the altar, and Moses "cut the ram into pieces, and washed the inwards and legs in water and burnt the head and the pieces and the fat." Thus Jesus and his body, the church, are being presented, member by member, before God on the altar, yet all are counted together as one sacrifice. The head was laid on the altar first, and since then all who are "dead with him," and cleansed as in the type by the washing of water—through the word—are reckoned as laid with the head upon the same altar. The burning of the offering on the altar shows how God accepts the sacrifice as "a sweet-smelling savor."

The second ram, "the ram of consecration," showed what effect the sacrifice will have upon us, as the first showed how God receives our sacrifice. Aaron and his sons laid their hands upon the head of the ram of consecration showing that it represented them. And Moses slew it and took its blood (consecrated life) and put it upon each separately, thus showing that our consecration is an individual work.

"And he put it upon the tip of the right ear, and upon the thumb of the right hand and upon the great toe of the right foot." Thus by our consecration we are enabled to have the "hearing of faith," and to appreciate God's promises as none but the consecrated can. Our hands are consecrated, so that whatever our hands find to do we do it with our might as unto the Lord. Our feet are consecrated, so that henceforth we "walk in newness of life," "walk by faith," "walk in the Spirit," "walk in the light," and even as we received Christ, so "walk in him."

The choice portions of the ram, its "inwards" and "fat" represented our heart sentiments, our best powers. These were taken in the hands of the priest and "waved"—passed to and fro before the Lord—representing the fact that a consecrated offering is not given to the Lord for a moment, a day or a year, but that we consecrate to continually keep our affections and powers uplifted, never ceasing until accepted of him as having finished our race. Upon the "wave offering" while in the priests' hands, were laid three cakes from a basketful. The first unleavened cake, represented the actual purity of Jesus as a man and the purity of the church as men, or justification—for the righteousness of the law is fulfilled in us, so long as we are accepted members of his body (Romans 8: 4), and, "by one sacrifice he perfected forever them that he sanctified." (Romans 10: 14.)

The second unleavened cake, mingled with oil, represented the indwelling Spirit of God—sanctification. The third, a wafer, represented our hope and faith to the exceeding precious promises of glory, honor and immortality. Without these elements it is impossible for our consecration to be complete, justification (purity), sanctification by the Spirit, through the belief of the truth, and faith in the promised glorification. The anointing oil mingled with the blood was sprinkled over them (verse 30) teaching that our consecration is accepted only because we are justified by the precious blood of our Redeemer, thus we are told that we are "accepted in the beloved" only. (Ephesians 1: 6.)

In verses 33 and 35, the seven days of consecration showed that we are consecrated to God's service, not for a part of our time only, but for all of it. Seven in scripture is a complete number, and signifies all or the whole of whatever it applies to. "Seven seals," "seven trumpets," "seven plagues." It therefore behooves all true Saints to see that they "be dead with him," having our every ability waved before God, that he may accept and make use of our talents to his glory; for soon the work of self-sacrifice and suffering with him will be over, and the glorious work of blessing mankind and fulfilling the covenant of God will commence. Yes, the antitypical consecrating of the antitypical priest will be complete, when this gospel age has fully ended, and if we fail to be among the priests now, during the time of consecration, we cannot be of them, when they begin the service for the people in the kingdom, when these same priests (now despised of men, but a sweet savor to God) will have the title of king added, and will with their head Jesus rule and bless all nations (see Revelation 20: 6). Do we earnestly desire to be among those who will sing to the praise of our great High Priest, "Thou hast made us unto our God kings and priests, and we shall reign on the earth"? If so, we will be fully consecrated now, for it is only "if we suffer with him, that we shall also reign with him." (2 Timothy 2: 12.)

"And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9: 23.) Doctrine and Covenants 72: 1, tells us that every steward is required to render an account of their stewardship, both in time and eternity, so let us not be deceived, but constantly exhort one another to faithfulness, as "verily it is a day of sacrifice, and a day for the tithing of my people." (Doctrine and Covenants 64: 5.)

In Revelation 12: 3 we read: "And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up to God and his throne." Now that this man child not only represents our high priest, Jesus, but also saints,

the under priest, is shown in the type of the sin offering, when in Leviticus 8: 14, the high priest Aaron, and his sons the under priests, laid their hands on the bullock after which Moses, who here represents Jehovah, slew it. By thus laying their hands on the bullock they signified that the bullock represented them, and they in turn were the type of Jesus and his saints, who as the man child was caught up to God. This picture includes all saints prior to 570 B. C., when the woman (residue of church members) fled into the wilderness for one thousand two hundred and sixty years (see Revelation 12: 5), when God through the angel mentioned in Revelation 14: 6, restored the church.

For further light on this and other important subjects, Saints not informed should read *A Marvelous Work and a Wonder*, by Elder Daniel Macgregor, or *The Fall of Babylon*, by Elder W. J. Haworth, long in charge of the Australian Mission.

Praying that the subjects treated may be a boon to some other Saint, as it has been to me, I conclude, with love to all the Saints.

(Concluded.)

THE SURE HELP OF GOD

How many men are held back by one weak nerve or organ? How many are shut in, and limited, and just fall short of supreme success because of an hereditary weakness, handed on by the fathers! How many made one mistake in youth in choosing the occupation and discovered the error when it was too late. How many erred in judgment in their youth, through one critical blunder, that has been irretrievable, and whose burden is henceforth lashed to the back!

In such an hour of depression, Isaiah assembles the exiles, and exclaims: "Comfort ye, comfort ye, my people. Though your young men faint and be weary, though the strong utterly fail, yet God is the unwearied one; with his help thou shalt take thy burden, and mount up with wings as eagles; with his unwearied strength thou shalt run with thy load and not be weary, and walk and not faint."

For this is the experience of persecution and the reward of sorrow, bravely borne, that the fainting strength of man is supplemented by the sure help of the unwearied God.

The thought of the unwearied God is the true antidote to despondency. The ground of optimism is in God. The Godless man is always the hopeless man. Look up to-day; be comforted once more. Work henceforth in hope. Live like a prince. Scatter sunshine. Let your atmosphere be happiness. If troubles come, let them be the dark background that shall throw your hope and faith into bolder relief. God hath set his heart upon you to deliver you.—Newell Dwight Hillis.

Of General Interest

A CALL FOR CURBSTONE PREACHERS

A new influence in forming public opinion is the "curbstone forum" of our larger cities, and the church might well adopt it as an additional medium for the spread of the gospel of Christianity. This proposal is warmly urged by *The Churchman* (Protestant Episcopal), which tells us at the noon hour and in the evening in New York City one may hear "soap-box orators" haranguing eager listeners on such topics as socialism, pacifism, single tax, birth control and woman suffrage. Some talkers devote themselves to evangelical effort, but they are in the minority, and this journal, which would seem to be addressing the Protestant Episcopal clergy in particular, holds that the church "cannot afford to ignore these curbstone universities which the enemies of Christ have found useful for their purposes." We are told of a street speaker of "more than ordinary ability" who roundly denounced "all churches and their ministers—rabbi, priest, and pastor"—described the Bible as a "book of absurd myths," and referred to "God and his divine Son in such blasphemous terms that even a nondescript street audience seemed to cringe before them." Across the street, at the same time, a pathetic little band of the Salvation Army, with a mere handful of people about them, were "valiantly seeking to hold the fort against the assaults of the atheist, who, whatever his limitations, succeeded at least in drawing the multitude about him and in making them listen." We read then:

Those whose faith may have been shaken or whose hearts may have been hardened by these blasphemous harangues could presumably find real guidance and enlightenment if they sought it at the hands of those whose ministrations were so contemptuously denounced. They might find help in the services of the churches. But the ministers are not really accessible to people of this kind; most churches are open only on Sunday, and their services are not, as a rule, designed to meet the needs of the doubting and unbelieving. But why should we wait for the man in the street to seek out the church or its ministers in order to learn the truth of the religion proclaimed by the Christ or the Apostle Paul? Their congregations were assembled on the street corners. Are his servants of to-day better than their Master, that they must have gothic architecture and brass pulpits and exquisite music as the only accompaniment of the gospel tidings? Would it detract from the dignity or power of God's message if it were proclaimed to these street throngs who, like the Athenians of old, spend their time in nothing else but to hear some new thing?

The especial season for outdoor oratory is the summer, when people congregate in the streets or in and about the parks, and "all that is needed is for the church to provide the speakers," and it is advised that—

They should be men of special equipment and resourcefulness, as their hearers are keen of mind, ready of tongue,

and naturally contentious. They should know the average mind, understand its intellectual and emotional range, and be able to fit the message to their capacities. The church possesses many an eminent and capable layman who could be drafted for this work and who would win the respect and attention of the passersby because they would instinctively realize that he had no ulterior motive for the advocacy of his message.

The preaching mission demonstrated the emphatic need for the work of the popular evangelist. The curbstone forum offers a compelling opportunity for the utilization of his services in all our large urban centers. Here is the church's chance to seek the outsider, the careless, the indifferent, the lapsed, the sad and weary, and minister to the hungry sheep that look up and are not fed with aught save that which serves to increase their sense of detachment and isolation, their feeling of discontent and prejudice. Many of our larger churches supply special and attractive preachers for their summer services indoors. Will not these gifted ones realize the needs of the vast curbstone congregations outdoors and feed the bread of life to their heart-hungry, world-weary souls, and refresh their parched and thirsting spirits with the water of life?

The outdoor evangelist is also reminded that "while his audience may be inclined to be cautious and captious, it is a caution and a captiousness largely born of ignorance." Controversy is useless. Facts must be provided, but "facts related to the primary emotions and primitive reasoning of the untutored mind," and we read:

The preaching of the social aspects of the gospel cannot have a more sympathetic hearing than from those to whom experience has failed to demonstrate its healing influences. The field is unlimited for a successful planting of the good seed of the gospel of the brotherhood of man as well as of the fatherhood of God.

Our Lord, the greatest preacher of his age and of all ages, did not disdain the open forum. He spoke in synagogues, but far oftener chose the roadside, the hillside, and the lakeside, as his pulpit. And some of his most striking sermons were delivered, as to the woman at the well of Sychar, to a congregation of one. He always gave his best, no matter whether his hearers were few or many, friendly or hostile.

Another characteristic of his preaching was its constructive character. Unlike the Baptist, he indulged seldom in polemic or denunciatory discourses. He wept over Jerusalem. The typical street preacher more often pulls down than builds up. The Lord fed his hearers with truth and won his converts more often by its sweet reasonableness than by any implication of the fear of the wrath to come.

Here are the examples and the inspiration for the Christian preacher in and out of the formal pulpit and the conventional routine of churchly ministration. Let him imbibe the inspiration and follow the example that moved his Master, and we shall see the dawn of a new pentecost wherein many shall be added to the church daily of such as believe, even at the street corners, through the mere sounding out of the message of the gospel of salvation, spoken with a loving and yet considerate intelligence, and in the power of the Holy Spirit.

—*Literary Digest* for July 22, 1916.

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"The highest mountain in the world is Mount Calvary."

THE INDIAN

The Supreme Court of the United States has on several recent occasions held the Indian to be part of a foreign settlement in America, subject to his own laws and not to the white man's laws.

This is in keeping with the general policy of a hundred years, a policy handed down to us by the French with the cession of Louisiana.

Probably in many ways it is just as well to permit the Indian to govern himself in his own way. On most of the reservations he is not yet ready for the white man's code.

But in general the policy of treating the Indian as a foreigner has been vicious and absurd.

It has involved this country in all sorts of indirections in its treaty making and in all sorts of deliberate fraud. Not an important treaty with the Indians was ever entered into in good faith, and not one has been observed.

The English in Canada have treated the Indian as a ward of the Government. He has been cared for, dealt with honestly, and protected in his rights. The result has been that Canada has had but few Indian uprisings, while our own border has been one scene of strife.

The Reil rebellion in Canada was not an Indian uprising, but an uprising of halfbreeds and discontented French, much more political than racial, not growing out of abuses against the Indians.

The Indian should be made the ward of the Nation with us. Congress should take him over with what little rapacious land hunters have left to him and from now on he should have a square deal. The Indian is making much more progress than those who have not looked into his affairs will readily understand.

The Indian should be made the ward of the Nation his status as an alien in his own land is impossible. He belongs here, and he is entitled to protection.

The Government should adopt him, and recognizing such of his tribal laws as fit the situation, should make him part of the American community.—*The Des Moines Register*, June 14, 1916.

* * * * *

HELPING FARMERS TO BORROW MONEY

For several years our statesmen have been working upon a plan which will enable the farmer to borrow money upon easy terms and at the same time provide an easy method of paying off the debt. Their efforts in this direction have at last resulted in the rural credits bill which has just been passed by Congress. This bill provides for a system of banks at which farmers who own land may borrow money when they need it for certain purposes connected with the occupation of farming. The new banks are

to be known as Federal land banks, and are to be under the control of the National Government. The land banks will lend the money at a rate of interest not higher than six per cent, and will allow the farmer to pay off the debt, both principal and interest, in fixed small sums.

Thus, if a farmer needs a thousand dollars to build a barn, he may borrow it from the land bank and arrange to repay it during a period not shorter than five years nor longer than forty years. Let us suppose that he wants the loan to run for twenty years, and that he wishes to make a fixed payment every year. In such a case, if the interest is five per cent, he pays every year \$80.24, and at the end of twenty years he finds that his debt has been entirely wiped out. If at any time after five years he wishes to make larger payments on the loan, and thus pay off the debt more quickly, he is permitted to do so. If the farmers of the country will take advantage of the aid which Uncle Sam's land banks will give them, they will be able to improve their farms and pay for the improvements without suffering the hardships which they now so often undergo when they are burdened with debt.—S. E. Forman, in the September *St. Nicholas*.

It is not necessary to grind a watch to fragments to ruin it. One little particle of dust in the wheels, and the watch is useless for keeping time. It is not necessary that a man should be invalided, bedridden and broken to miss the fruition of his career. One little clot of blood, one inflamed nerve, and the intellect just falls short. But these occasional moods and luminous hours that come to every person are intimations of what, in the far-off land, shall be a stable condition. Then the intellect is filled with light, like a perfect day. Then the memory will forget no fact, even as a safe holds all the gems and jewels committed thereto. Then the judgment will be as perfect as the needle pointing to the pole. Then the creative mood shall be the habitual mood, and every morning shall be a beaker filled with the wine of life, and the soul will walk across the hours like a young, exultant god.—Newell Dwight Hillis.

It is comparatively easy for the recluse to live in the rarified atmosphere of high spiritual thought. It is also easy for the man of pleasure to swing along to the tune of the gay world. But the really great man is he who can take with him his highest ideals into the jostling crowd, touching all the world, but yet remaining alone, an individuality, a living purpose.—*Common-Sense*.

Woman's Auxiliary

EDITED BY AUDENTIA ANDERSON, 2009 LOCUST ST., OMAHA, NEBR.

Birds I Have Known

Whether we have ever given the matter conscious thought or not, I believe that one of the chief reasons why we look forward to the coming of spring with such longing anticipation is because we know that along with the first little snowdrops which brave the waning cold of the late winter, come the birds with their cheery, happy songs, and flutterings and flyings among the budding leaves that begin to show the first signs of flowing sap and new life.

The most of us watch with a feeling of sadness the last few belated birds fly away from us in the fall to seek warmer climes, for we know that with the exception of the cheerful little sparrow, and possibly a few snowbirds, we will see no more of our busy little orchard friends until the cold winter has given way to gentler spring.

The English sparrow stays with us the year around. In our eave spouts and in the corners of the porch he builds his nest, and is exceedingly friendly and tame. No matter how cold the wind or blinding the snow, we can hear his little cheery chirp, telling us that spring will come to reward our patience.

But oh! what a thrill of pleasure we feel, when we see the first robin, the advance agent of the spring! He often comes before the snow has left the ground, and then how red his breast appears against the white background. But, although he may have arrived many days or weeks before old winter finally withdraws his forces from the land, we know that mild weather is not afar off.

The robin is a noisy fellow; his voice is loud and penetrating, but never harsh. His song does not often vary, and consists of a few well-defined notes in perfect tune, without a sign of trills or furbelows. He is the first of the orchard orchestra to greet the day; in fact, it sometimes seems as if he takes for granted the fact that it is time to bestir oneself, for his first sleepy and uncertain "cheerup" often comes before the human eye can see a sign of daylight. My, but the parent robins are busy when the son or daughter, which is nearly as large as they, reaches the age when it is able to leave the nest and hop on the ground, for its stomach seems to be a bottomless pit, never full, and never satisfied. The young offspring follows the poor parent bird around the lawn, continually begging for worms; and if the tired parent devours one as a reward for honest labor, what a fuss is made by the saucy babe!

The bluejay is another familiar bird. He is a pirate and a murderer and robber; but in spite of it all, who can help but admire his gorgeous plumage and laugh at his clownish antics? He seems to court attention, for he will take up his position just outside the window where you are sitting, and there he will amuse you by the hour with tricks worthy of a circus clown. He has no song; it would not be fair for one so blessed with beautiful apparel, to also have a fine voice!

What a different disposition has the meek, modestly-gowned Jenny Wren! In her little brown dress she makes no attempt to attract attention to herself, although she is an extremely friendly little creature, and frequently builds her nest in the porch very close to your door. But she is unobtrusive, never asserts her rights, but is content to sit at home with her family, where she sings her babies to sleep with the most exquisite lullabies and extracts from famous operas. One has taken up her abode just outside our window, and each morning we hear her greeting to the day, and half asleep, we imagine we are close to heaven's gate.

Many of you who have spent your lives in the city, have

not had the pleasure of becoming acquainted with the meadow lark, with its bright yellow breast banded with black, and its gray and brown back. For this bird is meadow born and bred, and cannot adapt himself to city ways. He builds his nest in the deep grass of the field, and sings his lonely and plaintive song "far from the madding crowd." It is a most beautiful song, too, worthy of the leading place in the finest orchestra, although it is decidedly mournful and in a minor key. One of the happiest recollections of my years at Grace-land is the memory of the early morning walks up the college hill, when the only sound to be heard was the exquisite song of the meadow larks answering each other across the broad meadows.

I had the extreme pleasure of seeing and hearing a rose-breasted grosbeak a few times last season. It has a large ivory-colored bill like a parrot's; it gets its name from a triangle of rose red on its breast. It loves the trees of the orchard or grove, but is not as common as it should be, for I read that its plumage is especially prized for ladies' hats, and so they have been killed ruthlessly. Mr. Chapman says, "There is an exquisite purity in the joyous carol of the grosbeak; his song tells of all the gladness of a May morning; I have heard few happier strains of bird music. With those who are deaf to its message of good cheer, I can only sympathize, pitying the one whose heart does not leap with enthusiasm at the sight of rival males dashing through the woods like winged meteors, leaving in their wake a train of sparkling notes."

We are all familiar with the catbird, with its miaow so nearly like a cat's that one is often deceived. He seems not to have any definite song of his own, but mocks every kind of noise that comes to his notice—from the song of a canary to the squeak of a cart wheel. He is not at all particular about the order in which he delivers his imitations, but sings and trills and squeals and croaks with masterful abandon. He isn't very pretty. He dresses with regard for matching colors, his only vanity being his headdress, which is shaped like a crest. Schuyler Matthews says of him: "He intersperses his melodic phrases with quotations from the highest authorities—thrush, song sparrow, wren, oriole and whip-poorwill! The yowl of the cat is thrown in anywhere, the guttural remarks of the frog are repeated without the slightest deference to good taste or appropriateness, and the harsh squawk of the old hen, or the chirp of the lost chicken, is always added in some mal apropos manner. All is grist which comes from the catbird's musical mill, and all is ground out according to the bird's own way of thinking."

These are a few of my most intimate bird friends, whom I have grown to love from long observation and close association. This is not intended to be a technical treatise, but simply a few personal impressions, for I have always been an interested observer and an enthusiastic lover of our common birds. I leave them with you, with the advice to those who have not already done so, to make friends with the birds, and you will be more than rewarded for your efforts. You will find them free of jealousy, envy and malice, a bit suspicious, to be sure, but you will be surprised to find to what an extent you can gain their confidence after you have proven to them your good will.

HELEN SILSBEE SMITH.

(Read before the Omaha local Woman's Auxiliary at a "bird" program.)

When upon life's billows you are tempest-tossed,
When you are discouraged, thinking all is lost,
Count your many blessings, name them one by one,
And it will surprise you what the Lord hath done.

—J. Oatman, Jr.

Letter Department

Concerning the Seventh Day

[The following discussion will be of interest to those who may be studying the Sabbath Day observance question.—EDITORS.]

Editor Rural Weekly: A short time ago the question was asked in the column of your paper devoted to the use of your patrons for asking questions and expressing opinions, if there were any command in the Bible for keeping the first day of the week as a day of rest.

No, there is no command in the Bible to keep the first day of the week as the day of rest. However, it is a significant fact elicited from history, that the saints in the first years of the church kept the first day. From this fact, it is assumed to-day, that they did have authority to keep it, for none assume that the early saints did that which authority did not warrant them in doing:

It is asserted by some that the rest day was changed by Constantine the Great, in the fourth century, from the seventh to the first day of the week. Constantine at that time did issue an edict restricting labor to some extent, and this applied to certain places. This was only making the law of the land to conform to what the practice of the church was, and had been, through the previous centuries of its existence.

I have before me Wharey's church history, which I purchased from a Seventh-day Adventist minister, and which he used to confirm the assertion alluded to above with reference to Constantine changing the day of rest. This same history also asserts that the first day of the week was kept by authority of divine command; so if I take the book to be authentic as to what Constantine did in the fourth century, consistency forces me to take it to be authentic as to what occurred in the previous centuries.

In this book, page 22, under the head the "First century," we read: "Their public assemblies were held on the first day of the week." On page 35, Justin Martyr, a writer of the second century, and one of the apostolic fathers, is quoted as saying, "On the day which is called Sunday, all, whether dwelling in the towns or villages, held meetings. . . . We all commonly hold our assemblies on Sunday, because it is the first day of the week on which God converted the darkness and matter, and framed the world; and Jesus Christ our Savior on the same day arose from the dead."

Mr. Wharey was a Presbyterian minister of New York City. His work is largely an abridgment of Mosheim's work, and inasmuch as Mosheim's work is credited as reliable, we may give Mr. Wharey's work some credence.

Touching further on this subject: Is there a commandment in the Bible to keep the seventh day, as a day of rest? Yes. We also have it commanded therein, "an eye for an eye, and a tooth for a tooth" (Exodus 21: 24). But Christ revokes this latter command when he says, "Ye shall not resist evil; but whosoever shall smite thee on thy right cheek, turn him the other also." (Matthew 5: 39.) Would any Christian assume that because the commandment allowing a tooth for a tooth is in the Bible, that God commanded this law to us in this dispensation?

Again, as referred to in Luke 2: 22, 24, it was written in the law, "Every male that openeth the womb shall be called holy to the Lord," and a sacrificial offering of either a lamb or two turtle doves was required for every male child of the Hebrew people that opened the matrix. (Read Leviticus 12.) But who would contend that because this was commanded in the Bible, it is of binding force on us?

If we make ourselves to conform to the logic offered in the *Rural Weekly* of April 9, 1916, wherein it is urged that it is a commandment of the Bible to remember the Sabbath Day and keep it holy, and for that reason we are bound thereby, so also must we make ourselves conform to any other commandment in the Bible. For if the fact that a command in the Bible is sufficient to make it of binding force on us, so also must it be with any others.

All concede that the male child is not to be redeemed by a sacrificial offering, and that the injured man is not licensed to cause a like injury to his opponent, although these things were a part of what was then called "the law," of which not one jot nor tittle should pass, till all be fulfilled. Finding, then, that a portion of the law had passed away, we can rightly assume that the law has been "fulfilled." And that of a truth Paul spoke when he said that Jesus Christ was the end of the law for righteousness.

"For as many as are the works of the law are under the curse."—Galatians 3: 10.

"The law is not of faith."—Ibid., 3: 12.

"The just shall live by faith." "No man is justified by the law."—Ibid., 3: 11.

"Christ hath redeemed us from the curse of the law."—Ibid., 3: 13.

"If ye be led by the Spirit, ye are not under the law."—Galatians 5: 18.

"Christ has become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."—Galatians 5: 4.

Now touching upon another phase of this topic, we ask, in the ushering in of gospel dispensation, the new covenant, was the covenant of Sinai, the ten commandment covenant, annulled, cast out or vanished away? This we affirm.

In order to identify the ten commandments as being the Sinaitic covenant I quote:

"And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."—Deuteronomy 4: 13.

"When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then."—Ibid., 9: 9.

"And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly."—Ibid., 10: 4.

These texts definitely identify the ten commandments as being the covenant, of which one of these commandments is the seventh-day commandment. I have thus definitely treated of this matter in order that there shall be no evasion of the issue set forth by equivocating over what might have been meant by the word *covenant*, and Sinaitic covenant.

In Galatians 3, Paul, treating on the topic as to whether it was necessary to observe the laws scheduled in the first or Sinaitic covenant, says of Hagar, Abraham's bondwoman, that she was, allegorically, the covenant from Sinai. Now an allegory is the presentation of one subject by the use of another, in the which both are similar in property and incidents. This is as Webster defines, and illustrates as follows: Young men, close the floodgates, the thirst of the meadows are sufficiently assuaged, which meant, stop the music, our hearts have been sufficiently delighted.

Passing from the incident in the Hagar proposition, which is "cast the bondwoman out," to the incident in the Sinaitic covenant, and applying the principle thereto, we understand that Paul teaches the Galatians to cast the Sinaitic covenant out. If he so taught them, so also are we instructed.

The writer of Hebrews treating on this matter, says, "Be-

hold, the days come, saith the Lord, when I will make a new covenant with Israel. . . . Not according to the covenant that I made with their fathers, in the days when I took them by the hand to lead them out of the land of Egypt; . . . In that he saith, A new Covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." (Read Hebrews 8.)

Again Paul treats on this matter in 2 Corinthians 3, and asserts that the glory that was attendant upon this "ministration of death, written and engraven in stones," was to be done away with. Now the glory that attended Moses and this covenant, the commandments, was the Spirit of God that rested upon them, and that glory was to pass from them, whereupon they became the ministration of death. Now, if this covenant ministers death unto us, for so Paul asserts, why should we seek to be under it?

If this covenant then, is to be cast out, are we licensed to steal, lie, bear false witness, commit adultery? Every covenant carries a stipulation that shall obtain between the parties covenanting thereto. So also is it with the new covenant, called in one place "the perfect law of liberty." Under that covenant—or rather in that covenant—are all of the ten commandments, except the one pertaining to the seventh day. And under this new covenant, we are commanded to love those who hate us; to pray for those who despitefully use us; to avoid the very appearance of evil, that we do not covet, lie, steal, nor deceive, for all of these hath their part in the lake that burns with fire.

Are we then without restricting commandments under the gospel covenant? Nay. Nor do we find therein the command to keep the seventh day holy.

GEORGE W. LINDSEY.

BUTTE, NORTH DAKOTA.

Kentucky and Tennessee Reunion

Our fifteenth annual reunion came to a close Sunday night, July 30, after a ten-day gathering of Saints around Foundry Hill Branch, and adjacent counties, to participate in the annual feast where the Saints seem to enjoy themselves. The Foundry Hill Branch has a nice church and a beautiful grove suitable for a reunion, with plenty of shade and a good well which affords plenty of cool water.

We were fortunate in having with us our missionary in charge, R. C. Russell, a man of sterling integrity and excellent ability that manifests such persistent firmness, with such executive ability that beautifully harmonizes with heaven's first law, order. He was chosen to preside over the reunion, and Brother J. R. McClain and F. A. Rowe were his associates. Brother McClain is our district president, and the bishop's agent, a man well qualified to occupy the exalted position that he is called to labor in, well beloved by the Saints, and has spent several years in the service in this field. Brother Rowe has just come among us, and has thus far proved to be worthy of a high tribute.

Brother R. C. Russell did most of the preaching in his original manner, which engendered thoughts worthy of storage in our minds that inspired us all with lofty ideals. Perfect harmony and peace existed among the priesthood, and we felt the impress of the Spirit throughout the reunion, which impressed us of the favor of God upon us. The Saints in general experienced the influence that caused all to be of one mind and purpose.

Many strangers were seen in our midst. Some of these made expressions that they, too, felt the same spirit which was so different from the people of their own affiliation.

No accidents occurred to mar the peace except three in-

juries among children. One child was burned on the feet by hot water removed from the stove. One little girl fell from a seat and injured her back. Another was kicked on the head by a mule. The parents and Saints exercised enough faith in the Great Physician that the divine injunction was observed to call for the elders of the church, that through the ordinance of administration relief came, and not a service was missed nor was there need of the aid of medical science. All such blessings as these will cause all true Saints to revere the God we love. Many blessings were received in our prayer services that made tears flow softly, and many hearts were touched, which constrained many to resolve to serve God with might, mind and strength, for such expressions of love to us.

A priesthood meeting was called for by Brother Russell, which occurred the 24th. Good subjects were discussed, which were a source of encouragement and aroused us to a greater necessity of a quorum for the priesthood to counsel together for the advancement of the cause. Expressions were made concerning the tobacco question, indicating that the Spirit was moving with us to persuade the people to put it from us and be clean.

The new district tent was purchased in time for our reunion, so we pressed it into service and occupied under it at the reunion, thanks be to the noble Saints and friends who contributed to the fund under the management of Brother McClain for this purpose. Most of the Saints realize a tent is a great aid in getting the gospel before the people during the summer months.

Thirteen were adopted into the kingdom on Sunday the 30th, and are wending their way to a better life.

The preaching was done by R. C. Russell, J. R. McClain, F. A. Rowe, C. A. Nolan of the missionary force, and William T. McClain, S. E. Dickson, John Overcast and Willis Oliver of the local force. Four other men were recently ordained to the priesthood, Brethren Albert Gallimore, and his son Connie Gallimore, Curtis Ross and Joe Alexander. We hope these men will put on the whole armor of the Lord and wade into the trenches to help fortify the work against the opposing forces.

Brother Russell returned to the north region, Brother Rowe to Murry, Kentucky, with the old tent, while Brother McClain and the writer labor in the vicinity of Paris, Tennessee, with the new tent.

This reunion was greatly enjoyed by all who attended, and all went home feeling well repaid for coming, and felt the bonds of brotherhood stronger cemented than before. May the good work go on.

CHARLES A. NOLAN.

PURYEAR, TENNESSEE, August 16, 1916.

Ohio Reunion

Editors Herald: Both of our reunions were a great success. The Creola reunion was very spiritual from first to last, however, we did not have very many of the Saints of that district present. Many more could have been with us if they had made the effort. The old saying that "where there is a will there is a way" is just as true as ever. Well, the Lord was with those that attended by his divine Spirit in a marked manner, and those who stayed away were the losers. Brethren Kirkendall, Fry and Sister Moler with their families did all within their power to care for those that came. We were also able to meet the expenses of the reunion. Brother H. E. Moler and his fine choir rendered some grand singing, I tell you. The outsiders attended the preaching services real well, and the brethren all enjoyed splendid liberty in preaching. The Saints' meetings were of a high order.

The Kirtland reunion which closed last Sunday night was the largest and the best ever held. There were people here from New York State, Pennsylvania, Michigan, Iowa, Missouri, Canada, Ohio and West Virginia. It was a great success financially, as we were able to pay a debt of over one hundred and twenty dollars and have a little money on hand. The spiritual side of the reunion was good, however. The Saints were a little slow in taking hold the first few days, but the last few days were greatly enjoyed by all the Saints, both old and young. The preaching was excellent from the beginning to the end. Of course, there are always some who attend the reunion just to have a good time, and have very little respect for rules and order. This class make it very unpleasant for those who come to the reunion for spiritual blessings. There were one hundred young people present, and about one hundred of the brethren holding the priesthood.

The institute work was up to date, and well attended every day. Brother William Anderson was in charge and was assisted by C. W. Neville. Sister Skeen of Middletown demonstrated to the people that she is a marvel as a Sunday-school teacher. Her lectures were grand and very interesting. She is not one whit behind any of the great Sunday school educators of the present day. She was elected by the reunion to have charge of the institute work next year. Every day there were short lectures on parliamentary practice and priesthood, and great interest was taken in them by the brethren and sisters. Hence, our reunion was educational as well as spiritual. Brethren Becker, Bishop, Booker, Burdick, Anderson, Thomas, Baldwin, Carlisle, Bozarth and many others labored hard to make the reunion a success. Brethren A. E. Stone and Angus were with us and rendered good service.

Brother Thomas led the singing and proved to be an efficient man for the position. The old historic Temple was filled on both Sabbaths with our own people. It had the appearance of a General Conference.

The Presiding Bishop arrived about eleven o'clock on the last Sunday, and in the afternoon he preached an interesting sermon which was highly appreciated by the Saints. He also made many friends. We were sorry that he could not have spent more time with us. It was very much regretted that not one of the first presidency was present, however, we will expect them to be with us next year. We hereby extend an invitation now, so as to be on time. (Presidency please take notice.) The reunion decided to hold the next reunion at Kirtland. General minister in charge and Brethren Becker and J. E. Bishop were elected a committee to arrange the time of meeting and other matters.

Well, the reunion is now a thing of the past, but it was a grand and profitable gathering, and if any person went home minus a blessing, it was his own fault. The Lord favored us with lovely weather. It rained only once, and that was on the last Saturday, and proved to be a great blessing to us, as it laid the dust. We truly feel thankful to our heavenly Father for the rich blessings that he bestowed upon both reunions.

Your brother and colaborer in Christ.

GOMER T. GRIFFITHS.

KIRTLAND, OHIO, August 25, 1916.

Talk not of wasted affection; affection never was wasted. If it enrich not the heart of another, its waters, returning back to their springs, like the rain, shall fill them full of refreshment;

That which the fountain sends forth returns again to the fountain.

—Longfellow.

Eastern Reunion

The 1916 reunion of the Atlantic States is no more; but we shall never forget it, because it was the best ever held in this mission. And the testimony of old Saints are the evidence that is presented to support the claim. It is very satisfactory to the young ministers, who have heard so often the cry for the "good old times"—the cry that has come from many old members of the church. It is gratifying, to say the least, to hear many of those same older members say that "it is the best reunion we ever attended"; "I never witnessed so powerful a prayer meeting before, in all my experience"; "the most wonderful prophecy I ever heard"; "the best yet"; etc. I say the young minister is much encouraged, because he can take hope at the thought that he is living in the "good new times," and that God has not deserted his people. And this is the way it should be, for God has not deserted his church—he is still blessing it and will to the end of time.

There was present the usual number of tents, the same familiar faces, the division of good and bad weather, and above all a unity among the members and officers (to use a poor phrase) such as few ever witnessed before, according to their testimony. And this unity was the secret of the good spiritual atmosphere that obtained throughout. Faultfinding, disgruntledness, and such ugly brood, were ashamed to come out of the dark, for the light was too bright to tolerate such things. We had a revelation how Saints can live in peace in Zion's city and her stakes; it will be made possible by the power of God rebuking and keeping strife from us.

I have no desire to elaborate details, for such would not be of special interest to those attending or to those out of the mission. The reunion was in charge of the acting mission president, A. B. Phillips, and the bishop of the district, M. C. Fisher. These brethren showed much tact and worked quietly for the good of the body. There was no fireworks of "authority" displayed, only to fall back in dead ashes, as such display always does; yet they were prepared and able to say "no" good and loud if necessity demanded; but therein is the secret of our success, necessity did not demand the negative very often.

I inclose the program of the institute work. This phase of our gathering was pronounced a success by every attendant, as far as I know. To hold one big class that everybody might profit by the papers, talks, lectures, etc., given, was somewhat of an experiment; but I assure you it was a success. Perhaps it would have been otherwise had we lacked the excellent teaching force which it was our pleasure to possess. I cannot mention all, so I refrain from naming any special teacher. It was evident that all were inspired and all gave their service willingly. We have passed (forever I trust) that day when the scholar attempts to instruct the teacher. We should use the best we have and let all be learners. "Always be teachable."

It might be said that we had no outside ministry. The Eastern reunion covers a territory from which came our preachers. Brother Christy and Brother Burgess are fast becoming Easterners; and they like the salt air of the "misty Atlantic," and the fresh fish taken from its briny depths.

This brief item is sent in to redeem a promise and ease my conscience, for I was appointed press committee; but I know it will hardly satisfy many who justly feel that much more should be said about our Eastern reunion. Let such dissatisfied ones write further, perhaps they have more time than I. Will the *Ensign* please copy?

RALPH W. FARRELL.

Eastern Oklahoma Reunion

I ask just a little space in one little corner of our much noted HERALD of good tidings and happenings that I may tell its many readers of our Eastern Oklahoma reunion and conference. It was held at Fort Towson, and in every way was a grand success, for which all due credit is given Brethren L. Chappell and B. F. Pollard of the reunion committee and a few other good workers. No time nor means were spared in making it the best ever held in the district—and it was, I am told, all brought about by hard work, advertising, and the help of God. Saints and friends were brought together from far and near. The very first Sunday night, August 6, our large gospel tabernacle was full to overflowing, leaving about as many on the outside. This large audience heard, possibly for the first time, the glad tidings of salvation.

I am pleased to state that the Spirit of God attended us in all our deliberations, from first to last. All was peace and joy, without a jar or contention. Attendance was large, interest fine, order good. There was no sickness on the grounds, hence no administrations. The Saints were made glad by reason of former acquaintance to see Patriarch H. O. Smith in attendance. Quite a number of the ministry were in attendance and the preaching was good.

Fifteen were baptized and a number are near the door of the kingdom. Then came the parting with its sorrows, but it was mixed with joy, for we were all stronger in the faith.

Yours in gospel bonds,

J. C. CHRESTENSEN.

HOLLY CREEK, OKLAHOMA, August 26, 1916.

Southwestern Kansas Reunion

The second reunion of the unorganized territory of southwestern Kansas was held in South Riverside Park, Wichita, Kansas, under favorable conditions. About one hundred Saints were present, besides many visitors. Sometimes there were more visitors present than members. Some Saints came over two hundred miles in their autos to attend. The preaching services were excellent. The prayer meetings were of an elevating nature and the auxiliary meetings helpful. Special attention was given to Sunday school, Religio, social purity, and to the Woman's Auxiliary. Children's meetings were held nearly every day, with from forty to one hundred in attendance. The Wichita choir, with the assistance of Saints out of town, attracted their share of attention. Brethren F. M. Smith and F. M. Sheehy were with us nearly a week, and gave us some good sermons. About twenty-five received patriarchal blessings. Missionaries present were J. Arthur Davis and A. C. Martin, together with E. L. Barraclough, president of our branch, with J. Amend and N. J. Madden and our branch officers doing what they could to make the work a success. Two adults were baptized during the reunion and one since.

Meetings were held in the tent for a week before and for some time after the reunion, and over two thousand dodgers, postals and window cards were distributed. The street cars carried posters on the front, announcing our reunion. The two city papers gave us about a dozen notices. Good meals were served by Sister Barraclough, at fifteen and twenty cents each. The reunion expenses were all met, with thirty dollars left to be used for holding another reunion next year at the same place. This park has paved streets, street cars, electric lights, good shade, well water, city water, swings, free bath and fishing, a dam and two bridges across the Arkansas River.

W. D. KNIGHT, *Secretary*.

Joint Reunion at Boone, Iowa

The Saints of the Des Moines and Gallands Grove Districts held their annual reunion at Boone, Iowa, August 11 to 20.

The campers on the grounds numbered over three hundred, of whom a little more than sixty were from Gallands Grove District. Sixty-six tents were occupied.

Besides a large number of the local priesthood, there were in attendance the following: J. A. Gillen, minister in charge; Albert Carmichael, who represented the Herald Office; Patriarch W. A. McDowell, of Plano, Illinois; C. E. Harpe and J. B. Barrett, missionaries to Gallands Grove District, and E. E. Long, J. L. Parker, Daniel T. Williams and Thomas Barton, missionaries to the Des Moines District.

Sister M. A. Etzenhouser, of Independence, Missouri, was in charge of the auxiliary work, an institute session of which was held each day. Sister Sara Rodgers, nurse at the Independence Sanitarium, was there in the interest of that work.

The commercial club of Boone helped meet the expenses by a liberal donation, and the collection taken on the last day amounted to \$58.60.

A committee to have charge of the reunion next year was elected, subject to approval of the two district conferences, as follows: From Gallands Grove District: J. L. Butterworth, C. E. Harpe, J. B. Barrett, Carl Wina, and Gerrit Jeurgens. From Des Moines District: O. Salisbury, C. Malcor, William McBirney, Charles Richeson, and E. G. Beye.

The committee has been organized with the following officers: Chairman, O. Salisbury; secretary, E. G. Beye; treasurer, Charles Richeson; chairman social committee, J. B. Barrett; chairman music committee, Gerrit Jeurgens; in charge of dining tent, C. Malcor.

This was probably the most successful reunion ever held in Des Moines District. Seventeen were baptized. The reunion will be held in Boone again next year.

R. J. FARTHING, *for Press Committee*.

ARENDALE, NORWAY, August 1, 1916.

Editors Herald: To my many friends in America I would like to send a few words of brotherly greetings. I have not been able to write to all I met over there last year, but I have felt thankful and glad for the privilege I then had of meeting so many of former acquaintance, and of making new ones. I have felt that it is very good to meet noble men and women and receive the good influence that may be felt from those who love God and strive to walk in the footsteps of the Master. Since then I have striven to be useful here in my native land in building up the Saints in the cause of Christ. To what degree I have succeeded I leave for others to decide; to me the efforts have brought partial satisfaction and have been encouraging. The greatest reward or satisfaction consists in the realization that our efforts are recognized by our heavenly Father whose good Spirit is given in evidence of his approval.

I cannot look back upon wonderful things done since I began preaching the restored gospel in this land. Compared with modern preaching it sinks into unnoticeable insignificance. But putting God's price on human souls, my efforts are worth more than the price of the entire world. Some have learned to understand God, and, because of that, learned to love him, and in their souls have been planted the seed of eternal life that will grow and transform their lives into the likeness of his only begotten Son. It is left with them to finish the fight into a glorious victory or succumb to the opposing power and be defeated.

I am sorry to leave them without a human shepherd, for

there is much need of some one to look after the work in Scandinavia, and if it had not been for my family, whose spiritual welfare I feel obligated to care for, I might have remained longer. It is not from any selfish reasons I have worked for and accepted the change; my desire and hopes have been that by this move from being a lonely worker to be associated with abler men and under better influences it would be possible for me to develop greater usefulness in the land of the restored gospel. I have left it to God to judge in the matter, I am in his hand to be used as he may direct.

Having secured passage on the Scandinavian-Amerika Line we sail from Christiania, Norway, September 29, reaching New York about October 10 or 11, on the steamer *Fredrik VIII*. We may stop in New York a few days and then proceed west to Chicago and then to Lamoni, where we intend, for a time at least, to make our home.

We leave some friends here but hope to find some over there. Those we formerly knew we still love, for the love of God cannot die whether it resides in him or in his children. May we all retain and increase it must be our daily desire to God.

Sister Muceus joins me in sending you all our best wishes. Remember us that we may have a safe journey and land safely in the land we left fifteen years ago.

In gospel bonds,

P. MUCEUS.

MISSION HOUSE, MIKI LANE, KALAKAUA AVENUE,
HONOLULU, TERRITORY OF HAWAII, August 7, 1916.

ELBERT A. SMITH,
Lamoni Iowa.

Dear Brother Elbert: Inclosed is the article on the gospel wagon. It has been a long time coming, but I trust it is not too late to get it in the Australian number of the *HERALD*.

I am also inclosing some prints, from which I think you can select a couple that you could use with the article. Shall send you some pictures from time to time, which I think you will be able to use.

I am writing this in my "study." It is inclosed on three sides with screen, to keep out the mosquitoes, which are more of a pest here than flies. It is very agreeable in the shade and we are not affected by the heat as we were at home. While this is the hottest time of the year, yet it is very pleasant and a good breeze going all the time.

We had a rough time of it when we left San Francisco, and nearly everyone on the boat was sick that night, but after that it was very pleasant and we enjoyed the voyage.

There was quite a gathering of Saints at the wharf to meet us, decorating us with wreaths of flowers, as is their custom. They had a motor ready, and we were sent to the mission house, where some sisters were preparing dinner, which we thoroughly enjoyed.

There are ten coconut trees, several banana trees, two mango, and quite a lot of other fruit in our yard, including a date palm just loaded with dates, which will be ripe in a couple of weeks.

We also have a fine crop of immense spiders, which give Vera the creeps, various sizes of lizards which skillfully run over the walls and ceiling, and occasionally a centipede, to let you know you are living in the tropics. But nothing on the island is poisonous, as there are no minerals here.

The mission house is located in something of a Japanese settlement but the foliage is so dense we don't see much of them. We are "new chums" as they say in Australia, and have to learn a lot, but we can adapt ourselves to conditions, so will like both the mission and the people.

C. EDWARD MILLER.

BOZEMAN, MONTANA, August 16, 1916.

Editors Herald: I have never asked for space in your valuable columns before, but I feel to-night as though I would like to bear my testimony to the truthfulness of the angel's message.

I have now spent just about half my life in the church. Twelve years ago I made the covenant with God and never for one moment have I ever regretted the step. But with each passing day I am brought to see the beauty of the gospel, and life would lose all its beauty without it.

Four years ago God spoke and called me into the ministry. It did not come as a surprise to me altogether, as I have known since childhood what would be my life work if faithful. But I have been weak, I'm afraid somewhat neglectful, and have not accomplished what I might have done. But I hope to profit by my mistakes of the past, and if God will help me, and I believe he will, I hope the church shall yet hear from me, and that it shall not be ashamed of the report, either. It is my hope to spend the remainder of my life in the service of the Lord.

I often long for the association of the young Saints. We have a branch here, but there are no young people of our age with which to meet.

In closing I wish to express my hope in the gospel, and that I earnestly believe it to be God's work, and that there is nothing in which we can engage which will pay as large dividends for value received.

Ever your brother in the gospel,

WILLIAM J. MURRAY.

COURTRIGHT, ONTARIO, August 18, 1916.

Editors Herald: Some may be interested in what I am doing as missionary to Chatham District, Ontario. Having been appointed by the conference to labor in the Chatham District with Elder Richard Weaver, I left for my mission the last of April and since that time I have labored at Bothwell, Ridgetown, Kimball and Duthell; the latter being a new opening, we of course met with opposition of the bitterest kind.

First, we received permission to use the Presbyterian church, which was then being occupied by a Baptist minister. Meeting was announced for Monday evening, June 27, but before Monday evening the trustees had changed their minds and sent word that I could not have the church, so a Mr. Robert Tulloch, a nonmember, secured the schoolhouse for me, and we preached to about thirty the first night, continuing each night with increasing crowds until July 9.

During this time talk of mobbing was going around, but we were not molested along that line. One Mr. Brook, a Methodist minister came to hear me one evening, and tried to interrupt, but I made him keep still until I had finished a powerful sermon on Christ's mission to hell, then he was going to reply, but it was only a little cross-firing and no good realized on either side. So he challenged me to debate, but would not sign up the usual church propositions nor defend any church. So I refused to meet him. A couple of nights after this a Baptist minister denounced us as a church, stating that he had buried Joseph Smith before and would do it again. He said that it was a shame and disgrace that Joseph Smith was buried so close to here. Also challenging me to debate, setting date and all before seeing me.

The next day I went to see Mr. Beattie, and wrote up propositions and he signed them. Debate to begin July 24, and last ten nights. I wrote Brother J. F. Curtis to be my moderator, and he came with his debating books. Some nonmembers prophesied right from the start that Beattie would never show up, and behold it came to pass, that an hour be-

fore the debate was to start a message came that Mr. Beattie was sick. Nervous prostration, he told Brother Curtis, and I was the cause of his not showing up. If the thoughts were too much for him, what would it have been had he been able to have debated. He has not recovered yet, and is very low, not expected to recover.

I must not forget to mention Mr. Robert Tulloch and wife where I stayed four weeks, and Elder Curtis two weeks, without charging a cent for board. Also the other friends of the community who assisted in money and otherwise. He who rewards will not forget them.

Two children were baptized as a result of our efforts, and some grown people will come in time.

I then had the pleasure of attending the Chatham District reunion at Erie Beach. The water of Lake Erie, the Spirit of the Master and the association of the Saints made it a success. Thirty-three were baptized and three ordinations to the office of elder, the writer being one. About one hundred tents were pitched on the grounds.

Good work is being done by Elder Weaver in his open-air meetings, and missionary work seems to be moving along nicely in this district, with many calls to come over and preach for us.

Hoping that the Master will bless our efforts, I remain,
Your colaborer in the faith,
Home address, Coleman, Michigan. JOSEPH H. YAGER.

LOS ANGELES, CALIFORNIA, August 17, 1916.

Editors Herald: The Los Angeles Branch is apparently facing a new era. At the recent business meeting the resignation of Elder V. M. Goodrich was accepted and Elder T. W. Williams was chosen to preside in his place. The meeting was one of the most harmonious ever held in this branch. Brother N. Paulsen was honorably released from the office of deacon and was succeeded by Brother Henry Odin. A vote of thanks was tendered both Brother Goodrich and Brother Paulsen for faithful service.

Our missionary in charge and his family are pleasantly located in our midst. Shortly after their arrival, the Saints to the number of about a hundred gave them a social at their home. The evening was spent in song, speeches and recitations. Elder Williams delivered an address of welcome to Brother Rushton and family.

Two weeks ago Elder T. W. Williams was the guest of the pastor of the First Congregational Church of Santa Barbara, having been invited to address that congregation, which he did both morning and evening.

Plans are being formulated for a campaign to spread the Old Jerusalem Gospel more fully here in Los Angeles, and to also awaken our own people to a more active service. Our pastor expects to have to add more pews by Christmas to accommodate the crowd; we hope he may not be disappointed. Los Angeles needs a stirring revival of the strongest type, and it is to be hoped that the strength of our pastor will equal any and all demands of the present time.

That the church in Los Angeles may become a real blessing to more people than it has been in the past is the prayer of
Your sister in bonds,

ELLA SWITZER.

UNDERWOOD, IOWA, August 19, 1916.

Editors Herald: The report of the Presiding Bishop as published in last HERALD brings various reflections: One interested in the Lord's work feels encouraged to know that there are men and women who love the Master's cause and are willing to impart of their means that the same may pros-

per, and continue to move. We may be assured they will not be impoverished by their sacrifices, but be blessed both spiritually and temporally.

While some have done well and presented us with a noble example, there seems to be a large number of Saints who fail to recognize the golden opportunity of becoming colaborers with God, by lending their aid for the advancement of his work.

One thing that appears rather discouraging is the burden of debt. Even now, after repeated efforts to diminish this indebtedness we are paying thousands of dollars in interest; enough to support more than thirty missionaries in the field. I hope the Saints may become aroused to the need of the hour and to the bringing of the church from under this heavy load. It will require a united effort upon the part of all. All who have been blessed with temporal means should esteem it a privilege to come to the aid of the body with a portion of their possessions. Not only ought the debt be canceled, but the Lord's storehouse placed in a position to supply all just needs. I feel confident it can be done if we try.

Furthermore, all of the ministry of the church who must draw from the general fund for support, should be economical in their expenditures and thus make the burden as light as possible; especially as the Lord has seen fit to direct both individuals and the body to avoid unnecessary expenditure to the end that the church might be placed upon a better financial basis.

We need a united effort upon the part of both the membership and the officials, and the opportunity that is ours should be improved without procrastination, that confidence might increase and the cause no longer suffer. Officials should be careful not to be extravagant and not to furnish an excuse for any to withhold of their means.

Remember a goodly number contributing to the support of the work are among those who are poor in this world's goods, and whose yearly income is only a few hundred dollars, at best. It cannot be expected that they will continue their aid unless assured that the means will be used with economy and care.

It may seem out of place for me to write on this matter, but my interest in this work impels me. I have no desire to be a critic or faultfinder, and only hope we may each and all realize our responsibilities.

With hope and best wishes for Zion's future, I am,

Yours in gospel bonds,

H. N. HANSEN.

MUNSON, FLORIDA, August 20, 1916.

Editors Herald: I wish to write a reminiscence of bygone experience in this great latter-day work, and point a moral, or let each reader point the moral as he reads it.

About the year 189—, on a certain Saturday, wife and I had been gone from home to attend church, and upon arriving home just before dark we found two brethren from a distant branch awaiting our arrival and expecting to spend the night with us. They had traveled the most of the day, and soon let me know that they had both come to be administered to.

At the time of family prayer I presented them to the Lord, mentioned their faithfulness, and prayed that the time might come when two or more elders could be gotten together in administration, so the law may be more fully honored and carried out, wherein we are commanded to send for the elders, two or more. I was bishop's agent of the district, and if memory serves me right, one of these brethren paid five dollars and the other one dollar as tithing.

When I laid my hands upon each of their heads, separately, I saw, in vision, an elder walk up on the opposite side and lay on hands also: I had never seen Brother W. W. Blair, but I was made to understand that the elder was he, and the glow of the Spirit permeated my body. I had felt it before, and I felt that they would be blessed.

On retiring I whispered to my wife and told her of the vision and said to her, "If they remain faithful they will be blessed."

On awakening next morning I found that a large herd of cattle had come up during the night and had lain in front of our gate, leaving quite a large quantity of litter on the premises. Our front gate opened out into a large stock range, or woods as it is sometimes called, and stock will often come around a house in summer to lie on the clean, naked earth.

As was my custom I took my shovel and wheelbarrow and proceeded to clear up the litter and roll it into the lot. The two brethren seemed to think that I was in great transgression in breaking the Sabbath, and went away dissatisfied, and neither were blessed. Only a very short while afterward they were both called to join the great number who had crossed over the mystic vale.

Just whether these two brethren had decided to make an investment upon the Lord's blessings and buy a blessing, and displeased the Lord, or whether their loss of confidence in me caused them to lose their blessing, we will never know till the great day of judgment.

Now, for the moral, as I see it. Let us, as Saints, pay our tithes regularly, and not just once in a while when we need a blessing, and let us trust in God and not in man, when we ask to be administered to.

Yours in bonds,
S. D. ALLEN.

ORANGE CENTER, FLORIDA, August 20, 1916.

Editors Herald: Since we are given the opportunity of having letters published in the columns of such a good paper as the HERALD proves to be, I feel directed by the Spirit of God to speak of his blessings and goodness. What I have to say I feel will not be anything new to the readers, as his Spirit worketh among all and he manifests his love and marvelous power to each and every Saint who so lives to receive a blessing.

I am but one of the many weak workers who has made a covenant with God to go on unto perfection. I have consecrated my life and powers within me to further the gospel work. I have been made to know the power of God unto salvation by his Holy Spirit given me to prepare me for my duties in this work. Having been redeemed from the world through the power of the gospel, I feel it but just and right to put forth every effort to win the honest, sincere, but deceived souls. I find the work to be hard and rough at times. It has made me to give up all that I once hoped to be in this world. But the closer I live to God, the ambitions and desires I once had seem to gradually disappear and I am fast forgetting them.

In my patriarchal blessing I am told to speak of the blessings of God at all times and in all places where the Spirit of God and wisdom direct. I was born and raised in Michigan. My people were of the Congregational faith. At the age of eleven my mother died, and now I see and realize the watching of God over me. Truly his eye has ever been over me and protected me during those dark and dreary days which followed. Later the Saints came and held services near our home. My father joined, also three brothers who are now teachers in the church. Through a long and serious illness I was made to realize what I had done by rejecting the truth. Oh, how I prayed that God would raise me up so

that I might be baptized. God answered that prayer, and the result is that I am now one of your number.

I have been in the work six years. The first year was hard living alone amongst the world with no Saints near. I helped to organize two Sunday schools, one with the pupils of my school, the other with Saints who later obeyed the gospel. Two years ago father and I came here to Florida. Here I found no Saints and the people very prejudiced, but I have not been ashamed of the work. I have tried to put the gospel before these people and show by my works I am truly a child of God.

I have been working in the union Sunday school. I am assistant superintendent, secretary and teacher of young people's class. Am president of the young people's society, and secretary of the ladies' aid. Father left me this spring and returned to Michigan, and I have had the battle all by myself.

I found Sister Entrican, in Orlando, and through her I got in touch with Brother Enge, of Kissimmee Park. He has come and preached in private houses. Saturday Brother Spaulding came from Saint Cloud, and yesterday Elder Enge baptized five and blessed three children. The Spirit was there in great power, and many were made to feel the truthfulness.

Through dreams and visions I have seen a work to be accomplished in this place. The time now is at hand for me to leave work in the union Sunday school and organize a Sunday school of our own where I will have a right to teach the whole truth. Three of my pupils were baptized and two more told me yesterday they would be sometime soon. So I rejoice this morning, knowing my prayers are being answered, and the work advancing. We are very much in need of finances.

Your sister,
MARIE DIMICK.

HIBBARD, INDIANA, August 21, 1916.

Editors Herald: I inclose an article which gives the gist of a lecture given by one Mr. Danielson of Independence, Missouri. I hear that his father and other relatives have become members of the Reorganized Church. I hastened here to be "on the job" the 15th to hear his effort. I had a few minutes with him before he began his lecture, and he gentlemanly informed me that he would make the distinction if I would ask questions at the close of his lecture. So just at the close of his effort I queried about as follows:

"Mr. Danielson, I am informed that you are from Independence, Missouri."

He replied, "Yes, sir."

"We have about three thousand members there who do not and never have been in sympathy with Utah Mormonism. I am sure a man of your ability has learned the difference between the two churches, and our war on the evil practices of Mormonism. Will you kindly state to this audience some of the vital differences?"

Of course we could not expect him to preach a sermon or deliver a lecture as we would on the subject, but he did very well. He plainly stated that the polygamist revelation (which he had read from) was a production of Brigham Young's. Some of our most bitter opponents were there. I judge that people from Hibbard made about a third of the audience. No doubt some good was accomplished for our cause.

It is about one hundred miles to the Clear Lake Branch in Indiana. Brother Reed, myself and a few others expect to leave here Saturday morning and motor over there to attend a two-day meeting. I will remain two weeks and do some work, and at the end of two weeks attend another two-day meeting near Clear Lake. Brother Reed will motor back for

me at that time and we will begin another campaign at the Hibbard tabernacle beginning about September 15.

Sincerely,

OAKLEY R. MILLER.

News from Branches

Detroit, Evergreen Branch

The month of August has certainly been a busy month for the Saints, and especially the priesthood of Detroit. Everyone who is willing to work finds all and more than he is able to do.

The young men recently called and ordained to the priesthood are proving by their works that they are indeed called of God. We notice they are taking their part whenever called upon, and in any capacity within the province of their office are proving themselves true soldiers of the cross. We find them upon the street corners preaching to interested audiences; also going out to neighboring towns and there proclaiming the words of eternal life. Surely such earnest service will bring its reward.

The president of the Second Detroit Branch reports an increase in attendance, and is very optimistic with regard to the future of the new organization. We trust his expectation may be fully realized.

In our last we mentioned Orion and Pontiac Missions which have been under the supervision of the Detroit Evergreen Branch, stating that they were about ready for organization. We are pleased to state that Brother Curtis returned to our midst after the Erie Beach reunion and organized a branch at each place. At Orion Brother Dur M. Taylor was ordained an elder and Brother Davis a priest. At Pontiac Brother Millard Riley was placed in charge of the work. They are a very valiant band at each place and seeking to keep the banner of King Immanuel afloat. We have been especially impressed with the work in Pontiac, feeling that there will, some day in the near future, be an ingathering at that place. The writer has promised to hold a series of meetings there as soon as a convenient place can be located. Up to the present they have held all their meetings in a private house.

Our mission at 1685 Russell Street is progressing nicely under the leadership of Brother Frank Cooley, an energetic young priest, who is doing all in his power to keep the work rolling along. Recently they secured permission from the police to hold street services on Saturday evening near their place of worship, and are given police protection; a good interest is reported.

A goodly number of baptisms are reported for the month, showing that a number have been busy sowing the seed of truth. Three were baptized last Wednesday evening, one Friday and one Sunday. Let the good work go on.

On the evening of the 15th the priesthood of the city were called together to form a general organization, hoping thereby to become more efficient in our work, not only as preachers, but as visiting shepherds seeking to reclaim the lost ones who have grown careless and indifferent. The executive officers together with the presidents of branches and missions met last evening for the purpose of dividing the city into districts and making appointments of laborers, which we hope will have the result desired; i. e., every family or individual living in the city and bearing the name of Latter Day Saint, whose whereabouts we know, visited. Then when this is accomplished we hope to be able to move out with the missionary work, holding cottage meetings in the homes of those who will be willing to open them for such services and invite in their friends to hear the truth.

Elder W. L. Bennett was the speaker at the main church Sunday morning, August 27; Alexander Barss at the east side, and Brother Ullman at Russell Street Mission. In the evening Elder Fred Simpkins spoke at the main church, Frank Cooley at the east side, and the writer at Russell Street. A good attendance reported at each place.

Last, but not least by any means, we must mention the Erie Beach reunion. A goodly number of Detroiters and others from Eastern Michigan District went to Erie Beach to enjoy the feast of good things provided by the Saints of Chatham District. It surely was a feast from first to last. Everyone reported a good time and a number were inducted into the kingdom through the waters of regeneration in beautiful Lake Erie. The exact number baptized was thirty-three. We hope and pray they may all prove faithful to the covenant made.

Besides the food for the spiritual, the natural man was not forgotten and many good things were provided for physical comfort. The Chathamites believe in the old adage, "The best way to reach a man's heart, is through his stomach," and they did it well.

There were about one hundred tents on the grounds, and the best part of it was that we heard of no hitch or trouble of any kind, but everyone worked in his place and all seemed to enjoy the spirit of the occasion, peace pervading every heart.

The delightful bathing beach afforded much pleasure for those who cared to indulge and there were very few who did not avail themselves of the privilege.

This place being a summer resort, had one feature to be coped with—that of dancing; however the effects were counteracted by the forming of an association called the Chatham District Mutual Improvement Association which sought to provide amusement to keep the minds of the young upon other things besides the dance. What! says one, would our young people indulge in such worldly pleasure? Possibly not often, but occasionally one loses the halter, slips from the corral and we find him upon the ballroom floor tripping the light fantastic toe. We heard of one such case one year ago, but this year if such occurred we did not learn of it. This shows improvement and we trust we may one and all continue to improve, that when the next year rolls around we may be worthy of still greater blessings.

J. R. GRICE.

202 Colburn Place.

Independence Stake

Sister M. A. Etzenhouser has returned from attending a number of reunions in the interest of the auxiliaries and she gives a lively report of the young people's awakening in gospel work.

Brother W. H. Garrett returned after having been away for eight months, and his message to the Saints was inspiring and filled us with courage. He and his companion are helpers of worth, because of their integrity and many works of kindness.

The young people and children here have truly found a friend in their progressive and zealous pastor, and by urging them on in their church duties, and inviting the older members to aid also, he and they are doing much good.

Two young men were baptized recently by Elder I. N. White.

On Sunday afternoon President F. M. Smith held the close attention of a large class interested in sociology, also, assisted by Brother Walter W. Smith, presented an outline of future work for all, both men and women, who are interested in spiritual and mental culture and who desire to pursue the

studies marked out, such as sociology, psychology, economics, child-nature study, civics, also kindergarten and auxiliary work, together with the science of story-telling, which has been very successfully presented by Sister Walter W. Smith.

The Independence gospel teams, assisted by the ministerial alliance, are getting busy along with the rest of us on religious lines, but the religious census at present still stands: "Latter Day Saints, 825," out of 2,456 families in all, there being about twenty kinds of beliefs or affiliations in Independence.

ABBIE A. HORTON.

Miscellaneous Department

The Bishopric

APPOINTMENT OF BISHOP

In accordance with the appointment at the recent General Conference, Brother Richard Bullard will now take up his work as bishop of the Far West District. Those who are acquainted with Brother Bullard know of his integrity and worth. The Saints of the Far West District are to be congratulated in having Brother Bullard labor among them. Added blessings will come to the Saints who respond to his teachings. In making this change, we desire to publicly express our appreciation of the splendid work accomplished by Brother Charles P. Faul.

BENJ. R. MCGUIRE, *Presiding Bishop.*

AGENT'S NOTICE

To the Saints of the Northeastern Nebraska District: As I have been appointed bishop's agent for this district, in the place of Brother H. S. Lytle, resigned, I wish to call your attention to the change and ask that those not identified with branches close enough to pay tithes and offerings to the one representing the bishop's work in the branch send said tithes and offerings direct to me, at the undersigned address.

I also wish to call attention to our duty to impart our substance as the law directs, for the support of the church, the families of the missionaries, as well as Graceland College, the Saints' Homes, the Children's Home, and the Sanitarium. As October 1 is recommended as a day for special collections of the branches and Sunday schools for the benefit of Graceland College, I hope that each branch and Sunday school may make a good showing for that purpose, and also any Saints that are isolated from the branches that are able to donate for that purpose may send their donations direct to me.

Hoping that we may all feel called upon to do our duties temporally as well as spiritually, so far as this district is concerned, is my prayer. Address me at 4530 South Twelfth Street, Omaha, Nebraska.

August 29, 1916.

JAMES HUFF, *Bishop's Agent.*

Convention Minutes

NORTHEASTERN KANSAS.—Sunday school at Fanning, August 11, R. L. Tilden assistant superintendent in charge. Five schools reported. An excellent paper by Mrs. E. S. McNichols was read. Arthur H. Mills gave a very enthusiastic address on music in the Sunday school. Special music by Misses Bertha and Ethel Dittmore. An illustrated talk on historic places in Palestine by Frank G. Hedrick. The next convention meets at Atchison, first Friday in February. Emma Hedrick, secretary.

Conference Minutes

EASTERN OKLAHOMA.—At Fort Towson, August 12, 1916. J. C. Chrestensen, H. O. Smith and J. M. Simmons chosen to preside. Ministerial reports: J. W. Jackson, G. N. Cox, J. M. Simmons, B. F. Pollard, J. E. Kelsey, F. Thompson, E. A. Erwin, G. C. Thompson, J. P. Branon, J. C. Chrestensen. Branches reporting: Grannis and Jacksonville, Arkansas, Manchester, Texas, Wilburton and Haileyville, Oklahoma. J. C. Chrestensen elected president; J. E. Kelsey, secretary-treasurer. Winthrop, Arkansas, chosen as the place for next conference, time left to the district president and mission-

ary in charge. District president authorized to place membership of the old disorganized branches in live branches, as his wisdom directs. Motion prevailed to accept reports of reunion and financial committees and they be discharged. J. E. Kelsey, secretary-treasurer.

Notice of Appointment

To Whom It May Concern: This is to certify that by agreement of the First Presidency and the minister in charge, Elder J. A. Wilson of Toronto, Ontario, has been appointed to labor, self-supporting, in the Toronto District for the remainder of the conference year. Concurred in by the First Presidency.

J. F. CURTIS.

Two-Day Meetings

At Brown City, Michigan, September 9 and 10. Good speakers. Everybody invited. William M. Grice, president.

Reunion Notice

Reunion of Southern Missouri has been canceled because of the extreme drouth that has prevailed over the entire district during the crop season, by order of the committee. Benjamin Pearson, secretary.

Conference Notices

Chatham, with Bothwell Saints September 23 and 24. Bothwell expects to hold the opening of their new church at that time so trust there will a good turn out. Reports and credentials to be received by the undersigned not later than September 14. Branch presidents, secretaries, and other officers please take notice. Anthony R. Hewitt, secretary. Chatham, Ontario, 41 Lowe Street.

Massachusetts, with Boston Saints, at Somerville, September 30 and October 1, at 3 p. m. All reports should be in hands of secretary by September 22. Historical reports are

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THE SAINTS' HERALD

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not required at this session. Send reports to W. A. Sinclair, M. D., 166 Pearl Street, Winter Hill, Massachusetts.
 Nauvoo, at Rock Creek, Illinois, October 14 and 15. Those attending will please go to Adrian, Illinois, on the C. B. & Q. Railroad, where they will be met by Saints of the Rock Creek Branch. All branches requested to have statistical reports mailed to the secretary by October 1. W. H. Gunn, secretary, 3104 Seneca Street, Fort Madison, Iowa.
 Southern Missouri meets with Beaver Branch, October 7 and 8. All ministerial and branch reports should be sent

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L. F. Siltz, Ticket Agent

to the undersigned a few days before conference. Those coming by rail should be in Cedar Gap on Friday morning trains. Benjamin Pearson, secretary, Tigris, Missouri.

Information Wanted

The following names are listed on the records of the Manchester Branch, of Red River County, Texas, yet their whereabouts are unknown to the officials thereof. Any one knowing the whereabouts of or information that would lead to their location are requested to correspond with the clerk of the branch, C. R. Caswell, at Manchester, Texas. Amelia T. Stewart, William, Lucy I., Eliza M. and Jessie R. Gregory,

Francis J. Johnson, Samuel W. and Mary E. Stevens, Hiram W. Brooks, Leighton Sappington, Jonathan Davidson, Catharine Cravens, Nellie A. and Mattie D. Goodwin, George W. Smith, Etta Donham, Hatchel S. Quinn, Nellie E. Allan, Andrew T. Davis, William H. Woods, Amanda G. Rathburn, Nancy C. and Andrew B. Goolsby, Mattie M. Woods, Walter Curtis and Hattie N. Nix, Emma F. and Thomas M. Dodd, Mattie D. Dserony, J. B. Doldforth, Sarah J. Sanders, Ellen J. Skidmore, Joanna Parks, Margaret A. Bennett, Emma L. Porter, Robert E., Joseph A. and Thomas A. White, John L. Townes, Benjamin C., Florence A., George F. and John A. Shields, Lena Davis.

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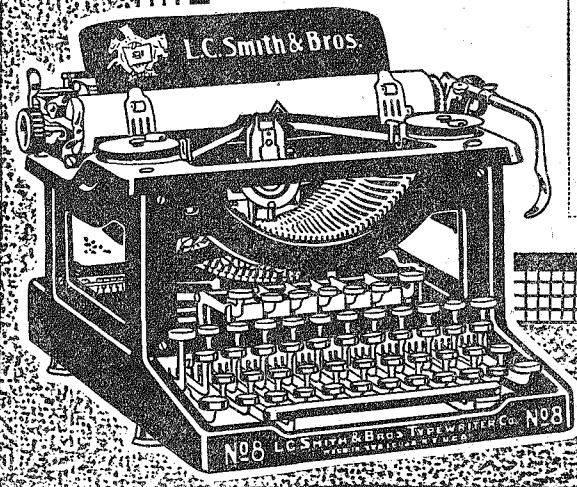
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Official Publication of the Reorganized Church of Jesus Christ of Latter Day Saints

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



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

VOLUME 63

LAMONI, IOWA, SEPTEMBER 13, 1916

NUMBER 37

Editorial

WOMAN'S WORK IN THE CHURCH

(Address before the Sunday school at the Latter Day Saint Reunion at Lamoni, Iowa, Sunday, August 20, 1916, by Elbert A. Smith. Reported by Winsome L. Smith.)

Every wise woman buildeth her house: but the foolish plucketh it down with her hands.—Proverbs 14: 1.

I am requested to deal with the subject, "Woman's work in the church."

I find a text that might be appropriate in Proverbs 14: 1: "Every wise woman buildeth her house: but the foolish plucketh it down with her hands."

WORKING HAND IN HAND

I do not expect this morning to differentiate wholly between the work of man and the work of woman. The work of the two is so intertwined that we cannot separate it. The Apostle Paul tells us: "Neither is the man without the woman, neither the woman without the man, in the Lord."

That is the condition, you will notice, that obtains "in the Lord." Whenever you find a system that endeavors to have men and women work entirely separately, without any regard for each other, or one which arrays them against each other at cross purposes, you may know that it is not in the Lord. And whenever you find a home in which the man and the woman are working against each other, or where one is working entirely independent of the other, that is not in the Lord, because "the man is not without the woman, neither is the woman without the man, in the Lord."

ADAM'S APPLE

The work of woman goes back to the very beginning both for good and for evil. In fact, away back yonder in the Garden of Eden, Eve figured very strongly in what is called the fall of man. In fact, the entire blame is frequently placed on Eve.

I heard a story about an old Scotch landlady who was talking to her gardener who was a bachelor. She said, "Mon Tamas, ye ought to get a wife. Ye have a very fine hoose, but na hame. Ye need a

wife. Ye remember that the very first gardener that ever lived had a wife."

But Thomas was a Scotchman, and he shook his head and said, "True, true, but ye mon remember that he dinna keep the job very lang after he gettit the wife."

But evidently Adam preferred to lose the job and keep the wife. That is the only explanation that I can find to the statement made in the Book of Mormon that Adam fell that man might be. We are told in 1 Timothy 2: 14, that "Adam was not deceived, but the woman being deceived was in the transgression." She was deceived, and fell into transgression. Adam, we must conclude, understood what he was doing. But Adam fell that man might be. I do not understand by that that God did not intend from the very beginning that humanity should increase, but Eve, having fallen into transgression, and being subject to the edict of banishment from the Garden of Eden, Adam was willing to go with her in order that the plans of God, as he understood them, might be fulfilled. And so he took part and was driven out of the Garden of Eden in company with his companion.

I say that is the only understanding I can get of that statement, of course I have that understanding subject to correction. If you can give me a better explanation I will revise my understanding, and next year I perhaps can give you another talk along a little different line. But the woman, you will notice, figured very prominently in the fall of man, and she has been with him in every downward step from that day until this.

CHRIST BORN OF A WOMAN

But if it is true that she was to a degree to blame for the fall, it is also true that she has suffered a terrible penalty as a result, and the manifold sorrows and pains of the world have rested on her frail shoulders. Think of the millions of women who are heart-broken to-day as a result of the losses incident to the great war that is going on in Europe. Think of the millions that have suffered broken hearts because they have seen husbands and children led into transgression, into drunkenness and crime of various kinds.

But if it is true that woman has been with man in the downward course, she has also been with him in every step that has been taken towards the salvation and the regeneration of humanity. It is said that as in Adam all die, so in Christ shall all be made alive. And as woman had her part with Adam in bringing this death on humanity, so has she had her part with God and with Christ in making salvation and life possible to all men, for we read in Galatians 4: 4, "But when the fullness of the time was come, God sent forth his Son, *made of a woman*, made under the law."

And so to the Virgin Mary was given the delegated task to be the mother of Christ, and rear the individual in the nurture and admonition of the Lord, who was destined to undo the work that had been done in the Garden of Eden. So also two women became the first preachers of the resurrection of Jesus.

NOTED WOMEN

When we review the historical work of women we find many noted characters in sacred writ. For instance, there was Sarah, the wife of Abraham. We hear Abraham almost universally spoken of as the father of the faithful. Did you ever hear Sarah spoken of as the mother of the faithful? Yet if Abraham was the father of the faithful, it is equally true that Sarah was the mother of the faithful, and that from her came potentially the twelve tribes of Israel.

There was Hannah, the mother of Samuel, who took him into the temple just as soon as he was old enough to wean and loaned him to the Lord, and he became one of the greatest prophets in Old Testament scripture.

There was Elizabeth, the mother of John the Baptist, who was the forerunner of Christ. There was Eunice, the mother of Timothy, and Lois his grandmother, concerning whom Paul speaks in his letter to Timothy. And there were Mary and Martha, and many others so numerous that we cannot name them.

THE WOMAN BEHIND THE MAN

I believe I told you about talking with an old German brother in the city of Burlington. We were talking about the course of the war, and this old brother said, "Brother Smith, I will tell you why it is that the Germans are so successful. It is because of the vimmens they have back of them,"—the woman behind the man behind the gun.

Well, now there is a great deal of truth in that. You look back of Samuel, or John the Baptist, or Joseph Smith or any other individual who has ever been of any consequence in the church of God in any age of the world, and almost invariably you will find some good woman, a mother who has dedicated him

(Continued to page 885.)

"THE IOWA MORMONS"

Under the above caption, the following letter appeared in the *Des Moines Register* on August 28. It was contributed by C. L. Cross, of Logan, Iowa, who states in the concluding paragraph that he is a nonmember. His points are so clearly and forcibly made that we are glad to give space to the entire letter, which follows:

According to press dispatches, "Iowa will be the storm center of the great international crusade against the extension of the Mormon kingdom in America.

"Orators and organizers of international fame will come into Iowa to mobilize the Christian and moral forces of the community for a finish fight against polygamy and in opposition to the treasonable teachings of the Mormon hierarchy, and these powers will cooperate with the clergy and laity of Iowa to the end that Mormonism shall not be fostered to any degree in this State."

That an organized church in Iowa is advocating polygamy, or its members practicing polygamy, or its members are guilty of treason against the Government comes as news to western Iowa. It would be gratifying to readers of daily newspapers to have these men of international fame who are going to start this whirlwind in opposition to alleged polygamous practice and treason in Iowa to name and locate the church, to name and locate the guilty men and then invoke the iron hand of the law, instead of trying to organize the clergy and the laity into a moral suasion movement.

Though *The Register* is and has been maintaining newspaper writers in different parts of the State for many years, in addition to a large force of keen-scented news gatherers and able writers in Des Moines, yet it seems to have remained for these men of international fame as orators, one in Pittsburgh, Pennsylvania, and the other over a thousand miles away in Utah to discover polygamy, arson and treason in Iowa, and to lead a movement to reform, and to save the State. Without a suspicion of mercenary purposes, or a thought of commercializing Utah religion or history of ancestors, one of these men of international fame might have discovered polygamy nearer Salt Lake City than Iowa, if not in Salt Lake City, then perhaps at Cannonville, or its vicinity, and that the conditions there, or in Utah, might be worthy of his undivided time and ambition.

Attendance of services in Presbyterian, Methodist, Baptist, Christian or the Reorganized Church of Latter Day Saints, at different times and places, in a period of fifty years in Iowa, the writer has not heard an advocate of polygamy or treason, but on the contrary he has heard ministers of the gospel in the named churches, denounce polygamy. Though missionaries aided by Presbyterian, Methodist and other church funds have been active in opposition to polygamy, yet by far the most effective among the different churches in opposition to the Utah church, is and has been the Reorganized Church of Latter Day Saints, sometimes known as the Josephites, or Mormon church. This church organization was first to send missionaries to Utah, and this church has maintained these missionaries for over a half century in opposition to the teachings and practices of the Utah church; and, in addition, high and influential officials of the reorganized church were at Washington and were instrumental in the enactment of laws for the suppression of polygamy, and the reorganized church is and has been publishing and circulating in Utah, and other mountain States, and in foreign countries a large amount of printed matter in opposition to the Utah church and its polygamous beliefs and practices.

Like other churches, the reorganized church has a college, fully accredited as a junior college by universities and colleges in the United States. This college has graduated strong classes, and the members have gone to other colleges, and out into the world and are and have been filling places of trust in the rural and city schools, in colleges and in business centers in different States. The reorganized church also maintains a hospital or sanitarium, a home for homeless children, and in addition five different homes for the aged and the feeble. The patriotism of the Reorganized Church of Latter Day Saints was fully attested on the battle fields in defense of the Union in the Civil War; in the Spanish-American War, and Latter Day Saint boys are now among the soldiers of other States at the front patrolling the national boundary line to the southwest. The action of the Latter Day Saint boys receives the approval of President Frederick M. Smith and other church officials.

Latter Day Saints of western Iowa, with a residence of over a half century, engaged in farming, in the mercantile and other lines of business, have been public spirited and progressive, and in common with others here, supporting public schools, aiding in the construction of roads and other improvements, and identified with Chautauquas and other public enterprises leading to the uplift of the community. No one can travel over this part of the State, go into a school, or place of business, or into a home, and point out a Latter Day Saint without having a personal acquaintance first. They are law abiding, rarely in court, and like members of other churches, they are desirable citizens.

According to present plans, the Reorganized Church of Latter Day Saints will hold a reunion here September 15 to 25 on the camp grounds adjoining Logan on the north. The mayor and the councilmen, members of the commercial club and others are putting the camp grounds in suitable condition for the convenience of those who attend and the broad-minded, public-spirited citizens of Logan and its vicinity bid the members of the church welcome.

The writer is neither a member of the reorganized church nor is he related to any member of the church, but he has known them as neighbors, as pupils and teachers in schools, and as a church organization for fifty years, and he believes that they are entitled to the same courteous treatment accorded members of other church organizations in Iowa. A man should have the right to worship God according to the dictates of his own conscience, not according to the dictates of some one else.

CURRENT EVENTS

WILL NOT COMPLY.—It is reported that the Santa Fe Railway will not comply with the new eight-hour law unless forced to do so by the Supreme Court.

TROUBLE IN CHINA.—Armed engagements between Chinese and Japanese troops in the interior of China, following demands made upon the latter country by the Japanese, are reported, and considerable uneasiness has followed concerning the situation.

GREAT CROP SHORTAGE.—Government reports indicate heavy losses in crop production for the season, due to rust and drouth principally. Cereals, fruits, and potatoes are all seriously affected. During August prices increased nine and three-tenths per cent.

CONGRESS ADJOURNS.—After a long session in which a number of important bills became laws, the Sixty-fourth Congress adjourned on the 8th. Appropriations reached almost two billion dollars. Only a few years ago we had our attention called to a "billion-dollar" Congress. We ordinary individuals cannot imagine the meaning of such sums as these.

DECREASE IN PARALYSIS.—Following an upward trend the first part of the week, a sharp decline in number of new cases and deaths from infantile paralysis is reported from New York City.

AEROPLANE MAIL DELIVERY.—The post office department expects to let a contract for aeroplane mail delivery in Alaska. Deliveries will be made twice a week. A net saving of \$34,558 per annum will be made.

INCREASED REVENUE.—The interstate commerce commission reports a summary of the earnings of sixty-seven of the largest steam railways and it is shown that they have earned a net revenue of \$545 a mile, or \$43 a mile more than in July of last year.

SUES FOR A MILLION.—Henry Ford, the automobile manufacturer, has brought suit for damages against the *Chicago Tribune* in the sum of one million dollars. He charges libel in connection with the events growing out of the mobilization of the National Guard for Mexican duty and his attitude against preparedness.

ENVOYS MEET.—The American and Mexican peace commissioners are holding two two-hour sessions daily at New London, Connecticut but nothing special has been reported concerning conclusions reached in their deliberations.

TAX REPEAL.—Beginning at midnight of the 8th, the internal revenue act which imposed taxes on the following, was repealed by recent congressional enactments: Bonds, debentures, deeds, notes, bills of lading, telephone and telegraph messages, cosmetics and perfumes, and some other similar items. The new revenue bill levies taxes on incomes, corporations, inheritances, munitions, spirits, brokers, amusements and tobacco, and is designed to raise about \$205,000,000 annually.

EUROPEAN WAR.—Following Rumania's declaration of war on the central powers, large numbers of troops were sent into the Austrian province of Transylvania, and were quite successful in their advance, taking a number of large cities and a number of villages. They have advanced about seventy miles into Austrian territory. The German forces have united with the Bulgarians, and have effected an entrance into Rumania from the south, taking Turtukai, a strong Rumanian fortress, defending Bucharest, the Rumanian capital, and it is reported that fifty-four thousand men were transferred from the

Verdun front to this scene of action. The latest reports are that they have reached a point within sixty miles of Bucharest. A gigantic conflict is ensuing, as the Russians have sent in large numbers of men to assist the Rumanians in defending their capital. Following the weakening of the Verdun offensive, the French have taken the whole German system of trenches in front of that much contested point. The entire Somme front has been the scene of a great allied offensive the past week, extending over an area of thirty miles. It is reported that over thirty villages have been taken since the allied drive began. The British are now within a few miles of Bapaume, their immediate objective, and the French are as close to Peronne. It is reported that Russian forces have entered Halicz, said to be the key to Lemberg, the important Austrian city which is the objective of the Russians. The Turkish forces are frequently mentioned as being active in aiding the Austrians in defense of their line in southern Galicia. It is reported that the Greek forces have recaptured two Kavala forts which had been taken by Bulgarians. No important developments are reported from the Macedonian fronts. On the Austro-Italian fronts there have been minor activities, confined mostly to artillery bombardments. No important advances have been reported. The most important seaport in German East Africa has been taken by the British. In all sections of the war territory aerial attacks are increasing, more and more attention being given to this feature of warfare.

NOTES AND COMMENTS

BATTERY C BOYS REMAIN.—The First and Third Missouri Regiments are to be mustered out of service and resume their status as citizens of Missouri following their return to Nevada, Missouri, but nothing in the orders so far indicates a return of the men composing the Missouri Field Artillery Branch. They are still at Laredo, Texas.

GRACELAND COLLEGE OPENING.—September 8, at 10 o'clock in the forenoon, the fall opening exercises were observed at Graceland College. The college starts out for the year's work under very favorable auspices. The enrollment is larger than usual at the beginning, with the prospect that many others will be added by the time the holiday season arrives. The opening address was by Doctor R. M. Stewart, of Iowa University. Mr. Stewart was formerly president of Graceland College, and there were in the audience many of his old-time friends, as well as numbers of individuals who had been students under his administration. They were very glad to welcome him back to Lamoni even for a short season. His address on "The value of man," was both interesting

and instructive. He was followed in a short address by President Frederick M. Smith, who has the distinction of being the first graduate of Graceland College; while Graceland College in turn claims the distinction of having thus graduated the man who is now president of the church. An address of welcome was given by Elder J. F. Garver, now president of the Lamoni Stake, and formerly a Graceland College student. Also an address of welcome from Reverend E. F. Partridge, until recently pastor of the local Methodist congregation; and a speech of welcome from Professor Erwin, superintendent of the schools in Lamoni, and formerly a Graceland College student. Several fine musical numbers were also given. The day was ideal, and the crowd unusually large, in fact so many were in attendance that not nearly all of the people could get into the chapel, or even within hearing distance of the speakers.

CORRECTION IN THIS ISSUE.—Through an unfortunate error in the make-up of this number the closing paragraphs of the editorial "Woman's work in the church," were shifted from their natural place on page 887 and are inserted here.

So bear this idea in mind, that of the awakening of women and the supreme value of organization. I want to leave these two points with you, and desire that they shall stick in your mind. I do not need to lambast the man who seeks to minimize the work of the sister, Brother John Garver did that very well for me in the announcement, so we do not need to say a word about that, but I will simply close by saying that to women has been given the supreme honor of being taken as the type of the church.

WOMAN TYPE OF CHURCH

All the way through the Bible you will find the church represented as a woman. That is quite an honor for almighty God to select you as a simile or type by which to represent his church. And every Latter Day Saint woman should try to live so that she may be worthy to be used as that type, and be worthy of the figure of speech that is found in Revelation, where it says: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

It is the province of every woman in the church to so live that she may be worthy to be a type of that glorified church.

I will leave the subject with you, reminding you once again of the statement made in the proverb that was quoted in the beginning of the talk this morning: "Every wise woman buildeth her house: but the foolish plucketh it down with her hands."

Go ahead and build, and may the blessing of God be with you.

WOMAN'S WORK IN THE CHURCH

(Continued from 882.)

to the service of God, or his wife who has been with him in every time of need, so far as humanity can meet human needs, or some other woman who had been to him a teacher and an incentive.

THE "ELECT LADY"

When we come down to the period of history in which you and I live, or the age that we call the latter-day times, we might mention numerous women who have been of great service to the church. There was Emma Smith, the wife of Joseph the Prophet. She was spoken of in the Doctrine of Covenants as the "elect lady." I presume that some of those people who lived in the city of Nauvoo and saw her going quietly about her business, taking care of the home, even taking in boarders and scrimping in every conceivable way that she might make a living after the death of her husband, I presume some of them wondered why she should be called the elect lady.

But we remember now that after the death of her husband, in one sense, so far as humanity was concerned, the hope of the church was reposed in her care, and those men who were destined to grow to maturity and take up the work of their father, Joseph, Alexander, and David, who were spoken of as "the three remaining pillars still, like the three remaining pillars of the temple on the hill,"—that it was given into her care to raise them and keep them in purity and in righteousness until the church should need them. Thus we begin to understand why she was called the elect lady.

Many a woman having suffered all that she suffered, driven from pillar to post, robbed of her companion, might have felt that she had suffered enough, and might have set her children aside for some other mission, but she evidently kept before them always the thought that they were to be the servants of God, and that they were in due time to take up the work that God had intrusted to their father. And so when the time came on the 6th day of April, 1860, she went to Amboy with "young Joseph," as they called him then, and gave him over to the church, her trust having been fulfilled, and the church received him, and later his brothers, from her care.

I might also mention the fact that the manuscript of the Inspired Version of the Bible was intrusted to her care. God said that he would give his Scriptures, the Inspired Version, and that he would cause them to be kept "in a safe place." When the Utah people went west, they took with them many records from the office of the Presidency, as the papers were left at Joseph Smith's death, but the Inspired Version was kept in the hands of this woman in a

safe place until the Reorganized Church was ready to receive it and publish it to the world.

THE MOTHER OF THE "CHRISTMAS OFFERING"

I might also mention Sister Walker, and recount some of the things that she has done for the church. You know how she used her pen for many years in the service of the church. You recall how she was a pioneer in the Sunday school work, and was one of those instrumental in organizing the General Sunday School and Religio Associations. She was editor of *Zion's Hope*. She founded *Autumn Leaves*. She edited the Mothers' Home Column in the SAINTS' HERALD. She instituted the Christmas Offering that has kept many elders in the field, and in a thousand ways has served the church, so that we could scarcely say that anyone of the ministry has done more than she has done in her sphere of activity.

I might mention many others, but you can call them to mind, and my time would not permit me to make a catalogue of them.

AS A HOME-KEEPER

The work of woman primarily, of course, is in the home, and there she teaches and instructs and raises those who are to be the church of the future. Forty years ago the church of to-day was under the care of the sisters, in the homes, to a large extent; and the church of the future is under the care of the sisters of to-day. Will they keep their trust as well as the women of the past have kept theirs?

THE MISSIONARY'S WIFE

I might mention the work of woman as a missionary's wife. She stays at home, undergoing privation and hardship and sacrificing the companionship of her husband in order that he may go out and carry the message into all the world wherever and whenever God may send him. The woman in the home, and the woman as a missionary's wife, certainly these women have done a wonderful work for good in all ages of the world.

IN THE SUNDAY SCHOOL

And then I am reminded of the work of the women in the Sunday school. The great burden of the work possibly falls upon women, as teachers in the Sunday school, because they are natural teachers of children, and they carry into the Sunday school the same mother spirit that they have in the home, and so become preeminently Sunday-school teachers.

I am reminded, too, that the very first textbook that the Sunday school ever used in the Reorganized Church was prepared by a woman. If I mistake not, a book of questions and answers, edited by Sister Walker about the year 1868 or '69, possibly a

little bit earlier. And the sisters have taken a very important part also in editing the *Quarterlies*.

WOMAN'S AWAKENING

So we observe that the women have worked along these lines in the past, but there seems to have come a time when there is a field even broader opening before them. Anybody who has noted current events certainly is aware of the fact that all over the world there has come an awakening of women. It is termed the Woman's Movement, or the Feminist Movement, and is manifested in various ways. The struggle for the ballot is one of these ways, and it is a foregone conclusion that woman is to receive the franchise within a comparatively short time. I am not making an argument for equal suffrage, I am simply stating facts.

In England it is stated by the highest authorities that almost as soon as the war is over women may be given the vote. They almost lost it before the war by some of their extreme conduct, but now during the war by their heroism they have gained it; while in this country I believe all the great political parties are committed in favor of equal suffrage. Mr. Hughes says it is inevitable and the sooner we give the vote to women the better it will be for the country. So I say that it is inevitable, or seems so, that women will have the vote everywhere, practically, in a comparatively short time.

ORGANIZATION

Women are awakening; they are coming forward along every line of activity, even in war, sad though that may be. And there is an awakening in the church among the women.

I want you to bear this thought in mind, the idea of an awakening and a forward movement of women. And then I want to connect with that another idea, which is, that of the value of organized effort. All individual effort is more or less haphazard. I have recounted some of the brilliant individuals of the past, but the time has come when we do not need individual work so much as we need organized work.

The extreme motto of individualism is, "Every man for himself, and the Devil take the hindmost." And the Devil usually does take the hindmost. But the spirit of organization and cooperation is that we shall all move forward together, and we will look out for the hindmost. There may be not so many brilliant individuals, but a better grade throughout the entire body.

TEAMWORK

Brother Frederick M. Smith says that if he never learned anything else from football he did learn the value of teamwork. You cannot win a football game by brilliant individual plays. You have got to win

it by teamwork. And the motto of this church must be: "Work together, all for each, and each for all."

Every class that expects to accomplish anything in the world has to organize. All need the power of organization. Labor, for instance, is absolutely helpless in an unorganized condition. Capital is organized. Capital says to the individual laborer, "If you don't like your job you can quit it. If your pay doesn't suit you, you can leave. There are a thousand men who want your place." But capital cannot talk that way to organized labor. The brotherhood of locomotive engineers and the three coordinate railway brotherhoods to-day have the country face to face with a great railroad strike. They are able to command the attention of the railroad presidents, and of the President of the United States, and Congress, simply because they are organized.

THE WOMAN'S AUXILIARY

In her work in the church woman cannot afford to overlook the power of organization, of building, of construction, or working together; as the proverb says, "The wise woman will build her house, but the foolish one will tear it down."

Now you women who want to organize in the Lamoni Stake, go ahead and build your house, and build it wisely; and let us trust that there will no one be disposed to pull down her own house with her own hands.

Of course we have had local organizations in almost every branch of the church. We have Mite societies, and various organizations of a helping nature, Patronesses societies and so on, good almost without exception, so far as I know, but they are generally local. They are not coordinated. They are not bound together. They are simply in the evolutionary stage.

Now comes a general organization of women known as "The Woman's Auxiliary for Social Service," which has succeeded the "Daughters of Zion," I believe. It is a general organization, organized under the auspices of the church, reporting to the church, and not with the intention that woman should work by herself, but with the idea that through this avenue she can work in conjunction with men in the church. It is the purpose of this organization to gather up and harmonize, and coordinate the work of the women of the church in all parts of the world.

There is a movement on foot to organize here in the Lamoni Stake. They are already organized in other places, and I believe that you cannot do better than to organize and affiliate yourselves with the general work of the church, that this awakening of women and this forward movement may be utilized to the advancement of the cause that we all love so much.

Original Articles

HOW DO WE INTERPRET?

"How readest thou?"—Jesus.

As a people we are committed and bound by the testimony of the three books, the Bible, Book of Mormon and Doctrine and Covenants. This being true, very much depends upon our interpretation of the scripture contained in these books.

If we interpret in such a way as to harmonize with and confirm the facts and truths set forth in any one or all three of the books, we thereby confirm, enlighten and edify; that is, if the books are what they purport to be, and what we represent them to be. On the other hand, if we so interpret as to bring the books in conflict with each other, or any one of them in conflict with itself, the inevitable result is, with those who accept our views, a loss of confidence in our standards of evidence, more or less, with the consequent increased difficulty of believing that any one of the books, the Bible not excepted, contains a true and intelligently worded revelation of God's will to man.

To put it differently, and more briefly, when our interpretation is correct, it will agree with what is said in any one or all of the standard books, on any gospel topic, or the proper use and application of any important Bible word. So it is the safest and best way to bring every claim, new and old, to the supreme test of what is written in the standard books of the church, every one of which (so we claim, as a church) contains a revelation of God's will to man.

A TEST CASE

To illustrate, we will raise the question of the proper use and application of the word *soul*. Of late, there is a seeming disposition upon the part of some to limit the application and use of this word to the united body and spirit of man, that is, to the whole man. Doctrine and Covenants 85:4 is used as a scriptural basis for such limitation, which reads as follows: "And the spirit and the body is the soul of man," etc.

It is even argued that it is improper to use the word *souls* with reference to our spirits before they enter or after they leave our bodies. Is this statement correct? Let us see.

The passage itself, relied upon for support, does not necessarily limit the application of the word *soul* to anything less than the whole man. If it does, then the Doctrine and Covenants conflicts with the Book of Mormon and the Bible, *and with itself*. We accept the definition, of course, in good faith. It is a good and comprehensive one, and was given, as we believe, not to limit the application of the word *soul*, but, rather, to furnish us with a larger and better view of God's purpose and power in the redemption

of man, through the resurrection of the dead. Permit me to quote more fully:

Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it.—Doctrine and Covenants 85:4.

This makes the matter very plain. Man, if obedient to God, will be redeemed in the fullest sense of the term—not only in spirit, but also in body. And, consistently, this very earth upon which he dwells is to be made heaven, his everlasting abode of peace and glory. In this definition, as the writer sees it, God gives us to understand that he places an important estimate on the *body*, as well as the *spirit*, though it should be conceded that the spirit is much the greater part of the man who is to be redeemed. In the important work of restoration, it was necessary and important that this information should be conveyed to the church, and through the church to the world. Nevertheless, "it is the spirit that quickeneth; the flesh profiteth nothing." (That is, by itself.) The spirit is the living, intellectual and immortal part of man, which survives the death of the body, and can (and will, if prepared) live in higher and more blissful conditions, in the intermediate state, than it could while veiled in mortal flesh. We therefore conclude, that any position assumed, which says, by implication, that the spirits of the righteous are left in worse conditions after they have left the body than they were before, is extreme and incorrect.

WHAT DOES THE DOCTRINE AND COVENANTS TEACH?

We agree that it teaches that "the spirit and the body is the soul of man," but it *does not teach* that nothing less than the spirit and body united, may not properly be called the *soul*. "Therefore, care not for the body, neither the life of the body; but care for the *soul*, and for the life of the *soul*," etc. (Doctrine and Covenants 98:5.)

Here is a clear distinction made between the body and soul; and as the word *soul* does not and cannot be made to apply to the body, it must, therefore, apply to that other and more important part of man, the spirit. If it still be contended that the word *soul*, as used in this text, applies to the whole man—body and spirit united—then we will read it that way, and see if it will make good sense.

"Therefore, care not for the body, neither the life of the body"; but care for "the spirit and the body," and the life of the spirit and body, etc.

Thus we see that when read in the light of the position we are opposing, it not only fails to make

good sense, but it renders the text absolutely contradictory.

This quotation comes from a purported revelation of Jesus Christ. We find the same sentiment, given under similar conditions, for the same purpose, and by the same authority, expressed in Matthew 10: 28, Luke 12: 4, 5. We will quote the first:

And fear not them which kill the body, but are not able to kill the *soul*: but rather fear him which is able to destroy both *soul* and *body* in hell.

Here again, we have the same plain distinction between *body* and *soul*. If *soul*, in this text, applies to both the spirit and body, it will make good sense when we substitute for it the words "the spirit and the body." Let us try it:

"And fear not them which kill the body, but are not able to kill the "body and spirit."

With this rendition, we have one sentence in which Jesus is made to say, first, that man *can* kill the body, and, second, that he, or they, cannot kill the man of which the body is a component part. Jesus was talking about what his enemies could and would do to his disciples, and what they *could not* do. They could kill the *body*, but not the *soul*. What body? Answer: The body of man. What *soul* is it which they cannot kill? Answer: The soul of man. If the word *soul* cannot properly be applied to anything less than the whole man, then, whenever the body is slain one part of the soul is *killed*, to say the least. Limiting the application of the word in this way, we can too, easily reach the conclusion that whenever the body dies the *soul* dies with it! For, if the only thing which composes the soul of man is the united existence of the spirit and body, then, clearly, when they are separated the soul ceases to exist.

So we may easily see that

THE BIBLE APPLIES THE WORD "SOUL" TO THE SPIRIT

The only position the writer has ever found which will harmonize with the three standard books of the church, is, first, that *soul* is the spirit and body, that is, the whole man. But such a man is a *soul* before the resurrection as well as afterward.

Second, *soul* is applied to the spirit of man by itself. Paul calls this spirit the "inward" and "inner" man. (Romans 7: 22; 2 Corinthians 4: 16; Ephesians 3: 16.)

The term *soul* sometimes means the body alone. In each case the correct application must be determined by the context, or its relation to other words. We can afford to stand on this broad ground without any fear of running against a snag.

Through Elijah, the prophet, the widow's son was raised to life:

And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee,

let this child's *soul* come into [into his inward parts.—Marginal translation] him again: and the Lord heard the the voice of Elijah; and the *soul* of the child came into him again, and he revived.

If I were to say, "When we read that the soul returned to the widow's son in answer to Elijah's prayer, it was eminently proper, for it included the spirit," etc., I would be quite clearly getting the passage out of my way, but this is not always true interpretation. The truth is, we do not read any such thing in the Bible. What we do read is, "And the *soul* of the child came *into him again*," etc. Thus we learn that the *soul* was *in* him before he died, and came back *into* him when he was raised to life. Death is the separation of body and spirit. (See James 2: 26.) Therefore the word *soul*, as used in this text, cannot apply to anything more or less than the spirit which is in man.

John writes as follows:

I saw under the altar the souls of them that were slain for the word of God, and the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?—Revelation 6: 9, 10.

We do not believe that these were persons who had been raised from the dead at the time of Christ's resurrection, and for the following reasons:

1. John says they "*were slain*," and there is not even a hint that they had been resurrected.
2. It seems far more probable that they were the faithful Christian martyrs who had been slain during the severe persecution that was waged against the Christian church in the days of John.
3. The same class of persons is evidently referred to by John in these words:

And I saw the *souls* of them that *were beheaded* for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.—Revelation 20: 4, 5.

Notice, John calls them "*souls*" before they were resurrected, and he saw these *souls* come forth in the first resurrection which has not yet occurred. "The *souls* of them that were beheaded," and "the souls of them that were slain," is very similar phraseology.

4. In another place we find John applying the word *soul* to the spirit alone: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." (3 John 1: 2.) John virtually admits the *soul* of Gaius might be in a prosperous condition while he was in poor health. How could this be if *soul*, in this text, means spirit and body? John used the word just as his Master did.

5. If these *souls* whom John saw, had risen at the time of Christ's resurrection, it is more than likely they would have been so well satisfied with their condition, that no such question as the one found in the text would have been propounded. There is a vast difference between explaining away a text and giving to it a correct interpretation.

WHAT DOES THE BOOK OF MORMON SAY?

The Book of Mormon is in complete harmony with our interpretations of texts from the Bible and Doctrine and Covenants, but it is still plainer in its statements:

And also, that you may not incur the displeasure of a just God upon you, unto the destruction, yea, the eternal destruction of both *soul and body*. (The italics are mine.)

As *soul* and *body* are here spoken of separately, the word *soul* does, of course, apply to the spirit. Let us remember, too, that the Book of Mormon was translated by the direct inspiration of God.

Please read Alma 19: 37-65, and thus get the full benefit of all the connections. It is a good practice when we are about to announce our position on any matter connected with the plan of salvation, to take one comprehensive view of what is written in the standard books of the church on the topic under consideration. Such a practice may save us from humiliating mistakes.

Alma refers to disembodied spirits as *souls* in verses 37, 40, 42, but the same *souls* are called *spirits*, in verses 43, 44, 45. We give some of the statements in brief:

And now I would inquire what becometh of the *souls of men*, from this time of death to the time of the resurrections?—Verse 37.

What becometh of *the souls of men*, is the thing which I have inquired diligently of the Lord to know; and this is the thing of which *I do know*.—Verse 40.

Now concerning the state of the *soul* between death and the resurrection.—Verse 42.

Behold, it has been made known to me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life.—Verse 43.

And then shall it come to pass that the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care and sorrow, etc.—Verse 44.

In verses 45, 46, the condition of wicked spirits, in the intermediate state, is also described, after which we have the following:

Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful, looking for, of the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of the resurrection.—Verse 47.

In verse 49, we have the words, "The spirit or the soul," etc.

From verse 52 to the end of the verse 65, we read of "the reuniting of the soul with the body of those from the days of Adam, down to the resurrection of Christ."

Many precious items of instruction are furnished us by Alma in the chapter referred to, concerning the intermediate state and the resurrection of the dead, among which are the following:

"The *spirit* or the *soul*," survives the death of the body in a conscious state. If righteous, it dwells in paradise, in a much more blissful condition than while here, in the mortal body.

This conscious entity is called *spirit*, and, just as plainly, *soul*. These two terms, when they apply to the "inward" or "inner" man, as they frequently do, are synonymous, and they can be and are used interchangeably. And what makes this position still more satisfactory and confirming to one who has announced his positions on *soul* and *spirit*, is the fact that they do not conflict with the teachings of the Bible or Doctrine and Covenants.

TWO OBJECTIONS

These objections are part of the stock kept in hand by mortal soulists. But, no matter, if well taken, they should be accepted; but if not, rejected.

First, we are told that *soul* and *spirit* cannot be synonymous because they never came from the same Greek or Hebrew word. That is, *nephesh* and *psuche* are never translated spirit, *ruach* and *pneuma* are never translated *soul*.

The strength of this claim is virtually made upon the hypothesis that two different words in the Hebrew or Greek cannot properly represent the same thing, which is not true. And if two different words in the originals are sometimes used to represent the same thing, then their correct equivalents in English may be used to represent the same thing. But, fortunately, right here we are prepared to meet this class of objectors upon their own ground:

Soma is the Greek word for body; *sarx*, for flesh. *Soma* is never translated flesh; *sarx* is never translated body: and yet these two terms, body and flesh, are used interchangeably. "Nevertheless, to abide in the *flesh* is more needful for you." (Philippians 1: 24.)

Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight,) we are confident, I say, and willing rather to be absent from the *body*, and to be present with the Lord.—2 Corinthians 5: 6, 7, 8.

The word *soul* is used very much in the same way as the word *man*. Paul says: "Also of your own selves shall *men* arise," etc. Here he speaks of the whole man, body and spirit. (Acts 20: 30.) But in

2 Corinthians 12: 2, he applies the term *man* to the spirit alone. "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven." Here the word *man* is applied to the *spirit*, either in the *body* or out of the *body*. Sometimes the word *man*, is applied to the body alone, and the same is true of the word *soul*.

Second, it is thought that the souls which John saw, under the altar, could not have been disembodied spirits, for the expressed reason that "white robes were given to every one of them." Or to put it in the words of one able writer: "I do not see what use spirits could make of 'white robes.'"

We have heard this objection before, but never before from the same source. It is well known that the Bible abounds with figures of speech, and the Book of Revelation is full of them. Why not permit John to explain what he means by his reference to "white robes"? He uses the same figure, and sometimes almost the same words, in Revelation 3: 4, 5, 18; 4: 4; 7: 9, 14; 19: 7, 8. Please look them up and read carefully. The last citation reads as follows:

Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted in fine linen, clean and white: for the fine linen is the righteousness of Saints.

Plainly enough these "white robes" represented "the righteousness of Saints." What would be thought of me, were I to express my extreme anxiety to learn, at once, just what kind of an article of dress the "wedding garment" is so that I could have one made without delay, and ready for use when needed?

I believe, too, that John, who was so intimate with the Master, and one of his leading witnesses "in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth," knew how to use the word *soul* as well as our most intelligent elders.

It is not correct to represent the spirit as only about one half of the complete man, for it is much more than half. Nor is it correct to quote the text relied upon to sustain the view we are opposing, "the resurrection of the body," for it reads "the resurrection of the dead." The spirit is a leading object of redemption, as well as the body, and is, therefore, affected by the resurrection of the dead.

"The *spirit* and the *body* is the soul of man"—not something else produced by the union of body and spirit, to which the spirit should be subject. We object to the introduction of this third person into the text.

We believe in "advanced ideas along this line," and every other line, so far as possible, but when we have to ignore or misinterpret an important part of

God's word, in order to establish our interpretation of a single text, we are *moving*, but not *progressing*.

It is true King James translators made some mistakes, but this fact is poor support for any position, when the consensus of evidence from the same version is against it. More than this, the Revised Version, (which undertakes to correct the mistakes of the King James,) the Douay, Geneva, and Syriac are in general agreement with the King James Version on this soul question.

In 1 Peter 3: 19, we read that Christ "preached unto the spirits in prison." In Murdock's Syriac, which is a translation of the "Peshito Syriac New Testament," we have the following rendering of the same passage: "And he preached to those *souls* which were detained in *hades*." Thus we have not only a synonymous use of *spirit* and *soul*, but of *spirits* and *souls*.

Doctor Roberts, in Compendium to the Revised Version of the English New Testament, page 26, under the head of "Syriac versions," ranks this one among the best. He says: "By far the best of these is the Peshito, (i. e., simple,) which is truly an admirable translation." J. R. LAMBERT.

[Those desiring to investigate this subject further should read What is Man? by the writer of the above. This book is a strong presentation of this general subject. Order of this office or Ensign Publishing House, Independence, Missouri. No. 316, 75 cents. —EDITORS.]

* * * * *

THAT THEOLOGICAL CHAIR

I would not consider the defeat of the proposition to endow a theological chair [chair of religious education] in Graceland College, a defeat of the divine school of the prophets; but, the defeat of a human effort to supplant God's way with something else.

On the face of the defeated proposition as I saw it, there were two errors besides the one suggested above.

First: A proposition to teach theology to those whom God might rather have work for him in some other line. Using the term *theology* to mean preacher training.

Second: Excluding such teaching from those already in the ministry and whose long experience might put a brake on any heresy attempted in such course.

We might mention also a third which may as yet, dwell among the possibilities but nevertheless among the latent factors of such a suggestion, i. e., instruction by those not chosen of God for that purpose and whose instruction might result from the godless books of the present day rather than from the books and revelations of God.

For at least two generations, this church has stood for a divinely called and equipped ministry. If we have not that, we had no need of existence at all. The specific instruction and fundamental law to the ministry being: "These shall be the teachings as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith and if ye receive not the Spirit ye shall not teach." (Doctrine and Covenants 42: 5.) To attempt to preach in any other way is to write "failure" at the very beginning. Perhaps not failure at oratory or homiletics but failure at reaching the heart.

I think I am safe in saying that ninety-nine out of every hundred members of the church accept this statement of the Doctrine and Covenants at par. Some may attempt it in another way and succeed in converting the head but not reach down to the heart. A number of such may gain access to the church and attempt to force all others in their channel, but it will be found that "if ye have not the Spirit ye shall not teach." All other acquirements are of small worth in converting the hearts of men. Giving full credit to all other helps, yet a ministry is not a ministry of God that attempts to teach without the Spirit.

Any who attempt to alter this divine plan, this fundamental doctrine of the church, will certainly need a mountain of sternness and an avalanche of continuity to stem the opposition of the ninety and nine. And should they succeed in changing the fundamental law of the church and bring about a "transition" in practice, the new ministry would no longer be the ministry of God but of men. For "he whom God hath sent speaketh the words of God" and not the wisdom of men.

Isaiah speaks of our time and our church where he says: "When the enemy shall come in like a flood the Spirit of the Lord shall raise up a standard against him." (59: 19-21.)

To meet this defense of the Spirit is to swim upstream and meet discouragement and disappointment which few men could stand, and then only for a time.

It is not to be understood that "to teach by the Spirit" necessarily means to acquire knowledge by the Spirit, although the Spirit that "guides into all truth" would be a very wise counselor, enabling the student to separate the wheat from the chaff. A thing written in a schoolbook is no more true in print than in oral teaching and perhaps not so effective.

Who should be better prepared of God to teach properly, and the right thing, than the presidency of the church whom God has ordained to preside over the school of the prophets? (Doctrine and Covenants 85: 39.) But his place is not in Grace-

land unless he be the president of the school. Then may we have a theological chair in Graceland and not before.

I would be willing also to endow him with the twenty-one hundred dollars suggested in the defeated resolution, providing a like sum may be paid to each of the men who would be spending as much time in other lines as he, in the work assigned him of God. I am not sure but if we are to receive pay in this world, the men who are enduring many more hardships and most of all that dreaded hardship of separation of family ties, should receive more. He, enjoying the comforts of home, and helping to make the dollar spread out, might even require less than the husbandless wife and fatherless children at home without her natural comforter, counselor and protector, rearing the family alone and giving them only the half training they need, the other half of the family being away. If any twenty-one hundred dollars are given, give it to the wifeless and childless missionary whom the church sends out in his unnatural life, exposed as no other men are to temptations of every sort perhaps only to fall in battle.

Perhaps the wife with her tear-stained pillow and ever-increasing credit account worrying out her spirituality in her lonely life of unnatural existence, might feel some little compensation in twenty-one hundred dollars a year.

Surely we need to teach theology. I am anxious to receive such instruction. But why not have the right kind, taught in the right way, in the right place, by the right persons and to the right men? Why not have the school of the prophets? Who would vote for anything less?

Why neglect the men who have been the backbone of the church under the most trying circumstances of human existence? Men who have sacrificed home and all that is dear to any father—the love of his children. Why neglect them to catechize a few boys and girls who may or may not need that kind of instruction and whom God may never call to use it.

The men who have labored long, to whom the Spirit has brought many jewels of truth are not yet past learning. They love the jewels they have and feel these should not be set aside by some bookworm whose theories and stories might not hold in the experiences of life or debatable opposition. Rather than some untried theory, some book learning, let us have the divine experiences of the ages expressed through the head of the church, aided by the tried and true men of the leading quorums.

Primarily, of course, the school of the prophets was for the ministry, but surely what would be good instruction for them would be for the good of all, after it had been thoroughly tried in the school.

I am aware of course that formerly the school of

the prophets was a localized institution. From the beginning of the world to 1832 it could not well have been otherwise, but in this age of swift mail service there is no reason why this blessing should not be utilized for the good of all the local ministry in every branch and through them to the membership as well.

Lessons properly arranged, and properly tested, could be sent out through the HERALD and vitalize the whole body and make the church a unit in faith and doctrine and in the redemption of Zion.

Not a theological chair at Graceland for Graceland students only, but a school of the prophets for all the children of God and first of all the ministry. Not a professor as a substitute for the prophet or prophets. Not his humanly selected expert. (?) Not a bookworm. Not man's way but God's.

Then and only then, as I see it, will Zion flourish, the people of God rejoice in one hope and one faith, while looking for the coming of the Redeemer to Zion.

As for Graceland let her continue her good work in her line, but let the theological part be attended to by the church as God has directed.

J. W. PETERSON.

* * * * *

Of General Interest

THE FATHERLAND OF THE JEWS

[Next week we expect to print in this department some interesting details concerning the proposed freedom of the Jews in Russia.—EDITORS.]

Russia has the largest Jewish population of any country in the world. Although their lot has not always been an enviable one under the rule of the czars, the great war has found them loyal citizens of their northern fatherland, willing and anxious to contribute their sacrifices to the success of its cause. According to private letters and dispatches from Russia, many Jews have come forward to enlist; they have opened and equipped hospitals for the soldiers and displayed an eagerness to aid with their goods and their labor. The warmth of their patriotism has been a surprise in Muscovy.

More than half of the world's total Jewish population, or about six and one half millions, dwell within the Russian Empire. The total number of Jews in the world is about thirteen million. The United States and Austria-Hungary, each with more than two million; Germany with six hundred thousand, and the British Empire with four hundred thousand, are the other important homelands of this scattered nation.

THE JEWISH FATHERLAND

Russia to-day might be looked upon as the true

fatherland of the Jewish people, as the great body of them live there. This comes primarily because Slavs, more especially the Russian Slavs, have always been the most tolerant of peoples in matters of religion. The Russian church, properly speaking, is not a missionary church. That a Russian should be a member of the Russian branch of the Eastern Orthodox Church, is regarded almost as a law of nature in Muscovy, while the Russian feels that it is just as natural and fitting that a Tartar should be a Mohammedan, and that a Jew should follow the Mosaic creed.

It is true that most of the Jews were originally Polish subjects, and it is said that colonies of them lived in the basins of the Volga and Crimea five hundred years before the birth of Christ. Through the years of their bitterest persecution, the rule of the Poles over the Jews was a light and amiable one, and many hundreds of thousands of them passed to this country.

JEWISH PALE DEFINED

Thus, with Poland, Russia acquired the greater part of her Jewish subjects.

The Czar's Jewish subjects are confined, by law, to a definite part of the empire, known as the Jewish Pale of Settlement. This is an irregular belt of territory, extending from the Baltic to the Black Sea. The Pale includes Poland, Lithuania, White Russia, part of Little Russia, and regions in the Caucasus. A belt of land about thirty miles wide along the international boundary is also exempt. The Pale proper, wherein nearly all of the Russian Jews dwell, comprises the entire territory of Russian Poland, and the Governments of Kovno, Vitebsk, Vilna, Mohilev, Volhynia, Grodno, Minsk, Chernigof, Pohtava, Kief, Podolia, Bessarabia, Kherson, Ekaterinoslav and Taurida.

Kovno, Minsk, Mohilev and Volhynia are the most thickly settled by Jews, who in these Governments constitute about two thirds of the entire population. Some Jews were settled as agriculturists upon the Southern Steppe, and, despite the strict law, wealthy members of the nation are found in business in Petrograd and Moscow.

JEW'S BUSINESS ABILITY FEARED

All disabilities which attach to Jewish birth in Russia fall away with the conversion of one of the race to orthodoxy, but, nevertheless, such conversion seldom takes place. This curtailment of freedom is not a matter of religious persecution, but rather an expression of the Russian's dread of the superior business ability of the Jew.

There are, however, certain classes of Jews allowed by the law to dwell without the Pale: These

are students, merchants of the first guild, professional persons, skilled artisans, and such as have served twenty-five years in the army. No Jew is eligible to Government office unless he becomes a convert to orthodoxy.

The Jews' citizenship is of a qualified kind, for the law states that "Jews are aliens, whose social rights are regulated by special ordinances." Taxes on "kosher" meat, on candles for use in the synagogues, on skull caps, legacy taxes and special taxes upon their business are taken by the state. The Russian Jews, on their side, are organized for their protection, take a prominent part in the country's commerce and exercise a powerful influence of wealth.—National Geographic Society Bulletin.

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LIQUOR VOTE ON SUFFRAGE

While the women of Philadelphia are debating whether Iowa defeated equal suffrage because of the activity of the association of women opposed to suffrage or because of the hostility of those who favor the sale of liquor it might be worth while to introduce the testimony of the liquor dealers themselves.

Barrels and Bottles, a liquor journal published at Indianapolis, frankly gives credit to the foes of prohibition for the defeat of equal suffrage in Iowa.

Furthermore, this liquor dealers' paper with the clinking name serves an ultimatum upon all the women of the United States. They must dispel the impression that they are opposed to the sale of liquor, or they will meet everywhere the fate which overtook them in Iowa.

Women, says *Barrels and Bottles*, must "counteract and combat a presumption which naturally tends to array against their cause all men opposed to prohibition." The liquor journal continues as follows:

This handicap has again and again prevented the granting of suffrage to women just as it did in Iowa the other day when the suffrage amendment was defeated by a margin so small that it was manifestly only the unpopularity of the proposition in the larger cities where prohibition is not favored that prevented its adoption.

Barrels and Bottles does not minimize the importance of the opposition of liquor men to woman suffrage. It is not a matter to be ignored as affecting only an occasional balance of power. Nay, it is "from a practical point of view, the most potent and significant factor of the whole question." So says the Indianapolis liquor journal.

From the evidence of *Barrels and Bottles*, then, equal suffrage was defeated in Iowa because of the hostility of those who want open saloons. Equal suffrage will never win until the women convince the friends of the saloon that extension of the ballot will not bring prohibition. The opposition of liquor men is from a practical standpoint the most potent

and significant factor in the whole suffrage question.

Why should anyone question the claim of the liquor men that they defeated suffrage in Iowa? They acknowledge it, and they ought to be good judges of their own influence.

Barrels and Bottles is an organ of the retail liquor trade. No such statement as it makes will ever find a place in the columns of a journal devoted to the interests of liquor manufacturers. The manufacturers are too shrewd to admit that the liquor element is fighting woman suffrage. But the retail trade substitutes crudeness for shrewdness, and tells the truth.

The women of Iowa, and of every other State, might as well take notice of the ultimatum. They are invited to make their peace with the liquor element. They are told the only way to get the ballot is to prove that equal suffrage is not the advance agent of prohibition. What are they going to do about it? Surrender?—*Des Moines Register*, August 6, 1916.

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THE SUPERFICIAL AGE

The most striking characteristic of this age—some observers say—is its amazing disregard of the past. We live in the present—of art, of literature, of history. Nobody quotes any more—at least not exactly—and precedent is rarely invoked on any question. Accurate verbal statement of any question is unusual. The daily—that is to say, the hourly editions of the newspapers—the never-ending moving pictures, the rapid-fire book and magazine presses are united to destroy memory and prevent reflection. Discussion is of the topical, the minute, and serious words are a bore. All of which means that in our rebound from old-fashioned pedantry we have fallen into an almost idiotic superficiality of memory and emotion. What is to be the end of all this memory-destroying art? Any man of middle age can test in himself this decay of the faculty of exact reproduction of past learning, past perception. Names of books and of authors are bungled in the telling, figures are given with reckless slovenliness, and only the vaguest outline of any philosophic principle gets representation. No doubt these facts make for the elimination of "the old foggy" and the deification of the moving-picture actress, but it may also be putting out of conversation something we can ill afford to lose. It may be that this superficial habit will eliminate the city boy from the government of the world more completely in the future than in the past. Out of the silences—out of meditation—will come the rulers of the future, of that we may be certain.—*Collier's* for September 2, 1916.

The Staff

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Masters of Music

GIUSEPPE VERDI

1813—1901

There was never artist so beset as was Verdi. The Fates seemed to hold him accursed. Granted some little success at the first, he had married, high in hope, and happy in prospects of a successful career. But with the coming of wedded happiness, success had melted away, and Verdi and his young wife were stranded in a great city without money or friends. For some time they lived as they could; now and again he got an engagement to play, or some little piece was sold: always he had hopes of the big success.

A boy came to them, and a girl, and they four lived happily, though they were very poor. Verdi's frail wife had infinite confidence in him, and that kept him strong in belief of himself. At last the opportunity came. He was commissioned to write an opera. He threw his whole soul into it; he worked with feverish interest. His wife scraped the scanty resources together and kept some food on the table. She was not strong and her children were less so. Lack of proper food did them no good. And it was cold, too. They sickened, both of them, and died within a week. This was a terrible blow to Verdi, and stopped all his work. But after a while his wife gently urged him back to it, and he threw himself into the opera as a relief from his grief. At the worst he had his wife yet, and she was the soul of his life.

At last the great day came. The opera was written; it had been rehearsed; Verdi's great effort was going to be produced by the city's best company. Verdi's wife was too weak to go. She was ill abed, but her eyes were bright to-night. Her Verdi was to have the success that so richly belonged to him. Her thin arms trembled as she pressed him to her before he left. Their poor apartments were only a few blocks from the theater, and after the first act Verdi came rushing to her to tell her of the opera's great success. The house was packed; the singers were in great voice; and the audience was wild with enthusiasm. Verdi's wife sank back into the pillows with a contented sigh. She was very weak, but very happy. The second act did not go so well, but fair. The third act was never finished because the curtain was run down amidst hisses and shouts of derision. Verdi was broken hearted. He went home slowly; but when he opened his door all thought of his opera fled from him. He knelt by his wife's bedside and kissed her very tenderly. It was his last kiss, and she died believing Verdi's success had come at last.

Was there ever such tragedy opened a man's career? It would have crushed a lesser man down forever. Even Verdi's strength and purpose were shattered for years. He was a broken-hearted man; disconsolate and without ambition.

But time reacts against the sorest grief; and after a while Verdi began to pick up the scattered threads of his life. The creative impulse was strong within him, and music sang in his brain and insistently urged him to write. His heart beat again with purpose.

Verdi is essentially dramatic in his compositions. He is of the opera exclusively. His race, his temperament, the age in which he lived conspired to make him this and nothing else. After listening to any one of his many notable operatic successes one could not wish it otherwise.

Verdi began life, like most other men of genius, very

humbly. His parents were innkeepers in a remote village. But they were Italian in blood and temperament, and they were lovers of music. Giuseppe when but a little boy had a passion for it.

Poverty brought him as an apprentice to a merchant at Busseto, and as Fortune planned it, that merchant was a musician, a member of the municipal association. By such small circumstance Fate shape the lives of men. Verdi was aflame with love for music; his master was liberal, and thus began the most notable musical career of Italy.

Verdi learned all that was to be learned in Busseto, then married his master's daughter, and went away to the big city, as we have seen. The next few years were bitter black, but Verdi came through them changed, but still with the fire of genius burning in him.

It has been said that "development is the badge of a musician's trade; that to stand still is to recede." Verdi from the first, moves steadily forward; and sweeps higher and higher with every effort. "Ernani" gave him place and reputation throughout Italy; "Rigoletto," "La Traviata," and "I Trovatore" give him fame to this date; "Aida," "Otello," and "Falstaff" establish him among the masters of music forever.

Verdi is an Italian and has all the faults and the virtues of his people. He is impetuous, bombastic, intensely eager. There is fire in him and in his work. When he came into manhood his part of Italy was under the yoke of Austria. The country was a seething caldron of hate against the Austrians, crusted over only by the semblance of submission. Verdi's music expressed this intense emotion and he was hailed as the spokesman of liberty.

Once success flooded his way, the tide never ebbed. His fame spread the world 'round; at last the call came from far-off Egypt. He was commissioned to write for the Khedive himself. "Aida" was the result. It is the most beautiful and perfect of all operas. It was written by Verdi in his old age, and is loved by the whole world.

Verdi lived to a long, ripe age. Wealth was his and landed estates and friends. The world tried hard to heap upon him in old age what it had denied him in youth.

To the last he worked, and "Falstaff," written in his eighty-second year, has the fresh touch of a man still in his power, and a breadth and beauty that comes only with the experience of years. He was carried away at the flood-tide of his success.

ARTHUR E. MCKIM.

Hymns We Love

"There's an old, old path, where the sun shines through
Life's dark storm clouds, from its home of blue.

In this old, old path, made strangely sweet,
By the touch divine, of His blessed feet."

During a Sunday school convention at Independence, I started to a certain session, feeling so weary that my going was rather from a sense of duty than otherwise. As I neared the church these words of the singers within greeted me—

"In this old, old path, are my friends most dear,
And I walk with them, with the angels near."

The weariness was forgotten, in its place came the spirit of comradeship. I was ready to enter cheerfully into the services of the hour.

I associate with the song another incident. In the land of dreams I was traveling along the side of a broad, smooth highway, hard as flint and stretching far away in the distance. Something whizzed past me with such terrific speed

that I only realized it was a person and a vehicle of some kind. Farther on up the broad road a sudden crash brought instant death to the rider. Sickened by the sight I turned my eyes from the road, and saw near by such a contrasting scene: a quiet peaceful hill or mountain side with cool inviting shade, and a scarcely worn path on the grassy slope leading higher and higher. In my joy I exclaimed aloud, "It is the old, old path!" How close together the two ways lie! "In the world, yet not of it."

I am pleased to give the story of this hymn direct from its author, our gifted sister Vida E. Smith. In answer to request she writes:

"I am afraid if I tell you the truth about our little song you will censure me some, for it was a lovely summer day—late summer. I was then superintendent of the primary department in Sunday school and was always weary when I took my place in the congregation. I got into a habit of letting the preacher preach to the other people while I meditated, unless he "tickled my ears," with something I liked or did not like.

"On this day the text was a favorite, you know about seeking the old path, etc., but the theology of the speaker did not fit my mood—too heavy for weary me, maybe. My mind went its own way. My spirit was athirst and it was led beside still waters and finally dipped over the hills of thought and followed the old path.

"On the margin of my primary quarterly I scribbled the words as now sung. I do not think there is a change; they were simple and short. I walked part way home by the side of one of my very dearest friends, Sister Alice E. Cobb, and I read the scribbled lines to her. She was captivated by the spirit of them and urged me with deep feeling to let Audie hear them, as I passed Audentia's home and intended stopping for a few moments. I did as I promised my sweet monitor and leaving the words or copy hurried home. Seating myself at the instrument, I struck a few chords and the melody seemed to flow with the words. While softly running it over, the telephone rang. It was Audentia. 'I have the melody,' she said. It was the same strain that had flowed to the touch of my blundering fingers and the one we sing to-day!

"My experience in that day's wandering was one of several in which my soul has touched spiritual heights while sitting in the meeting place of Saints, but it was unique in the flashlight the Master gave me for the joy of others. At other times the joy has all been my own, and this time I did not dream it should meet with such a wonderfully kind and loving welcome. To me it is a testimony that the spirit that led me that day, led Audentia, and now abides with the simple little song sung in many places." V. V. SHORT.

A Chord Struck in Saint Louis

Judging from the harmony, it must have been a chord. According to either up-to-date or down-to-date ideas, two words now are of very great importance. The one, *preparedness*, the other *organization*. Of course we have been having and still have *preparedness*, for, with the associate national director, Brother E. C. Bell, as our chorister, and his efficient organist, Sister K. K. Walrond, and F. Burgess, how could it be otherwise?

Recently we did the other thing—we organized. Sister Maude Parrish was chosen president, Sister B. Loevy, vice president, Brother Arthur Geeson, secretary and treasurer, and Brother Herman Gillespie, librarian. Each one of our officers are enthusiastic choir workers so we are looking forward with expectation. We are sure they will be able

to help the chorister in many ways and the chorister thinks so, too. The office of second vice president was created which the chorister is to hold automatically, thus making him an executive officer. Then we have two committees. Our membership committee consisting of Brother R. A. Lloyd, Mr. Harry Crocker, Brother J. Stanley Parrish and Sister Anna de Jong Smith, have decided to employ all known powers of attraction besides the charm of music, and hope for good results.

Our social committee composed of Mr. B. Loevy, Brother Arthur Geeson, and Sister Adele Peters have already proven that they are sterling by having ready a delightful watermelon treat on one of our hot practice nights. I mean the temperature, to be sure. As there usually is a reason for things I decided they used watermelon as an object lesson—If you would progress in choir work have your choir books like the watermelon, red (read) inside. We chose a correspondent, for we felt an occasional word to the staff might serve to bring us into closer touch with our many brothers and sisters engaged in this wonderful work. In our meeting many words of praise were uttered in behalf of the wonderful articles and ideas published in the columns of the staff and our hope is that we may be able to profit thereby and also be able to assist.

We have just returned from a splendid reunion and we believe it did our choir good and our choir did it good.

On two occasions the choir saved the day, or rather the night. While we were not on a "rock-bound coast," yet amid the storm we sang—not "as the waves dashed high" but as the "rain splashed nigh" for it poured through our tent, but the choir sang on and our organist and chorister stood fast even though drenched.

Changing from the ridiculous to the sublime one of our members said that as the elements broke in all their fury she was permitted to hear a band playing most wonderfully three different selections. She was made to know the beauty of tone came when the storm was worst. We wondered if in the great and wonderful plan of God that even the elements would combine and with the percussion and wind powers make a harmonious glorification to our Father who is in heaven.

ANNA DE JONG SMITH.

SAINT LOUIS, MISSOURI, 2903 Sullivan Avenue.

News from Our Orchestras

In spite of the intense heat, which would ordinarily depress the most ardent enthusiasm, the orchestral spirit of the church is growing in a way to encourage us. From over the church come inquiries and evidences of interest which give assurance of future realization.

The Holden orchestra is progressing and the new organization of their stake and its consequent inspiring character is making them feel that great things are theirs if they but strive for them.

Saint Joseph brings us, perhaps, the best news of the month. Through the courtesy of Brother John L. Bear we are supplied with a clipping from the *Saint Joseph Gazette* containing a large halftone cut of the orchestra at the Second Saint Joseph Branch. This cut, together with the *Gazette's* write-up of the orchestra and the program of its services at the Sunday school and Religio conventions, furnished a most gratifying account of Saint Joseph's prowess that gladdened the writer's heart. The other two Saint Joseph branches are also effectively interested, and we are apprised that under the initiative of Brother Tilden, of the First Branch, a movement is well under way to organize

the material of the three branches into an orchestral association, whose object will be cooperation in all things orchestral. We doff our millinery to the Saint Joseph's spirit.

The national (or general church) orchestra at Independence has given some good service in the "twilight services" held on the church lawn on the past Sunday evenings, as also has the regular orchestra of Mount Zion Sunday school.

We are hearing most excellent reports of the work of the orchestra at Knobnoster, Missouri, and by appointment expect to pay them a personal visit on August 1.

Indicative of the most encouraging growth of the orchestral spirit throughout the church, we are hearing reports and receiving correspondence from Fanning, Kansas, Los Angeles, California, Scranton, Pennsylvania, Omaha, Nebraska, Hiteman, Iowa and Creston, Iowa. Others will be heard from in due time, also; for the orchestral spirit is contagious.

ARTHUR H. MILLS.

INDEPENDENCE, MISSOURI, 1514 West Short Street.

Woman's Auxiliary

EDITED BY AUDENTIA ANDERSON, 2009 LOCUST ST., OMAHA, NEBR.

"Feed My Lambs"

In Proverbs we find the plea: "Feed me with food convenient for me," and how many, many times, has that cry come into mind, as we contemplated the effort of small children to be interested in the words of a minister, who from the pulpit, was ministering to other wants than theirs. Our hearts have often been stirred with the pity and the injustice of the whole matter, when, in the humility and patient obedience of childhood, such wee ones sat throughout the incomprehensible service—more or less quietly. We have wondered that provision other than Sunday school opportunities were not made for these; also that parents were ever urged to see to it that their children attended the preaching services. We are glad, indeed, to learn that in Independence, the president of the branch is making a special effort in this direction, and arrangements are being carried out, providing the children with the short, bright sermons, adapted in logic and language, to the development of their minds. They are indeed being fed "food convenient," and we feel to cry "Godspeed" to such an effort, and hope to see the example followed in every branch of the church where it is at all possible.

The following splendid paper on this subject, written by Sister Smith of Saint Louis, was read by Sister Weidmann, before a meeting of the general auxiliary convention last April. It shows a mind alert to the needs, and to the possibilities that lie along this direction, and we have scant need to bespeak for it a careful reading, its attractiveness and timeliness making such championship almost superfluous.

Sermons for Children

It is my pleasure to write on a subject which shall sooner or later demand great attention. For this declaration I shall offer a reason.

If you recall your history of the world, you will note that the seventeenth century was one of "divine right of kings," in the eighteenth man gained power and the state existed for him rather than man for the state; in the nineteenth century woman moved forward, but the twentieth, you will all agree, holds forth "The divine right of the child." Life, liberty, and the pursuit of happiness are his, and because of

this, had I rhetoric sufficiently strong, I could really set forth his needs for a true religious life at this time.

The children are the future congregations, and on the church of to-day depends the size of her congregations of tomorrow, so methinks it behooves the church to be alert to the fact and care for her children.

Here do I plead for sermons for children. Here we may introduce a perfectly healthy normal child and note his points of contact. You will all agree that interest and love, combined with his spirit of play are most powerful.

How has the church been utilizing these natural powers? True education must adapt itself to the nature of the learner. How is it being done? I am safe in saying that the modern churches generally have failed to bestir themselves to retain the child's loving interest in church matters. They have expected that the youth would learn through some blind system of absorption, and that through the plan of enforced attendance, the habit of churchgoing and worship would be established.

Perhaps some may be thinking that the Sunday school covers this phase of the child's demands. The Sunday school is a wonderful supplement to the church, but cannot take the place of the church in either the adult's or child's life.

Where do the children go from Sunday school if left to their own desire? Not to church I am sure, except in few instances. In one congregation of which I have heard there were one thousand five hundred people and only six of these were children. I do not feel that the children are to blame, for their planes of thought and experience cause them to require an entirely different atmosphere from that of the adult.

Children always have and always will rebel against attendance at an unintelligible service. Ask ten perfectly truthful children whether they would rather go to church or to the circus. You know which would receive the majority of votes. Now there must be a reason and also a remedy for this situation. Shall we demand that our pastors so simplify their work that it comes to the child's level and degree of interest? *Absolutely no!*

Highest ministerial efforts should not be presented to immature minds. Imagine the tragedy of being denied the richness of a Rushton, F. M. Smith, or a Bishop Evans sermon because the children were not able to comprehend it. Should we force the children to try to comprehend these powerful themes there would be great danger. I have known where forcing a child too early to read literature above his plane has killed the taste for it when he arrived at the age to come into the love of it, and so I believe enforcement would work here.

When I was very small I attended for a short time the Sunday school of a large and popular church. It was not a Latter Day Saint church, for in our churches there is usually afforded an amount of latitude for childish restlessness which often resolves itself into disorder. No, it was a church where one could always hear the veritable "dropping of a pin," but of course the children always went home after Sunday school to be cared for by the maids.

Once every year, however, some of the "grown-ups" would decorate the church and the children would go to church for it was *Children's Day*.

Imagine the generosity—once in fifty-two Sundays! If the preacher made his theology sufficiently simple, the children would enjoy it and would gladly go again, but a whole year must elapse, for the remaining Sundays were for the adults, and they had every right to their services. Of course a few did get to go on some following Sunday and may I refer to some of the results.

Here we see one mother who utterly ignores the restless-

ness of her child and in her oblivion enjoys the service, while the child annoys many around who wished to listen. Another mother takes pencil, paper, playthings, etc., and catches a word here and there as she amuses her child. Another takes various food supplies such as cakes, candy, bananas, etc., and then there is the one who has threatened or bribed her child beforehand. Each of these cases has come under our immediate observation but of all we judge the last to be the worst—for exacting an attention which is really inattention, through fear the lowest of motives, is but laying a foundation for the mind wandering during sermon time instead of building powers of concentration. We might as well force the teething child to feed on roast beef as to expect the immature brain to relish concentrated spiritual food.

Remember, do not feel that weak thoughts are what he needs. It is just as wrong to give weak thoughts as to shut him in an unventilated room. What he does need is that we take him where we find him and start with some interest, some activity, some manifestation of his very own—in short make things for him concrete and have fifty-two Children's Days in each year.

Remember, more may be gained from a half hour of joyous reverence than from several hours of joyless restraint. Draw the children there through interest and love. Make them realize all effort is being spent on them and that they are the prime factor of this great concern. Make sure the services are short and enjoyable and they cannot help but interest the children.

Knowing the child's religion is concrete and militant, let him have tangible things to do. For example one of our elders wished to preach to the children on baptism. He did not give a long dry talk and various quotations but he had a bowlful of water, some earth, and a doll; he sprinkled the doll with earth and then asked if the doll had been buried. Of course they said no, and he then let them bury it in the earth and afterward carried on the work with the water, sprinkling and immersing, and incidentally explaining the teaching from the Bible.

I am sure every child knew the proper method of baptism and went forth as little missionaries to tell other children. Objects are ever a help in teaching the young. Suppose he were to tell of Abraham or Noah.

He could have a sand table and fashion a desert, set up tents and palm trees, have an ark and animals, make a relief map of travels or even have maps of Palestine, or any connected country, to be cut from prints or hectographs after his talk.

Songs should be frequently sung and a junior choir could be found very helpful in being to the children's congregation what the senior choir is to the adult service.

Should the sermon be conversational have a couple of children reproduce it, allowing them to stand where the preacher stood, and I would even favor a form of impromptu dramatization such as could be consistently done.

Encourage free discussion after the short sermon. Any work that would give action in this connection would be found profitable as children should not be kept at the quiet, inactive work of listening too long for fear of destroying their power of concentration, of which we have spoken.

We feel that such services for the children each Sunday of the year would, through gaining their love and interest, form the church habit, and that the transition should be as gradual as it is from grade to grade in the day school, and this passing from the loved church of childhood to the loved church of mature years should take place almost unconsciously.

Just a moment for statistics. It is shown that in New

York 25 schools averaging over 500 scholars a Sunday only bring in an average of 10 children a year as members of the church. Enforced attendance profits but little as one may be gained where ten go outside.

So in our conclusion we would plead again for sermons for children,—a children's service each and every Sunday, and thereby will the young be gathered into an army for the church and truly will we suffer the little ones to come unto Him.

ANNA DE JONG SMITH.

SAINT LOUIS, MISSOURI.

Step by Step

Such a tiny, tiny thing!
Her little hands to mother's cling
As she stands swaying on her feet,
And on her lips the fleet,
Half-frightened smiles come and go
As, hearing one who loves her so
Call "Baby! Come to Father, dear,
Just one step, sweetheart; do not fear!"

And mother smiles upon the one
Whose trembling fingers clasp her own!
"Yes, darling, go!" she smiling said,
Knowing full well the baby's dread
Of that one step! But mother-heart
Must teach the babe to do its part;
Must help the shrinking feet to make
That first brave effort, and to take
That faltering step, e'en though its fears
Bring to the baby eyes, the tears.

The mother-heart must bear the pain
For what she knows is baby's gain.
So helps her on, with smiling eyes,
Till baby tries—and wins the prize!
With gurgling laugh, and cooing glee,
She stands at last, at father's knee!
Thus, step by step, the wee feet slow
Now back and forth soon learn to go;
And mother learns, through smiling tears,
The message of the coming years,
As step by step, and day by day,
She guides the baby on her way.

No mother-heart is there but would
Protect her darling if she could
From snare and pitfall, by the way,
Which lead the little feet astray;
Her mother-heart would bear the pain
Which must be for her daughter's gain;
The hands which cling close to her own
Must loosened be—for stand alone
Her girlie must, and learn to bear
Those things which mother can but share
In tender confidence and love;
'Tis only He, who dwells above,
Can lift the burden from her now,
Or kiss the pain lines from her brow.

The mother's prayers still strew the way
Lest tender feet should go astray;
And oft there comes the loving call
"Be careful, darling, lest you fall!"
Thus step by step, our loved ones go;

Oh, little feet! We love you so!
 The Father waits, with outstretched hands,
 His gentle, loving voice commands:
 "Onward and upward! Daughter, come!
 This is the path to God and home!"

ERMINA PERKINS KEARNEY.

The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,
 LAMONI, IOWA

Present Conditions

The Saints and friends of the home have again come to our rescue and placed us in a better position financially than we were—though not yet clear from debt and anxious solicitude. Members of the board represented the home and its needs at the reunion held at Lamoni, Stewartsville and Council Bluffs, and Brother E. E. Long presented our case at Boone, and our pleas were not unheeded.

We noticed with regret that receipts by mail began to fall off as soon as it was announced that a small legacy had been left to the home, friends no doubt supposing that this would supply our needs. This should not be, for we have not yet received this bequest, and when we do we should not be compelled to use it for current expense and thus exhaust it, leaving us right where we were before it was received, but it should be preserved and placed on interest so that it will continue to bring revenue and then when enough shall be left to the home it will be independent—sustaining itself. This is our ambition, and we hope to see the home permanently endowed. Let us support the home and make all necessary improvements and enlargements without spending this special fund.

Best Friend

I was struck with the force of this little poem to-night. There is in it food for many a sermon. My experience is not large but I feel confident that if more men and women made friends with their children, there would be less sorrow and mistake. Of the many men of your acquaintance to-day, how many are on intimate, loving, understanding terms with their sons, or mothers with their daughters, but this latter, I think is less rare.

One of the foremost minds in the church has a staccatoed axiom, that he uses frequently with a wonderful effect that sounds something like this: "My boy and I are chums! Of course we are! Why shouldn't we be?"

This poem is called "The best friend" and begins:

"You boast of knowing a statesman well,
 A clergyman and a Wall Street power.
 You rode one time with the head of state
 In a railway train for an hour.
 You know a man who was Peary's friend,
 And one who a badge of honor won.
 But what of these if you've missed the best,
 If you've failed in knowing your little son?"

Of course we are all proud of any mark of distinction shown us by distinguished and honorable men high in church or state, but can anything be more delightful and above all things desirable and joy promoting than to also be the distinguished and honored friend of our own child? Intimate friends, the kind that does not hesitate to do his own natural way and be his inmost and very secret self when with us,

giving to us confidence and trust and receiving from us our confidential heart talks. With my experience I know that a child loves to be talked with or prayed with but never talked at or prayed at. The distinction became clear to me many years ago.

Sitting alone this evening, there is in my heart this thought. We cannot give too freely of our love to the children. If they live, it is a bulwark of defense to them in the days of their trial. If they go across the tide while we go on with the tide, they come often to our memory in the old sweet love glow that keeps them forever companions for the weary heart. We cannot love too much. Sometimes the heart sickens and we seem to have failed, we are outside the heart circle that we are eager to enter, but it is ours only to do our best and be the best friend in spite of seeming indifference. Who has said, "Who loves much suffers much," has not missed the truth, but who would miss the loving.

Let's love them and make friends of them.

"You've friends, you say, you are proud to claim,
 A doctor, lawyer, a merchant, boss;
 And shall I bow as you speak their name?
 Why, sir, to lose them were little loss.
 But this you'll find when the years are past
 And you count at the last each crowning joy,
 You have missed the best if you miss to-day
 The making friends with your little boy."

V. E. S.

Letter Department

Ancient Ruins in New Mexico

This is the Fourth of July and everybody having a picnic. I thought I would spend the day by myself, visiting the ancient ruins that have been discovered in New Mexico, right close to the Colorado State line. This is not far from the Cliff Dwellers' ruins.

Those ruins are located about twelve miles from Farmington, on the LaPlata River. It is a beautiful valley. The ruins are located on the top of a plateau which is about two hundred feet above the river. On top it is very flat; you can see a long way in every direction. Right on top of the ridge is where the first ruins here were discovered. It might have been selected because of the splendid view it affords of the approach of any possible enemies.

The first ruin is a pit house, which is simply an excavation in the earth with the walls built with rock and boulders, with mortar mixed with some kind of cement. It is round, but perfect mason work. It is ninety feet on top around the stone wall, which was plastered. No entrance is to be found. They must have gotten in through the top.

There are six shelves or seats built of rock and mortar, right close to the wall. In one corner is a place built in, evidently for a person to stand in while speaking to the people. In the bottom of the house is a hole where they had fires. One can see the charcoal yet. There is a tunnel in one corner of the kiva about large enough for a man to crawl through. It seems to lead to the foothills. This kiva has several small apertures in the wall which are neatly arranged with mason work, with an opening of something like six inches square. It widens out into a cavity that might contain several gallons. The people who built this house must have lived long ago, for about eighteen inches of dirt or sand had accumulated on top of the old dwelling place.

inches of dirt or sand had accumulated on top of the old dwelling place.

There are four kivas of similar size houses which have been built on top of this pit house, or on the edge of the wall.

Perhaps a few centuries elapsed and another people came on to this same spot intent on building, not knowing the old pit house was there. Here they erected a stone building, approximately fifty feet by eighty-four feet. It was about eighty-four feet east and west, and fifty feet north and south. The walls of this building are about ten feet high. There is a very marked difference in the pottery of these two different peoples.

These ancient ruins are all underground. I only saw one small piece of cedar used in all these ruins, and that is at the mouth of the tunnel which is at the bottom of the pit house.

The Government is expending a great deal of money in trying to find these ancient ruins. It has many men employed on these hills, uncovering the earth to find them. About twenty miles east of here, close to the Colorado line, are other ruins, but they are different altogether. There are about forty rooms in them, and they were built on top of the ground, several stories high, while these are all underground, of curious workmanship.

It seems to me that we as a church ought to have some one to assist in exploring and to explain to the tourists who visit these ruins, who it was that inhabited this country in the ages past.

It would pay any of our people who can afford it, who may be troubled with lung trouble or not very well, to spend a few months exploring this country, camping out on these hills, drinking this pure mountain water, and breathing this pure air. It would do them good. But they want to be sure to keep out of hotels.

I expect to visit other ancient ruins on this trip.

PETER ADAMSON, SR.

TULSA, OKLAHOMA, R. F. D. 2, Box 62A.

A Testimony

[The following is a translation from the *Sandhedens Bannet* by Brother A. Jensen who requests its publication.—EDITORS.]

When I think about my brothers and sisters in Scandinavia I feel desirous of talking with them, but this can be done only by writing to the paper.

All things about us are subjected to changes, but God remains the same; and the gospel of Christ being of God and like God, it also remains unchangeable. God's purpose in restoring the gospel was that faith might increase in the earth. The Lord is coming, not to destroy that which is good, but to save it. (Doctrine and Covenants 1.)

I have been a member of the church for thirty-nine years and during that time had many experiences. Life has been intermixed with joy and sorrow, but with Paul I can say, "All things serveth for good to them that love the Lord." I came to this country for the sake of the gospel, and the Lord has blessed us both temporally and spiritually far beyond our expectation. Perhaps a few of my experiences might interest the readers of the paper.

Nine years ago my son next to the youngest had an attack of rheumatism in one of his hips. He was then eleven years old. When the pains became real severe he suffered so that it was a pity to listen to him. Massage was the only thing that could give him any relief. He was sick for two years, and during that time we hardly rested a night, nor turned out the light. I was prompted not to send for the doctors, but called for the elders from time to time to administer to him. I saw my boy in a vision going about unhindered and without difficulty. This caused me to believe

that the Lord would heal him, but because no change came for a long time my faith was severely tried.

One evening during a prayer meeting the Lord spoke to me by his Spirit, calling me by name. He said: "I the Lord, will heal your son." This was literally fulfilled. After two years my son was able to walk with a crutch, but to all appearance he was pitifully deformed. But he got stronger from day to day, gradually assuming his natural shape and finally threw away the crutches. He continued to improve until he walked about as I had seen him in the vision. For many years he has been able to do his work on the farm as well as his brethren. He is a living witness for God and his faithfulness before both the church and the world.

Seven years ago I became seriously ill and was given up to die by all who saw me. I felt death was near. The moment my thoughts were turned from the Lord death seemed to be present. For several days and nights my thoughts were continually upon the Lord, and by reason of losing so much sleep I became so weak it seemed impossible for me to endure longer. After repeated administrations by the elders the Lord revealed himself to me in a vision and spoke these words: "Nothing separates you from me." These words filled my soul with a joy I cannot describe. I wondered greatly at what I had seen and heard, and felt very unworthy of the words spoken to me.

The next day at noon I was alone in my room, and the Lord again revealed himself to me. As on the day before, he stood by my bed and said: "Why did you wonder at the words I spoke to you: 'Nothing separates you from me?' You have done something for my servant Peter Anderson" (Apostle Peter Anderson). When the Lord had spoken these words, I saw Brother Anderson standing by his right side. Brother Anderson was then in Denmark on a mission. What I had done for my brother seemed very little, but the Lord had noticed it.

I remained weak, but I had seen the Lord, and death no longer frightened me. The elders administered to me several times afterwards, but no perceptible change took place.

Last of all I saw Bishop Kelley in a vision by night. I knew him at once when he passed through my door. This person was surrounded with a glory that made the room as light as midday. He had a bottle in his right hand, came over to my bed, poured some oil upon my head, laid his hands upon me and said: "I pronounce upon you health and strength." From that moment I began to improve, and a few days later I was able to do my work. When I told Brother Kelley my experience, tears came into his eyes and he said: "Give God the glory."

This is God's work. May we all strive to be faithful to the end, is my prayer.

Kewanee Reunion

For the benefit of those not able to attend the Kewanee District reunion held at this place, we wish to give a brief report.

Everything seemed to be in our favor. In the first place, we were quite fortunate in securing a delightful and convenient location at a very reasonable cost. The reunion is greatly indebted to the Matherville Saints for their willing service in clearing off the grounds, putting up tents, lighting the park and doing numerous other things which would have amounted to a considerable sum had we hired this work done. This, not to speak of the clearing away of things afterward. Good square meals were served on the grounds by the Ladies' Aid Society.

Just previous to our convening, the weather had been extremely warm, but it turned cool the first evening of the

meeting and continued quite pleasant throughout.

Elder Peak acted as president of the reunion, assisted by Brethren J. W. Bean and George Sackfield.

While there were not many camping, yet those who were there were faithful in attendance and felt amply repaid for the sacrifices they had to make to come. There was a large attendance from the various branches, this being a convenient place for those who were unable to camp to come in during the day and leave after the evening meetings. We were very kindly treated by the Matherville people; many of the nonmembers who attended seemed favorably impressed and contributed quite liberally towards defraying of expenses, which we are pleased to report, were all met, and a balance left in the treasury.

The preaching was of high order, the brethren being blessed with the Spirit in the presentation of the word. One feature of the sermons which was particularly pleasing, was the kind respect shown to other denominations.

The music, under the direction of our district chorister, Brother J. G. Cole, was pronounced a success, but was only a beginning of what we can do if we continue to develop this talent.

Considerable interest was taken in the auxiliary meetings and we feel that some good was accomplished.

On Friday evening a program was rendered to an unusually large and attentive crowd. A goodly number of young people participated in the reunion and a general feeling of good will prevailed. Arrangements were made for social activities which were in no wise intended to interfere with the meetings.

On Wednesday afternoon some of the brethren who are miners, conducted a party of Saints through the coal mines. This was both interesting and instructive.

In the business meeting on Saturday it was decided we hold a reunion next year. Brethren Will Wakeland, Millersburg, J. W. Bean, of Joy, and J. G. Cole, of Peoria, were added to the committee.

Praying that our second reunion may be even more successful than our first,
Yours in bonds,

LORA DICKEY, *Secretary*,
MIRA CADY, *Assistant*.

MATHERVILLE, ILLINOIS, September 4, 1916.

Stewartsville Reunion

The reunion held in the beautiful grove of B. J. Dice of Stewartsville, opening August 18 and closing the 28th, will be chronicled as one of the best ever held there. From the opening prayer to the closing exercises the Spirit of the Lord was present.

The preaching in the main was with power, having upon several occasions a prophetic ring to it which was full of instruction and admonition, signally for a higher spiritual altitude, and a more devoted life.

The prophecies given outlined future conditions as very perilous and trying, for the unfaithful especially, with promises of great blessings from our heavenly Father to the children of God if true to their covenant.

The young men were urged to live a more devoted life of sacrifice, not only of temporal possessions but of their lives with their gifts and endowments. The young maidens were encouraged to put on the beautiful garments of virtue, humility, modesty, and free themselves from the fashions and follies of the world; and all the Saints urged to contribute all that is possible for the work of God in this his hastening time, for the gates of opportunity for the spread of the gospel to the nations spoiled by war would be thrown open, and the army of workers in the great harvest field must be

great, and strong with the power of God to accomplish the work designed. Our indulgent Father is good; let us all respond to his call.
R. B.

DUNEDIN, NEW ZEALAND, August 1, 1916.

Editors Herald: We appreciate the HERALD and find we would not get along without it, as it keeps us in touch with the church. We feel our isolation here in New Zealand, but trust that Brother Savage when he comes, will labor in the south island, and so keep the work along here. If, as we hear, he labors among the Moaris, it will not help us in Dunedin, as most of the Moaris are in north island—but the missionary will know best.

With best wishes,

Yours in gospel bonds,

ALFRED LEBHERZ.

TAINUI, Ferguson Street.

SIoux CITY, IOWA, August 19, 1916.

Editors Herald: Some time ago I noticed through the HERALD that your assistant, Brother J. F. Garver, would have to leave that position he had occupied so long and faithfully. Now I see an editorial in the HERALD for August 16, 1916, entitled, "What Beholdest Thou?" and signed E. D. Moore. If Brother Moore is the new assistant and this editorial is a sample of his work, I look forward (with all due love and respect to the editor) and see "this" publication "do" the work that it is intended by the church to do. If the said brother is not the assistant editor there is no offense meant, and if we could have many more such ones the people would be enlightened. And if our people would fill the HERALD with edifying sermons in place of some personal hardship or self sacrifice, how much greater effect our work would have in the big world.

What do I see in the editorial? A good outline for eleven sermons. Would it be a fair question if I asked you the same question? What do you see? God has given us the food and now we want him to feed it to us.

I don't understand them! How can you expect to if you never read or study them. The food is there, feed yourself, and see how fat (spiritually) you will grow. Do you ever think? How much? What do you think about? Do we sustain our officers and other church workers whom we say we love? How? Too much lip service! That means "hot air." Neither the church nor its officers can live on that kind of food. Let us eat the food God has given us and we will then be in a condition and a position to sustain all we have as a church.

You can't tell the world what kind of food we have if you have never tasted it yourself. Study and understand what you have and then you can edify others. Will you assist?

CHARLES J. SMITH.

SKIATOOK, OKLAHOMA, August 27, 1916.

Editors Herald: I feel lonesome on this Sabbath morning and it is raining and I cannot go to Sunday school and prayer meeting. I do enjoy prayer meeting so much. I always love to meet with the dear Saints and to hear the testimonies and prayers. We always have such spiritual prayer meetings, and all is peace and love, and I feel to thank the Lord, for there is no malice as far as I know in our little branch. But where they are few in number the Lord will surely be in our midst to own and bless.

Now dear Saints, my daily prayer is for the Saints and for the upbuilding of Zion.

As ever,

Your sister in the one faith,

DELLAH WATSON.

News from Branches

Independence, Missouri

At the Sunday school on September 3 there were present eight hundred and ninety-five. The closing prayer was by the Pastor, W. W. Smith, who, while urging the children to attend the meeting in the lower room, announced the program of music, storytelling, and sermon by Brother R. B. Trowbridge.

At the early prayer service the prayers and testimonies of the children were humble and impressive, and with the help and inspiration of the young men and women they are bringing glory and honor to the work.

The discourse of the morning was by Brother W. W. Smith. He felt very keenly the needs of this people, and at the starting out of his ministry, the people's condition and their comfort and necessities have rested heavily on his heart. The attitude of the church depends upon our efforts, and, possibly, upon those of our children. His text was: "The glory of God is intelligence." The sum total of intelligence is that which makes a man a man, and the glory of God is our aim: its degrees are feeling, knowing and willing. In the afternoon the sacrament was administered by President Frederick M. Smith, assisted by Brethren Bond, Garrett, and W. D. Bullard. Among those bearing testimonies were Brethren May and Fairclough.

Brother May with emotion told of the great disaster in London, pleading for the prayers of the Saints. Brother Bond, who a few days ago had seen the pathetic spectacle of veterans with their grizzled faces wearily "marching as to war," was enthused with the Spirit, and his mind now rested upon the words which had long years ago been uttered by the choice Seer, and which had radiated forth the light and truth of the gospel that peace and good will might be brought to earth again.

As to news items, Labor Day has passed into history with all its glamor and vain pleasure seeking. Some of the Saints are taking great delight in improving the appearance of the city and so helping to build up Zion. Our brother, Doctor Luff, is doing his noble part, Doctor and Sister McNichols have developed into wise home builders, and Sister S. A. Dake, who with her own hands has bought and beautified a big ranch in Nebraska, now comes home and plants firmly her stakes, adding to her faithful service in the church her humble efforts towards making a home in Zion.

Thus may we all labor and patiently wait.

ABBIE A. HORTON.

Lamoni, Iowa

The branch at Lamoni and the stake of which it is a center are in the midst of a distinctly forward movement that is very gratifying to chronicle. And the indications are that this movement is established on that sure foundation of consecrated and devoted service that will carry it through victorious to the end.

In common with the many other church communities, we held a reunion at this place, closing August 27, which was not only largely attended by the Saints of this and surrounding branches, but with an abiding, enlightening portion of that Spirit that brings intelligence and spiritual strength. We have had many excellent reunions, but we have heard of no one who remembers one that equalled this one.

From those meetings went out a small army of Saints who had resolutely resolved that whatever duty fell to them in the

building up of the kingdom of God and its righteousness on earth it would be done gladly and joyfully, for had not God promised to be with every one of us if we would only move forward?

The Sunday evening meetings at the church are advertised as special "gospel services," the subjects and speakers selected to present them, being especially for those who are not members of the church and those in the church who like doctrinal sermons. The attendance and interest at the first meeting, last Sunday evening, were gratifying. The choir is making special efforts to make the meetings attractive from a musical standpoint.

At the recent branch business meeting Paul N. Craig and E. J. Giles, of the new stake presidency, were made the associates of J. F. Garver in the presidency of the Lamoni Branch. Elder Craig has charge of the vocal music department at the college and has moved here to take up that work. All his spare time will be devoted to the duties devolving upon him as counselor to the president of the stake. Elder Giles has moved his family here from Hiteman and has been busy with meetings in the stake tent in out lying branches. He will continue to devote all his time to his work in the stake and branch presidency.

At the August sacrament meeting Elders E. J. Giles, F. M. McDowell and R. V. Hopkins were ordained high priests. At our recent branch business meeting the recommendation of the branch presidency were concurred in for the ordination of A. Otis White, son of Elder D. C. White, as deacon, and Frank Almond as priest.

Many from here plan to attend the debate to be held at Andover, Missouri, about seven miles south, beginning the 11th, Elder L. G. Holloway affirms our church propositions and Elder William Ellmore, of Covington, Indiana, affirms those of the nonprogressive faction of the Christian Church. The meetings will be held in the big reunion tent.

Students are arriving from all directions for enrollment at Graceland College on the 8th. F. M. McDowell, one of the faculty, is quite ill at his father's home in Plano, Illinois, and latest reports are that typhoid fever is threatened. Elder McDowell had been attending several reunions in the interests of the college work.

A number of interesting features are developing locally, but we may tell of them later.

DELBERT.

Miscellaneous Department

Conference Minutes

CENTRAL OKLAHOMA.—August 26, at Reeding. District president, Joseph Arber, chosen to preside, assisted by E. D. Bailey. Reports: Skiatook, Holdenville, Terlton, Piedmont, Rockcreek. Collection taken for the sarcophagus of Joseph Smith, ten dollars. Recommendations for ordination of Daniel Sorden and William Dolan to the office of elder adopted and referred to the district president and missionary in charge. Adjourned to meet at call of district president and missionary in charge. Prayer meetings were spiritual and uplifting. Good crowds, excellent spirit. Joseph Arber, president; Alice McGeorge, secretary.

UTAH.—At Glenwood Park, Ogden, August 12 and 13, J. W. Rushton and district presidency presiding. Bishop's agent, C. A. Smurthwaite, reported: Receipts, \$557.06; expenditures, \$531.96. Ministerial reports from B. L. McKim and A. V. Closson. Adjourned to meet at call of minister in charge and district presidency. Reunion at same place August 14 to 20 was a success. Brother Rushton was obliged to leave on the 17th to attend the California reunion. His sermons each evening were a source of inspiration and pleasure. A permanent reunion was organized. The sudden death of Hyrum Smith on the 17th caused a feeling of sadness during the remaining days. Pearl Wardle, secretary, Sandy, Utah.

Conference Notices

Toronto, at Arthur, Ontario, September 30 and October 1, 1916. Branch clerks requested to send credentials not later than September 26 to Mrs. Floralice Miller, Arthur, Ontario, in care of William Goulding. Please note the above address. S. G. St. John, president; Floralice Miller, secretary.

Pittsburgh, convention and conference at Fayette City, Pennsylvania, September 30, 31, and October 1. Emma Lockard, secretary, 622 Sickles Street, Pittsburgh, Pennsylvania.

Western Michigan, at Freesoil, September 23 and 24. All branches please have reports in. Thomas Hartnell, district president.

Convention Notices

Toronto Religio at Arthur, Ontario, September 29, 1916. Send all credentials before September 26 to Mrs. Floralice Miller, Arthur, Ontario, in care of William J. Goulding. Local secretaries please note above address. Ernest Rowett, president; Floralice Miller, secretary.

Two-Day Meetings

Oak Ridge, near Lancaster, Wisconsin, September 16 and 17; Soldiers Grove, Wisconsin, September 23 and 24; East Delavan, near Williams Bay, Wisconsin, September 30 and October 1. B. C. Flint and Lester Wildermuth.

Notice of Transfer

Through an agreement with Gomer T. Griffiths, President F. M. Smith concurring, notice is hereby given that James M. Baker has been transferred from Southern Ohio District to Northeastern Nebraska District. JAMES A. GILLEN.

Married

HAWKINS-HOLMES.—At the Saints' church, corner of Spencer Avenue and Grant Street, Brother Hale F. Hawkins, and Sister Anna Bell Holmes, were united in the holy and sacred bonds of matrimony. Brother Hawkins is an employee of the Home Union Mercantile Company, of San Jose, and Sister Holmes is the daughter of Sister D. J. Holmes, of East San Jose. Elder C. W. Hawkins, pastor of the branch, and father of the groom, performed the ceremony that made them one for life.

Died

HOWERY.—C. D. Howery died at his home in Antler, North Dakota, August 22, 1916, at the age of 85 years, 10 months, 20 days. He was ordained an elder by Zenos H. Gurley, sr. At twenty-one he married Elizabeth Stevens, who survives him in addition to six sons and two daughters: George, of Lamoni, Iowa; B. W., of Westhope, North Dakota; Mrs. J. E. Gorden, Mrs. D. Dumont, A. E., F. T., Z. H., and Samuel of Antler. A man of excellent habits and invariably a good neighbor. Funeral from Presbyterian church; interment in city cemetery.

CORSON.—James D. Corson was born June 1, 1837; died May 10, 1916. Baptized by J. R. Beckley, at Ogden, Michigan, about fourteen years ago and has continued a faithful member since. Funeral at his home in Blissfield, Michigan, G. A. Smith officiating, assisted by Eugene Butts.

ALDRICH.—Beatrice Gross Aldrich, daughter of Mark and Clara Gross, was born December 11, 1898, at Uniopolis, Ohio; baptized by W. P. Buckley; died August 9, 1916. Having been taught the gospel in her childhood, she lived a devoted Christian life. Married Luther Aldrich, February 14, 1916. Funeral services at Lima, Ohio, in charge of G. A. Smith, assisted by Jesse Hardin. Interment in Fairmount Cemetery, near Uniopolis.

THE SAINTS' HERALD

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

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DEMPSEY.—Celestia M. Dempsey, born May 28, 1885, at Fort Scott, Kansas; died August 25, 1916, Denver, Colorado. Baptized March 4, 1916, by T. B. Nerren. Just before she died she said, "God will take care of me." May all God's children have this assurance, what a source of strength such testimonies are especially when coming from those facing death, and such a comfort to loved ones left behind. She leaves father, mother, sister and two brothers to mourn their loss. Sermon by H. D. Bartlett, assisted by G. Walling.

MCKENZIE.—Archibald McKenzie, born in Picton County, Nova Scotia, in 1833, died at Saint Clair, June 26, 1916. Baptized in 1902 by Elder Skinner, of Saint Clair. He was an invalid from rheumatism, having been confined to his chair since 1911, and suffered from cancer for sixteen months, from which he died. Survived by companion. He was a member of the G. A. R., having served in the Civil War. He died in the hope of a glorious resurrection.

JANEY.—Hazel Janey, aged 18 years, died July 26, 1916. For the last six years she had suffered a great deal. Baptized 2 years ago by A. J. Moore, and had a glorious hope that she would come forth in the resurrection of the just, and I have no doubt as to her crown of life. Funeral conducted by A. J. Moore to a large congregation in the Methodist Church near South Boulder, Montana.

LUKECART.—Mollie Hoffman Lukecart, daughter of Andrew and Mary Hoffman, born February 18, 1865, at Bander, Texas; died August 19, 1916. Married G. W. Lukecart, August 27, 1889, and to them 4 children were born, Roy, Maurice, Maude and Dora, all of whom with their father, survive. She was baptized July 27, 1883, by P. L. Stephenson, at Little Sioux, Iowa. Although isolated from the church most of her life, she was consistent, and faithful in her religion until life's sunset.

SMITH.—Hyrum Smith, born at Council Bluffs, Iowa, June

15, 1852; died August 17, 1916, at Ogden, Utah, while attending the Utah reunion. He had been a sufferer with stomach trouble for several years. Married Lucy A. Griffiths, May 21, 1876, who with 6 children, 20 grandchildren, 3 sisters, 1 brother remain. Although not a member of the church, yet he was one in thought and deed, always making a home for the elders. A loving father and ever-ready friend, esteemed by all who knew him. Sermon by A. V. Closson, at Union Fort Mormon chapel, to a large attendance. Interment in South Cottonwood Cemetery.

FULLERLOVE.—Mrs. Estella Fullerlove, born October 22, 1861; married William Fullerlove in 1879. Baptized by Henry Sparling, in 1899. Died September 4, 1916, following an operation. For years she had been a constant sufferer from what was supposed to be a cancer. She leaves to mourn a mother, husband, 1 daughter, Mrs. Wilda Yarton, 1 grandson, 1 sister, 2 brothers, and many friends. Funeral at New-comer's Hall, sermon by F. C. Warnky, assisted by J. A. Tanner. Interment in Elmwood Cemetery.

"Joe Pine"

Some unlooked for delays in securing materials prevented the completion of the new book, Joe Pine, by Elbert A. Smith, but we certainly expect to mail them out this month.

There has been an unusual interest in the story—as it appeared in *Autumn Leaves* the past year—and we are confident that this interest will increase as the book is circulated.

There are a few of the autograph edition unsold. Send your order now, \$1.35, and get one of these special copies at the regular price.

THE PUBLISHERS.

Baby Pictures

CRADLE ROLL CERTIFICATE

September 1 was the date set for having our new cradle roll certificate ready for mailing.

The committee appointed to pass on the photographs to be used for this certificate has met and report that there has not been a sufficient number of photographs received to date, that will make clear cuts.

Again we urge that you send a photograph of any one or all of your children taken before four years of age. Send their first name (their pet name) as we wish this name to appear beneath their picture. Those who have not done this previously should do so yet.

Wrap your photo as securely as possible and state if you wish it returned.

Don't delay sending right away.

A. CARMICHAEL, *Manager.*

"The Journal of History"

[From the *Missouri Historical Review*, July, 1916, we quote the following favorable mention of our *Journal of History*, which may be of interest as expressive of the views of literary people outside of our own ranks.]

The April, 1916, number of the *Journal of History* (Vol. 9, No. 2) published at Lamoni, Iowa, by the Reorganized Church of Jesus Christ of Latter Day Saints, is devoted entirely to the tragic story of the early Missouri-Mormon history. Manuscripts, newspapers, records, and secondary works are reproduced and much new and important information is set forth. The territory covered includes the following Missouri counties, in all of which the Mormons settled and strug-

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FOR 1916-1918

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Iowa, or Ensign Publishing House, Independence, Missouri. Order from your nearest house to save postage.
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TRUANTS. A one-act Religio comedy by John Preston. Three men (or boys) and 3 women (or girl) characters. Plot concerns a number of Religians who through some excuse or other have stayed home from meeting. The way it works out is amusing. Adapted to any audience or occasion. 34 pages, attractive cover25c

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SAINTS' HERALD for January and March, 1863. Anyone having above numbers and care to dispose of them correspond with 35-3t

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L. F. Siltz, Ticket Agent

gled: Jackson, Daviess, Caldwell, Ray, and Carroll. Their most bitter experiences were in the first three. The expulsion of these people from Jackson, their forced emigration from the north Missouri River counties, and the conflicts in other places, all culminating in the tragedy at Far West, are vividly described in this publication, principally by means of inserted reprints and extracts from other publications. Some current popular ideas that have persisted in obtaining credence are contradicted. The so-called "Adam's Grave" in Daviess County is thus commented: "Above the house on the crown of the hill, still plainly visible is the old 'Nephite

Altar' known in the neighborhood as 'Adam's Grave.' The superstitious still tell of lights seen there on Friday nights, and that Adam comes out on these occasions. Where these traditions originated we do not know for there is no record of the Latter Day Saints claiming, in that early day, that Adam was buried there." (P. 139.)

The articles are interestingly written and are well illustrated. The publication is readable throughout and will prove of service to the future historian who attempts to compile a history of these people during their early settlements in the State.

Typewriter Service in Rural Communities


The typewriter is coming into more extended use in rural communities because of the assistance it renders to all classes of people. Here are a few examples of the possibilities of service:

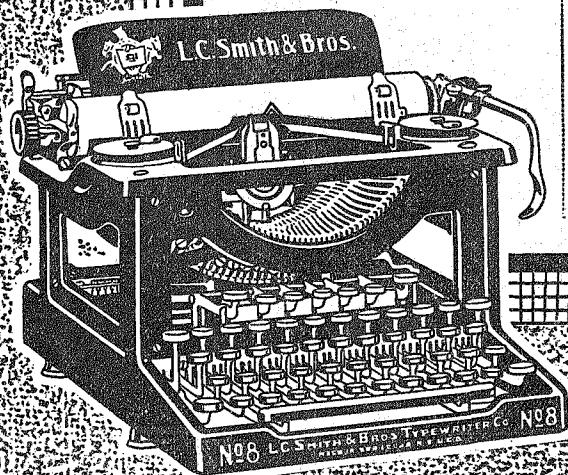
The Farmer: Think of the possibilities of selling produce by the means of typewritten letters sent out to customers? Typewritten letters give the sender a business standing with the people who receive them and also enable the keeping of carbon copies of the correspondence, which many times does away with misunderstandings and lawsuits.

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THE SAINTS' HERALD

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

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

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



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

VOLUME 63

LAMONI, IOWA, SEPTEMBER 20, 1916

NUMBER 38

Editorial

UNDER THE JUNIPER TREE

It is enough; now, O Lord, take away my life.—1 Kings 19: 4.

Following a most spectacular manifestation of God's power through him, we have here one of the strange characters of Bible history yielding to the natural impulses that come to all of us and asking God to take his life. Evidently he desired to shake off the mortal coil and enter into that rest that he had reason to believe awaited him.

Pursued by the frenzied emissaries of a wicked queen who sought his life, out in a dreary wilderness waste, without food and alone; seemingly deserted by his own friends and countrymen, why should he continue to live?

Evidently he had reached a crisis in his life and the strings of the human instrument that should have been in harmony and in tune with God were all unstrung. He was not actuated at this time by the beauties of nature beckoning him on and on into realms of beauty and bliss. Authorities tell us that the juniper tree is merely a bush, sometimes attaining a height of twelve feet, but with no main trunk—only possessing wand-like, slender branches and having a value in stopping sand as it blows across the desert.

So the scenery out there a day's journey into the wilderness whither his enemies had driven him was not of the ecstatically beautiful. Plainly it was a case of pure dejection. We can but weep for Elijah as we think of him there in his desolation. But there is some more to the story:

As he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head: and he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.—1 Kings 19: 5-8.

Thus we have a brief but remarkable story. The following verses tell us that he was discouraged

because he thought he and he alone of all Israel was left who had not forsaken the covenant and gone after strange gods. He was jealous for the Lord God. In his despair his vision was so blurred that he had not perceived that there were seven thousand in Israel who had not bowed the knee to Baal, the god of the heathen.

What was the prescription of the Great Physician for the wounded and distressed soul? First, there was a satisfying of the most imminent need: food—the ministering to the temporal man. Then that which would heal his distressed mental and spiritual condition: Work—activity—physical exertion as well as mental. From the southern end of the Sinaitic peninsula to which he was directed to travel, he must return to the northern limits of the land and there anoint certain men as kings. Not only did God assure him that there were others who were faithful, but he was teaching this prophet that which we most of us have learned by experience as well as precept, that in active service to our fellow men do we find the sufficient balm for wounded souls.

ARE THERE ANY MODERN JUNIPER TREES?

This brief article might well end here but we want to appeal to any discouraged Elijahs attained or in the making, who, prostrate under modern juniper trees, may be desiring to leave us here without them to fight the battles before us.

They are all too common, even to-day, and while some of the similarities of the simile may only be imaginative, there are so many realities to the situation that we are impelled to call attention to them.

SEEKING RELIEF FROM BAAL

None of us are exempt from the condition. Letters come to this office and are printed in these columns which portray the discouraging features of isolation. The thought is sometimes expressed and often implied that from among the many rushing madly after the pleasures and follies of the world some are honest in heart and would heed a real call to righteousness. Others write from the branches and they see discouraging conditions there: so little done and so much done that should be avoided. They

ask for temporary leadership. Then there are the hundreds that are not heard from, who obey the gospel's call, are baptized, left to themselves without a shepherd and drift back into the world, hardly realizing that they might have developed into strong men and women in the sight of God. The cry is: Send us men—men of God to remedy these conditions.

Then from other sources the indications come. Not long since we heard from the lips of one in charge of an important part of the general work of the church that the burden of the responsibility was so great as he sought to fill the constant demands for ministerial labor here and there, with the all too few men to respond, that the enormity of the problem prayed upon him and he had come to spend many a sleepless night thinking and planning, trying to keep pace somewhat with the legitimate demands of the work. It was such a discouraging realization that the great fields were all white for the harvest yet a dearth of willing hands to enter in and gather the waiting grain that he felt a great personal responsibility and insignificance in coping with the problem.

In this manner he expressed the human side of many a burden-weary soul who has had an insight into the living possibilities to be attained and the relatively little progress we have really made.

ARE THE SEVEN THOUSAND AMONG US?

May we say to the isolated Saint in yonder distant hamlet, or to the man of God in charge of an important mission, "Be ye cheered and comforted; there are yet seven thousand among us who have not gone after the gods of the world, but who are now coming to your aid"?

Would to God we might herald the news to-day! How gladly would we publish the glad tidings to those afar off as well as those at home. Yet with the seven thousand or any other number, must be that moral, financial, and spiritual support in the consecration of the lives of those who remain. The nations at war to-day point with pride to the willing sacrifices made by the ones who may not go to the battle front but who as valiantly serve in their way.

The need for consecrated, intelligent, Spirit-impelled workers is too great to seek to express—but surely we all realize that. We will all give vociferous assent that whether it be some distant outpost or the most contiguous territory to those residing in the center places there is more and more demand for the labor of all who will serve.

USING ALL WE HAVE

But are we using all we have? Are there any disheartened fugitives from themselves under our

own juniper trees who prevent the full use of all our forces? Do any of us freely give in certain favorite lines and obstinately refuse in others as important but less congenial? Do we realize that our perversity is liable to affect not only our effectiveness but that of many others?

There comes to mind with much force the case of one who was so spiritually eloquent that he could command the attention of his audiences, whether of friend or foe. Truly he was a polished shaft in the hands of God, yet the time came when disaffection arose and the conduct of certain others drove him to a juniper tree in the wilderness of skepticism and when the angel came to offer him food that he might return, he listened not. To-day his most excellent talents are lost to the world and himself, and who knows how many hundreds or thousands have through his failure been left to grope in darkness?

ON TO HOREB—BACK TO DAMASCUS

The wrong is not so much in being moved by the conditions around us, but in not asserting the strength of our virile manhood and womanhood, and with God's aid rising above them. With our strength, supplemented by that which God will give us, we may journey safely to our Mount Horeb to commune with God and back to our Damascus and our duties, undaunted.

Seemingly the stronger our tendencies and the greater our qualifications the more serious is likely to be the crisis that despondency may bring to our lives. The greater the heights we attain the farther we must fall if we allow our feet to slip on the rocks of doubt and despair.

Elijah's great crisis came to him after he had been instrumental in one of the most dramatic scenes of Bible history. God had sent fire down from heaven to devour not only the sacrifice offered, but the very water in the trenches round about it.

SPIRITUAL SUICIDE

In our own lives it seems to matter not that the most convincing demonstrations of God's power have been given us—when the deadening influence of melancholia comes over us we often fail to perceive or comprehend the most apparent truths that God has revealed to us. It is a sad condition indeed. The influence of despondency may not prostrate us under our juniper tree and we may not call on our God to take our lives, but when we become obsessed with the idea that we only are left and all others are going wrong, we are in reality taking our own lives. Spiritually, we are in a suicidal condition. Yet just such thoughts do come to otherwise normal human beings. In many of its aspects, we have seen actual demonstrations of the experience of the lonely prophet of

God in the desert of Judah in the lives of those about us—possibly in our own. They give us sympathy for them and him.

"LOST—ONE SPUR"

In a western newspaper we recently ran across a commonplace want ad which began like this: "Lost—One Spur," and closed with "Leave at this office and receive reward."

Possibly that is the spur we needed to urge us past the dangerous shadows of our personal juniper tree. We surmise that when located, this lost spur may prove to be an instrument of physical torture, but that will not affect its value to us. We are aware that physical exertion that may almost reach the proportions of torture oftentimes relieves our mental troubles. It was only after Elijah had traveled far and much that God relieved his mental suspense—he was ready for it then.

Maybe we could use Elijah's prescription. By rolling up our real or metaphorical sleeves and wading into the job, we may clear out the juniper trees on our own premises and then help get rid of some that hide our neighbors' abilities. But it's better to develop a little experience at home that others may have confidence in us.

OUR WORK MUST BE FINISHED

Dear readers, there is altogether too much before us to waste our time and energy and efficiency in an indulgence in mental depression. Truly, there may be naturally discouraging conditions that must have our attention, but we need all our normal faculties and more, too, to deal with them, so let's keep free from dejection. Whether these "spells" come only occasionally or are chronic, the harm is relatively the same. Those who labor faithfully will meet unpleasant conditions—but those who do not will also. May the same God who gave the prophet of old to understand that his work was not yet done, touch the hearts of those who are here and there prone to give up to discouragement and vital despair. May the work which needs their whole-hearted support receive it from a willing heart.

Our juniper tree may be only a little shrub. We may quit the Religio because we don't like the president. We may absent ourselves from prayer meeting because we don't like the trend of the meetings. Possibly we learn to dislike the preaching services because the preacher seems uninteresting. We may withhold a tithe because we are not sure it's to be spent right. It may be some other folly. Take another look for the lost spur. Try to realize the magnitude of the work before all of us and forget such petty things by rising above and leaving them. There is no time for magnifying personal or general disaffections. "Quit yourselves like men."

One of Solomon's sayings appeals to us, and in conclusion we quote it: "If thou faint in the day of thy adversity, thy strength is small."

E. D. MOORE.

MAGAZINE NUMBER

Our next issue will be a special magazine number, devoted to the work in Australia. The regular departments will be dispensed with and the entire number will be given over to profusely illustrated articles which in various ways portray the situation and spirit thereof existing in our far-away mission across the sea.

If you have friends here or in that land who do not receive the HERALD you might be doing them a special favor by ordering a copy or copies sent directly to them. Send the office ten cents for each copy and they will be mailed direct.

CURRENT EVENTS

SUFFRAGE AND PROHIBITION WIN.—Election returns from the Canadian province of British Columbia indicate that both these issues have prevailed there.

HEAVY FROSTS.—Crop damage running into the millions as a result of recent heavy and early frosts in the West and Middle West is reported. Snow has fallen in a number of places.

VILLA ATTACKS CHIHUAHUA.—It is officially announced that Pancho Villa's followers to the number of a thousand attacked the city of Chihuahua, Mexico, on the night of the 15th, and were repulsed with a loss of six hundred killed and wounded. A large number of the men captured were immediately tried by court martial and put to death.

ARCTIC EXPLORERS RETURN.—The exploring party headed by Vilhjalmur Stefansson, which left for the Far North in June, 1913, has returned with seven of the party. Fourteen members of the expedition perished in the North. A number of interesting discoveries are reported, including great quantities of copper and new species of mammals and flowers.

EUROPEAN WAR.—The drive of the Bulgar-Germanic forces into the province of Dobrudja in Rumania has not only restored the territory lost by Bulgaria in the Balkan War, but has practically destroyed the Rumanian-Russian armies who were thus seeking to check the advance toward Bucharest. Enormous losses in the defenders' ranks are reported and confirmed. Many soldiers are being withdrawn from the Transylvanian region to strengthen the defense of Rumania's capital. While the Rumanians in Austria have made some advance, the Germans have sent in a large number of men to aid the

Austrians, resulting in a check to the onward rush. The Russians in the Carpathians have taken a number of fortified heights, but this strengthening of the defense seems to have prevented an invasion of the Hungarian plains. The violent offensive of the Russians in Galicia has resulted in some gains and the taking of a large number of prisoners. Another unconfirmed report asserts that Halicz, the key to Lemberg, has fallen into Russian hands. The drive of the Franco-British allies in the Somme region has been continued with unusual success and at least three important villages taken and held. These places are in a position to seriously menace Combles, Peronne, and Bapaume. One of the most talked-of features of the war has been the introduction of a new type of armored car on caterpillar wheels which carries revolving turrets from which the most disastrous fire is poured forth. The British have used this monstrous invention with the most terrifying results, as it literally walks over trenches, craters, and even small trees, while its six-inch armor protects it from anything but a shell from a big gun. The end of the line that runs to the North Sea has been repeatedly shelled by British ships, but seemingly with little effect. The Italians have been successful in their attacks on the Austrians in the Trentino and Gorizian fronts, making some slight gains. In Mesopotamia the Turkish forces seem to have been victorious in encounters with the Russians. On the Macedonian front the British-French-Serbian forces have driven the Bulgarians back at a number of points, inflicting severe losses. German aeroplanes have sunk a Russian destroyer off Riga; three British ships, and two French sloops have been sunk by submarines, while raids and encounters in the air are a constant feature of the war news. A new Greek cabinet has been formed, which is supposed to be favorable to the entente allies.

NOTES AND COMMENTS

COLLEGE DAY.—A number of years ago the church in General Conference assembled set apart the first Sunday in October of each year as College Day. This date falls on October 1 this year and should be recognized by every member as an opportunity to render special aid to one of our valued church institutions. Turn to the communication from Bishop McGuire in the Miscellaneous Department and carefully read his appeal.

REFORMS HAVE BEGUN.—The General Federation of Women's Clubs held recently in New York adopted resolutions recommending the standardization of street dresses. Writers in discussing this action predicted opposition by manufacturers and merchants, stating that they were profiting on the folly of woman. One of the grandest movements of mod-

ern times in the interest of modesty and chastity was a small number of women who organized a kind of "make over" club for the making over of old garments rather than buying new ones, not following the style so much but rather the trend of good sense and economy. It is unfortunate that this movement is isolated and not popular.—*The Light*.

ONLY HIRED

(Reprinted from *Hesperis* by request.)

There is some one gone from the household band,
An absence we scarcely can name;
We miss the strength of a helping hand
Never prized, till the sad loss came.
We never knew that her lips were so red,
That her cheeks were so pure and white;
The clustering curls of her shapely head
Were so wondrously soft and bright.
We miss her sadly, since she is gone,
Though little she dreamed it could be;
For her last words were, as she died, at dawn,
"There is no one to mourn for me."

It was only the orphan earning her bread
In the house of the stranger for hire;
So we thought not the swift feet would ever lag,
Or the stout, humble heart ever tire.
Now, no money could buy the sweet, glad smile,
Or waken the clear laugh again;
Or the song whose music could ever beguile
The presence of sorrow and pain.

So we gathered around her low bed with surprise,
We did not believe she would die;
We read not the strange light that shone in her
eyes,
Nor the sense of her double reply.
We spoke of the task she yet would do,
When health would return in a while;
She looked through the pane at the heaven's blue—
Her answer, a strange, sad smile.

We read in her book, where she used to write,
How she starved for affectionate love;
How she hoped the angels that walk in white,
More friendly and loving would prove.
She has gone to try them, and well we know
They will welcome her one of their own;
Her fountain of sorrow has ceased to flow,
While the fountain of joy has begun.

We wish we had spoken a friendly word,
And given a friendly hand
While she pined with us, like a mateless bird
In a strange, unfriendly land.
We pause for something we may not say,
And think for some kind act to do—
'Tis vain, she is silent, and calm as the day
When clouds are asleep in the blue.
We cannot recall her; in quiet she lies;
Her hands grasp the lilies at last;
While realms far beyond us dawn on her eyes—
Her toiling and waiting are past.

—David H. Smith, in *Hesperis*.

Original Articles

AN EPISTLE

(By Gomer T. Griffiths, president of the Twelve Apostles. Addressed to the ministry and members of the Reorganized Church of Jesus Christ of Latter Day Saints in all the world.)

The undersigned has felt impressed for some time to address the following words of advice by way of suggestion to the entire membership of the church and more particularly to the ministry. Vividly indeed has been impressed the thought, or feeling, that every member of the Church of Christ should occupy that position designated by our Lord, as lights upon the hills which can be seen afar off. And also there has come strongly the impression that the hastening time is upon us. By virtue of many years of experience which have been spent by the writer in observations among many branches and districts in nearly all the missions of the church throughout the earth, the fact has been made plain that many of us, members and officers are indulging in habits and observing customs which should be observed no longer among us, for they are detrimental to the welfare and progress of the Lord's work. In this communication, attention is called to several of these unseemly practices.

ADMINISTERING TO THE SICK

Is it wise for the officers who are called upon to anoint with oil to prolong this ceremony by indulging in prayers which consume from ten to fifteen minutes of time, seeing that immediately is to follow a prayer by the brother who confirms the anointing? Remember that during all this time the hands of the elders are resting, as a rule, heavily on the head of the suffering one. How unpleasant it must be to the sick person to have to endure this unnecessary burden. Hands should rest lightly upon the head of the one being administered to. The commandment is that we should anoint the sick in the name of the Lord Jesus Christ. It is evident that the Lord does not require a lengthy prayer from the one who anoints. And the prayer which is offered by the elder who confirms should be brief, unless he is otherwise led by the Holy Ghost. It is to be deeply regretted that some of our elders continue to disregard the following plain counsel which the Lord gave in the year 1901:

Prophesying over them that are sick in administering to them has been a fruitful source of trouble among my people. They must observe that this they are not required to do except there be a direct manifestation of the Spirit which may direct it. Pray over the sick, anoint them with oil, as commanded in the law, and leave them in my hands, that the Spirit may deal with them according to my wisdom.—Doctrine and Covenants 125: 15.

Neither is it necessary to continually remind the Lord, in our prayers, of his promises and power and ability to do, for the reason he is aware of all his promises and able to verify them for our good when we are willing to comply with the conditions which he has made. It would be well, in this connection especially to keep in mind the words of the Prophet Samuel: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."—1 Samuel 15: 22.

FURTHER ADVICE ON PRAYER

Quite a number of our brethren indulge in praying too long. This mistake is especially noticeable at the opening of preaching services. And this is made much worse by getting behind the pulpit, or turning the face away from the people and praying in a voice so low that few if any are able to hear a word that is uttered. This makes it impossible for the congregation to unite their thoughts and hearts with the one who prays, and at the conclusion they are not able to say amen to the sentiments expressed, for they know not what has been said. Long prayers and prayers that cannot be heard do not lend dignity to the service which is thus publicly dedicated to the Lord.

Again, is it not proper that all should stand when the opening prayer is being offered at a preaching service? Many have contended that it is highly improper for prayers to be offered while the one who prays is standing, even thinking that such prayers are not efficacious. But it is evident that such persons have overlooked the fact that in nearly every instance where prayer is offered in the church, it is offered by one who is standing. For examples: When pronouncing the benediction, administering to the sick, consecrating oil, blessing children, confirming members, ordaining the ministry, and in performing the baptismal and marriage ceremonies. The only exception is in the commandment to kneel when offering the sacramental prayer. And the fact that we are thus commanded to kneel would indicate that kneeling is the exception and not the rule. If it is uniformity we want, in the attitude of prayer, we do not obtain it by kneeling at preaching services, for the reason all present do not kneel at such times; however, when the attitude of standing is observed, there is uniformity, for all are standing at the time of prayer which follows the opening hymn. The minister should request (if necessary) all to bow their heads and join in the spirit of the prayer. Standing conserves uniformity, kneeling hinders it, under the present circumstances. It is not uncommon for the floor to be in such a condition that people do not feel like placing their clothing in contact with it. And often the seats are so near together

that it is impossible for all to kneel at the same time. Surely, if God is pleased with the closing prayer, which is offered while all are standing, he will also accept the opening prayer offered under similar condition.

DEPORTMENT IN THE HOUSE OF GOD

At this juncture it is well to call attention to an undignified and unbecoming practice indulged in by many of the Saints—a practice that militates against our influence as a people;—it is the lack of reverence we exhibit in our houses of worship, thus creating confusion and disorder which often make it necessary for the one in charge to call the members to order before the service can be opened. The Lord's people are supposed to be in order wherever they are, and specially in the Lord's house, which is supposed to be always a house of order. Doubtless this carelessness on the part of the Saints arises over the fact that they are so glad to see one another that they forget where they are and exhibit familiarity not encouraged by members of other churches and when witnessed by them lessens their interest in us and the message we bear to the world. The writer is confident that a careful and consistent deporting of ourselves would invite the Spirit of God and not cause unjust (yet deserved) criticism from outsiders because of this woeful lack of reverence of the house of God.

Another common mistake, and one that should be corrected, is the manner many of our people have of taking the back seats when attending services. This leaves a large number of empty seats and a long distance between them and the speaker, thus making it difficult for both speaker and hearer to get into close attention and resulting in unnecessary loss of interest. And perhaps a greater disadvantage which results from this manner of seating is the fact that outsiders are often forced to come way up to the front if they want a seat. Some are not willing to do this, owing often to natural embarrassment, and they stay away. Let the Saints fill in the front seats and so conserve the interest of the singing, speaking, and the general good of the entire service.

It is a sad fact that Saints are often disrespectful to the requests of the ushers who may urge them to take certain seats, or to refrain from habits that annoy others. Members are sometimes offended when asked to refrain from rattling the pages of books, whispering, etc. These deacons or ushers have been selected by the voice of the branch to look out for its best interests. Why, then, should they not be respected when they are simply discharging the duty imposed upon them? In other places due respect must be given to those in charge or the offending party is removed from the building.

PUNCTUALITY

A thing sadly lacking among many of our people, is punctuality in attending church services. It has been observed that in some branches many of our Saints are never on time, never present to join in the opening hymn or hear the opening prayer; and often the officers do not begin on time. From five to ten, and even fifteen minutes go by the time appointed for opening service. The members do not honor the time they have set apart in which to begin the public worship of God. If it is true (as some believe) that angels are present to record our doings, how disappointed they must be to have to wait a quarter of an hour for the children of God to assemble to enter into their public worship of God. Such carelessness and willful neglect should not be had among us. The ministry should begin on time and close on time. And it would be very proper and profitable for the members to gather five minutes early and silently pray and meditate, that preparation may be made to enter immediately into the spirit of the opening service. Let us be punctual in serving the Lord as well as in all other duties.

PULPIT ETIQUETTE

The conduct of our ministry should not be offensive in the pulpit, or elsewhere. How shocking it must be to a refined nature to see a preacher stop in the midst of a sermon and spit on the floor or with unnecessary noise use his handkerchief. It is ill mannered to tilt the chair back or lean heavily on the pulpit, as if too tired to stand up. It is ill mannered and decidedly detrimental to the interests of our work to indulge in such habits as distract the mind of the audience and call from them unfavorable comments.

Another mistake and one that should be emphasized is the habit into which some of our elders have drifted (or from which they have not departed) of ridiculing the faith of any who does not agree with them. Sarcasm is indulged in, and only ill feeling follows its use. We must be above such things, brethren. We must do as we would be done by. The thing that converts men and brings them to Christ, is his gospel. We are to win souls to Christ, not drive them from him. And in our intercourse with our neighbors and among the Saints, we should be careful to be orderly.

Table manners should not be neglected by us. It is fully as easy to use the fork as the knife, when custom demands it, and far more appropriate. Our ministry should not neglect to observe simple civilities and common politeness, which enlarge influence and please our careful friends and bring no reflection upon the cause of Christ.

Be above reproach. We should not wait for the next generation to learn and profit by the plain and important instruction given by the Lord, in Doctrine and Covenants 119:2, 3:

There is a great work to be done by mine elders, and that they may be fitted to do this work and the accomplishment thereof be not prevented, it is enjoined upon them that they shall not only be kind of heart and of a lowly spirit, that their wisdom may be the wisdom of the Lord and their strength the strength of the Spirit, but they shall lay aside lightness of speech and lightness of manner when standing to declare the word, and shall study to approve their ministrations to the people by candor of speech and courtesy in demeanor, that as ministers of the gospel they may win souls unto Christ. The elders and men of the church should be of cheerful heart and countenance among themselves and in their intercourse with their neighbors and men of the world, yet they must be without blame in word and deed. It is therefore not seemly that they indulge in loud and boisterous speech, or in the relating of coarse and vulgar stories, or those in which the names of their God and their Redeemer are blasphemed. Men of God, who bear the vessels of the Lord, be ye clean in your bodies and in your clothing; let your garments be of a sober character and free from excess of ornamentation. Avoid the use of tobacco and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example.

CONCERNING THE SACRAMENT

The action taken by the late General Conference, favoring the individual cups in the communion service, is a move in the right direction and should govern in all branches of the church. All officers who administer the sacrament should observe a uniformity of procedure in all the branches. The emblems should be uncovered when blessed.

In case there are assistants called upon to pass the bread and wine, the presiding officer should stand when passing the emblems to the priest or priests who are to distribute the same among the Saints; and should also stand when receiving the returned vessels.

The officers who distribute the emblems should do so as uniformly as possible, one waiting for the other if necessary, and both returning together to the table, quietly and in step.

It is urged that the Saints observe great care in coming to the Lord's table, not only being clean in heart but also clean in clothing and body. The floor should be free from dirt, the air pure, the hands and nails of the members clean. Most of our churches have places provided where the elders may cleanse their hands before administering the sacred emblems.

OBLATIONS

The Lord has said to us that we should go to the house of prayer and offer up our sacraments upon his holy day and upon this day offer our oblations, or bring our gift to the altar, as a part of the great

sacramental service. Giving, then, is as much a part of the service as receiving. And Paul has instructed that we should impart as the Lord has prospered us. Saints should attend to this part of the service and impart freely of their substance.

A word relative to the manner of collecting this offering may be timely. It should be taken up at the first of the service, not waiting till the last when perhaps some have been obliged to leave. The deacons, or ushers, may follow after the priests. The offerings should be brought to the table.

DEACONS

It is well to place in the charge of the deacons the preparing of the emblems and the caring for the sacramental set, linen and so forth. At all services of the membership held in the church, the deacons should have charge of the seating, ventilation, taking of collections, and the like, and if there are more than one deacon the work should be divided and each given certain tasks to perform. System avoids confusion. There should be perfect cooperation between the deacons and the membership. Order should be carefully maintained in the house of God.

PRIESTS AND TEACHERS

Priests and teachers should always be in a position to keep a careful watch over the membership of the church. They should observe who comes to church and who stays away. A good shepherd is not happy while one sheep is away from the fold. Any officer who is not prompt in looking after the work that has been intrusted to him by the Lord is a slothful servant and will not be counted worthy to stand. The statements made in Doctrine and Covenants 17:10, 11 are so plain that no one need refuse to work because he does not understand his duty.

The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties: and he may also ordain other priests, teachers, and deacons; and he is to take the lead of meetings when there is no elder present. . . . The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty, and he is to take the lead of meetings in the absence of the elder or priest.

When visiting, it is a good plan, as a rule, for the teacher to take with him either a teacher or a deacon. Official work of this character should be attested by witnesses.

SISTERS' WORK

Many branches have a problem that might be solved by a spiritual-minded sister. Some sister has

married outside of the church, and her husband is not willing to have the officers visit her. Should she be neglected by the church? No. Let some good, spiritual sister, or sisters, visit her and encourage her. If convenient prayer should be offered and such things said that will help this tender branch to be revived and bear fruit. Such visiting should be done under the direction or knowledge of the president of the branch. And it might be said here: The president of the branch is president of the *branch*; not of a few members in it, but of all the members in it, including the various officers of the branch. Every department of the branch work is directly or indirectly under his supervision.

IN CONCLUSION

God has placed in our possession a perfect system. It behooves us to use this system. The great work will go on as fast as the Lord's children are willing to work with him; but we must not forget that if we persistently refuse to discharge the obligations resting upon us, the Master will take from us our share of the rewards and give his work to those who will bring forth the fruit thereof.

The time is soon coming when officers who refuse to honor their calling (and it is a great honor to be called to work with the Lord) will not be counted worthy to stand, and they will be relieved to make way for workers who will obey their Lord and reap the reward of the faithful. Brethren, let us go to with a will. The day is far spent. God has called us with a holy calling. We must be above mean acts, impuning of motives, free from the influence of the green-eyed monster, Jealousy.

May the God of peace sanctify us wholly and bless us in our labors of love for him.

Being interested in other people's duty is not our chief responsibility. Many of us make it a chief responsibility, and therefore many of us fail to be as useful to others as we might be. Doctor H. E. Fosdick, speaking at Northfield of Jesus' words to Peter on the shore of Galilee, after the resurrection, cautioned his hearers against this typical weakness. Jesus was telling Peter what his work was to be. And Peter asks, "What shall this man do?" Jesus says, "Peter"; Peter says, "John." Christ seeks to show us his will for our work; and we are so busily engaged in seeing that others do their work properly that we turn away from our Lord's loving counsel and requests. Ten persons will be inspired to greater faithfulness simply by seeing our own faithfulness to our Master in our own daily lives, where one will be helped by our talking to him about his duty.—*Sunday School Times.*

Of General Interest

"THE HOUSE WITHIN"

President Wilson yesterday accepted the Lincoln birthplace for the National Government. Henceforth the Nation has a new shrine and one which will be more and more hallowed by the passing years. It was not owing to any initiative in the National Government that this place, so suited for a national shrine, was acquired and dedicated to such uses. The public owes a debt of gratitude to the private citizens whose activity resulted in rescuing the log cabin in which Lincoln was born from destruction and in making it and the old Lincoln farm a national possession.

President Wilson's speech was exactly what might have been expected. He once more demonstrated in how great a measure the golden gift of speech is his. There are passages in his address which are worth reading and rereading if only for the diction. But there is another reason. Standing near the humble cabin in which Lincoln was born, now housed in a magnificent memorial structure, the President found in it another proof of the universal energy, richness, stimulation and force of democracy. That was his central theme—democracy, freedom, opportunity, vindicated by this supreme example of their mysterious efficacy.

The address appears in another column. But the picture he draws of Lincoln is so fine, so suggestive, so all-inclusive in its chiseled brevity that it deserves the emphasis of a special frame. One who reads it again sees "those perplexed and patient eyes" of which the repentant English poet so finely wrote; sees the face that has impressed the memory and imagination of men as no other face has probably done;

Whatever the vigor and vitality of the stock from which he sprang, its mere vigor and soundness do not explain where this man got his great heart that seemed to comprehend all mankind in its catholic and benignant sympathy; the mind that sat enthroned behind those brooding, melancholy eyes, whose vision swept many a horizon which those about him dreamed not of—that mind that comprehended what it had never seen, and understood the language of affairs with the ready ease of one to the manner born—or that nature which seemed in its varied richness to be the familiar of men of every way of life. . . .

(And yet) that brooding spirit had no real familiars. I get the impression that it never spoke out in complete self-revelation and that it could not reveal itself to anyone. It was a very lonely spirit that looked out from underneath those shaggy brows and comprehended men without fully communing with them, as if, in spite of all its genial efforts at comradeship, it dwelt apart, saw its visions of duty where no man looked on.

Another thought is suggested by the inclusion of this humble cabin in the costlier structure—the thought of the fundamental things that must always

exist at the center of a democracy that is to endure. No matter how imposing the exterior envelope of life and of society, unless there is a little "house within" dedicated to the great simplicities of life and thought and feeling, it all becomes a snare and a delusion. We may become as great and as rich as we please, but we must never, save at our deadly peril, forget the essence of our democratic Government. The Lincoln homestead will help to keep us from doing so.—*Chicago Herald*, September 5, 1916.

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SMALL COLLEGES BECOME JUNIORS

LAMONI, IOWA, September 10.—Special: The question of how the small college shall exist Graceland College of Lamoni has undertaken to answer in being the first in Iowa to adopt the junior college plan. By arrangement with the University of Iowa it will offer hereafter only the first two years of the standard college course. This work will receive full credit at the university and permit students to enter there with junior standing.

The most considerable advantage of the junior college plan to the small institution is that it permits concentration of funds on the least expensive half of the college course. The first two years work can be maintained at less than half the cost of four years. If only the first two years are given, therefore, the instruction can be made better than twice as good as it is when the funds are spread out to cover four years.

As students of the small colleges come usually from the immediate locality, the junior college plan permits them to get the first two years of their college work at home without sacrificing advantages a larger institution might offer. That assures for the student the beneficial influences of the home during the most impressionable of his college years and a considerable saving in expenses.

President George N. Briggs of Graceland left a very fine position with the Federal bureau of education in order to undertake the development here of a better kind of small college education in Iowa. During the many years in the Government service in the Philippines and in America he had studied educational problems and had seen the merits of the junior college plan. He hopes now to make the course at Graceland so good that it will not only afford the instruction of the first two years in liberal arts but will also permit specialization to meet the requirements for entrance into professional schools.

Most western universities are now requiring two years of collegiate preparation before beginning the courses in law, medicine, or dentistry. President Briggs would have his graduates equipped to take

up their professional studies at once if they wish to.

Junior colleges are not new in education. Many cities have established them as extensions of the high school. Joliet, Illinois, has a notable institution of the sort. Grand Rapids, Michigan, has two, and there are many in California cities. A considerable number of private institutions of the class in which Graceland College stands have also adopted the plan.—*The Des Moines Register*.

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RUSSIAN FREEDOM FOR JEWS

LONDON, September 2.—Paul Misukoff's announcement from Petrograd that a bill giving the Jews equal rights will be introduced in the Duma in November confirms the reports which have been current in Jewish circles here for some time past. By a departmental order the residence of Jews outside the pale is already permitted, and recently there was a discussion of the Jewish question by a cabinet council at imperial headquarters at which it was understood that the project of the introduction of a bill in the Duma legalizing the departmental order was favorably considered. A circular issued by Count Ignatieff, the Russian minister of education, abolishing the system of ballot for Jews desiring to enter the Russian secondary schools was regarded as an excellent omen for the further enfranchisement of the Jews.

SEES BRIGHT PROSPECT

Alexis Aladin, one of the best known members of the Duma, who is now in London, said to-day not only was the present report true, but that he considered it quite likely the bill would be passed.

"It is," said he, "a step of immense importance and one that must arrest the attention of the whole world. I am unable to reveal all I know, but am able to say I am confident the bill will be introduced in the Duma and passed. Two very important members of the Russian Government, Vice President Propopoff of the Duma and M. Gourko, recently visited London. Intimate talks I had showed me that both these men look with favor on speedy legislation giving the Jews equal advantages with all Russians.

"Their attitude is extremely significant of the change that has been taking place in the inner council of Russian affairs since the beginning of the war. Here we have Propopoff, a nobleman and capitalist, swinging around to the idea that the time has arrived to put the Jew on an equal footing with his fellow men in Russia. As vice president of the Duma he is a man of influence, in fact one of the most promising statesmen Russia ever produced.

NEW ERA AT HAND

"In speaking with friends here he said that to-day one did not talk of the 'necessity' of giving the Jew equal rights, but of the 'desirability.' In other words, he maintained that the day had come when Russia was beginning to recognize the importance of the Jew as a vital part of her national life. The reason, he argued, was that the Jew had shown himself of real value to Russia in her commercial life and was a factor to be reckoned with in the future if Russia was to use the best that was in her.

"With him stands Gourko, a forceful leader in the council of the empire and an assistant minister. These leaders are not afraid to compromise their future political success by putting the Jewish question on the basis of a complete settlement of equality of rights. That, to my mind, is sure indication of the trend of the Jewish problem in Russia.

"It is only natural for the constitutional democratic party to take the initiative in this move, as it has always been sympathetic to the Jews. It is not the bill being put in the Duma so much that marks an important step, but that it has the backing of strong leaders in the upper and lower houses. It may take several months, perhaps years, or even more, to pass the bill, but I firmly believe it will come.

CHANCE FOR AMERICANS

"Sympathizers with the Jews in America can do powerful work in aiding the move if they will send representatives to Russia. What is needed is to mold the sentiment among the Jews and among the leaders of the Russian Government that whatever bitterness may exist because of Russia's former injustices to Jews be forgotten in the great issue at stake.

"The Jews must be careful not to rake up old points of dissension, but must sink everything else in the one opportunity to gain complete independence as citizens of the Russian Empire. If a delegation of leading American Jews can find time to go to Russia to lend their influence it will help enormously. It is to the manifest interest of the American Jews to bestir themselves quickly in this move."—*Des Moines Register*, September 3, 1916.

A slope in the valley of the Ollantaytambo, Peru, with an angle of about forty-five degrees, or steeper than the roofs of most houses, is covered with transverse ridges, showing that the entire surface was cultivated in former times. Parts of the same slope are still cultivated.—*National Geographic Magazine*, May, 1916.

Woman's Auxiliary

OFFICERS

President, Mrs. Frederick M. Smith, 630 South Chrysler Avenue, Independence, Missouri. Vice President, Mrs. M. A. Etzenhouser, 1515 West Walnut Street, Independence, Missouri. Secretary, Mrs. W. W. Smith, corner Walnut Street and River Boulevard, Independence, Missouri. Treasurer, Mrs. J. A. Gardner, 711 South Fuller Avenue, Independence, Missouri. Historian, Mrs. B. C. Smith, 214 South Street, Independence, Missouri.

SUPERINTENDENTS OF DEPARTMENTS

Educational, Helen Silsbee Smith, 2315 Harney Street, Omaha, Nebraska. Home, Mrs. George N. Briggs, Lamon, Iowa. Child Welfare, Mrs. Walter Sandy, 3431 East Sixtieth Street, Kansas City, Missouri. Relief and Service, Mrs. Edith Cochran, 1107 Powell Street, Saint Joseph, Missouri. Young Woman's, Mrs. J. A. Gardner, 711 South Fuller Avenue, Independence, Missouri.

"Master, What Good Thing Shall I Do?"

We are glad this week to give our readers two excellent papers upon that most practical and important arm of our work, the relief and service department. Sister Cochran, the writer of one, has the oversight of the "sewing and aid" department under the old constitution, so she "knows whereof she speaks," on matters of this kind. Her devotion to the work breathes through every line of this message to you, alive as it is with the animation and enthusiasm of the writer who evidently, is one who "stands not upon the order of her going, but goes at once." Her clear, ringing call to the sisters of the church to busy themselves in the avenues of relief and service to those in need, should stimulate every local to renewed efforts; and if, in the past it should be that any have slackened their activities in this direction, may not Sister Cochran's earnest plea result in more consecrated and better organized service hereafter?

The paper over the name of our worthy auxiliary president, was written for use in the various reunions as many who may have been present at some of these may recognize. It is thought best, however, that these helps should not be confined to the reunions, and we hereby earnestly request and urge anyone who may have written or read a paper at any of our reunions or other meetings this year, of a nature to be of benefit to our readers at large, to send it to us, that its light may be more widely spread, and our work assisted by so much.

Those desiring information regarding the relief and service work, further than that which is contained in the Year Book, or in these messages from the superintendent of the department, or the president of our organization, may write to either of the sisters mentioned. Sister Cochran's address is 1107 Powell Street, Saint Joseph, Missouri; Sister Frederick M. Smith may be reached at 630 South Chrysler, Independence, Missouri.

Relief and Service—Significant Words!

I wonder if we fully sense their importance—those words! I wonder if we see on every side the urgent opportunities for service! Do we hear, with acute sensibilities, the oft-silent cry for succor? In this teeming world of hurry and worry, waste and want, sin and sorrow, are we occupying our space among those who serve, or are we standing idly by, finding fault with those by whom we are jostled hither and thither as they press steadily onward, pushing a work that will bring them recognition and reward here, and a crown of glory in the eternal kingdom?

Women of the "sewing and aid" department, let us awake to our opportunities! Heretofore, we have confined ourselves to the necessary things that were right at hand; but now, as the relief and service department, let us, not ceasing those

activities, enlarge upon the scope of our work, seeking with humble hearts to understand its possibilities, and then strive to live up to them! Divine guidance will be ours if, with the sanction and approval of those whose right it is to counsel and direct in all the departments of this heaven-instituted organization of the church, we humbly try to do all we can.

Let us try to remember that relief does not mean merely temporary betterment of intolerable conditions but a steady campaign towards the permanent benefit of those needing that relief. Service does not mean just to pray every day, attend church regularly, and then stand afar off with a "holier than thou" expression from all the contaminating things of life. True, we are counseled to "keep ourselves unspotted from the world," but Jesus the divine, the compassionate one, said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Dear sisters, "It is not all of life to live, nor all of death to die." The mere act of breathing is not living. To live in the true sense of the word is to fill our days with good deeds, our hearts with love and good will toward all mankind, and our minds with the thought that this is a beautiful world and that we are trying to help create all the glad loveliness possible in our part of it. Then when we close our eyes upon its loved scenes it will be to open them upon fairer realms of enlarged opportunities, where we shall have unbounded joy.

I wish to urge upon the members of the relief and service department a careful study of the new Year Book. In this way only, can you catch the full significance of its value. A casual glancing over it will not give you a true idea of the magnitude of the work the Woman's Auxiliary is destined to do, if its members will only envision the splendid opportunities for service to God, to the church, and to our fellowmen, which are opening all around us. We especially call your attention to pages 22, 23, and 40, as applying expressly to the relief and service department. Also read pages 64 to 68, inclusive—the constitution of local organizations. However, do not neglect to read thoroughly the whole book, lest you might labor under a misapprehension regarding some important matter.

In the past this department, under the name of "sewing and aid" has done splendid work. Many local branches of the church have blessed the good sisters for their great help in time of need. Many sick and discouraged ones have felt the ministering hands, and have been cheered by the comforting voices, many destitute ones have been supplied when in distress, and countless are the good deeds that have been performed by the devoted members of this department. Theirs has been a self-sacrificing labor; they have toiled patiently and untiringly—often through great difficulties and discouragements, and now—now we are urging them to continue in the same good work!

Our department is an important one. Let us try to realize this, and strive to discharge faithfully the responsibility that rests upon us. Our work for the present will lie to a great extent along former lines of helpfulness, always doing our part in harmony with those who by right are in authority, consulting with them upon any important work before undertaking it. Let us abide strictly by the rules of our organization and try to inform ourselves fully as to our duties and privileges, as officers and members of local societies.

Do not forget the importance of observing the rules relating to reporting of our accomplishments, thus making it possible for a yearly report to represent quite accurately what the women of the church are doing. Finally, let us determine to fill this year so full of earnest endeavor, that we will surprise even ourselves at the magnitude of the

progress made, and the good accomplished, when the time shall come for the annual accounting, next April!

I will be glad to hear from the various societies in this department, at any time, and shall stand ready to render any assistance possible.

EDITH M. COCHRAN,

Superintendent Relief and Service Department.

Our Relief and Service Department

Those who have had general oversight of the auxiliary work (and we can speak particularly for the executive officers who are serving this year) have an earnest desire to see all the sisters of the church who are engaged in relief and service work of any kind, become affiliated with the Woman's Auxiliary. In some few instances there has been raised a sort of barrier between the aid societies of the locals and the other departments, particularly the educational or study classes. This is a mistake and such a condition should never exist. It is merely the result of misunderstanding and frequently caused by a narrow viewpoint. We feel assured, however, that the feeling of prejudice, as it has been called, is fast disappearing and that our sisters are learning to cooperate as auxiliary members, which means that they are learning to appreciate the work of each other.

Not all are gifted alike nor are the tastes and inclinations of people the same, and while we would not presume that the sisters in a branch are doing the work most pleasing to them in every instance, but rather that which is most essential and which wisdom directs; still at times the personnel of the various departments may differ and for good reasons. We therefore want our sisters who have and do compose the sewing and aid department, whether they belong to other departments or not, to know that all of those who work with their hands are welcome members of the auxiliary and that their work is appreciated.

The writer of this paper at one time sat, almost daily, by a very pleasant and interesting young woman, as a classmate in a State university. After a several months' acquaintance the young woman said rather hesitatingly, "I do not know that you will care for me any more when I tell you that I am doing housework for my living this winter." What a narrow and unwarranted attitude to assume! My answer was a look of surprise and the words, "Why should I look down upon you for working? I have worked all my life and expect to work all the rest of it. It is true I have not done housework in the home of a stranger but until I was married I worked in my mother's home and since that time have worked in my husband's home."

In the Year Book of the auxiliary, which we hope to have read by every relief and service worker, there are some suggestions for practical work. It is not possible for a committee, who has for its mission a *general* oversight, to act as a survey committee for each local or community, hence we merely *suggest* and must *depend* upon the sisters in the various locals to adapt or modify or even substitute other work entirely for our suggestions.

Among the suggested sewing circles there may be much practical work accomplished. The dressmaking classes and especially those which give the training in making over garments, may be needed. These might be the means of decreasing the list of those who are known to the church as "the worthy poor"; or, since we all know what the proverbial "ounce of prevention" will do, we might anticipate that such training may prevent members from ever becoming listed with the poor who need the church help financially.

A sister should be selected who is particularly competent in this line of work and if these practical features are prosecuted wisely, no one can measure the results for good. Many of our neatest children, those who come from good homes, are clothed with made-over garments. It is highly commendable to save and to teach others to economize.

Only yesterday I was made happy to learn that a little suggestion which I had made long ago to a sister had been passed on. It was that two good but old stocking tops could easily be converted into a pair of tights or underclothes for a small child which would even take the place, perhaps, of black sateen bloomers worn by some little girls. The sister told me that her granddaughter was now wearing them and that when a poor widow with three children had recently called upon her, she had showed the garment, and gave her a number of pairs of stockings; and that the poor woman accepted the small gift, and especially the suggestion, with real gratitude.

Our church people are not, many of them, people of wealth, and economy must play an important part in our lives. The "lifts" which we can give to each other, when done in the spirit of love and kindness are not to be despised. The good accomplished cannot be estimated.

The millinery classes which are also suggested may serve a twofold purpose, that of teaching economy and of cultivating good taste. Girls and women may be taught how, with an expenditure of comparatively little time and expense, they may trim or even entirely make their own hats. A woman's hat, like her gown, should be becoming and appropriate. Classes formed for instruction in making these necessary articles should introduce the artistic training also, nor should the emphasis upon modest dressing be neglected.

The existence of one of our finest circle of Oriole girls probably is due to the fact that the superintendent of our young woman's department makes her own hats. This sister was permitted to speak at a branch where some of the Saints were just a little averse to adopting innovations such as the Oriole movement, but when our superintendent, who dresses in a very neat and attractive manner, stated in her discussion that she always made her own hats and that Oriole girls were taught these practical features, the attention of the rather conservative members was attracted at once. The sympathies of even the branch president were enlisted so that in a very short time a splendid circle was formed under the direction of a most enthusiastic leader. All this because of a pretty hat—so our superintendent tells us.

There is really no end to the work that may be undertaken by the relief and service department. The more you do the more you will want to do and you will scarcely be able to find committees enough or teachers enough to carry on your good work.

Suppose you would find an especial need for sanitation and hygiene to be promoted among your members (and it is now understood that none of us can know too much about these matters), but suppose also there should be an *especial* need. You should assist in the necessary cleaning up, giving what we might term "first-aid," but do not stop there. Help the people to help themselves. Get in touch with your home economics superintendent, either local or general, or both, ask her advice as to how to work and tell her of the subjects you wish to teach. She will advise and help you (we have consecrated women for all this work), then help individually or form classes where practical. The modern method is to work hard at prevention of all ills, physical and moral, as well as to care for and cure those in distress.

All your work is commendable but frequently to enlist in the long and arduous duties of *prevention* is even more com-

mendable than to assist in the immediate duty of relief. The sisters engaged in the relief and service work are in a position many times to know those among the mothers who are in need of books or teaching in child training or child welfare work in general. If you are alert and thoughtful, opportunities will open on every side. Thus you are able to see how the relief and service work is related to the educational and all other departments, and we ask that you try to cooperate in the future with the others as you have never done in the past. You can readily recognize that when our sisters fully appreciate the wonderful opportunities for service in both the practical and educational departments, the standard of the homes of our church will be raised as never before.

We trust that the women will not only read the Year Book of the auxiliary, but will consult the list of suggested books and pamphlets and secure a few, either by purchasing or from libraries. Those enlisted under social workers' problems would be very interesting and helpful to the relief and service workers. There are other books listed which you would enjoy and appreciate in your home and church work.

We are wanting and needing efficient *leaders* for auxiliary work, and we are also hopeful that, as *members*, our women will have a desire to become more efficient participants in their home and church and community life at large.

In connection with these few suggestions we wish to express our appreciation of the earnest labors of our relief and service workers. If this paper should prove to be a stimulator, and our members of this department strengthened and encouraged even to a small degree by the effort, I shall be gratified.

MRS. FREDERICK M. SMITH.

Laying Aside the Weights

Dear Sister: Here is another experience from real life. A brother and sister had paid all their tithing; consequently they came under the law requiring consecration and surplus. The husband died, and the church continued to give the widow the same that she had before that event. At the end of the year, there was, of course, no surplus to tithe, so the widow felt content, thinking, as the years passed, that nothing more was required of her.

After a while, when she in her prayers frequently referred to keeping the law of God, there came faint misgiving in regard to her attitude towards the temporal law. She could hardly define it at first, and she thought, "What is wrong? Is not our tithing all paid? and there is no surplus!" But the still, small voice, or impression, continued to trouble her quiet prayers, and she felt strongly that something *was* wrong. She decided to look into the matter carefully, and ascertain, if possible, the cause of her troubled conscience. She was anxious to deal honestly with herself and her God; and so he helped her to see where she was not keeping the law that she was under. She was impressed with the fact that she had no need to wait until the end of the year to see if there was surplus; she received her remittance monthly, and she concluded that if there was anything remaining in her purse that was not due another, when the present month's allowance was received, that much was surplus, and as such, she owed a tenth of it to the Lord.

When this was made plain to her, she religiously observed to follow the prompting, and if the amount were only ten cents, it went each month to the bishop's agent. Whether this was really required of her or not, the voice ceased to trouble her after she solved the matter in this way, and she feels blessed and happy in so doing, and she firmly believes that the Lord will indeed give "line upon line, precept upon

precept, here a little and there a little" in the way of instruction and guidance if we truly wish him to do so.

These are only a few examples in the line of putting aside weights. They may not be the same weights which burden another; each one knows his own; but the Lord will help us, and work with all who will heed his voice, and are at heart willing to work with him, to make the needful sacrifices for personal purification and uplifting. If we pray for an awakened conscience, we will soon find ourselves in the midst of a spiritual housecleaning! To turn a deaf ear to those helpful voices will never result in "coming up higher." The time has come to act, and not think, only. We are so prone to think how beautiful the higher life will be, and forget to live for it. We read of the good works, or the inspired testimonies, and say, "Surely the church is coming up higher," and then we deliberately lag behind individually, clinging blindly to some weight that prevents our rising to the spiritual heights intended for our occupancy. Let us shake off the sloth that clouds both mind and body, and arise in the beauty of righteousness, to reflect the divine that is in each of us, giving the Spirit the desired opportunity to work through us for our redemption!

EMMA B. BURTON.

(We thank Sister Burton for these helpful little articles. While they are not offered as a law unto others, neither indeed can they be since each soul must work out its individual problems, yet the spirit with which the sister referred to met and solved her difficulties, should be a stimulation to every one of us. The true humility, the earnest whole-hearted desire to fulfill all the law, should be an example to all which we would do well to follow. The weights the flesh binds upon us are many and heavy, and they must be removed before our spirits can soar to the higher planes. —A. A.)

Letter Department

Debate at Jordan

This is not the Jordan of which HERALD readers have read in the Bible and elsewhere, and in which Jesus and many others were baptized by John the Baptist about nineteen centuries ago. Nestled away among the rocky hills of Hickory County, in the highly furrowed state of Missouri (Clinton District) and continuous to Mill Creek, lies the Jordan of which we write. Two stores (small ones), with a post office in one of them, a blacksmith shop, a mill now inoperative, one or two dwelling houses, and a church under the control of "the Church of God in Christ Jesus," is about what the town or village consists of.

The Reverend John L. Winningham, a representative of the said "Church of God in Christ Jesus," felt called upon some months back to "expose Mormonism." We are informed that he made the claim that Joseph Smith had eight wives; also referred to the Mountain Meadow Massacre, drawing an ugly picture of the same, and told his people that was the kind of people they had been opening their doors to, and permitting them to preach in their church.

This was too much for the Welsh blood of Brother D. D. Williams. Instantly he was in a fighting mood, or rather in a mood to defend against the attacks of the Reverend Winningham, and demanded that he prove his charges in a polemic encounter, when the Saints could have a representative to defend their position. To this Mr. Winningham agreed after some delay, trying and vexatious to Brother Williams, on account of some, including the preacher, pok-

ing fun at him, telling him his preachers would not back him up, or stand by him. In June the matter was turned over to me, and arrangements were completed to meet on August 21, 1916. My proposition was the usual church proposition, and his amounted to the same thing; he would not debate it in the usual form, but framed it thus:

"The Holy Scriptures teach that the church which met at Jerusalem on the first Pentecost after the resurrection from the dead, has continued on earth throughout all ages; and that the church of God in Christ Jesus represented by J. L. Winningham in this debate is the same in doctrine and faith."

I think it never entered Mr. Winningham's mind that there was a possibility that he might be defeated. Others of his faith and also of other churches were as confident as could be that my opponent was destined to wear the victor's crown. Predictions to that effect were plentiful and seemingly there was no uneasiness that said predictions might fail.

On Wednesday or Thursday one of his leading members said, in the presence of a number of the brethren: "Our man is not doing anything; I could beat him myself."

Indeed I think I may safely say that such a complete transformation of public opinion has seldom been made in a public discussion. The "Church of God," as represented by Mr. Winningham, believes that man is wholly mortal; that he is utterly unconscious between death and the resurrection; that all who have died, good, bad, or indifferent, are all alike in the grave, and in no sense has punishment or reward been meted out to anyone as yet.

Here is a statement of the case by L. S. Bronson, in a little tract entitled, "Where are the dead?" page 5:

"Where are the dead? Now the answer: They are all, good and bad, in one place and in one common condition, — in the grave."

Reverend Winningham tried to avoid discussing this part of the doctrine of his church, and when I showed that up to the present Cain had not received any more punishment than his brother Abel whom he killed, and that he had not and would not receive any more punishment than a sinner whose sin had been of far less magnitude, seeing both were to be resurrected, and burned up immediately; and both become unconscious alike, so his theory was out of harmony with the oft-repeated Bible statement that everyone will receive "according to what he hath done, whether good or bad," (2 Corinthians 5:10) he was "As a sheep before her shearer is dumb, so he opened not his mouth." He could not, at least, answer. In his last speech he used only two thirds of his time.

The debate was well attended, people coming several miles, some of them, to attend. The order was excellent. I think it was the best I ever saw in an outdoor meeting of this kind. The people around Jordan are surely deserving of much credit for the orderly and respectful attention which they gave to the speakers. They do not have to take a back seat for anybody, so far as good behavior goes.

Brother C. L. Snow acted as moderator for me, and Elder G. H. Shepherd of Hancock, Missouri, a member of the Church of Christ (non-progressive Campbellite) acted in the same relation for my opponent. Mr. William Gundwall of the Baptist Church was selected for chairman.

We debaters were so good, however, that the moderators did not have a thing to do except to open the meetings and keep time. Not a point of order was raised on either side.

I do not pretend to give anything like a full report of the discussion; it is neither practical nor necessary. Suffice to say that while Brother Williams was laughed at considerably when he failed to get a man here the first of April, when Mr.

Winningham set the time for the debate, those who laughed then do not laugh now—at least not loud enough to be heard—and I am sure Brother Williams has learned the truth of the old adage, "They laugh best who laugh last."

During the week following the debate I preached at Oak Grove school, a few miles west, and on Sunday baptized two, a man and his wife. Others seemed to be convinced but were not quite ready to yield. Think they will come in soon.

We all certainly feel thankful for the good that has come our way, and we are hoping for still more good to follow.

T. C. KELLEY.

JORDAN, MISSOURI, September 5, 1916.

Kirtland Reunion

Having had the opportunity of attending the Kirtland reunion, and it being what might be called my first real trip to that historic spot, I thought a few gleanings from the reunion might be of interest. It opened on August 10, with Brethren Griffiths, Becker, and Bishop in charge.

At the opening of the reunion it looked as though there were not going to be a very large gathering, but as the days went by the Saints began to gather in from all parts and it was not long before we were at a loss to know what to do with some who came without necessary bedding for camp life. That is one thing Saints should think of in planning a trip to reunion. Provide bedding, as that is one of the hard things for the committee to do.

A goodly number of the ministry were present, all adding their mite to make the gathering a success. One of the pleasing features was the attendance of the young people, and interest taken by them in the meetings. True, there were some things that caused those in charge some worry. It is not all pleasure presiding over a gathering of that kind.

The weather was ideal in the main. Some fine entertainments were had on the lawn in the rear of the Temple. We must not fail to mention the one on the last Saturday evening at the close of the preaching service. All were invited to meet in large tent at rear of Temple and those who attended were permitted to listen to some of the talent that the church can produce. We ought to be proud of our young people, for I think we have the cleanest lot of young people that can be found anywhere, and they should be encouraged.

The meetings were of a high order, much of the Spirit of the Master being felt. The Lord spoke to his people and much of an encouraging nature was said. Among other things we were told that the time was not far distant when the Master would again grace the Temple with his presence and power. The Saints were admonished to live closer to the Lord, as great calamities were yet to come on the earth. The sermons preached were instructive and helpful, some of which ought to have stirred every listener to a more consecrated life. The institute work was voted a success, some talks by Sister Skeene and others were of a high order and I think every Sunday school and Religio worker ought to see a little clearer the magnitude of the work intrusted to them. We were sorry that Brother Curry who was to have charge of the institute work was not able to be present, so the responsibility was delegated to another. The attendance was good—an average of seventy-seven each day.

Many were the expressions of gratitude heard, as testimonies were borne for the privilege of seeing and meeting in the house of the Lord, built as it was by divine direction.

As we sat there our thoughts went back over the pages of history, and we thought of the sacrifices of those who toiled to bring about the accomplishment of that which the Lord had commanded them to do. No thought of self was there.

Men and women gave up the necessities of life, that the house of the Lord might be completed. Many were the tears that were mixed with the mortar as they plead with God to protect that building from the enemy. Sisters forewent the pleasures, yes, the necessity, of a new dress or bonnet that the money might be used for that work that was theirs to do.

Our thoughts were drawn to the present and we asked ourselves the question, Is the spirit of sacrifice in the church to-day? How many are there who would forego the new suit or hat that the money might be used to complete the work given to us to do now? I thought of the future and wondered how many would stand the test of sacrifice when the temple at Independence would have to be built.

I thought of the money spent on pleasure alone by the Saints and wondered, if we were to forego pleasure for one year and give that money to the bishop to help in the carrying on of the work, and paying off the church debt, how long would it take to lift the debt? Gather my Saints together they who have covenanted with me by sacrifice is as true to-day as at any time.

We thought of the care of the Lord for his house, and could not help but feel the sacredness of the spot; of how the Master advised that we should not even talk in a loud tone of voice. We wondered if we held the places we dedicated to the Master in high enough regard. It seems to me we should hold more sacred the church building and let nothing in but that which tends to uplift. Do we hold as sacred as we ought the place of worship? or are we drifting too much after those things of a lighter character? But I have drifted from the main thought.

The reunion at Kirtland was a good one and I think all were benefited by being in attendance; I cannot say as to it being better than previous years, this being my first year at Kirtland.

Many were the expressions of pleasure evidenced as Brother McGuire came on the scene the last day of the reunion. The talk delivered by him in the afternoon of that last Sunday did much to inspire confidence in the new bishop. It was indeed a heart to heart talk, and all felt that truly God still had his work in hand.

May God help us to live and so order our life, that we may have the privilege of meeting in that great reunion of a thousand years. The missionary force remained a day or two longer to take down and store the tents and equipment to await the reunion of 1917.

We left Kirtland with advice and permission of minister in charge coming to Buffalo where we had the kind offer of Brother Doctor Weegar, who was baptized during the reunion, to give us a little care and help us to regain health which has not been up to par this year. We have been a little discouraged this year because we were not as fit for work as in other years. We are hopeful however that we will soon be able to return to our field and commence operations.

WILLIAM ANDERSON.

In these hastening times, every member of the church should have access to the church papers—they are a necessity. When anyone is intrusted with the responsibility of the work, whether a district officer or president of the church, he occasionally needs to publish an important announcement. How gratifying it would be to know it would be read by every member. Think of the loss to those who are never reached by the messages of various kinds sent out to the church. If you have a friend who is in this class, why not present this argument to him?

Alabama Reunion

Once more "I take my pen in hand and seat myself" to chronicle the passing of another reunion at Pleasant Hill, near McKenzie, Alabama. I was associated in the reunion presidency with Brethren Edward Rannie and J. R. Harper. Our associations were pleasant and agreeable. In Brother Rannie I found a congenial companion, a man wide awake in the interests of the church in every department. The Saints in the South will profit by his ministry if they heed his practical instructions. The pulpit was occupied by Edward Rannie, A. G. Miller, and the writer, of the missionary force; Brother T. J. Booker of Bay Minette occupying once.

Sister Bertha Harper ably cared for the Woman's Auxiliary work, while the writer had the oversight of the Sunday school and Religio features. There seemed to be greater interest in these meetings than heretofore. Believing that "it's better to put ten men to work than to do the work of ten men," our effort was to get others to occupy. Among those of the local force who assisted were H. H. Wiggins, W. H. Drake, D. E. Sellers and Sister Vida Harper. We noted development upon the part of the participants and have promises and hopes of better things next year.

One feature of the reunion was "Educational Day." On this day we had with us Mr. James L. Sibley, of Montgomery, Alabama, rural school agent, who spoke at eleven a. m. in the interests of education. At 2.30 p. m. Brother Rannie spoke on "The church and education," presenting historically our principles and efforts along educational lines. Mr. Sibley again spoke in the interest of the young, and at night we enjoyed a very interesting and instructive stereopticon lecture by Mr. Sibley, showing pictures taken in the Philippines where he was employed for three years as teacher and where he became acquainted with Professor George N. Briggs, now of Graceland. Mr. Sibley is a practical educator, a man of experience and ability, broad-minded and liberal. His lectures were well received by both Saints and outsiders. He bought a Book of Mormon, commended our principles and practice, and departed with a favorable impression of the Saints.

We also enjoyed the work of Miss Luther, principal of the high school at Castleberry, Alabama, who spoke on woman's work, also to the young people. We should always welcome such men and women into our midst, and thus, as was suggested during reunion, "go in and out and find pasture."

The reunion did not come and go with a "flourish of trumpets," but was practical and instructive, our motto, "Service." On the walls were such mottoes as, "The elect are those who will; the nonelect are those who won't"; "Doing is the test of knowing; execution is the test of skill"; "The elevator to success is not running—take the stairs," etc. All seemed to enjoy the services. Some had unbounded confidence in the preacher and slept quietly during his effort, perhaps arousing once or twice with an expression which seemed to say, "Is that man preaching yet, or again?"

An amusing and instructive service was the parliamentary drill, and a pleasant diversion from the many services was the playing of games on the lawn by both old and young.

Reunion committee for next year is Sister Bertha Harper, Brethren E. C. Shelley and W. H. Drake. These have gone to work with a will and already have some practical plans for making the reunion next year the "best yet." We urge cooperation upon the part of the Saints throughout the mission. We have not long to prepare. Remember that when you read these words nearly two of the twelve months will have passed. There is a wonderful opportunity to make these reunions better and bigger each year. To this end let us work and pray.

A. E. WARR.

Northern California Reunion

The Northern California reunion held at Irvington, August 17 to 27, with the district conference and the convention of the various auxiliaries, together with the entertainment was all that was expected and hoped for, socially, financially, intellectually, and spiritually.

If those attending have not returned with a new impulse and inspiration to get in and do something both individually and fraternally, it is because their souls were not in touch with the prevailing sentiment and spirit that pervaded the very atmosphere.

Progress was certainly the slogan of the reunion. Among the visions that are rising in the horizon of the near future is a correct record in the various branches. To this end there was elected a district recorder, also a higher type of church etiquette, and a greater degree of respect and reverence for things pertaining to the worship of God and the building up of the heavenly kingdom.

Also a home for the care of the poor and infirm of the church situated on the Pacific slope. The Saints will probably hear more about that at the next General Conference.

I was just about to mention some names who were responsible for the success of the reunion, but where would I stop among the traveling and local ministry, Sunday school, Religio, Woman's Auxiliary and musical workers, saying nothing about the reunion committee, food department, kindergarten, etc? However, at the risk of being considered partial, we will say that our strenuous, live-wire minister in charge, J. W. Rushton, was there with his unsurpassed dynamic potentiality, his glorious visions of the vitalizing forces of applied divinity and his splendid energizing, uplifting, optimistic personality, all of which, like a derby hat, to be lasting and genuine, must be *felt*. One thing especially emphasized by him was the instruction to Saints not to invite upon their own initiative any preaching by the ministry in the branches. But should preaching be desirable and the branch president has not the matter already under advisement, they may consult with him, and he with his associate officers, and if deemed advisable, he may arrange for the missionary through the district president and minister in charge, if he is on the grounds. Thus placing and resting the responsibility and the conducting of such matters where it was and is designed by the great Head of the church.

Among the several questions to be confronted and adjusted by this district are two which are occupying the minds of the Saints and are entering into the legislation of the body, quite important and far-reaching, viz: Shall we occupy the afternoons in convention work, or shall that time be devoted to rest, recreation and social diversion? and shall the reunion be permanently established at Irvington? I presume these questions will be carefully and unselfishly considered and adjusted soon.

A number, six or seven, perhaps more, were baptized during the reunion, and marked progress is being made by the young officials of the church.

The last night of the reunion we had a splendid reminder of eastern climatic conditions by the rumbling of the rich diapason basso of the heavens, accompanied with a beautiful display of elementary pyrotechnic and a refreshing shower. Quite enjoyable to an Easterner, but considered by native sons worse than an earthquake. The papers reported the death of three young rabbits by fright—native sons.

The 1917 reunion will convene at Irvington as per delegate vote. May the good Spirit again prevail.

PRESS COMMITTEE.

WOODWARD, OKLAHOMA, August 23, 1916.

Editors Herald: On Sunday the 13th inst., I baptized three good persons at Olton, Texas, and the same day blessed five children. Since that time I have been busy every day, trying to do good and bless humanity in general. Yesterday I again troubled the water when I baptized two more persons, who I think will be a fine asset to our work here.

The young lady I baptized yesterday assisted me through my meeting here in June and again in July by playing the organ with untiring zeal, and in that direction she will be of material assistance to our work in this part of the country.

I have been winning my way into the lives of the people where I have been, and gradually teaching them the message of life. I have great confidence in the ultimate triumph of truth, and hope to be ever found doing my best for the moral, spiritual and social uplift of mankind.

Optimistically yours,
J. E. VANDERWOOD.

WILBER, NEBRASKA, August 24, 1916.

Editors Herald: It has been some time since I contributed anything to your columns. I have been a reader of the HERALD over forty-five years and must say that I don't know how I could get along without it. It is always laden with good news from far and near. It has been a great source of strength to me all along through these years. I have always enjoyed reading all the church papers and how a Latter Day Saint can get along without them I don't know.

As the years pass along, the way grows brighter and clearer, and I am glad that the day is near at hand when the Lord Jesus will descend with a shout, taking vengeance on those that will not obey his gospel law. May we as Saints who bear the name of Saint so live that we will not bring reproach on the work intrusted to our care and let our light so shine that it may be an example to others.

I am sorry to say that I find in my travels a number of people who are trying to lay hold of the church with one hand and the world with the other, which is hard indeed to do. May the Lord endow such with more wisdom before it is too late. I often think of the parable of the five wise and five foolish virgins. According to this there will be half of those that call themselves Saints that will not be ready when the Bridegroom comes; in other words, will not have the Spirit of God. It is written that he that hath not the Spirit of God is not accepted of him. How very necessary it is then that we keep and enjoy the Spirit of God as much and as often as possible so that we may not become castaways and lose sight of the great reward at the end of the race.

As I am afflicted with inflammatory rheumatism, I will ask the Saints in general as you read this to lift a silent prayer to God in my behalf that I may be enabled to move out to do that which is required of me without suffering bodily pain, if it is God's will, and that I may pay more tithing into the storehouse of God. May we all pay more tithing that the cause of God may move forward.

Your brother,
W. C. Hidy.

Possibly a few of our new members have never read a copy of *Autumn Leaves*, published for the youth of the church. If there are such, they should send for a sample copy, or better still, remit a dollar and get the rest of the year free—fifteen big, illustrated numbers for a dollar. Send your order to this office.

WEST PULLMAN, CHICAGO, August 28, 1916.

Editors Herald: This is my first letter to you though I have been in the work over ten years. I thank my heavenly Father for the spirit that led me into this glorious work. His loving watchcare has been constantly around me and mine, and he has given us that blessed assurance he is ever willing to bless and strengthen those who are striving to live lives that bespeak the power and divinity of this pure gospel of the Son of God.

We feel at times as though the cross is too hard to bear, and almost sink beneath the weight of the burden. But then is the test before us, to prove our integrity and faith of what our heavenly Father has done for us. Our minds wander back to years ago when we first embraced this work through the great sacrifice and noble work of Elder George Baty and his wife, now of Brooklyn, when they were in England, and how we would love to meet with such a noble band of Saints.

I am pleased to find so many noble Saints in Chicago, too, who are truly worthy of the name they bear, but oh, how hard it is for them to present this grand work to the people in this great city when there are others who are casting a reproach upon the same by the lives they lead.

I am enclosing a dollar for the *Autumn Leaves* for one year's subscription, as I fully recognize its intrinsic value and noble purpose for the benefit of our young ones in the church.

Thanking you for the letter received from you, I remain,
Your brother,
CHARLES E. CATTON.

12038 Normal Avenue.

SAN ANTONIO, TEXAS, 69th Company, C. A. C.,
September 3, 1916.

Editors Herald: I must write to let you know my whereabouts and that I am thankful that you once more suggested I have the HERALD in my possession. There has been some good reading in it, for which I am very thankful. When I look about me and see how others are striving to do good and pass the word on, I am made to see how much I lack in being what I ought to be.

When I read the editorial, "A war cry for our troops on the border," I was able to sense to a great extent the fullness of its importance, even though I have not indulged in all of the dangers. I know *what* they are, and *that* they are.

We who are learning the real value of silver and gold and how it should be used, would not know what to make out of it all should we see the way money is thrown away by the men who claim to be soldiers. Men hover over tables which are out in the dark. These tables are lighted up by candles. This is one of the ways in which the men in the army endeavor to pass their spare time away.

The HERALD is like a visiting elder. It comes once a week and livens up our dying spirits.

I ask an interest in the prayers of the Saints and readers that I may grow in faith each day and become strong in the work that is pleasing to God. It is very pleasing to see new members embracing the truth, and may they continue is my prayer.

Your brother in Christ,
CHARLES L. GORE.

CARNEY, ALABAMA, August 28, 1916.

Editors Herald: I read the HERALD and *Ensign* every week. I don't see how we could live without them, for they are a great comfort to us. I read letters from the Saints in far States, and enjoy them very much.

There are ten in our family, and all belong to the church except five of the small children. I do not regret the day that I was baptized. I am fourteen years old.

I am going to try to live more faithful than I have in the past and want the Saints to pray for me that I may hold out faithful to the end.

Your sister,
RUBY GERTRUDE SCOGIN.

BIG RAPIDS, MICHIGAN, September 4, 1916.

Editors Herald: Thinking a message from an isolated Saint might interest other isolated Saints, I take this opportunity to deliver it. I have been here a little more than a month. I came here from Bay City where I held the office of teacher in the Valley Branch. There is no branch here, and I have been unable to locate any Saints. Feeling a desire to go to some kind of preaching service and prayer service, I attended the Baptist church. The first service was a prayer service, in which I bore my testimony after the manner of a Latter Day Saint. This created a sensation, not that I said anything incautiously, but the ring of certainty which characterizes the testimony of all Latter Day Saints was such a departure from the time-worn rut that it could but attract attention.

After that service I was asked to take charge of the young people's Bible class, which thing I did, seeing an opportunity for teaching the gospel opening up before me. One Thursday night I was asked to take charge of the prayer service. I did. After service at eight p. m., I answered questions till eleven p. m. Some read more Bible now than ever they did. My Book of Mormon and Doctrine and Covenants are loaned out and others waiting for them. I pray that the good work may go on and that some seed may fall into good ground.

On Wednesday evening I go away into the woods, when the weather is favorable, and have my own Latter Day Saint prayer service. The Lord is pleased with this, and the Holy Spirit has been there to bless me. Pray for me that my faith fail not. My prayers are for the people of God, whether they have been gathered out of Babylon or not, and for the cause we all love so well.

Your brother in gospel bonds,
FRANK P. SWEETMAN.

RANGE, ALABAMA, September 5, 1916.

Editors Herald: The reunion at McKenzie, Alabama, was in my opinion, the best ever held there. Five were baptized. By invitation of Brother S. M. Long, of Range, Alabama, I came to this place with the gospel tent, for the purpose of holding a series of meetings. I began on the evening of the 21st, with an attendance of fourteen. Brother A. E. Warr joined me later, and spent a week. We camped at the tent, and preached twice a day, afternoon and evening. The second night we had out a hundred and ten, and the interest continued to get better. People came with their "horned autos," mules, horses, and buggies, some walking and carrying their children. Some came six and eight miles. It was more like a reunion than anything else. We spent fourteen days there, with a total attendance for twenty-five sessions of one thousand, four hundred and seventy. Eleven were baptized and fourteen children were blessed, and many friends were made to the cause. The last night a heavy rain fell, but we had fifty out.

It takes finances to run meetings like this, and Brother S. M. Long and family, with other Saints and friends, saw that we were supplied. Two missionaries who have been

bankrupted for some time were again enabled to breathe more freely. Sister Long and daughter Alice, saw that we lacked nothing to eat, nor for bedding. Every day they sent us a big box of nice food, including plenty of sweet milk.

The Saints around Lonnie, Alabama, surely did all they could to make this meeting a success. All were cheerful and with smiles to meet and welcome the strangers. The whole expense was not over twenty dollars, and all were made happy.

If in every new place where we have Saints they would do this, go out with heart, soul and purse, we as the missionaries, could do better, but being without the last-named, we go with our hands tied, and can do but little.

Brother Long stopped his mill every day at three o'clock to let his men attend. Brother Warr and I being limited in time, spent but fourteen days here. I will set the tent up at Fosbee, Alabama, the 11th of this month.

There never was a time when this field was so white for harvest as now. We can't reach nearly all the calls that are made. I now have eleven calls in new places to come and preach, that are going to be impossible to reach this year.

Mobocracy and prejudice have not ceased. I have received two threatening letters, but this is the Lord's work and it must go to the ends of the earth.

Ever praying for the onward march of Zion,
A. G. MILLER.

Home address, De Funiak Springs, Florida, Box 402.

DOUGLAS, ARIZONA, September 8, 1916.

Editors Herald: Your readers may be interested in some items from our locality. Our branch is located about twelve miles from Douglas.

I may as well begin with some of my own experiences, which run back a number of years. When about ten years of age I happened to hear a series of sermons in Bandera County, Texas, by Elder John Curry, of this church. But after his meetings closed he went away, and for thirty-one years I heard no more of the Latter Day Saints. In the meantime I was of the opinion that every man should worship God in some manner, so I united successively with two different popular churches of the world, only to find upon close investigation that there was much lacking in their creeds. The more I investigated, the more dissatisfied I became, until I finally became disgusted and arrived at the conclusion that the church of Christ was not on earth at all. I would not allow myself to think of religion and became almost an atheist.

One evening, about two years ago, Sister W. H. Mannerling, then unknown to me, stepped into the yard and invited me to attend an open-air meeting. On inquiry she gave the name of her church, and I immediately associated her with the Utah Mormons, but she showed wherein they differed, and we attended the meeting. I recalled that this was the same organization to which Elder Curry had belonged, and whose sermons I had heard so long ago.

Leaving shortly afterward, I missed a number of meetings, but after I had returned they were continued by Brother S. D. Condit. One excellent sermon which made a deep impression on us was spoiled by an allusion to the fact that Joseph Smith was a prophet of God. The meetings continued in one place and another, sometimes in a tent and sometimes at private dwellings, until finally I suggested they might use our home, so long as they would not insist on my joining them. Evidently their conduct was satisfactory, as you will see by the developments.

Finally the Saints here, without a dollar to begin with,

took up the matter of building a church. I, being a sort of jack carpenter, told them if they would arrange for the rest of it, I would give one hundred dollars in work on the building—just to get rid of them. They took me at my word, and in a short time informed me I might order the material and we would begin. With the little help we could gather together, we soon had a church building twenty-four by thirty-two feet.

My wife and I were the first to be baptized, and the statement that Joseph Smith was a prophet of God no longer annoys me—I say it myself. I have been ordained to the priesthood and have made a number of attempts at preaching, and find the greatest peace and satisfaction of my life in trying to tell the people of the kindness and mercy of God.

We have about twelve members in the country, and about twenty in Douglas. We have some excellent church workers. We are all poor but not afraid to work. With our little building in nice shape, worth something over a thousand dollars, well-seated and lighted, built by the sacrifice of this small band of people, we are certainly well pleased. You will perhaps hear more from us later.

Yours in the gospel,
NATHAN V. BRALEY.

STOCKPORT, ENGLAND, August 12, 1916.

Editors Herald: As a young member of the church in the British Isles Mission, I write to say how we all enjoyed the mission conference held on August 5, 6 and 7.

We had a most enjoyable time and I feel sure that at the close, every Saint went away considerably strengthened in the faith.

Apostle U. W. Greene as president of the mission, was much appreciated and will, I am sure, during his sojourn here, be a source of much spiritual help to all the Saints in these islands.

He will have good assistance in the field here, and although the sustained missionaries are few, the quality is good. We ought to have more missionaries in this field. There is plenty of scope in this thickly-populated country, but there is a lack of good, honest, energetic workers.

The membership of the Stockport Branch, where I attend, is not very large. This branch was worked up by Brother G. Baty, of Brooklyn, and he worked very hard against the prejudice which people showed against the work. Our branch president now is Brother William Worth, who is also an enthusiastic and energetic worker, and who spares no pains to forward the important work in this locality. Of course we are few, but we have faith and believe that in the very near future there will be many honest in heart who will embrace the true church.

I am glad to say that one of the leading papers of the city of Manchester, the *Manchester Guardian*, printed a very favorable and well-balanced report of the proceedings at the conference on the 5th. The editor of this widely read journal was pleased to accept a copy of the Book of Mormon, some little time ago, and which now has its place on the bookshelf in his office.

I should love to see our numbers increase in this land and I am doing my utmost to further the wonderful work. A lot of our young brethren are either serving at the front, or are in training in this country, consequently the ministry has become depleted. I am serving in the army but am at present at home, having been invalided from Egypt some months ago, so that I am enabled to work for the Master in my spare moments. I wonder when this awful bloodshed is going to cease. It is heartrending to see the large number

of blue-clad soldiers hobbling about the streets on crutches and sticks, the result of the awful carnage.

I hope and trust that I may be spared, also the other brethren who are serving king and country, so that when hostilities are ceased we may all be released to serve our heavenly king to our life's end.

That we may be kept faithful so that we can keep the banner flying high, is my prayer.

Your brother in gospel bonds,
HEAVILEY, 15 Winifred Road. F. LEWIS.

INDEPENDENCE, MISSOURI, August 31, 1916.

Editors Herald: When a president of the United States is inaugurated the various newspapers and journals throughout the Union through their editors keep the people well informed as to his policies in Government affairs. This certainly is right, especially in these times of exigency both at home and abroad. This being right and proper in the body politic, it also must be right in the church for its members through the publications of the church to have a definite and positive knowledge as to the policy and method of procedure of our newly elected president of the Reorganized Church of Jesus Christ of Latter Day Saints, namely, Frederick M. Smith.

Those here in Zion know of his work as successor of his father, and grandfather before him, but for the benefit of those abroad, permit me to say that our new president is following grandly in the footprints of his noble progenitors. I do not say this by way of flattery but because it is the truth. He is a man beloved both within and without the church.

One thing he is doing which some may call new, and yet it is not. He is making an heroic effort to get the Saints in Zion to divide up in classes and study all good books. For this he certainly is to be commended. Our knowledge needs to be increased, and our perceptive faculties quickened. This makes one think of the Saints of early days, hiring a Hebrew teacher and starting a school in Kirtland, Ohio. Surely in these times of tumult and commotion at home and abroad when there are such urging demands both moral, mental and spiritual made on the Saints, we of all people must be the best qualified for the work intrusted to us. If we who first entered this work were base and ignorant, shall our children and grandchildren remain the same? No. Verily, no. We must do all that we do better than any other people on earth, whether it be to preach a sermon, manufacture a pin, or build a locomotive. We are to be the head and not the tail. We are to lead, not to follow, hence we must, to be in harmony with the truth, "Seek knowledge by study and also by faith." Not by study alone, if you please, but by study and also by faith. Shall we do it? I say yea, we are willing to follow Brother Frederick M. Smith, our newly elected president, even as he shall follow Christ.

CHARLES J. SPURLOCK.

HOPEWELL, VIRGINIA, September 10, 1916.

Editors Herald: I had several communications from those in the church. I said in a former letter to inclose stamp for reply, yet not one stamp came, although I answered all. It is quite a task for me to write. I am in my sixtieth year, and have a nine-year-old girl to raise. I have not over one thousand dollars to go on, and not that much in money. I do not mind paying for rent of a building to preach in if there is some one to preach, but if the preacher delays too

long this chance may not be open at a later date. I expect to go next week to Niagara Falls for a week or ten days, and if they come while I am away I cannot attend to them.

In gospel bonds,
WILLIAM C. CUMMINGS.

DOW CITY, IOWA, September, 11 1916.

Editors Herald: About July 3, I accidentally scratched the middle finger of my right hand on the point of a lath nail which had been driven through a nail keg, but the scratch was so small, being not to exceed a half inch in length and scarcely skin deep, that I thought it of little consequence and did not take time to go across the street to put anything on it to kill the poison, which I might easily have done. This slight neglect upon my part resulted in the loss of my finger and a severe illness which brought me almost to the point of death, and caused a heavy expense and the loss of two or three months time. The old saying, "A stitch in time saves nine," was more than true in this case.

Our home doctor was away and his substitute was a mere boy and only a student, so it seemed that about the only thing I could do was to go to the hospital and be treated for blood poison, for by this time my finger was dead down to the second joint and my hand red and swollen. I was treated at the Lord Lester Hospital, Omaha, Nebraska.

While there I took a slight cold, which settled on my lungs and my heart gave signs of weakness, and at times both breast and lungs hurt me very much. A carbuncle developed on my right hip, a large boil on my left and another between the two; altogether, the nurse said I had at least fifty boils, and my suffering was, I think, the worst I ever experienced. At times it was not difficult to close my eyes and see the casket and grave waiting for their trust. But to one who feels he has done the best he could to follow Christ, who has, to the best of his ability, discharged his duty as a minister of the church for forty-nine years, and has been faithful to the trust imposed and true to wife and children, and all others, even death and what must follow that event has no terror. The Father doeth all things well, and the disciple can trust the Master and rest safely in the arms of Jesus.

However, life is sweet and there is still a longing for home and dear ones. The eyes open and there comes a gentle whisper of the "still small voice" which says, "The Father doeth all things well, and the Saints far and near are praying for thee and other afflicted ones, and their prayers will surely prevail." The following stanza presses itself upon the mind:

"Mid scenes of confusion and creature complaints,
How sweet to my soul is communion with saints;
To find at the banquet of mercy there's room,
And feel, in the presence of Jesus, at home."

The elders were near, and, when requested so to do, came and administered to the sick one, hope revived, and the Spirit seemed to whisper, "All is well," notwithstanding the deep impression had while standing by the stove just before leaving home, that the sickness to follow would be nigh unto death even if I were permitted to recover at all.

Relatives, Saints and friends called and brought flowers and fruit or sent tokens of love and best wishes, and assured the sick that he was remembered by the Saints as they came before the Lord in prayer. Who could neglect to call on the sick?

I left the hospital September 2. I have gained rapidly since coming home, and was able to attend morning services at the church yesterday. My hand is still quite painful and

requires the closest attention and dressing every day, which is done by the home physician, though I trust it will soon be well.

All who have assisted, helped and comforted have the heartfelt thanks of the writer and his family, and the Lord has not only our thanks but the praise and adoration of our minds and hearts for his goodness, love, mercy, and healing power.

Kindly and hopefully yours,

CHARLES E. BUTTERWORTH.

News from Missions

Northeastern Nebraska District

I presume it will be a little surprise to some to hear from me in this field, as I was appointed to the Southern Ohio District, but here I am, and that not by my asking, or refusing to go to Ohio. It was a question for some time if I could possibly arrange to go, but I finally did so.

I am now nearer home, and my health is not as good as in former years. We had intended to move to Omaha, on account of having an equity in a home here. We could not afford to leave all we had so far, so we concluded to come and wife would stay and try to save it.

I appreciate that all has been done in kindness, and hope that nothing but good will come from the effort, to all interested.

I would not have written the above only that there has so far been no official statement published of my transfer. [It is in this issue.—EDITORS.] I have tried to patiently wait, and I think long enough, as many of our friends do not know what has become of us. We do not want them to think we have dropped out of sight.

I think it would be an injustice to the Des Moines Saints to refrain from speaking of our work there during the past three years. We have never enjoyed three years labor more, and never did we leave a field with as sad a feeling. We see improvements being made, the old church building was sold, another bought that was much better and larger, in a better location, several hundred dollars worth of improvements were done, it costing about fifteen hundred dollars more than than we got for the old one. The Sunday school increased more than one half, attendance at the church services increased accordingly, and many there almost dead, were spiritually awakened. The church was dedicated in about eighteen months, free of debt, having raised over five hundred dollars by open donations at one meeting in about thirty minutes.

Can you blame wife and I for enjoying our labor? We mutually enjoyed it because we labored mutually.

We felt sad to leave them because of the many kind acts, and the way the work was cooperated in by all, of course there were some opposition. We could not expect it otherwise. If there had been none we could have thought perhaps we were all doing wrong, for as Uncle John McIntosh used to say when he went out on a mission, "If I make no one mad and baptize none, I might as well go home."

There was a farewell party given us at the church in Des Moines where about one hundred and fifty were present, and a goodly purse made up. Then another by the dear young people at our home, just the eve before we left, in which there were fifty or more present, they making up another liberal donation. Some did not attend either of the parties because they felt too sad to say good-by. Can you blame us for feeling sad to leave them? May God's blessings attend them in their labors of love.

As to this field, so far as recent labor is concerned I cannot say much, on account of it being so late before I was settled where I was to labor. Then my health made it necessary for me to be at home for the past two weeks. I have only done about four weeks of labor this year so far, but it was indeed a pleasant time for me. First I had a fine brother to labor with, in the person of W. E. Shakespeare. I was in new environments, or among new people to me, and the work was like a vacation to me.

But with all of this I suppose I overreached my powers. I have not been able to walk much for the past eighteen months. Because of this and by the kindness of one of my dear brothers in Des Moines, over one year ago I was enabled to get an auto, which has done me valuable service in my church work, but when I started to take it into the Indian reservation to labor among the Lamanites, I was compelled to leave it for repairs, and it is there yet.

So I was left to walk, which I tried not to do much. The change of water, bed and weather sent me home for repairs. It looks now as though both the auto and I will be ready about the same time to try it again, but I hope it will stick closer to me next time.

I was with Brother Shakespeare for three weeks in tent meetings among the Indians and whites of the Omaha reservation. The meetings had been on three weeks before I went. There was six weeks of meetings without a break, and the interest and attendance was as good at the close as at any time, and it was good all the time.

There were sixteen baptized. I think all were Indians but four, Brethren Shakespeare and Case doing the baptizing.

I had plenty of time to study the people and the situation while I was there. We have a great mission among or with this people, but my short experience has taught me that the preaching of the gospel, and baptizing them is a very small part of our mission with them. We must teach them the practical side of life as revealed in the gospel, some of which is that the idler shall not wear the garments nor eat the bread of the laborer, and that both sexes must do their respective part of the work necessary to be done, and not so much interest taken in our food.

We have in the vicinity of Macy, where the tent was located, about fifty Lamanites already in the church, and no one to lead them. What is to be done? They may need preaching, but so much more they need a man that will actually demonstrate the practical side of the gospel among them. Where is the man that is ready for that position?

Perhaps those on whom the responsibility of organizing and setting in order all these things will know just where the right man will be found. I sincerely hope so.

The Presbyterians have been and are the leading church on this reservation. For fifty years they have been predominant. The Red Men that belong to that church have not left off one of their old customs or habits, that I was able to see or hear of. We cannot afford to waste time this way.

I hope it will be understood that what I have said here about this people only refers to this one tribe, as I personally know nothing about others.

Hoping to be able to be in the field in a short time, I remain, as ever, working and praying for God's work and people.

J. M. BAKER.

OMAHA, NEBRASKA, 2914 North 25th Street, September 4, 1916.

The younger children should be provided with *Zion's Hope*, put out by this office. If they do not receive copies at the Sunday school, why not send thirty cents for the next fifty-two issues? The cultivation of good taste for literature should begin very early—the *Hope* will greatly aid.

West Virginia

The district conference held near Harrisville on September 2 and 3 was quite well attended and the usual business was transacted. Those who attended received much benefit and were thus better prepared to continue to do good work in the various duties in their homes and in the services in the branches. We believe this writing will encourage those who did not attend and it will help them to make a greater effort to meet with the Saints next conference. It would be well to have some two-day meetings in this district and encourage the Saints to meet together oftener. October 1 will be an opportunity to meet with Harmony Branch near Harrisville, when the church is to be dedicated. Arrangements are being made for Apostle R. C. Russell to be there, if possible; other elders and Saints have already said they would be there, and a good spiritual feast is anticipated.

There is much work to do in the district and the three missionaries have been busy. Brother J. M. Nunley has held meetings at Harrisville, Goose Creek, Gay and Elizabeth. Brother Thomas Newton has labored in the central and northeastern part of the mission, while the writer labored in the southwestern part until July 11 when he met Brother Nunley, and the two labored together until at present.

Three have been baptized in this mission since the elders entered the field. We notice that some good is being done and that our efforts are worth while. We are encouraged to press onward and upward.

We desire the Saints to write to us at our mission address, 404 Stealey Avenue, Clarksburg, West Virginia, and let us know about opportunities for preaching. At present, Brother Newton is preparing to hold meetings near Benson, Brother Nunley at Greenwood and the writer at McFarland.

We also want to remind the Saints that Brother Frank L. Shinn, 404 Stealey Avenue, Clarksburg, West Virginia, is bishop's agent and will receipt for tithing sent him. We notice that some have done well in paying tithing but some have not, and we desire to encourage them to do something along this line while it is called to-day and you can help the work in this way. At best we can do but little, and therefore we ought not to neglect that little.

May the Lord help us all to render diligent service to him in every way we can that he may prosper us in the work from which we obtain our needs and are enabled to help build up the kingdom of God.

FRED MOSER, JR.

HARRISVILLE, WEST VIRGINIA, September 9, 1916.

News from Branches

Burlington, Iowa

We were glad to have Brother L. G. Holloway with us for our August sacrament service and as the speaker in the evening. His sermon was strong and forceful, on "The fruits of doing."

The ladies' aids had a booth this year at the Tri-State Fair, the latter part of August, and they report approximately one hundred dollars cleared,—and some interesting discussions with passers-by, in which Brother Williams found himself involved. The aids are also planning for another bazaar in November, which, if as successful as last year's, will add materially to the building fund.

The last sacrament service, September 3, was one to be long remembered. The gift of prophecy was manifested, giving promise for the future, conditioned upon continued unity and faithfulness.

Baptism was administered Wednesday evening, September

6, Sister Elizabeth Stumpf casting her lot with us. We are hoping that more such welcome additions may come in the near future.

We must not fail to mention the vote taken the last week in July, resulting in the change of our midweek prayer service to Wednesday evening. The chief argument was that this seems the prevailing custom through the church, and some of our people passing through had been disappointed in missing an opportunity to meet with us. We trust the change will be noted, and any of our people coming through Burlington will find the church at Twelfth and Locust Streets for the prayer service Wednesday evening, or Religio Friday evening; regular services Sunday are Sunday school at 9.30 and morning and evening preaching service.

CORRESPONDENT.

Lamoni, Iowa

Perhaps the most spectacular news from Lamoni this week is about the Holloway-Campbell debate at Andover. The big reunion tent stands on the lot next to the meetinghouse of the Andover Branch and is filled with from six to seven hundred every evening, while the afternoon meetings are well attended.

The interest is intense, the large audience sitting most attentively through each session of four half-hour speeches. The tactics of Evangelist Campbell, who represents the nonprogressive wing of the Christian Church, are entirely honorable. So far he has avoided the methods so often employed by our religious opponents in which the blasphemous sayings of our enemies are brought to bear upon our work. While it is too early to sum up results, we may feel assured that our people have lost no confidence in the defensibility of the gospel.

The usual meetings are being held here, and in them is manifested the spirit of consecrated service. The prayer meetings are well attended and intellectual in their tendencies. As one of our friends, not of our church, expressed it recently: "When I look into the faces of an audience of these Saints I can see the very glory of the Spirit of God shining in their faces." May that glory have its perfect work in our lives and continue to glow.

The local appointments may be of interest to many, for we realize that Lamoni is quite cosmopolitan and hundreds of communities are represented here. Those communities may be interested in what the people they have sent here are doing. While the local preaching is only one of many features participated in and no more important than any other work in its place, it is more easily announced than visiting the homes of the Saints, for instance, so we explain our apparent inconsistency in disseminating the news.

At the Lamoni church Heman C. Smith occupied in the morning and Elbert A. Smith in the evening. The latter was one of a connected series on gospel subjects, especially adapted to those who desire to know more about our doctrine. The attendance was good. J. W. Wight at the Saints' Home and E. D. Moore at Liberty Home. L. B. Moore at Bloomington; E. J. Giles at Shady Grove Schoolhouse; R. J. Lambert at Pleasanton; John Jenkins and E. J. Giles at Lone Rock, morning and evening; G. R. Wells and James Johnson at Evergreen, where ten were baptized, including three adults who have been convinced under the work done at that place. At New Buda a basket picnic was held, if a Sunday gathering may be called a picnic, and the preaching morning, afternoon and evening was done by J. F. Garver, L. G. Holloway and S. K. Sorenson. Eli Hayer has begun a series of meetings at Allendale to continue for some time.

F. M. McDowell, who was reported as sick in Plano last

week, is improving nicely now and likely will be here soon to take up his work at the college.

The funeral of Elder F. M. McDonald was held from the church Sunday afternoon, President Elbert A. Smith delivering the discourse.

DELBERT.

Independence Stake

On September 9 the stake conference convened. The meeting was made a mass convention with delegates from Walnut Park, Enoch Hill and First and Second Independence Branches. The stake recorder's report showed the enrollment of stake as 3,563, and of Independence Branch, 2,952.

The adjourned meeting to 7.30 p. m. finished the business of the conference, and ended with a good spirit prevailing. On Sunday, September 10, there was a fairly good attendance of children and young people and the announcements given included the reception to be given by the branch of Brother W. W. Smith and wife and sons, also one to be given by the Oriole girls. The morning service was by Bishop E. L. Kelley.

There was an unusually interesting program in church service throughout the day, there being 13 baptisms, one blessing and six ordinations, which rendered it an occasion long to be remembered.

The lawn meetings are closed, the weather turning cool, and there is prevailing a sense of brisk activity everywhere, not only among the Saints, but in the community around us. Very ardent speakers from the South, religious and political, have been the city's guests; and while we may be glad because of the progressive spirit we see in the various forward movements of the business and social world, we cannot, as Saints, but feel thankful for the impetus given by some of the brethren, in the industrial growth of our city, and, through them, the good service rendered to those who are now leaders in this work. The spirit of the gospel that gives freedom and encouragement in the realm of right ever urges onward; and the blessed service for God that seems glorious because of its directing and comforting power, is ever uppermost in our hearts.

ABBIE A. HORTON.

Miscellaneous Department

The Bishopric

AGENT'S NOTICE

To the Saints of the Seattle and British Columbia District; Greeting: I am writing this primarily to inform you of my change of address, and do sincerely hope it will be read by every reader of the HERALD within the above territory.

Owing to my family returning to the East I was obliged to break up my home in Seattle, and Brother Peter Anderson, missionary in charge, advised that I make Everett, Washington, my objective point, and having confidence in the counsel of such men, we are now residing in Everett.

Let me urge you to recall your vow made at the waters of baptism that you observe to keep the commandments of God. One of them is tithes and offerings. I am sure that the gospel has appealed to you as something that is tangible and reasonable. You that have a comprehension of what it is, know that it is a means to an end, and that end is eternal life, or eternal death. It is a matter of either exoneration or condemnation. Which shall it be to you?

"Go ye into all the world, teaching, repent ye, for the kingdom is at hand." "Go without purse or scrip." Dear Saints, this sounds like a command—and it is. Who shall obey this command? Those to whom it is given, but you say, "Lord, my family needs my attention." "He that cannot leave home and lands for my sake is not worthy of me," "You that labor in the affairs of men of business, and you that are of the ministry, labor together for the good of all."

Brethren and sisters, here is where we can labor together. You who are free to participate in the commercial life, shall pay your tithes and offerings, that the storehouse of the Lord may be filled, that the families of these men whom God has called from the ranks of the toiler, and to whom he has said, "Go into the world, the harvest field of souls, and gather them into the ark of safety" (the church) may be provided for. You who can return to your homes after the day of toil or business is finished, meet with your loved ones, helping to bear the trials of that wife and mother, giving a word of counsel to that impulsive boy or girl, look at the wife of your brother who sits at the bedside of one tossing in the throes of sickness, alone, with grief that should be shared with one who naturally is stronger to bear it. Listen to the mother plead for the boy or girl to remain at home, but the stronger mind of the home is not there to counsel, neither the stronger hand to restrain. Where is he? "Know ye not that I must be about my Father's business?"

Dear Saints, let me appeal to you for your support in this crucial work. Send in your tithes and offerings, that the Lord's storehouse may be filled, that embarrassment of "your credit is exhausted," may not be hurled at the missionary's wife, that the boy of sixteen may not be compelled to leave his school to become the breadwinner, thus robbing him of his equal chance in the world, making of him a martyr unnecessarily. Let us be true to God, to our brethren, and to ourselves.

Your brother in Christ,

WILLIAM JOHNSON.

EVERETT, WASHINGTON, Box 448.

College Day Collection

Doubtless your branch president has called your attention to College Day, Sunday, October 1. This date has been set by action of General Conference and every member of your branch should be given an opportunity to assist Graceland by their freewill offering.

Graceland has already done a splendid work, having sent out an army of young men and women well equipped for the activities of life. Graceland is now better prepared than ever to accomplish good in educating the young and ambitious of the church, as well as others, preparing them for broader and greater fields of usefulness, thus increasing by many times their chances in life.

Graceland is now an accredited junior college and her students will receive credit in the various State universities where they may desire to enter.

I often think of a comparison used by Honorable William Jennings Bryan in a lecture on "Education," in which a man with an education is compared to a man chopping wood with a sharp ax; and a man without an education, to a man chopping wood with a dull ax. The man with a dull ax might work ever so hard but never would be able to keep up or compete with the man with a sharp ax. I think it a very good and true comparison. Many have realized it in their own experiences.

Let us encourage our young to get an education.

Let us encourage them to go to Graceland.

Let us boost Graceland by rendering financial assistance, without which she must fail, for there are few if any self-sustaining colleges in this country.

Let us make an extra effort this "College Day" to do something.

I sincerely hope we shall receive a prompt, generous and hearty response from every branch.

Fraternally,
BENJAMIN R. MCGUIRE, *Presiding Bishop*.

Conference Notices

Eastern Iowa, at Fulton, 10 a. m. Branches report to Mrs. Cora B. Hart, secretary, 1416 Harrison Street, Davenport, by the 10th. Ministry report promptly to president, William Sparling, 1225 Nicholas Avenue, Davenport. Trains met to noon on 13th at Maquoketa. Those coming otherwise please notify John Heide at Fulton. William Sparling, president, Mrs. Cora Hart, Secretary.

Gallands Grove, at Deloit, Iowa, October 14 and 15. Reports should be sent. Wave Cross, secretary, Dow City, Iowa.

Florida, with Alafra Branch, Dixonville, Alabama, 8 miles south of Brewton, Alabama, October 7, 10 a. m. After conference reunion will organize on same day. E. N. McCall, secretary, Brewton, Alabama, R. F. D. 5.

Nodaway, October 14, 2 p. m. at Pleasant Hope Church, seven miles west of Maitland, Missouri. Let all reports be in hands of secretary one week before conference. William Lewis will be present. W. B. Torrance, secretary, Bolckow, Missouri.

Kansas City Stake, November 11, 2 p. m., at Central Church, corner Ninth and Lydia Streets. Meetings continue over Sunday. Branches should hold business meetings early in October to select delegates, etc. Send delegate lists and credentials to the stake secretary to reach him not later than November 1. Branches need not send in branch statistical reports to this conference but hold them until the February conference. All members holding the priesthood in quorums report to their quorums and the quorum make an itemized report to the conference. All not in quorums send individual report to the stake secretary. Let all who can do so attend, for there is business of importance to transact. J. A. Tanner, president.

New York, with the Niagara Falls Branch, corner Willow Avenue and Seventeenth Street, October 7 and 8. First session 2 p. m., October 7. A. E. Stone, president; Anna Brothers, secretary, 36 Tremont Avenue, Buffalo, New York.

Fremont, with Bartlett Branch, Bartlett, Iowa, October 7, 1916, 11 a. m. The auxiliary conventions will be just previous as usual. New church at Bartlett will be dedicated October 8, 10.30 a. m. This will be the first district conference held at Bartlett, and it is hoped there will be a large representation. T. A. Hougas, president.

Convention Notices

Eastern Iowa Sunday school, with Fulton Branch, October 13. All reports should be in by October 10. Anna Lowe, secretary, Baldwin, Iowa.

Quorum Notices

Kirtland quorum of priests at Akron, Ohio, September 23 and 24 in the Latter Day Saint church. Saturday meeting 7.30 p. m., Sunday 7 a. m. and 2.30 p. m. Bishop Mc-

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Ensign Publishing House, Independence, Mo.

Guire suggests that we study the Womans' Auxiliary Year Book and the books suggested therein as a help in our "visiting." Get from Herald Office, 20 cents each. Meet with us if at all possible. C. B. Keck, assistant secretary, 1907 East Sixty-sixth Street, Cleveland, Ohio.

Two-Day Meetings

Northwestern Ohio District, October 21 and 22. Take Lake Shore Railway, and Wheeling and Lake Erie steam roads to Oak Harbor; or the Northwestern Ohio electric. Notify Louis Finken, R. F. D. 1, Oak Harbor, Ohio, so conveyance may be had to place of meeting. We expect you all, and extend welcome to those outside district. Jesse M. Harden, president; William G. Kimball, secretary.

Notice of Transfer

This is to notify the Saints of Eastern Michigan that by the consent of the First Presidency and the ministers in charge of the fields affected, Elder S. W. L. Scott has been transferred from Omaha, Nebraska, to the Eastern Michigan District to labor in missionary work for the remainder of the conference year.

J. F. CURTIS, *Minister in Charge.*

Addresses

A. B. Phillips, 31 Darmouth Street, Winter Hill, Massachusetts. All mission reports and correspondence should be addressed as above.

Corrections

In the letter from Sister Emma L. Anderson, in HERALD of August 23, a number of unfortunate errors occurred. Page 818, lower part of second column, reference is made to Book of Mormon 18:42; it should read Alma 19:42-44, Authorized Edition. Near bottom of same column: "It is not a state of rest," should read "Is it not a state of rest." Near top of first column, on page 819: "It is possible there is not one honorable person," etc., should read "Is it," etc. The next sentence: "I should *have* to think," etc., should have read "I should *hate* to think there had not been an honorable person," etc. In last line of same paragraph the word *until* is left out following the word *glory*.

In the HERALD for September 13, 1916, in the article entitled "How do we interpret?" page 889, column 2, paragraph 2, line 1, omit the second definite article *the* before the word *verse*. On the same page, paragraph 7, line 2, read *come* instead of *came*. On page 890, in the quotation from Revelation 19:7, 8, insert the words, "that she should be arrayed," between the words *granted* and *in*, near the end of the quotation.

A Statement

Mr. John A. Lawson of Burnside, Illinois, entered the Sanitarium July 30, 1916. The examination revealed the presence of incurable brain tumor. The tumor was located in that part of the brain that controls speech, and for that reason the patient could not say words he wanted to say. He gradually became worse, and died September 12, 1916.

G. LEONARD HARRINGTON,
Physician in Charge.

INDEPENDENCE, MISSOURI, September 14, 1916.

Information Wanted

The Philadelphia Branch wishes to locate Alex. T. Mayeau. He is supposed to have gone to Montreal, Canada. Address J. August Koehler, 112 West Ontario Street, Philadelphia.

Died

FOREST.—Samuel Tyler Forest passed peacefully away at his home in Seattle, Washington, August 29, 1916, aged 80 years, 10 months, 12 days, leaving wife and 3 sons. He was a faithful Saint, passing to the reward of such. Funeral

THE SAINTS' HERALD

Elbert A. Smith, Editor; Edward D. Moore, Assistant Editor. Published every Wednesday. Subscription price \$1.50 per year in advance.

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

If not changed within a month after payment is made notify us. This paper will be promptly discontinued at date of expiration.

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

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

fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice. For advertising rates apply to the business department.

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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largely attended. F. W. Holman offered the prayer. Sermon by J. M. Terry, from John 14:1-3.

DONALDSON.—Napoleon B. Donaldson, born in Fremont County, Iowa, March 6, 1865; died September 3, 1916, near Riverton, Iowa. Baptized August 27, 1884, by Henry Kemp. Funeral by W. E. Haden, assisted by N. L. Mortimore.

MCDONALD.—Francis Marion McDonald, born May 17, 1859, at Mount Pleasant, Iowa; died at Lamoni, Iowa, September 9, 1916, after a long illness. Baptized June 12, 1892, by William Waterman, at New London, Iowa. Ordained to elder, June 3, 1900, at Burlington, Iowa, by G. H. Hilliard, J. R. Evans, and J. R. Lambert. Married Lovina Willey, November 8, 1882. To them were born 5 children, Ella A., who died in infancy; Forrest C., of Des Moines, Iowa; Mrs. Emma Henderson, of El Paso, Texas; Mrs. Nellie Mae Kavanagh, of Keokuk, Iowa, and Frank, of Lamoni. Funeral in Brick Church, sermon by Elbert A. Smith, assisted by R. M. Elvin. Interment in Rose Hill Cemetery.

WEDGE.—Ellen E. Rayner-Munsell-Wedge, born August 2, 1851, Piqua, Ohio; died July 30, 1916 at Omaha, Nebraska. Was preceded by her first 2 children in early childhood, and by her husband, Mall Munsell, in August 1907. Short funeral service in Omaha, Nebraska, in charge of James A. Gillen. Following the rites of the church the Eastern Star rendered their beautiful service. There are left to mourn, husband, Mr. S. Wedge; 4 brothers, Harris, David, John and James Rayner; 1 son, J. Guy Munsell; 2 daughters, Mrs. A. F. La France, and Mrs. Hale W. Smith; also 3 whom she raised from infancy. Interment at Plymouth, Missouri.

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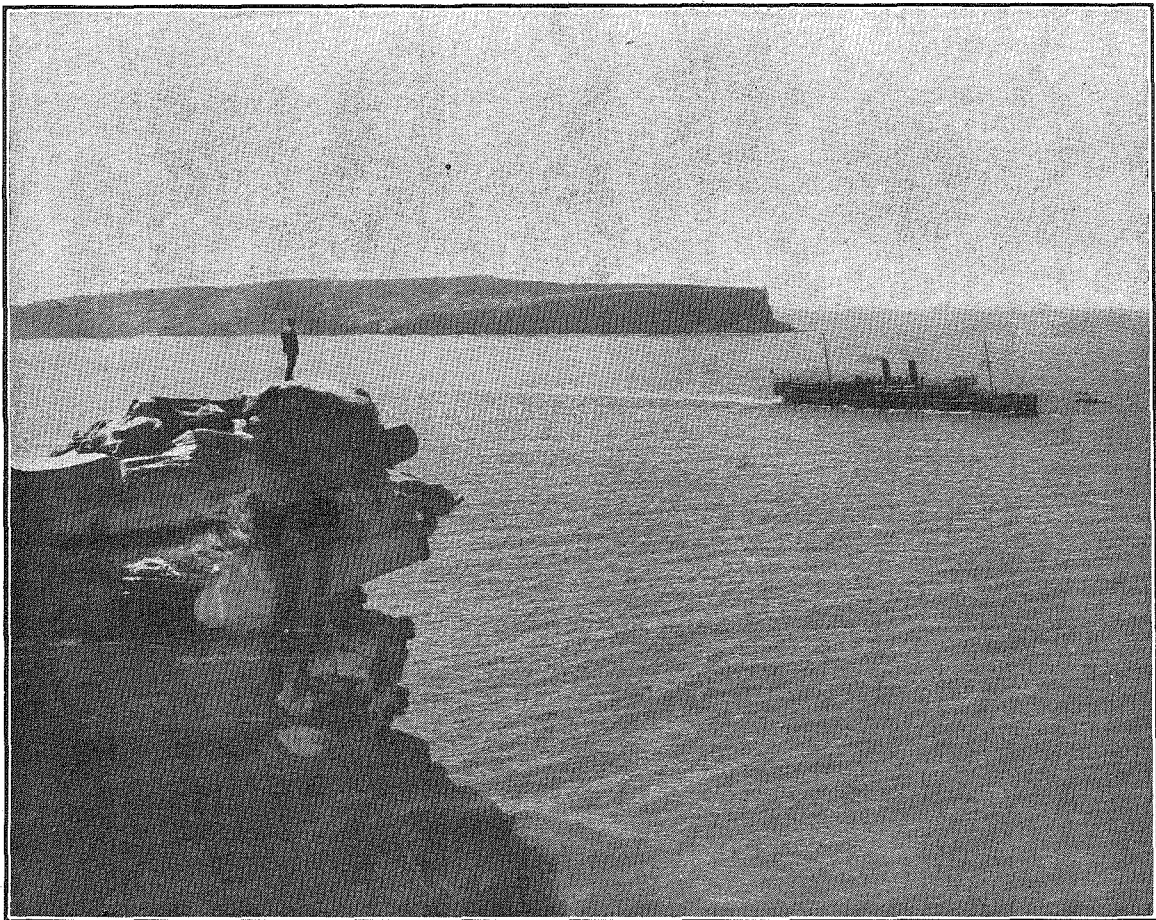
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I wish you would drop in the next time you are passing by and let me tell you more about this wonderful trip. I am here to serve you. Let me help you plan your trip.



L. F. Siltz, Ticket Agent

The Saints' Herald



SYDNEY HEADS: SYDNEY, AUSTRALIA

AUSTRALIAN NUMBER

September 27, 1916

Volume 63, Number 39

R S SALYARDS SEC
LAWSON IOWA



Australia

BY E. F. ROBERTSON

There's a land far away 'neath the Southern Cross,
Where the sun shines warm all the year;
Where the winter comes not with snow and with frost,
Depriving the world of its cheer;

Where sweet-scented flowers are ever in bloom,
And fruit always ripe on the tree;
Where waters gleam bright in the light of the moon,
And the breeze blows soft from the sea.

My thoughts oft return to those high, rugged hills,
And forests so stately and tall
Where the welkin with music the lyre bird fills,
Or at nighttime, the curlews call.

Then I dream of the skies that were azure blue,
The sunsets of purple and gold,
As I viewed them with friends that were tried and true
In the beautiful days of old.

And I long for a moonlight ride on the lake,
Or a moonlight walk on the shore,
With those I first loved for the gospel's sake—
Then loved for their own sakes more.

But now I am here in a land far away
From the bright Australian shore,
Where blustering winds of the north round me play
And the snow drifts high round my door.

So I sit here and think of days that are gone
And of friends of the dear, dead past;
And I pray that we all may meet round the throne
In the kingdom of God, at last.

THE SAINTS' HERALD

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

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

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



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

VOLUME 63

LAMONI, IOWA, SEPTEMBER 27, 1916

NUMBER 39

HISTORICAL DEPARTMENT

AN INTRODUCTION

With this issue the HERALD Editors present an Australian Number devoted almost exclusively to the mission in Australia. In the preparation of this number we have been assisted in a very able and generous manner by Brother Walter J. Haworth, editor of the *Gospel Standard*. He has collected much of the matter herewith presented and many of the illustrations used. Others also have assisted us directly in answer to our invitation.

The number may not be all that we might wish, yet we are sure that it will contain much that will interest the general reader and the Australian Saints in particular.

Such special numbers may be made the means of bringing the Saints in various missions into closer touch with each other. There is a traditional good feeling between Australians and the people of America. This of course is intensified between the Australian Saints and the Saints in America by the gospel tie that binds their hearts in one.

The HERALD Editors take pleasure at this time in extending their greeting and their very best wishes to the Saints in Australia. May God prosper the work in that land. May the blessings of peace soon return to the people of that country. And upon the return of peace, may there open an era of gospel preaching during which our laborers in that part of the vineyard may be able to bring many souls to the knowledge of the truth.

We also extend at this time our best wishes to the spiritual heads over that mission, Elders C. A. Butterworth and Paul M. Hanson, and to all the force of workers both local and general under their presidency. May grace and truth attend them, and power and success accompany their work.

ELBERT A. SMITH,
EDWARD D. MOORE,
Editors.

To improve, one must change. And to change one must have his prejudices alarmed.—Selected.

THE AUSTRALIAN MISSION

BY W. J. HAWORTH

The Australian Mission is situated, geographically, farther from the church headquarters than any other mission thus far undertaken. It is distant, approximately, ten thousand miles, and includes the whole commonwealth of Australia and the Dominion of New Zealand. A vast area truly; something larger than the whole of the United States.

There are, however, less than six millions of peo-



ELDER W. J. HAWORTH.
Editor of the "Gospel Standard."

ple in the commonwealth of Australia and New Zealand combined. In Australia mission work is confined; by the conditions under which we labor, to the European or white population, which greatly exceeds in number the aboriginal or black element.

No work has been attempted among the latter for the reason that our missionary force is far too small to meet the demands made upon it for preaching to the whites.

Our branches and openings for preaching have, so far, been upon the seacoast. No work has been attempted in the interior, except in Queensland, where we have two new inland branches. Scarcity of missionary labor is the reason assigned by those who have been in charge of the work. Our field of

W. Savage to New Zealand at the last General Conference.

Our mission is, territorially, part of the great British Empire. The "ways" of our people are somewhat different from those of the people of America. They are also as dissimilar to the "ways" of the English. Though an integral portion of the British Empire, we have our own distinctive nationality, recognized by Britain. We have a free constitution, patterned somewhat after that of the

United States. We have a king, [King George V] it is true, but he does not intrude himself. We are as free as any people on God's earth. Our own free parliaments make the laws of the country, which, by the way, are, in some respects, a great advance on the legislation of other countries. Our relations with England have been, happily, more satisfactory, than those of the United States were when that country was a British colony. In the past sixty years we have not had a single grievance against the mother country. We have been given the territory, and, with it, the rights of self-government. We can raise as high a customs barrier against the mother country as we please. We could separate if

we wished to, but we feel infinitely better off as we are than if we undertook national existence without the protection of the Union Jack of old England.

While we share the protection of that flag, we feel bound, also, to share in the maintenance of the principles of freedom and honorable dealing for which it stands. Consequently, on the very day the present disastrous war was declared, our nation cabled an offer of thousands of troops to the imperial authorities. It was accepted, and so, Australian troops are to-day fighting for England and her allies. Our



A GROUP OF AUSTRALIAN SAINTS AT BULAHDELAH.

operations has been limited by the number of men at the disposal of the ministers in charge.

After over thirty years of labor we have about thirteen hundred members in Australia. There are twenty-four branches, four organized districts, three Sunday school associations, and two Religio associations. We own quite a number of church buildings and only a few of the branches meet in other than our own buildings.

In New Zealand, the missionary effort has been very limited. Elders Paul M. Hanson and D. E. Tucker were appointed there in 1902 and labored for some time under very adverse circumstances. They baptized a few, but because of the adverse conditions prevailing, abandoned the mission in 1904. Since then a few of our Australian Saints have migrated there and through a junction of some of these with those brought in by Elders Hanson and Tucker, the work began to exhibit signs of life some six years ago in the city of Dunedin, in the south island. Accordingly, the writer visited and labored with the Saints there for five months on his way to and from America in 1911. He organized the Dunedin Branch on February 24 of that year.

Since then the local brethren have been doing the best they could to keep the flag flying; and have faithfully preached on the streets and done what they could to further the interests of the work. Their hopes were raised by the appointment of Elder H.



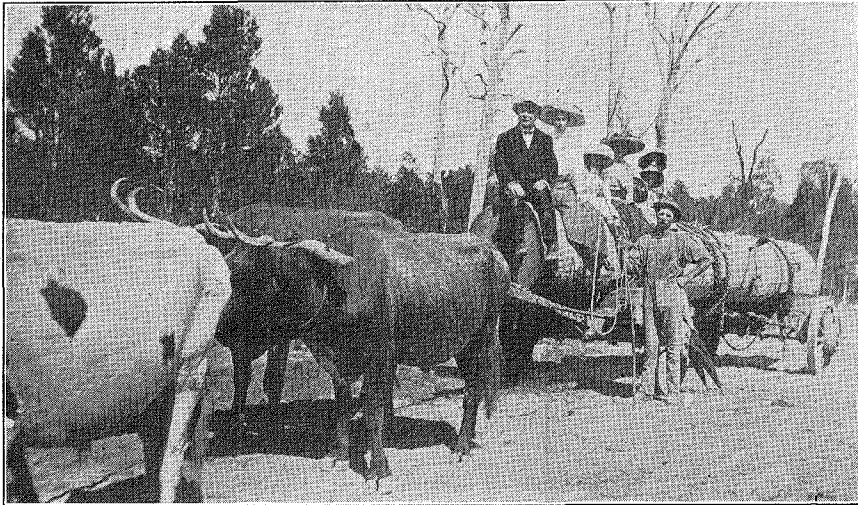
Photo by W. J. Haworth.

APOSTLE GRIFFITHS BAPTIZING IN THE AUSTRALIAN "BUSH" OR FOREST.

warships are patrolling the Pacific and have done good work in protecting our trade.

It may be asked, "What are the prospects for the development of local talent and the putting of local men into the general ministry?" We think the prospects are excellent. The proportion of local men in

and we could not nearly cover it if we put every Saint in Australia on the missionary list. Hence, there is a necessity for men—it does not much matter what their nationality is. Young men are preferable. It does the mission good to have an up-to-date, progressive American missionary or two here.



LOGGING IN AUSTRALIA.

Showing Evangelist and Sister F. G. Pitt on the forward end of the log.

the field at present, is fifteen to one, and we expect shortly to increase the number of Australian missionaries. Most of the recent local additions to our force have been young, single men. These are somewhat inexperienced, but will all grow. We have several married men, of wider experience, whom we hope to see appointed in the near future. Finances are our greatest hindrance to the putting of such men in the field. Still we have considerable faith in the Saints whose duty it is to furnish the wherewithal, and abounding faith in the great Author of this work, whom we feel will not suffer our efforts to meet with disaster, provided we exercise the necessary wisdom and diligence.

It would be a good thing for this mission if the minister in charge and those whom he is likely to use as assistant ministers in charge were accorded the privilege of attending General Confer-



PUPILS OF BRISBANE SUNDAY SCHOOL.

They are drilling for an action song. Note the Australian flag.

"Do we need American missionaries?" We do not think any Australian Saint would answer that question in the negative. While we wish to develop all the local men we can enlist for such service, it must be remembered that this is a very large field,

ence now and again, and if need be, of spending a year or so in America, to add to their experience of things in general. If those sent were alert men, the gain to the mission would be immense. The writer

has had the privilege of attending a General Conference and believes that the mission has benefited in different ways through that experience. The gain, however, would have been far greater, had he been able to have extended his visit so as to have gained some actual experience of missionary work and general conditions prevailing in America.

Australia is a splendid field for our message. It is a young country, and fresh districts are constantly being opened to settlement. Would that we had sufficient missionaries to follow up the opening of these new districts. In the main, the people among whom we labor are fairly well educated and up to the average standard of intelligence. No finer system of primary education is to be found in any part of the world.

As pointed out, however, in another article, the majority of the young people "leave school" at fourteen years of age. But their progress up to this time must not be judged by American standards. Here the children attend school over ten months of the year. The average American takes his primary education later in life, if he is in a rural district. But it is primary education just the same and from what the writer has gleaned, at first hand, the bright Australian boy or girl who gets his education before he is fourteen years of age, is, at least, not behind those who go to school, in America, for primary education, when they are young men and women.

Secondary and higher education is not, however, taken advantage of to the extent that it might be. The percentage of those who pass from the primary to the secondary schools is not high, but when the vast difference between the populations of the two countries is taken into account, the percentage of people who do not advance above the elementary stage in America is as great as in Australia. The age at which they receive the elementary knowledge is a mere detail.

Freedom of speech is respected here. The streets may be used to advantage and the brethren everywhere are doing something along these lines. It is a good means of advertising our work. Invitation cards are sometimes used at such meetings, calling attention to our church services in the various localities. Schoolhouses, however, are hard to obtain. In some states it is impossible to get the use of them. In others, after the use has been obtained it is hard to continue long. The other churches have been known to give up the privilege of using a school themselves in order to keep us out.

Back in 1886, Elder Burton, one of the pioneer missionaries, wrote the HERALD: "Grand land this for fifty or more elders; it would then be to the Re-

organization what England was to the former church." That is doubly true now. May God give us the laborers. We can find work for all. We feel that progress will be more rapid in the future than it has been in the past. The mission work is on a better basis than ever before. We have more missionaries than we ever had at one time before. Most of them are lacking in experience it is true, but time will see a great change in this respect. The local men are also better organized and are working with a will everywhere. They will be encouraged to keep it up. May God give strength, courage, and above all, wisdom, to those already here and to those who may be sent to us, as well as to those who may be raised up here, that many may be brought to a knowledge of the truth, and a strong, self-supporting mission be built up in the lands 'neath the Southern Cross.

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OUR MISSIONARIES; PAST AND PRESENT

BY W. J. HAWORTH

The pioneer missionaries to Australia were Elders C. W. Wandell and Glauod Rodger. The former had been previously sent on a mission to this land from Nauvoo shortly after the death of Joseph Smith. Having prosecuted that mission, he returned to America, but on arrival in Utah he found the evi-



JOSEPH AND EMMA BURTON.

They entered the Australian field in 1884, arriving December 20.

dence of apostasy among the people led astray by Brigham Young, and disgusted, dropped out of active service. In 1873, he united with the Reorganization and was sent as a missionary to this country the same year. After a stay in Tahiti, he and Elder Rodger arrived in Sydney in January, 1874. His work here was, however, cut short, for he was taken by the hand of death, March 14, 1874, but not before he had seen some of his former acquaint-

ances unite with the true church, and the Sydney Branch organized. His name is an honored one among the Australian Saints and some years ago the Daughters of Zion of the Balmain Branch marked his last resting place with a suitable tablet and grave curb.



THREE AMERICAN MISSIONARIES TO AUSTRALIA.

Left to right: John Kaler, C. A. Butterworth, and Gomer R. Wells.

Elder Rodger was now left to prosecute a most difficult mission alone. But the Lord was with him and he was able to begin on the Hunter, Myall and Manning Rivers in New South Wales, and on Western Port Bay in Victoria, foundations for good work which later laborers have been able to do. Under his ministry branches were organized and named as follows: Hunter River District Branch, Tea Gardens Branch, Bungwahl Branch and Bungay Branch. Not one of these branches exists today, but members of them are in different other branches.

In 1885, the first named became the Wallsend Branch. Later on the removal of members of the other branches resulted in the organization of the Tuncurry, Nambucca and Laurieton Branches, which are still existent and mostly vigorous. Elder Rodger returned to America after five and one half years of foreign service for the Master. He suffered much persecution in some districts, but he bore it all with the meekness of the Master whom he so faithfully served. Of debates he had a few, and

some newspaper controversies. These helped to remove prejudice and made it a little easier for those who followed. He baptized but few, but these few were of the right sort, and they and their children and grandchildren have since been pillars in the church—the Davis's, Lewis's and Gregorys in the Newcastle Districts, the Wrights at and near Tuncurry, the Rodgers at Laurieton, the McLaughlins from the Manning to the Richmond, and the Ballards and McKays from the Nambucca right up to Queensland, and in Victoria the McIntoshes, Edens and Stewarts.

The General Conference of 1879 appointed Elder J. W. Gillen to this mission. On arrival here he found his hands were full looking after the ground already broken and striving to stem the fast ebbing tide of decadence. The Sydney Branch became disorganized. The field was so large and the membership so scattered that he felt it was too much for one man. His constant appeals for a helper to be sent from America did not meet with success. Still he was able to do *some* extension work before he left. He baptized a number at Nambucca and



APOSTLE GOMER T. GRIFFITHS.

He went to Australia as minister in charge in 1913.

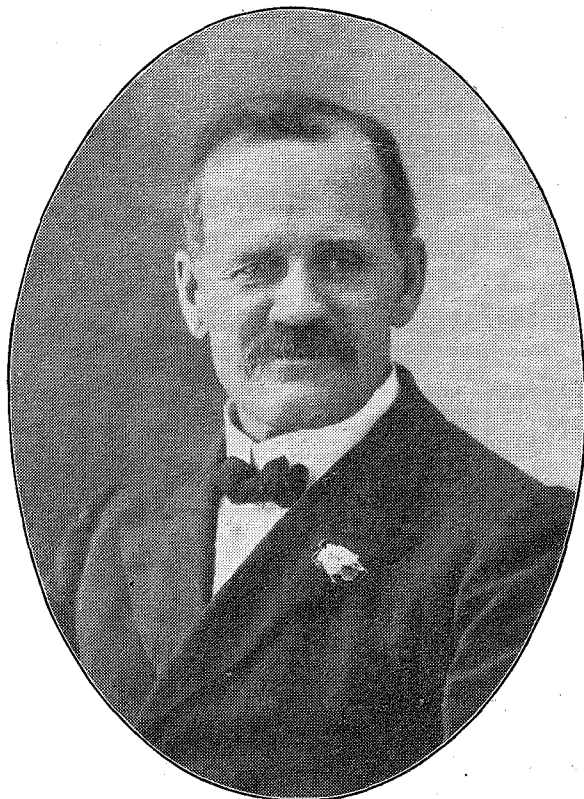
organized the Nambucca Branch, some of the charter members being former members of the defunct Bungay Branch. At Wallsend he baptized Brother and Sister E. J. Haworth, parents of the

mission, to a marked degree, by the operations of the Holy Spirit, and the Saints throughout the mission rejoiced with them in many of those fine spiritual manifestations which are so characteristic of the latter-day work.

Elder T. W. Smith, who was in charge of the Australian and Tahitian Mission at this time, but who had spent all his time hitherto, in the islands, arrived in Sydney, November 29, 1887. It was fortunate that he did come at this juncture, for Elder Burton's voice was now much affected by excessive outdoor preaching. The coming of the new missionary and his wife put new life into the Saints. His preaching was inspiring and highly instructive. Sister Smith was an intensely spiritual woman and was the Lord's instrument in imparting many rich blessings to the Saints of the various centers.

Elder Smith organized the Victoria District of three branches, December 31, 1887. This was a step forward inasmuch as it meant the organization of the district forces and the systematizing of the work. Elder Burton was ordained a seventy at this conference.

The second, but larger district, was organized at North Forster on June 30, 1888. This was named the



EVANGELIST J. W. WIGHT.

He twice visited the Australian field, during his second mission being in charge conjointly with C. A. Butterworth.

writer, and at Hastings Elder E. Jones, father of Elder J. H. N. Jones. He also baptized some at Queesferry and organized the Queensferry Branch. He returned home in June, 1882.

After his departure the mission was left to its own resources until the end of 1884. During this period Elder E. J. Haworth raised a sufficient amount of money among the different branches to have another elder sent out. Elder J. F. Burton, with his wife and daughter Addie, arrived in Sydney December 20, 1884. From this period church work in Australia began to look up as never before. It has not had a dull or retrograde period since, and we believe it to be one of the most promising fields ever opened by the church. Brother Burton and his wife, who was as good as another missionary, labored in Australia for the next three and a half years. During that time they did some excellent work, making many new openings and organizing branches at Hamilton, North Forster (now Tun-curry), Hastings and Leopold. Elder Burton baptized a large number of people, and, with the assistance of Sister Burton, materially strengthened the work at all points. They were assisted in their mis-

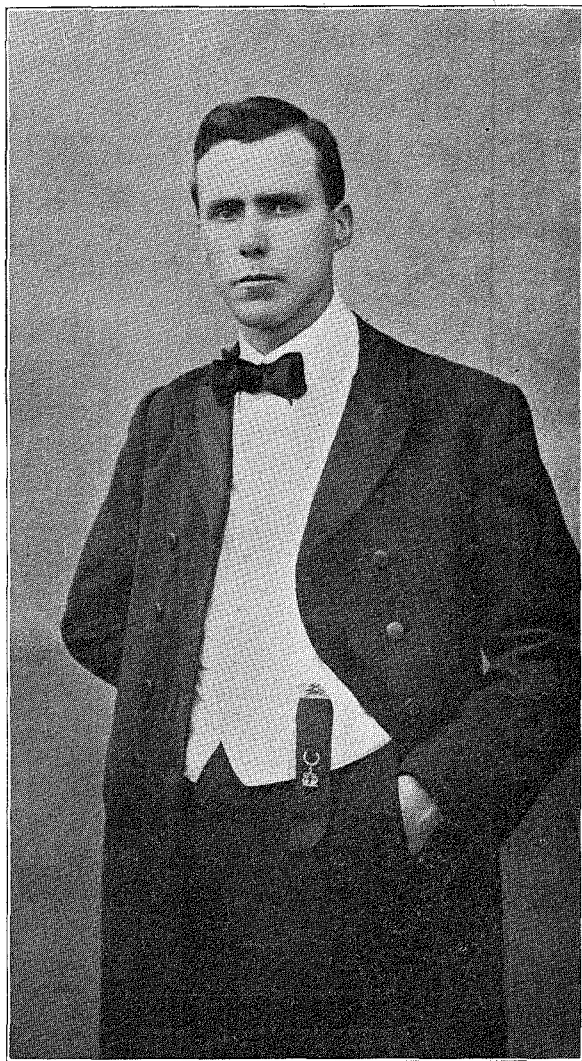


PATRIARCH ALEXANDER H. SMITH.

Who visited Australia in 1901.

Forster District and comprised the whole of the branches within the state of New South Wales. Later on the name was changed to the New South Wales District. More recently, on January 1 and 2,

1915, the state was divided into two and the Northern and Southern Districts of New South Wales, respectively, organized by Elders W. J. Haworth and C. Edward Miller by the direction of Apostle Gomer T. Griffiths. This was necessitated by the growth of the district, which has more than doubled the number of branches in the meantime.



ELDER JAMES W. DAVIS.
Missionary to Australia 1910-12.

At the 1888 conference referred to above, two new missionaries, in the persons of Elders J. W. Wight and C. A. Butterworth, made their first acquaintance with the Australian Saints. Elder Burton and family departed for America the following month, accompanied by Brother Sidney Wright, who, after spending some time as a missionary in America, returned to his homeland in the early nineties (accompanied by his wife, a daughter of the late Patriarch A. H. Smith).

Apostle T. W. Smith and wife returned to the islands, February, 1889, leaving Elder J. W. Wight in charge of this portion of the mission. During this

year this was made a separate mission with the last named in charge. In February, 1889, Elder Wight was married to Sister Lizzie Stewart, of Queensferry, Victoria, and some little time after, Elder Butterworth was united in marriage with Sister Sarah Craig of Moolap, Victoria. The former lady accompanied her husband to America in 1894, but Sister Butterworth is still with us, although her husband has been to America twice since their marriage, and is there at the present time.

Elder J. W. Wight returned to Australia in September, 1902, and remained till November, 1903. With the exception of that short period, when Elders Butterworth and Wight were in joint charge, Elder Butterworth was in charge of the mission from 1894 to 1913. Both of these brethren have done much for the mission and their services have met with appreciation from the Saints generally. At the present time Apostle Gomer T. Griffiths is in charge, as intimated elsewhere.

During 1894, Elders Kaler and Wells arrived in the mission, the former bringing his wife with him, the latter following the examples set by Elders Wight and Butterworth, and finding his wife here. These both proved themselves efficient workers, and largely through their efforts the work was placed on a firm footing in Sydney. Elder Wight, about the time of their arrival, resuscitated branch organization in that city, the branch this time being called after Balmain, the suburb where the work was established. The Lord blessed the branch with many additions under the ministry of the newly arrived men and in December, 1896, the Saints erected a church building of their own, having previously met in private houses and hired halls.

We must not forget to mention that previous to this, different local brethren had been appointed to labor as General Conference appointees, but unfortunately up to this time none had been able to remain permanently in the field—Elders C. Avery, C. A. Loving, G. T. Ballard, S. G. Wright, D. McIntosh and H. Broadway each did good field service while they occupied, but one by one they dropped out. The next local addition to the General Conference appointees was the writer, who was appointed in January, 1899, and took the field the following May. So far he has been able to remain in the field and expects to continue indefinitely. Elder Wells returned to America, early in 1900, but came back to Australia in November, 1901.

Patriarch A. H. Smith, accompanied by his secretary, Leon A. Gould, was the next American elder to visit this land. He made the acquaintance of the New South Wales Saints at the conference in December, 1901, arriving while the main social service was in progress. His introduction to the assembly took

place when he was requested by Elder Wells, who was in charge of the service, to come forward and ordain the writer to the office of seventy. He was received with joy by the assembled Saints who listened with interest to his statement of why he had come to the mission. At this conference Elder George Lewis was ordained a high priest and bishop. Elders G. R. Wells and J. D. Imrie were ordained his counselors. The present counselors are Elders G. W. Stewart and John Jones. Patriarch Smith was able to do a splendid work throughout the mission, and the Saints recall many pleasant memories of his visit among them.

Elder J. D. Imrie was the next General Conference appointee recruited from our local workers. He was a bright, intelligent officer, but was not permitted to labor with us long. He died in 1903—a little over one year after going into the field. Patriarch Smith, accompanied by Brother Gould and Brother and Sister Kaler and family, left for America in May, 1902.

In September, 1902, Elder J. W. Wight again landed in this mission, bringing Elder A. C. Barmore to Australia with him, and leaving Elders P. M. Hanson and D. E. Tucker to open up the work in New Zealand. Elder Wight returned about the end of 1903 and Elders Hanson and Tucker a year or so later; Elder Barmore in 1912, taking with him a wife, for he had followed the example of previous elders and married an Australian (White) girl.

At the conference at which brethren were appointed to this mission, a revelation was received in which Elder C. A. Butterworth, our esteemed missionary in charge, was to be an apostle. Accordingly, a cablegram was sent to President A. H. Smith, authorizing him to ordain Brother Butterworth, which was attended to in April, 1902.

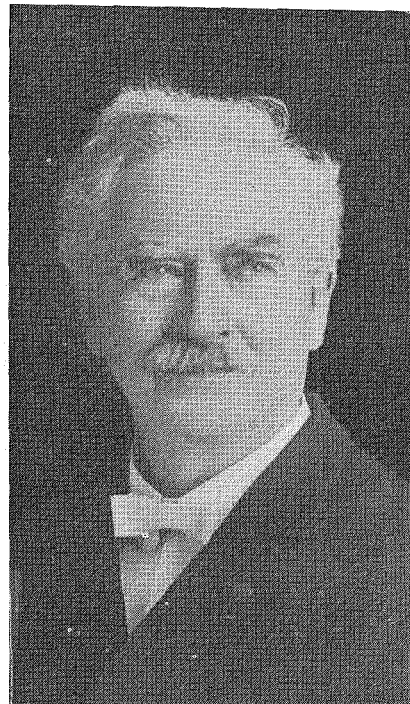
While Elder Wight was here two new local men were put into the field—Elder J. H. N. Jones, who is still a faithful worker, and Elder William Mackie, who dropped out of the service and was expelled from the church in 1908. The former did a splendid work in South Australia, where the Adelaide Branch was raised up, largely by his efforts. He is at present in Western Australia, engaged in frontier work. The latter also did a good work, notably in and around Melbourne, Victoria.

About this time, Elder John Jones, though not a General Conference appointee, began to do a good work, visiting the different branches and some points where preaching could be done in New South Wales. He continued this work, laboring in a self-sustaining way for several years. He is at present laboring under General Conference appointment, on a self-sustaining basis and is the president of the Northern

New South Wales District. Elder Wells and family returned to America in June, 1910.

Our next additions from America were Elders J. W. Davis and E. F. Robertson, who arrived here in August, 1910. Both performed labor in New South Wales, Victoria, South Australia, and Western Australia. They returned to America at the end of 1912.

Patriarch and Sister Pitt were the next American missionaries to visit us, arriving the latter part of 1911. They visited all the chief centers and every branch then organized, where they were well received and did a work much appreciated. They returned to America in 1913, visiting New Zealand, Tahiti and adjacent islands en route.



EVANGELIST F. G. PITT.

Visited Australia 1911-12.

At the next conference (1912) two new missionaries were appointed from our local ranks—Elder W. H. Gammidge, who has been doing good work, and Elder A. J. Corbett who did not go out, owing to the missionary in charge deeming it more expedient to place Bishop Lewis on the list of missionary workers. He has been, however, doing a good work as president of the Balmain Branch.

Apostle Griffiths and Elder C. Edward Miller came to us in November, 1913. Both were soon at work and the Lord worked with them. At the beginning of 1913 Apostle Butterworth went to America, so Apostle Griffiths was left in charge of the mission. He did a splendid work, visiting the most important

parts of the mission and generally systematizing the work of the local ministry and putting both branch and district work on a more satisfactory basis. He organized no less than six new branches and a new district while among us. We keenly regretted his enforced departure from our midst, but now we can see that the Lord was indeed in his going, for there were important things pending in America shortly after his arrival there, and his place as president of the Quorum of Twelve was there.



EVANGELIST JOHN JONES.

The first native-born evangelical minister. Ordained December 26, 1915, by Apostle C. A. Butterworth and Bishop Lewis.

Through the efforts of Apostle Griffiths, largely, we have the following missionaries in the field at present, all recruited from the ranks of the local workers: Elders A. V. Robinson, William Patterson, William Burrows, Hermann Peisker, George T. Rawson, George Eden, and Priests J. M. Argent, C. G. Argent, H. I. Velt, Cyrus Loving, James Jones. All are faithfully laboring and much good work is being accomplished as a result of the increase in the forces at our disposal. We now have sixteen men in the field, but this number is by no means adequate to the territory for which we are responsible. More laborers are needed and we have faith that they will be forthcoming. We have a splendid army of young men upon which we can draw as the way opens up, and we can see the way clearer for an advance move-

ment in this mission than ever before. May God bless our field workers—past, present and future.

POSTSCRIPT

The foregoing was forwarded for publication prior to the General Conference of 1915. Since then, some changes have taken place in our missionary force.

At the conference named Apostles Paul M. Hanson and C. A. Butterworth were appointed in joint charge of this mission. The latter returned here, June 1, 1915, and the former arrived, accompanied by Mrs. Hanson, about the middle of the following August. They are doing a good work and the mission is prospering under their care. They have the respect and support of the officers and members of the church throughout the mission and the cause is prospering under their direction. This is as it should be, for the Lord has promised the direction of his Spirit to those in charge of the various departments of church work, if the Saints accord to them the respect due, and heed the advice and counsel tendered. Under such conditions we can expect the Lord to prosper the labors of his people in this or any other land.

During 1915, Elders Rawson and Robinson found it necessary, for private reasons, to retire from the missionary force, but each of them labors in a local capacity as opportunity affords. Elder C. Edward Miller returned to America in January, 1916, after two and a half years of very effective work among us. He made many friends during his sojourn here and brought quite a number into the church. May God prosper his labors elsewhere as he blessed them in this land. Would that we had an army of such devoted workers as the brother whom we affectionately call "C. Ed."

Early in 1916, Brother C. G. Argent and C. Loving retired from the field, but they are still laboring in a local capacity and thus bringing honor to the cause. Elder E. H. Davis, who had long served the Master as a local officer in Western Australia, was appointed at the last conference and is now laboring in Adelaide, South Australia. The Saints of New Zealand are also looking forward to the arrival of Elder H. W. Savage, recently appointed to that part of the mission. Brother A. L. Loving is another appointee who has been doing a good work for about a year.

Our missionary force now consists of Apostles Hanson and Butterworth, Seventies W. J. Haworth, H. W. Savage and J. H. N. Jones (the latter is, however, designated for ordination as a high priest); Bishop G. Lewis; Patriarch John Jones; Elders H. Peisker, William Burrows, H. I. Velt, W. Patterson, E. H. Davies, W. H. Gammidge and Priests W.

Vaughan, J. Argent, and A. L. Loving. May God give to this scanty force the spiritual assistance and guidance necessary for the carrying on of the promulgation of the gospel and the building up of the kingdom of God in this land.

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REMINISCENCES

BY C. A. BUTTERWORTH

It is now nearly twenty-eight years since I landed on the Australian shores with a commission from the General Conference to do missionary work in this southern island continent. I was a stranger in a strange land, with neither friends nor relatives, so far as I knew.

This "marvelous work" or "angel's message" that all true Saints love so much to talk about and make known to their neighbors, was little known in those days, and only a few had accepted and were rejoicing in the "earnest of their inheritance."

These few, though scattered far and wide, soon became my true friends and took a deep interest in my welfare and mission work. Years came and passed rapidly away as we struggled on together with a steady and permanent growth, against all opposition and misrepresentation, which has always been waged against the servants of God and "the true light which enlightens every man that cometh into the world," and with the help that was sent us from time to time, the "camp fire" has been kept burning and the light growing brighter and brighter, until now we are blessed with apostles, high priests, seventies and other missionaries, besides the general branch officers and numerous branches to push the work into new fields now opening before us, where the sheep who have not yet heard the voice of the good Shepherd are only waiting the invitation to come into the fold. In my early experience in the mission some of the old-time Saints took as much interest in my welfare as if I were their own son, and their counsel and kindly advice has been a lasting benefit and comfort to me.

All my labors from year to year among the Saints have been of a friendly and congenial nature, and free from personal difficulties, for which I have been thankful, and I have always tried to set an example in harmony with the profession of our faith, that the cause we love might not be retarded or suffer by reason of any of my personal weaknesses.

I am persuaded that the Lord's regard for the Saints of this land is as deep, and his love as abounding as it is for any people on earth. They have a solemn reverence for the divine and sacred, are quick to learn, kindly disposed, zealous, liberal with their means, and anxious to learn all they can about the

restoration of this great latter-day work, which is to solve all vexatious problems that are now confronting the world and usher in the reign of brotherly love and peace that shall know no bounds.

The mission has been favored with assistance from America, to our profit, and with much appreciation, especially the work of Evangelist Alexander H. Smith and F. G. Pitt, which in many ways caused new hopes and aspirations to spring up in the hearts



APOSTLE C. A. BUTTERWORTH.

Minister in Charge of Australia, conjointly with Apostle Paul M. Hanson.

of the people by reason of the promises held out to those who would order their lives in harmony with the law of God. Their blessings are looked upon as a special favor from the Lord, in pointing out their course in life and warning the Saints of the many pitfalls and snares laid by the Adversary of souls to entrap and beguile them.

We have been favored with a bishop specially chosen by the Lord, and who is ably assisted in his calling by a well-organized body of agents and collectors, and the amount of cash in the treasury at the opening of each year after supplying the families of the laborers, including the poor and the needy,

is evidence that the right man is in the right place.

I have made two trips to America on church business, and greatly enjoyed my association with those of my own quorum, and was pleased to make this discovery that we are all still human, with much room for advancement, before we reach the measure of the stature of the fullness of Christ.

From my own observation and experience among the Saints, the average church member in Australia will equal any that I have ever been privileged to meet, and I think that is the testimony of other missionaries who have visited this land. I have worked much with my own hands in years gone by, in constructing church buildings, and in various other ways to assist my brethren in the warfare of life, besides doing my ordinary ministerial work, so far as my health would permit, and in turn the brethren have assisted me as much as they were able. Thus we have labored and prayed together, bore and shared in each other's joys and sorrows, for the accomplishment of this great work intrusted to our care, until there has sprung up a bond of love and true affection that seems to be unbreakable.

My many years in presidency over this mission, principally alone, have caused me to trust more in God than man, for direction, but I find association with others relieves the strain and very much lightens the burdens. Elder P. M. Hanson, my present associate, I consider is one of Zion's noblest sons, whose soul is entirely absorbed with Zion's welfare, and one who will mete out justice with a liberal hand to all who have dealings with him.

My labors have been much blessed and burdens lightened by reason of a good, self-sacrificing companion, who has ever been ready and willing to keep me in my calling and at the post of duty, even when duty seemed to demand my presence at home. Our family has increased to five boys and one girl, and the boys are becoming useful in Sunday school and Religio work and one is beginning to bear the good news to others.

Though war and distress is perplexing the nations, and perilous times are among the people, the Lord has promised us protection from all harm and danger, and a safe inheritance in Zion if we are faithful to our trust, and tread the path of duty.

To this end we must labor, watch and pray, if we would come out victorious and be gathered with the redeemed.

* * * * *

The climate of Australia is subject to extreme of drought or flood, mostly drought in the interior. This is caused mostly by the absence of high mountains. The highest peak is Mount Kosciusko, in New South Wales, 7,336 feet.—G. R. Wells.

GLAUD RODGER AND C. W. WANDELL

BY GOMER R. WELLS

(A biographical sketch read before the Balmain Branch on the anniversary of the landing of Rodger and Wandell in Australia.)

Anniversaries are no uncommon occurrences in the affairs of men of God. It is a suitable way of commemorating any worthy or notable event. This custom is common among all nations, as is seen in national days, notable events in the history of the nations, or the birth of eminent men.

Nearly every individual thinks especially of his natal day as each year brings it about, and friends join in wishing many happy returns. And what child of God does not think with pleasure on the day of his "second birth," and with joy "remember the dawn of that day when led by the Spirit the truth to obey." Should we not all join in the remembrance of the day when that fullness of gospel truth arrived whereby our obedience was made possible.

Jehovah recognized the value of anniversaries when he instituted the Passover and Sabbath—both commemorating the deliverance of Israel from Egyptian bondage; also the Lord's supper which commemorates the deliverance of the whole world from the bondage of sin, on condition of obedience.

Our church celebrates one great event by holding its annual conference on the 6th of April—the day the church was organized with six members, in 1830.

Similarly do we meet to-night to celebrate the arrival of the fullness of the restored gospel in the hands of properly accredited ambassadors, Charles Wesley Wandell and Glaud Rodger, on the 22d of January, 1874.

As the history of the gospel is always connected with those who declare it, it may be interesting to advert to a short sketch of the lives of the elders above referred to.

Of the two, we have far more of Elder Rodger's history than of Elder Wandell's, the history of the latter not yet having been published, while the former's has, and may be found in *Autumn Leaves*, volumes 2 and 3. [A brief biographical sketch of the life of C. W. Wandell may be found in *Journal of History* for January, 1915.—EDITORS.]

Elder Glaud Rodger was born in Scotland in 1820, where he also heard the gospel in 1842 and was baptized in his twenty-second year. Soon afterward he was called to the office of deacon, and later to a priest, both of which offices he magnified in the branch of his native town until he was called and ordained an elder. In 1844 he decided to give his life to the traveling ministry. He then labored in Scotland and England for eight years.

From lack of time we are compelled to pass by a recital of the many divine evidences seen in his work here (as well as in America and Australia).

We may remark that his labors were fruitful and blessed of God exactly as were those of New Testament times.

He was married in his thirty-first year. In 1851 he and his wife emigrated to America with many others and went straight to Utah, where he thought he would find the church he loved. Alas, like many thousands of others, he found that under the ambi-

(ten years later), when the elders of the Reorganized Church brought to his door the glad news that the true church was still in existence. He felt the same excellent spirit as of yore, and gladly took his place again in the true fold.

About this time Elder Charles W. Wandell, representing the church in Utah, returned from a mission to Australia. Upon his arrival in Utah he, too, recognized a change; for be it stated to the credit of this man he knew nothing of the corruptions introduced by Brigham Young, and was innocent of the same on account of being appointed before they were introduced and before he had visited Utah. On this account he denied the rumors that first came while he was here in Sydney.

After he learned the truth he left that church and settled in California. He then became careless and indifferent, nearly regarding religion as a failure.

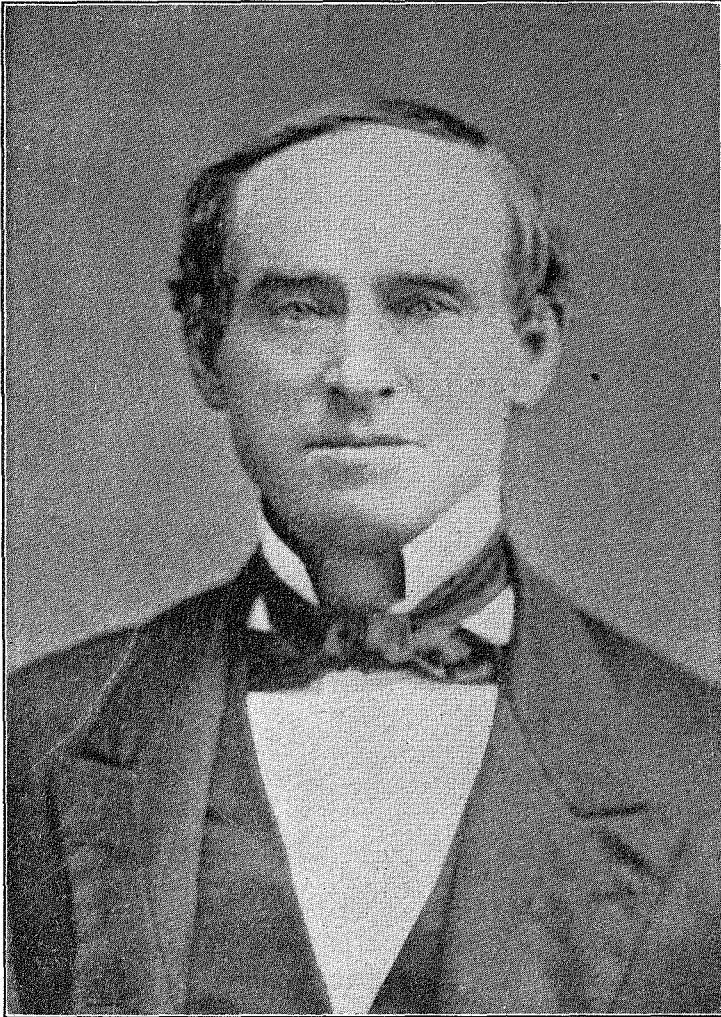
Up to this time he was unknown to the Reorganization; but not unknown to God, as we shall see. A wonderful transaction is said to have taken place at a General Conference of that church in Illinois, three thousand miles from his home.

Turn to Doctrine and Covenants 117: 8, and there you will read a revelation calling certain men to the office of seventy, and among them Charles W. Wandell. At this time all these were known to the church except Charles W. Wandell. The records were searched but his name could not be found. Here they had the extraordinary case of a man being called to the ministry who was not even a member of the church. But it is not unprecedented, as can be shown from the Bible. Cyrus of Persia was actually named before he was born—for a certain work for which God used him, and he never embraced the true covenant.

Though astonished, the conference could not reject the call, and decided to wait and let time work it out. This was in March, 1873.

A few months afterward Charles W. Wandell came in actual contact with the Reorganization in California, accepted it, and united with it. He was then ordained at the following conference, as directed in the revelation. He was appointed to open the Australasian Mission, and Elder Rodger (also a seventy) was associated with him. The latter in vision months before had seen himself thus appointed and even the ship in which he sailed.

On the 6th of November, 1873, these two pioneers bade home and native land good-by and sailed for Sydney. God did not intend them to have a direct passage. The ship sprang a leak in mid-ocean.



CHARLES WESLEY WANDELL.

Pioneer Missionary to Australia. Landed January 22, 1874.

tious leadership of Brigham Young they were fast departing from the path of safety and introducing false doctrines that he could not accept.

Little did he think that it was not the accepted body and that the Latter Day Saints who remained East were even at that time (1852) reorganizing in Wisconsin and that he would meet the elders of that church.

After suffering disappointment and sorrow and poverty there because of priestcraft, he and his family escaped and settled in California in 1854 where he remained, engaged in private pursuits, until 1864

While others were alarmed, Elder Rodger was calm; for in the vision he had seen himself land in Sydney.

The captain examined his charts and found that they were one thousand miles from Tahiti; to which place they turned for repairs. In a night vision Elder Rodger was shown that they had a work in Tahiti, and was shown the place and people.

We may here explain that many years before missionaries had been sent to Tahiti by the first church and many branches raised up which they had to leave on account of the hostile French-Catholic governor of the islands.

The ship put into Papeete, Tahiti, in safety, and spent some time in repairs, during which the two Australian missionaries got acquainted with the native Saints; preached, baptized, set in order, and ascertained the needs of the mission, reporting it to headquarters—the result being that the mission was reopened and continues prosperous to this day.

They then left Tahiti and after a successful voyage landed in Sydney at nine o'clock in the morning, January 22, 1874, on the very wharf seen by Elder Rodger in vision months previous. Among the first people they met were Brother and Sister Ellis. Sister Ellis had seen them in vision and needed no introduction. Both accepted the message soon after, as did Brother and Sister Darke and Sister Brown, all of whom are now with memory freighted with experience and appreciation drawn from twenty long years.

Elder Wandell was permitted to labor but a little over a year, when he passed away, leaving his co-worker, Rodger, to fight the battle alone.

One of Elder Wandell's last requests was that an anniversary be observed.

He died in Saint Vincent's Hospital, Sydney, and was laid to rest by loving hands in the "Old Balmain" cemetery.

Elder Rodger prosecuted a useful mission of over four years and then returned to America, where he afterward died while away from home on a mission in the State of Nevada.

His work here was the foundation of our work in the colonies.

I have been over nearly all the territory from the Manning Road (north) to Melbourne (in Victoria), and find that he is still esteemed even by outsiders, and the Saints hold his name almost in reverence. His voice is stilled, as is Elder Wandell's, and their bodies sleep 'neath the cold clods and whispering leaves of the graveyard, but they still live in the memory of earth's children, while their spirits rest in the paradise of God to await the resurrection morn.

SOME DIARY NOTES

EXTRACTS FROM THE CLOSING PAGES OF THE DIARY OF
C. W. WANDELL, MISSIONARY TO AUSTRALIA

Thursday, January 14, 1875. Returned to Sydney.

Sunday, January 17, preached at the hall upon the subject of eternal judgment. Had great freedom, but was so weak as to be hardly able to stand up before the congregation. I believe it is thought by the Saints that another winter in Sydney may prove fatal to me.

Sunday, January 24, spent a very wretched week. Coughing very much and feeling quite prostrated. On Friday called at the French consulate; could get no information of a vessel going to Tahiti. On Saturday called on Brother Aspinall who put a plaster on my chest. On Sunday held meeting as usual in the afternoon. The weather was so stormy that we had no evening meeting. I have now been in Sydney one year. The Lord has greatly blessed and preserved, though he has afflicted me.

Wednesday, February 3. Had a very bad week. On Sunday I preached two important discourses, but was very tired at the conclusion, and came home in a bus.

Sunday, February 7. Rained in the afternoon. Went to church in the evening and preached in great distress. It is evident that I am getting worse.

Monday, February 8. Mail arrived; letters from Joseph and my family. At just four o'clock this morning I awoke and found myself apparently suffocating. I sprang out of bed and went to the open window and gasped there for about two or three minutes for breath. The sensation was dreadful and entirely new to me. I have heard of asthmatics passing through that experience, but have not considered that I was asthmatic. I did not dare to go to bed again that night. I told the brethren that something had to be done in my case, and that I was determined to go to Saint Vincent's Hospital, where I could be skillfully treated and be properly taken care of.

February 14. I entered the hospital. Doctor Laurie pronounced my disease the heart disease. The swelling of my limbs caused by heart disease has developed a dangerous sore in my left leg. The point is to keep this sore from mortifying and killing me at once.

Know all men that I want all my home books and other church books to be the property of the Australian Mission of the Church of Jesus Christ of Latter Day Saints; I want my clothes, all of them, to be given to the elder whom the church may send out to take my place. The trunk goes with the clothes. I here (March 2) feel it my duty to state that I believe young Joseph Smith to be the true leader and president of the Church of Jesus Christ

of Latter Day Saints, as against the claims of Brigham Young to that office; and to be the legal prophet, seer, and revelator thereof. He must increase and Brigham shall decrease.

After my decease, I wish the church to assemble in a conference capacity, take action with reference to me that may be just and proper. I feel more than ever convinced that a splendid work will yet be done here. Also, I here record my unlimited faith in the atonement of Jesus Christ as the world's Savior. It is in view of the completeness of that atonement that I am enabled to think so calmly about it. God and Christ are true and so is a universal Providence.

After the conference meeting spoken of shall have been held I want this diary to be carefully and properly prepared for the post office, and sent direct to Plano to Brother Joseph, to be preserved in the archives of the church.

To any of my personal friends in America who would ask after certain inner emotions, etc., I will say that all is calm and serene. The eternal future is bright, and one night last week the angels sang a beautiful song. The Adversary has not showed himself in any distinctive form, and I am truly and greatly blessed. CHARLES WESLEY WANDELL.

* * * * *

GENERAL INFORMATION

DISTRICTS IN AUSTRALIA

Northern New South Wales District, John Jones, president.

Southern New South Wales, George Stewart, president.

Victoria District, C. Edward Miller, president.

Southern Queensland District, Hermann Peisker, president.

BRANCHES IN AUSTRALIA

New South Wales

Bulahdelah Branch, Elder W. Maybury, president.

Leichhardt Branch, Elder G. W. Stewart, president.

Wallsend Branch, Elder E. J. Haworth, president.

Hamilton Branch, Elder N. Williams, president.

Teralba Branch, Elder G. Lewis, president.

West Wallsend, Colin McIntyre, president.

Anna Bay Branch, Elder A. V. Robinson, president.

Bulahdelah Branch, Elder W. Maybury, president.

Tuncurry Branch, Elder E. Wright, president.

John's River Branch, Elder C. H. Ivers, president.

Laurieton Branch, Elder G. H. Parker, president.

Nambucca Branch, Elder Amos Ballard, president.

Southern Queensland District

South Brisbane Branch, Elder E. Nixon, president.

Inverlaw Branch, Elder C. A. Loving, president.

Wondai Branch, Elder William Ballard, president.

Victoria District

Richmond Branch, Elder C. Edward Miller, president.

Geelong Branch, Clarence Butterworth, president.

Hastings Branch, Elder M. F. W. Kippe, president.

Glen Forbes Branch, Elder G. A. Eden, president.

Phillip Island Branch, Elder J. Grayden, president.

South Australia

Adelaide Branch, Elder W. H. Gammidge, president.

Parkside Mission, Elder W. Dyke in charge.

Western Australia

Perth Branch, Elder Robinson, president.

New Zealand

Dunedin Branch, Elder R. W. Hall, president.

(Names of presidents are given as at the time of preparing this table. Some changes may have occurred since that date.)

FIRST QUORUM OF ELDERS—AUSTRALASIAN MISSION

This quorum was organized January 1, 1916, at Leichhardt, New South Wales, by Apostle P. M. Hanson. Elder Nathaniel Williams was chosen to be president and ordained January 2, 1916, by Apostles Butterworth and Hanson. Elder Hermann Peisker, selected as first counselor, was ordained at the same time by Elders W. J. Haworth and J. H. N. Jones. Elder E. H. Davies was selected as second counselor, but has not yet been ordained. William H. Broadway was elected secretary.

FIRST QUORUM OF PRIESTS—AUSTRALASIAN MISSION

This quorum was organized by Apostle Hanson January 1, 1916, at Leichhardt, New South Wales. Walter J. Swain was selected as president and ordained by Apostles Hanson and Butterworth, January 2, 1916. Brethren Clarence Manning and Frederick Spencer were chosen as counselors and ordained at the same time, the officers officiating being Bishop Lewis and Elder G. W. Stewart. Brother Thomas Elliott was elected secretary.

* * * * *

The birds of New South Wales are generally shy. We have been entertained from the roadside many times by the superb imitations of the greatest of mocking birds, the lyre bird, but never succeeded in getting close enough to satisfy sight. We were struck with the beauty of the bell bird's note which is very much like the sound of a small silver bell. They were heard in the trees at the same place in the road for years, but we never got a good look at one. Parrots are not so shy around the squatter's first corn patch, until the clearing gets larger and the shotgun is heard often.—G. R. Wells.

A GLIMPSE OF AUSTRALIA

BY PAUL M. HANSON

It may not be known to all of the readers of the HERALD that the Australasian Mission is the largest in extent of territory of any in the church. It includes New Zealand, which is about eight hundred miles long and two hundred miles wide, and Australia, a vast continent about the size of the United States.

The membership of the church is found chiefly in Australia; but we have a few members scattered



APOSTLE PAUL M. HANSON.

Minister in charge of Australia conjointly with Apostle C. A. Butterworth.

through New Zealand, and a branch exists at Dunedin. Excepting Tasmania, where no missionary labor has yet been attempted, our work has gained a footing in all of the states of Australia and we have branches in nearly all of the leading cities.

This land is very accessible from America; two lines of mail steamers having every convenience for the traveler run from San Francisco regularly, and one line from Vancouver. About three weeks are consumed in making the journey.

Australians are largely of English descent, and of course speak the English language. They are a whole-hearted, cheery, hospitable people. Their love for flowers is ever in evidence in the flower beds in the front of the homes and in the backyards—scarcely ever does one sit down to a meal without seeing flowers on the table.

The climate of the country is much like that of southern California—consists chiefly of two seasons, summer and winter. The coldest weather comes in June, July, and August. The winters are not marked by very cold weather, yet one even from the States feels the wintry weather which is damp and penetrating. Throughout a great part of the year there is one long spell of sunshine. Many who live in Australia have never seen snow.

Australia appears to the visitor as a sort of topsyturvy country. The seasons are the reverse of those in the northern hemisphere; the animal, vegetable, and bird life are different; and from the blue vault of heaven the Southern Cross shines resplendently over all the fair land. The animals, including the kangaroo, wallaroo, wallaby, padymelon, native bear, flying foxes, etc., are different from anything before seen. Birds of beautiful plumage fill the bush with their cries, parrots are heard chattering in the trees, cockatoos may be seen flying overhead, and the lyre bird mimics every sound in the bush. Most of the trees are evergreen, many of which shed their bark.

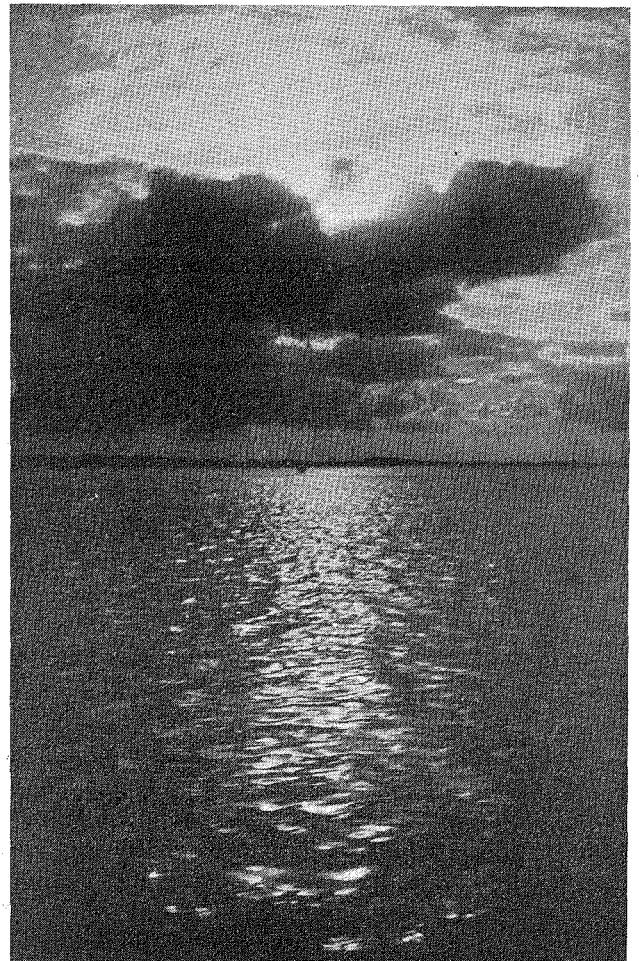


Photo by Alfred Miles, Brisbane.

AN AUSTRALIAN SUNSET.

Along by the sea, in the mountains, and in the bush are many regions of beauty. The country is noted for its ferns. Often one finds oneself in the midst of ferns in size from those that carpet the ground at one's feet up to the great tree ferns which open out like huge umbrellas. And inspiring are the views of the great wooded districts, in which are to be found extremely tall and stately trees.

It is marvelous that in a country like this the entire population of which is only a little more than five million, cities should be found like Sydney and Melbourne, each having a population of more than

employed in a propaganda that has led to a truer understanding of our church and its ideals. I am impressed that the work undertaken by the church in this mission will grow to encouraging proportions according to the support it receives from all who have named the name of Christ; and judging by the past the work will in the future be well sustained. In the midst of the world's trouble, turmoil, and darkness, the gospel of Christ in its fullness is to be authoritatively preached by the servants of Christ. The latter-day glory is to stand as a beacon light to the world, and the righteous are to be gathered out from all nations, looking forward to the coming of Christ when he shall come in glory as King of kings and Lord of lords, to reign in the midst of his people. Before the coming of the Lord the way will have been prepared before him by his church.

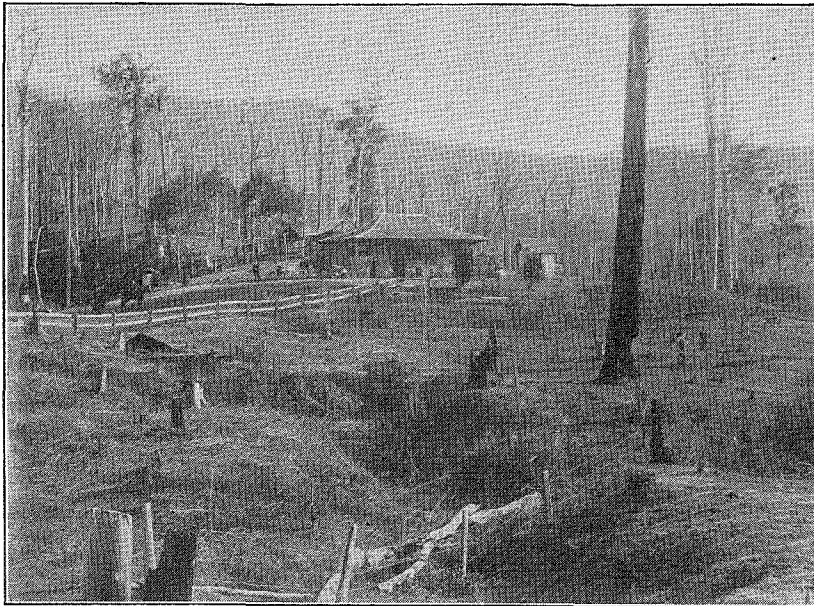
The mission of the church being to all nations, the glory of the church will reach foreign fields. Australia was one of the foreign fields entered by the church. For many years the church has sent missionaries to this far-off land. To Australia in the past the servants of the church have gone and gladly spent the best years of their life. They are all held by the church in loving and precious memory, and the works performed by them are responsible to a large degree for the conditions that now presage for this mission a bright future.

Branches of the church have been organized in New Zealand, and, excepting Tasmania, in all of the states of the commonwealth of Australia. New churches are springing up. Congregations are growing numerically. And under the inspired labors of the general and local ministry the light and power and meaning of the glorious gospel of Christ is being made known to many on this vast continent.

Many in the church, of all ages, feel there is no talent too good for the service of the church; auxiliary societies are developing, providing a channel for the expression of many God-given gifts in the church; industrious hands, filled with the reward of labor, are not forgetful of the church's requirements; the world movements are observed, the signs of the times are studied, and a profound interest is taken in the redemption of Zion—Australia looms up as one of the best foreign missions of the church.

* * * * *

Be not ashamed of your craft.—Proverb.



AN AUSTRALIAN HOMESTEAD IN THE "BUSH."

This was once the home of Brother Charles Loving, Argents Hill, New South Wales, a typical Australian homestead in "the bush." This home was carved from the wilderness and built of native lumber.

six hundred thousand. These cities like great cities elsewhere in the world, possess all the advantages of modern life.

Occasionally one sees some of the black-skinned aborigines, but they are in no sense equal to the the Maoris, the aborigines of New Zealand who are equal to the whites when given an equal chance.

Legislation has been brought in this land to about the highest point of human wisdom. Yet there is something seriously lacking. There is here as elsewhere in the world a general discontent that is quite noticeable. Class strife is not absent. Strikes have been frequent even in the state-controlled industries. A materialistic ideal is leading many to the pursuit of money and pleasure.

But the prospects for the expansion of the church work are encouraging. Since the introduction of our work in this land the time has been well em-

SOWING THE SEED FROM A WAGON

BY C. EDWARD MILLER

Several months after I had been in the Australian mission, I was asked a number of times in different localities, if I was going to take the old, old path, from branch to branch, as had been done for many years. In talking over the matter with some of the conference appointees, I learned that it was a difficult matter to get places to preach in, and going to a "Saintless" town there was the expense of board, etc. For these reasons there has not been very much real out-in-new-fields missionary work done over there for years. One of the old elders said he very much feared the church there had entirely lost the missionary spirit.

After canvassing the situation with one of the missionaries, who was as anxious as I was to see some genuine pioneer work done, we concluded to try to reach the small towns by living in a tent, and doing our own cooking. We had all arrangements made, selecting a small town to try the experiment on, when word came to me from the minister in charge to go to Melbourne, so our plans did not materialize. The brother referred to thought a wagon would be more practicable to live in than a tent, and it could easily be hauled from one town to another; but I thought this would be rather expensive, and the initial expense would be heavy, for an experiment.

After arriving in Melbourne, the way was opened to try the wagon plan, and two of the brethren started the work, a short account of which was published in the HERALD.

I had been unable to do any wagon work, as I had branch and district duties, and as a high priest this was my calling, but I think I had some of the spirit of a seventy, and determined to put in a month or so on the wagon before I left the mission, as I wished to see for myself what could be done with that method.

On February 15, last year, Elder W. H. Gammidge and myself left Glen Forbes, Brother George Eden having furnished both the horse and wagon. We arrived at Brother Emmerson's at six p. m., and stayed over Sunday, administering the sacrament to the little band gathered there.

We left on Monday at ten a. m., our objective being a little town called Lang Lang. On the way we stopped at Brother Flemming's home. He is one of the old-timers, having been well acquainted with T. W. Smith.

We reached the outskirts of Lang Lang at six, and camped there for the night. In the morning our horse got homesick and I had to do some energetic sprinting to head her off. Even a horse loves its home.

We drove around the town, making necessary purchases, and engaged a hall for sixty cents a night, for three nights.



ELDER C. EDWARD MILLER.

Brother Miller seemed to captivate the hearts of the Australians. This but confirms the judgment of the American Saints.

The Australian grass seems to possess wonderful nourishing qualities. We had oats with us but our horse didn't care for them, preferring the fresh grass. We secured pasture for seventy-five cents a week. We now found a fine place to camp. We used considerable ingenuity to make ourselves comfortable in camp. Our basin was our friend in need, serving both as a bath tub and to mix dough in! We had considerable rain up to this time, so we spent the day in printing notices and writing them off on our typewriter. We also sent the "Open letter to the clergy" to the three ministers of the town and vicinity, we also accompanied the "Open letter" with courteous personal letters, explaining who we were.

At night we went to the hall and waited for our audience, our patience was rewarded by having an

audience of one woman! The next evening it rained very hard, and no audience, and the week we were there it rained every day but one. But we managed to distribute literature to every one of the forty-eight houses in the place.



IN CAMP.

*Elders C. Ed. Miller and George Robinson with the gospel wagon.
(In Australia every wagon has two g's.)*

Notwithstanding we had mailed the "Open letter," which makes the distinction between us and Utah so clear that a child could understand our position, yet two of the ministers went from house to house warning the people that we were Utah Mormons and practiced polygamy! We got busy and again canvassed the town, asking the people if it was a Christian thing to do, when two entire strangers come to the place, to have professed Christian ministers slander them and tell falsehoods about them. I don't think it did those two men very much good in misrepresenting us. We got one business man of the town interested. We went to the printing shop and interviewed the editor of the township paper, telling him what the ministers were doing and asked him if he would give us a little notice. I showed him a copy of a letter I had written to the registrar general of the State of Victoria, asking him if it was true that no licenses had ever been issued to the elders of the Utah church, to perform the marriage ceremony. I showed the editor the answer, which was to the effect that up to that time no licenses had ever been granted to any elders of the Utah church to perform marriages. I then showed him my license, issued by the registrar general, proving conclusively that I was not a Utah elder. I then pre-

sented other documents, but he didn't seem inclined to do anything for us, as of course he naturally would want to pander to the ministers and their devotees, so I was very much astonished to see in the next issue of the paper, a clean-cut distinction made between the two churches.

We could not do any street preaching even if it had not rained, as the streets were dark and deserted at night.

One evening we saw an ox team coming along. They are called "bullocks" over there. The driver had been imbibing somewhat. He stopped in front of our wagon and drawled out, "Are you on the wallaby?" A wallaby is a kangaroo, and they are supposed to be on the move continually, so it was an apt expression.

Possibly this article can stand a little embellishment of matter not immediately connected with the subject. A kangaroo was chased by some dogs one day along a sandy patch in a field. There was a high hedge fence dividing the field. The kangaroo mounted over the hedge and they measured his jump, and from where he started to jump to his landing place, was thirty-two feet! When the white men first strung telegraph lines through the

country, the black natives thought they were putting up fences to keep the kangaroos out. The native makes a little handful of fire and squats right over it, when the white man came, he built a large fire. The native said: "White man big fool, he build fire so big can't get to it!"

Right back of our camp was the thick "bush," as the woods are called. One day I found an ant hill. The natives used these hills for a bake oven in the following manner. Some of these hills are five feet high. A hole was dug in the side, a fire built in it, and when the clay was good and hot, the embers were raked out and a hot oven was ready to bake anything put in it.

There are interesting things in the air as well as on the land in that far-away island continent, which is almost as large as the United States.

One evening we saw eight great black swans flying half a mile over us. Another evening, just at dusk, saw hundreds of flying foxes, strung out a great distance in the sky. It was a peculiar sky line, and was really uncanny. They looked like gigantic bats. They are very destructive to fruit.

Concluding we had done all we could in Lang Lang, we started for Koo-we Rup, eight miles away. It rained fiercely while we were on the road. We ar-

rived at our destination at two-fifteen, so had the afternoon to prepare our camp. We pulled up along the public road, as we couldn't find any better place to camp. We were somewhat protected from the wind by a high hedge fence. The town had only about twenty-five houses in it. We tracted all of these. A Plymouth Brethren preacher came up to our wagon, and we got into an argument, of course. After being pressed pretty hard, he admitted that if Jesus Christ taught contrary to the way he thought,



Photo by C. Ed. Miller
AN AUSTRALIAN BEAR.

Evidently the original Teddy Bear. Brother Miller says it is claimed that if you lift this bear up by the tail his eyes drop out—the Australian bear has no tail, so the statement cannot be verified.

he would not accept his teachings! He reminded me of the Irishman who watched a brakeman running on the top of some box cars, toward the engine, while the train was going at a good clip. Pointing to the running brakeman, Pat said to his companion: "Mike, look how that man can run, he is gaining on the engine."

We stayed at this place for a day and a half, then pulled out for Cranburne, a good-sized town seventeen miles away. We left tracts at every farmhouse along the road. Sometimes we would have to go some distance through lanes and over fields to reach the house. We demonstrated our bravery by facing about every breed of dog known. We passed through the little fishing village of Torradin, and then through Clyde, distributing tracts at both places.

Now we were on the finest road I have ever seen.

It was lined on both sides with wattle trees and bushes. The wattle is the national flower of Australia. It is a bright yellow. There are many varieties. The scent is delicious. Just imagine what a gorgeous sight greeted our eyes, as we traveled along this yellow-lined highway!

We met the "twelve apostles," but there were only four of the quorum present, the others evidently were on missions. They were birds, which generally travel *twelve to the flock*, hence the name.

We arrived at our destination at five-thirty, but it was dark before we found a suitable place to locate, which was a reserve a little distance from the town. Supper tasted about as good as open-air appetites could make it.

We had for a neighbor, an old fellow camping in a tent. He said he was hunting work digging potatoes and hoeing onions. You see many tramps along the roads, all carrying tents. But they are not called tramps over there, but "sundowners." As the distance from town to town is so great at times, these wanderers carry tents and lie down in comfort at any place they feel like camping.

The next morning we started out tracting, and covered the whole town, and then it started to rain good and hard. We also mailed the "Open letter" to the ministers of the place. We thought of doing some street preaching, but the weather did not permit us to do so.

It was now time for the return trip. We again distributed tracts by the way. As a general thing the people received us kindly. But at one house, near our camp in Lang Lang, a lady of uncertain age partially opened the door, I asked her if I could leave a tract. Her face was very expressive and it seemed to transform itself into a letter "S" then it seemed to change to an "O" then it looked like a "U" and finally I thought it had the form of an "R." I had purchased a pint of nice thick cream, and it was at our camp not very far away. I became concerned, but when we got there it was still sweet!

We eventually returned to Brother Eden's home at Glen Forbes. The plan we had in mind was to travel from town to town, and visit each place three or four times and see if we could create an interest in our work, but if unsuccessful, we would try another route, giving each town a trial, hunting for human souls, but my time was too limited to completely carry out our plans, but expect others will do so.

We possibly saw the most disagreeable part of the wagon work, as it rained nearly every day we were out; but I thoroughly enjoyed the outdoor life, but above all, I felt as if I was busy about my Master's business. I wish I could put a year in at that kind of gospel labor. There was no tangible result

of our effort that we could see, but we sowed the seed, and that was all we could do, and what we went out to do.

I don't see how there can be a better or cheaper way of getting to the people than this gospel wagon idea. It cost two dollars and fifty cents a week for the two of us for food, and we lived well. It cost about a dollar a week to keep the horse.

We often thought of that indefatigable pioneer, Elder Glaud Rodger, trudging over the hills and valleys, carrying a suit case, hunting for souls to save, and possibly many times wondering where he was going to sleep. We compared our condition with his and were thankful that we were more or less independent, as we always had a home at least to go to. Special tracts should be gotten out for the wagon. Ones we used were not adapted to the work at all.

I hope the wagon work will be given a good long trial in Australia, and that young men will be filled with the old-time missionary spirit, and try to reach the people in new fields. I fail to see how we can warn the world by simply "holding what we have" and not trying to push out the way the Lord says we should.

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MY IMPRESSIONS OF AUSTRALIA

BY ELDER E. F. ROBERTSON

The long journey of nearly four weeks on the Pacific was almost ended, and the passengers on board the good ship *Aarangi* were in a state of suppressed excitement as we arose from the early dinner and hurriedly went on deck to get the first view of the world-famed Sydney Harbor, which appeared before us in all the beauty of an almost perfect day. The sky being cloudless and azure blue, and the noonday sun shining down upon an expanse of water, which, but for the gentle undulations always present on the ocean's surface, was like a sea of glass.

Straight before us, some miles in the distance, the headlands loom up like mighty walls of rock rising abruptly from the water's edge, surmounted with fortifications, and on the south stands a lighthouse, containing a light so powerful, I am told, that on a clear night its rays can be discerned from seventy miles at sea.

Behind the headlands could be seen many green, tree-covered hills which extend down into the harbor, forming numerous coves and bays, capes and promontories—rare beauty spots indeed, while away in the distance the tile-roofed houses of the city completed a picture defying description. We soon pass the heads, and the engines are slowed down to half time, and we glide smoothly along past numerous ships, at anchor, or lashed to the various wharves,

small sailing craft, or ferry boats, being idly tossed on the languid billows, or hurrying to and fro, past a number of green little islands. A little launch hurries out to meet us, and the health officer comes on board, and makes a rapid survey of us, as we are lined up for inspection. We are attached to a little tugboat and very slowly drawn up to our landing



ELDER E. F. ROBERTSON.

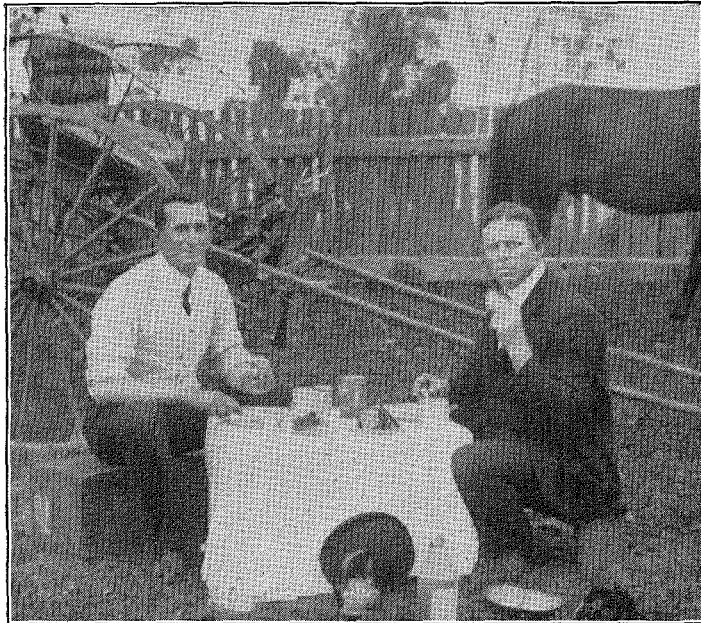
Missionary to Australia, 1910-12.

place at Circular Quay, where hundreds of people are assembled to meet relatives and friends, or in the hope of being employed by the passengers in various ways. Handkerchiefs are waving and here and there sharp cries of delight as various passengers recognize their friends on shore.

We, too, are anxiously scanning the upturned faces for one that looks like a Latter Day Saint, but can see none, and are beginning to feel a bit discouraged when my attention is called to three men at the farther end of the wharf, and I said, "There they stand," pointing them out to Brother Davis. "Yes," he said, "I can tell a Latter Day Saint anywhere." So we leaped up on the rail and shouted out to them that we were the men they were looking for, and sure enough, they proved to be Bishop George Lewis and Brethren A. J. Corbett and John Heinrich,

Later we were joined on the wharf by Elders John Jones and W. J. Haworth. After our baggage had been inspected by the revenue officers, we were conducted to the home of Elder Haworth, which was then in the same building as the Standard Printing Office, he being editor of the *Gospel Standard*, where we met a few more of the Saints and were made welcome in our foreign mission.

In the evening, about seventy or eighty of the Saints from Balmain and Leichhardt, with a few representatives from the New Castle branches assembled at Brother Haworth's, where the bounties



ELDERS E. F. ROBERTSON AND W. J. HAWORTH.

In camp during an Australian missionary tour with horse and cart.

of the earth were served in abundance. Songs, music, and recitations rendered, and addresses of welcome accorded us, to which we replied, feelingly, if not fittingly, for when we thought of the great expanse of water, and of mountains and prairies intervening between us and the place of our birth, of our parents, kindred, and friends, and of the years that must come and go, ere we would again behold a familiar face, or hear the music of a familiar voice, our hearts were too full to admit of much speech making.

However, we felt that we had landed among a kind-hearted and generous people, who were willing to give us their confidence, love, and support without reserve, and we were determined to at least try to merit such good graces and do our best to advance the work of the Lord in their land.

As may be supposed, we found some conditions very different here than in America, and found it

necessary in some cases to accommodate our methods of work to these conditions, while some of the methods in use here we thought not so conducive to advancement as they should be, and have tried to make a few corrections. We find our Australian brethren eager to advance the work.

We find the same obstacles in the way of missionary work here as elsewhere. In the cities there is every kind of amusement to attract the attention and occupy the mind, so that few people are willing to listen to the gospel.

As the weather is warm and pleasant the year round, all kinds of outdoor sports and games are very popular. Then there is a law closing all stores, shops, factories, and nearly all public works at one o'clock on Saturdays, giving the working people the opportunity of attending horse races, prize fights, and games and contests of all sorts, one result of which is to encourage betting, and create a spirit of recklessness.

Sunday is scarcely distinguishable from other days on the playground and pleasure resorts. But this is not a special characteristic of Australia, for there is a very strong tendency in the same direction in America and other countries.

Did I say that *all* stores were closed on Saturday afternoon? No. There is one store that is open all day long, and far into the night, the liquor store. Strong drink is the curse of Australia. Every village abounds with public bars, and they are to be found even along country roads, tempting the miner, the mechanic, and common laborer to drop in and leave the "three-penny bits" and sixpences, so hardly earned, and so badly needed for the home, where wife and children are perhaps in rags, or if not,

some good-natured merchant is supplying them, with small hope of ever being repaid. One of our brethren in business was completely ruined in this way.

I am happy to say, however, that we have very little trouble with drinkers in the church, most of the Saints being avowed enemies to the traffic and doing all they can by vote and influence (the ladies vote here) to stamp it out.

Although this country is so much younger and smaller than our own (smaller in point of population, in territory Australia is nearly as large as the United States,) and so far removed from the great centers of civilization, she has legislation along some lines that we could imitate with profit.

For instance, the old age and invalid pension. Every male citizen of sixty-five, or female of sixty, or any invalid, not otherwise provided for, receives a pension not exceeding ten shillings per week. An old person must have been a resident of the colonies

for twenty years and possess a good character, and not own property exceeding three hundred and ten pounds (about \$1,500) in value.

All children, who have not natural protectors, are provided for by the state, many of them being placed in private families, who receive a certain amount per week, and I think not exceeding five shillings, for their support. The result of this law is that there are no homeless street arabs in the large cities of Australia.

Where parents are actually unable to provide for their own children, they are assisted in the same way. Thus a widow is enabled to raise her own children, instead of placing them in a public home or giving them away as many have to do in our country.

Railways, tram lines, telegraphs, telephones, etc., are owned by the Government, and so the revenues that build great fortunes for men like James J. Hill and J. Pierpont Morgan in America, go into the public treasury and help to supply the old age, invalid, and orphan pension, and benefit the community in general.

There is a commission appointed by the Government, called a wages board, to settle disputes between employers and employees, and affix a minimum wage for all kinds of work. It is hoped thereby to prevent the strike, which hitherto has been a serious menace to commerce and a bar to progress.

The common schools will, I think, compare favorably with our own, and the law compels parents and guardians to keep children under fourteen years of age in school. Few go, however, after that age, and I think the consequent average grade of education is sure to be low, as my experience is that the average child will learn more rapidly after that age, than before.

I have traveled to some extent in three of the five states, and enjoyed the diversity of scenery displayed. Lofty hills, towering mountains, tall forests, beautiful rivers, (though not numerous) and lakes, fertile valleys, broad plains, prosperous towns and cities, the bluest of blue skies, and the most gorgeous of bright flowers, conspicuous among which is the wattle and waratah.

Have also become acquainted with most of the Saints in this land, and find them to be uniformly kind, generous and hospitable. They love the work of God, and are ever ready, with a hearty zest, to join in any enterprise undertaken in its interest.

I have been associated with several of the Australian brethren in mission work, and find them agreeable yokefellows.

My first colaborer, or traveling companion, was Brother Victor Seaberg, a young man without experience in gospel work, but with a big, honest heart,

a sunny face, and happy optimistic disposition, who made as many friends as he did acquaintances, and the three months spent with him will, I trust, never be forgotten by either of us. I was sorry indeed, when he decided to quit the field, and return to his anvil, but circumstances at the time seemed to justify it. And the Lord has blessed him, business has prospered, and I hope ere long he will be able to enter the mission with a free hand, and confidently expect to hear of his doing good work for the Master in this and other lands.

Next I spent a few weeks in company with Brother W. J. Haworth, an account of which he gave so entertainingly in the *Autumn Leaves*. But if, as he declared, I failed to come up smiling on a particular occasion, he made up for it, for his smile was a permanent fixture. It *never* came off, excepting, possibly, on one trivial occasion, scarcely worth mentioning, when he went to sleep beside the road in the long grass, and was very busily engaged in inhaling deep breaths and exhaling them through the corner of his mouth with a funny purring sound. When I happened to catch him by the leg and start off with him telling him to look out for the snake, the wild look he cast about to the right hand and to the left, could hardly be called a *smile*. But the smile drifted back a moment later as he remarked, "Blow you. I was asleep."

Like all our earthly experiences, pleasant or otherwise, my association with Brother Haworth came to an end, and in his stead I was joined by our pleasant-faced and congenial Bishop George Lewis, with whom it has been my pleasure to labor more extensively than with the others.

I found Bishop Lewis a brother indeed, wise in counsel, and helpful in every emergency. He is always ready to give the helping hand to friend or stranger, and while he is the most tender-hearted and sympathetic of men, he is also one of the happiest men I ever knew.

While with him we tried our theological steel with Christadelphians at Weston, and with Seventh-day Adventists at Hickey's Creek. In both instances he rendered valuable assistance, and in both instances we did good for the work.

Still I love this sunny southern land with its kind-hearted, generous Saints, who by their thoughtfulness and hospitality have done so much to make my sojourn among them so full of pleasant memories, and I shall often think of them in their far-away home 'neath the Southern Cross.

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All General Conference appointees who have labored in Australia agree that it is the most important mission the church has outside of the United States and Canada.

OUR PUBLISHING INTERESTS

BY W. J. HAWORTH

Our publishing interests in Australia are on a fairly sound footing, considering that no capital was ever expended directly by the church in the purchase of plant, stock or machinery. These have been purchased from the profits of doing all classes of jobbing work. Under the circumstances, progress has

asset to the mission, binding together the scattered branches and districts and supplying at regular intervals the common news of the mission. The American papers would be inadequate for they are three months from Australia from the news point of view. From the Australian point of view the *Standard* is our newspaper—the American papers contain what is, as far as news from this mission is concerned, historical matter. It is therefore imperative that we continue the *Standard*.

Another great drawback to our publishing interests was the fact that we had to pay a very heavy rent each week. For several years we have had a fund destined to overcome this difficulty by the erection of a mission headquarters and printing office of our own. We are now in possession of such a building. It was not, however, free from debt on its completion. We had not sufficient funds for that, but the Saints are doing well towards furnishing us with money, considering the hard times. We look forward with confidence to the future, believing that with a building of our own, many of our trials will be over.

Now there is a way in which American Saints may help us. We are not intending to ask for donations, but desire to call attention to the fact that a book, entitled *The Fall of Babylon*, on sale at the Herald Publishing House, Lamoni, Iowa, was published in aid of this fund. The sale has been

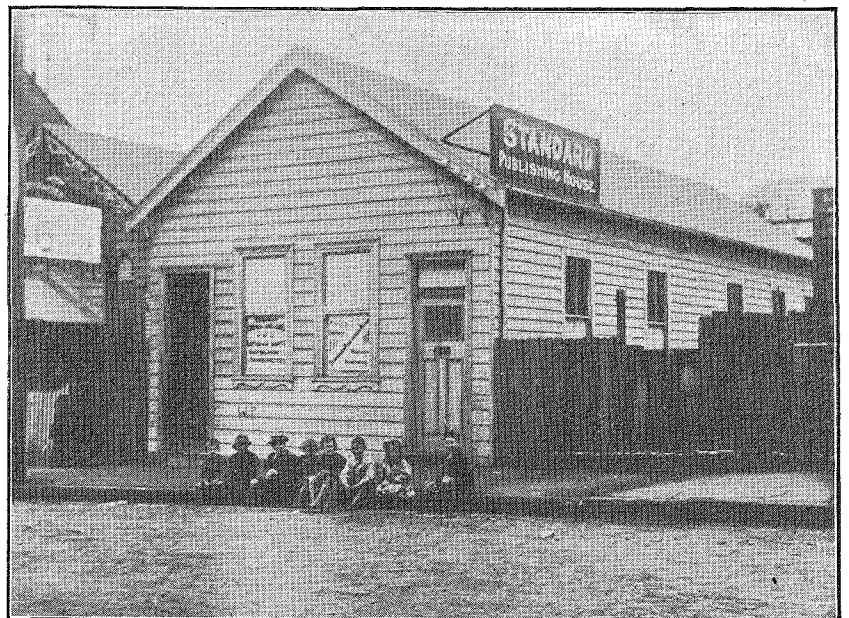


ORIGINAL OFFICE OF THE "GOSPEL STANDARD."

been somewhat slow, but it has been sure, nevertheless.

We began to publish the *Gospel Standard* in 1902, but at that time we paid outside printers for its production. At first we had something over two hundred and fifty American subscribers, but these gradually fell off and it became impossible to continue the paper if it had to be produced by other than our own labor. Consequently in 1904, Elder W. J. Haworth, with the consent of the Board of Publication, learned the printing process, and a small supply of type was purchased. Later on a small press was acquired and on this the *Standard* was printed for several years. Outside work was taken in, and little by little the plant was added to, until at the present time we are equipped to do almost any class of printing.

The great drawback has been, however, that there have not been enough subscribers to the *Standard* to make it self-supporting. Some of the profits of the business have gone, each year in its publication. It would not pay to discontinue the paper, for it is a valuable



NEW OFFICE OF THE "GOSPEL STANDARD."

slow, possibly because the author is practically unknown to the majority of the American Saints, but the gospel story in the book is just the same as if he were known to all. The price is one dollar and twenty-five cents and readers will, if they purchase a copy, not only obtain good value for their money, but will put the money into the fund for the erection of the proposed mission headquarters. I believe "Do it now!" is a favorite motto with Americans.

I think I sent a photograph of the old rented premises. We have erected our new wooden office on land adjoining the Balmain church. The church is seen to the right of the picture. A notice board bearing the name of the church, etc., extends across the sidewalk between the two buildings. At the time the picture was taken this was carrying a large calico sign bearing the motto: "For the sake of your own boys vote six o'clock." This refers to the great and successful campaign for the closing of all liquor bars in the state at six p. m. A referendum on the subject was recently taken throughout the state and resulted in a majority of one hundred and twenty thousands for the closing hour to be six p. m. The Saints worked hard for the carrying of this measure.

Our present office building is commodious enough for our requirements. It contains a room for sale of books and general office work, a large printing room, half devoted to the composing department and the other carrying the machinery. The door on the right of the picture leads into the church office, set apart for the use of the ministers in charge and other church officers. The editorial room is directly behind this office.

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TRACT DISTRIBUTION AND VISITATION IN AUSTRALIA

BY ELDER A. C. BARMORE

This subject has been assigned to me, and for that reason and a realization of duty, I attempt to write on it. Experience truly teaches, and those who have had it should impart to others what it has taught them. Having had experience on this subject, I now, so far as practicable, pass it on.

To begin with, such work of this kind as I have done requires first of all, perseverance. Without this quality little or nothing can be done. And while this may be especially true of the circumstances under which I have done my work, yet I am sure it applies universally. "He that can have patience can have what he will." The people of Australia are often bigoted, but not more so than those of the United States and Canada, and besides when I say "perseverance" I mean "continuity" in an eminent degree. I have used the distribution of tracts and

dodgers as a means of getting acquainted with the people. To do this it is necessary to knock at the door, and where practicable, secure a brief interview.

It is better to say something about the subject of the tract in a few well-chosen words than to deliver



ELDER A. C. BARMORE.

Missionary to Australia 1902-12.

it without comment. If the tract is not the subject of conversation, some other feature of our message should be. The subject, however, need not be distinctly doctrinal. It is enough for it to be some phase of gospel truth. Something very ordinary, believed by nearly everyone, may be the means of removing prejudice. If the conversation becomes special, and evidently mutual, it will almost invariably be on a subject of the person's own selection. It is practically useless for the missionary to lecture a person on a topic of his own choosing.

If he is invited in, no matter what the subject of conversation may be, he should read a chapter and offer prayer before taking his departure. If the interview is more or less secular, he may not feel disposed to do so, but his failure will, nevertheless, be taken as a lack of interest in his business. If the conversation be religious this "lack" will not be noticed so much, but otherwise it will be very apparent. His failure to read and pray will, in Australia, always make a bad impression. The people do not always expect a long conversation, and still less a lecture on religion, but they do expect devotional exercises. The invitation to come in will apparently be hospitable, that is, "Will you have a cup of tea?"

will be its basis. It is best to comply, though what one eats and drinks depends upon his constitution.

A cup of hot water and a cracker, called a biscuit here or more than one if desired, would be better in many cases than heavier refreshment. If any should object to eating between meals I need only remind him that these invitations do not come often enough to be a menace to health. When I have been out for the whole of a hot day they have been very acceptable and have not done me any injury.

In all personal work the nature and use of argument necessarily come in for consideration. My conclusion is that discussion or debate, while it may sometimes do good and yield immediate returns, yet in the long run, if pursued as a usual method, it antagonizes the people and renders them unapproachable. This is especially true when the discussion is held in their own houses. It is a well-known fact that those who like argument will keep their temper better in debate than those who do not. A minority, a very small one, too, are fond of debate. This minority is divided into two classes: One is curious, speculative, and generally insincere. This class will debate for its own sake. The other class is undoubtedly sincere but satisfied with its own creed, whatever it is, and is laboring to promulgate and defend it. Both are seeking victory rather than truth.

Most Australians dislike religious debates and are annoyed by them. They look upon controversy as an effort to compel them to give up their own belief and accept some other. For that reason it requires great tact to get along with them. No matter what doctrine they hold it must be respected and handled as gently as possible. Any effort to show up an absurd theory or practice by ridicule is always warmly resented. They are very sensitive on this point and while they object to such treatment they do not as a rule retaliate in kind, but they close the debate forever. This may seem harsh on their part, but it is justifiable from a democratic viewpoint. If we desire respect for our opinions we must be tolerant of those of others. On the other hand they are always courteous when their courtesy is returned.

On the whole, they are more approachable through social and spiritual means than by anything of a doctrinal or polemic character. For this reason it is necessary to take the time and care to get acquainted with them before one can teach them. When such an introduction has been secured it should be followed up by Bible readings, visits or anything that will bring them closer to the church socially, doctrinally, or spiritually.

When acquaintance has been formed every effort should be made to maintain it. In this way true friendship is proven and a sincere interest in the person's spiritual welfare demonstrated. This must

in time, have the desired effect, and it takes "time" to convert people to such a work as ours. This is the secret of success in dealing with one's schoolmates or shopmates. Personal acquaintance is the keynote. If our missionaries worked along this line more the success of the church would be greater. As a rule, our ministers are like those of other churches: Too prone to look upon themselves as professional men, having a business objective, than as men talking to men.

Akin to the foregoing is the attitude we should maintain toward other churches and societies. Personally, I have always labored to placate instead of arouse opposition. My motto is: "Never wake up the sleeping dog." We have enough enemies without making any more. While it is true that we will always be opposed and persecuted, more or less, yet some of the opposition we encounter is due to the methods we pursue. Other churches are not more willing to fight us than we are to fight them. If Ishmael's hand is "against every man" he must expect the compliment (?) will be returned. If a more moderate course were universally pursued, we would, in the finality, obtain recognition and representation where at present we seek it in vain.

The subject of literature here presents itself. I have used books, tracts, and papers. All have done some good. More good could have been done had the supply been larger; it has been very limited. Another thought: Our literature is, to some extent, ineffective because it needs revising. It should first of all, be graded, and tracts numbered in such a way as to present the gospel along the line of logical sequence. This would be a guide to inexperienced Saints as well as a convenience to the missionaries. Now our literature is printed and published without reference to what precedes or follows. The result is subjects are ill timed, and the general arrangement is haphazard. A stranger could not definitely tell what the church believes by reading its current literature. [Since this was written the "Angel message" series of tracts has been published.] Above all, "Joseph Smith," "Mormon" or "Book of Mormon" should not be referred to unless our position regarding them is clearly stated in the same connection.

The church has not yet arisen to the importance of literature as a factor in mission work. Gospel work can be carried on by business methods better than by those commonly employed. Public lectures are practically useless in business. Printed matter is much better. Preaching as the sole method in church work would not have been so generally in use had the church been as progressive as the world. Conservatism has stamped preaching as the only "proper thing." Commerce on the other hand, has resorted to printing and some houses depend on it

entirely, but the best method in business extension, is personal solicitation. Hence the great army of "agents," "travelers," "drummers," canvassing from house to house and from man to man. These do the bulk of the world's progressive business. As time goes on, preaching, especially in a small way, will fail. We are living in the day of trusts, unions, etc., hence everything must be on a large scale or it will not be patronized. The labor done will be performed by such efforts as the Chapman-Alexander revivals, or Bishop Evans's on the one hand and by personal work on the other. Ordinary preaching will have its place in fixed congregations, but the preacher who goes out without coworkers, music, etc., will come to grief.

The workers who labor on a large scale, such as those referred to, will be few and must, in their line, be extraordinary men. They may be compared to wholesale men in business. The latter deal in many

articles, but make but little on each one. The retail dealer, on the other hand sells fewer articles but his profit is larger per item. The revivalist deals with men in the bulk and makes but little out of each case; the personal worker deals with them singly and accomplishes more per man. The United States of America is the only country where, in general, traveling preachers have been a success. In other countries working privately and remaining some time in one place has proven the better way. This is indicated in the revelation commanding the church to provide the foreign missionaries with tracts.

It may be humiliating for men who have been used to preaching frequently to fair audiences to descend to this method, but they must come to it. When the work of spreading abroad the gospel begins in earnest and "the elders of the first quorums are sent out of the land of America" those most capable of doing this kind of work will take first place.

EDITORIAL DEPARTMENT

THE CAMPBELL-HOLLOWAY DEBATE AT ANDOVER

Andover is a little town about seven miles from Lamoni. Its proximity to the headquarters of the church lends some general interest to the debate recently held at that place between Elder Leonard G. Holloway of the Reorganized Church of Jesus Christ of Latter Day Saints and Evangelist William J. Campbell of the "Churches of Christ," known sometimes as the "nonprogressive" wing of the "Christian" Church. This name we understand they do not accept and it is referred to here only as a means of identification.

The debate began September 11 and closed September 19, with two sessions daily, excepting the first two days. The big stake tent accommodated the audiences. The Saints were the majority of those in attendance, hundreds from Lamoni being in attendance, especially on Sunday.

The following propositions were discussed:

1. The Reorganized Church of Jesus Christ of Latter Day Saints with which I am associated is in harmony with the Bible in origin, organization, doctrine, and practice.
2. The Churches of Christ with which I am associated are in harmony with the Bible in origin, organization, doctrine, and practice.
3. The Book of Mormon is of divine origin and worthy the respect and belief of all Christian people.
4. The Bible is the final and complete revelation of God's will to man.

It is understood of course that Elder Holloway affirmed the first and third of these propositions and Mr. Campbell the second and fourth.

Reverend Ernest F. Partridge, until recently pastor of the Methodist church in Lamoni, acted as chairman. In that capacity he presided with great credit to himself, maintaining a just and impartial attitude, and by his wise and witty sermonets at the close of each session adding much to the interest of the affair. He was an adept at pouring the oil of good humor on the troubled waters.

Probably any opinion expressed by us as to the outcome of the debate would be considered partial and to an extent colored by prejudice, though we tried to see both sides of the question fairly. But one who has conversed with many in the neighborhood who are nonmembers reports that he has not yet met one who feels that Mr. Campbell maintained his position, but all are agreed in giving the victor's laurels to Elder Holloway.

We are not, however, disposed to belittle or demean Mr. Campbell. It is never wise to underestimate an opponent. He proved to be an antagonist worthy of consideration. In marked contrast to the brag and bluster of some of his associates who have met our men, his deportment was always quiet and unassuming. Nor did he resort to their low and malicious tactics in dragging in vile stories concocted by our enemies. In that regard he is probably one of the cleanest and most gentlemanly men that we have met. A few more such exhibits from the "Churches of Christ" might cause us to modify somewhat our opinion of their representative men.

His stronghold, aside from his ability to gracefully and quickly evacuate a position when it became

untenable, was his knowledge of the Bible, in which he is exceptionally well versed—meaning thereby that he has an excellent knowledge of the text of the Bible from beginning to end, and not that he is sound in his understanding, application, and interpretation of the text.

The debate closed with very good feeling existing, excepting among a few, and with an exchange of courtesies between the disputants, each saying that if he had said anything out of the way in the heat of discussion he was ready to apologize. It seemed that this was to be one clean and decent debate. But it will be remembered that of old when the sons of God met together Satan came also.

That reference may have no application, but it is a fact that at this juncture an oldtime antagonist of the faith, J. D. McClure, of the "Christian or Disciple Church," appeared on the scene, interrupting the closing exercises with a challenge to debate the following propositions:

1. The revelations that Joseph Smith gave to the world are true, and Joseph Smith was a true prophet of God. Latter Day Saints will affirm.
2. All that Joseph Smith gave to the world purporting to be revelations from God, were entirely of human origin, and frauds, and Joseph Smith was an impostor. Christians will affirm.

He accompanied the challenge with a threat that if it was not taken up he would proceed at once to deliver a series of lectures in exposure of "Mormonism." He soon found himself in collision with our militant John F. Garver, from which he emerged with his "Christian" mask badly shattered.

The unfairness of such one-sided propositions was fully exposed. Yet this is a favorite trick of certain opponents of the work, particularly among some members of the "Christian" church, so called. They ask us to expose our position to public attack but refuse to defend their own church under similar propositions which would give both sides an equal show.

There is a sense of fairness even among worldly people that certainly would brand such a course as cowardly. Every courageous man who enters a conflict expects to take blows as well as to give them.

Yet many of our so-called "Christian" antagonists of the past have not measured up even to the worldly idea of fair play. Some have never met us in debate in a single instance on equal terms, but have made it their policy to flaunt one-sided propositions in our face, holding the threat of public lectures over us in case we refuse to accept their terms—a sort of spiritual blackmail.

In his debates with our people Clark Braden generally insisted on having a decided and unfair advantage. When he met Elder E. L. Kelley in La-

moni, for instance, Braden did not really affirm a single proposition. The propositions were the same as those presented by Mr. McClure, and though craftily arranged to make it appear that Braden was in the affirmative on the second proposition, when analyzed it is soon apparent that we were still in the affirmative, Braden affirming no position of his own, and not involving his own faith or church in any way. In their debate at Kirtland Brother Kelley was required to defend two propositions, while Braden defended but one.

Because we may have given an unfair advantage to our opponents in days past it does not follow that we should continue to do so. We should insist upon equal propositions. Are these men afraid to defend the church that sends them out and pays their salary? Is our position so difficult to meet that a handicap must be put upon us at the very start?

McClure was challenged by Elder Holloway to come to the stand and sign up equal propositions, but declined to do so, and announced that his lectures would begin the following night.

Mr. Campbell arose to explain that McClure had not come there on his invitation and did not represent him. The fact was developed, however, that the lectures were to be given in Elder Campbell's tent, which looked bad to the public. The debate had been cut short two days at his request, and that he should then turn his tent and those two days over to McClure to use in a one-sided discussion of the question, and such a discussion as might be expected, required much public explanation. And it is to be regretted that he should have become a party, even indirectly, to such an anticlimax. However, we are disposed to accept his explanations in good faith.

The lectures continued three nights, the stock in trade consisting of a rehash of matter used by Braden and fully answered many years ago. But to many in the audience it was new matter, requiring rebuttal. At the close of his lectures handbills containing the following propositions were distributed:

CONCERNING THE M'CLURE CHALLENGE

J. D. McClure has challenged us to debate on propositions that are obviously one-sided and unfair.

He desires us to defend our position publicly and expose it to his attack, but refuses to set up his own church at the same time and expose it to attack.

Every man who stands for a square deal can readily see that such a course is unfair and beneath the dignity of one who professes to be governed by the Golden Rule.

We do not fear a fair discussion wherein men are willing to receive as well as to give blows.

Our Challenge

We therefore challenge Mr. J. D. McClure to meet a representative man of the Reorganized Church of Jesus Christ of Latter Day Saints in public debate at Andover, Missouri, on any one of the three following sets of propositions:

Set One

"1. The Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the Bible in origin, organization, and doctrine.

"2. The Christian or Disciple Church is in harmony with the Bible in origin, organization, and doctrine.

"3. The Book of Mormon is of divine origin and worthy the respect and belief of all Christian people.

"4. The Bible is the final and complete revelation of God's will to man."

Mr. McClure has alleged publicly in Andover that representatives of the Reorganized Church of Jesus Christ of Latter Day Saints dare not bring out the facts with reference to the coming forth of that church, and that under this set of propositions he, Mr. McClure, would be restrained, under the rules of controversy proposed, from doing so. This contention cannot be maintained: it has been the custom in discussions in the past for these facts to be developed by both affirmative and negative speakers, a matter well known to Mr. McClure.

To assure all concerned that we do not hesitate to affirm that Joseph Smith was a prophet of God, and to defend the revelations set forth through him, we stand ready to enter upon a discussion of the following:

Set Two

"1. The Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the Bible in origin, organization, and doctrine.

"2. The Christian or Disciple Church is in harmony with the Bible in origin, organization, and doctrine.

"3. Joseph Smith was a prophet of God.

"4. The Bible is the final and complete revelation of God's will to man."

And finally, to leave Mr. McClure with absolutely no ground to stand upon in declining to meet the issue he has raised, we submit, and will debate the following:

Set Three

"1. Joseph Smith was a prophet of God, and the Book of Mormon is of divine origin.

"2. The Current Reformation, inaugurated by Thomas and Alexander Campbell, is in harmony with the Bible in its origin, progress, and final results."

Either set of these propositions is fair and involves both churches. Is Mr. McClure afraid to defend the church that sends him out and pays his salary? If not, let him pick-up this challenge.

J. F. GARVER.

LAMONI, IOWA, September 21, 1916.

Mr. McClure's efforts proved to be such a grotesque and laughable failure that his old-time preceptor, Clark Braden, might well have turned over in his grave at this burlesque of his "war to the knife and the knife to the hilt."

Elder E. E. Long was announced to reply Sunday afternoon and evening. But Mr. McClure gave it out that he had previous engagements that could not possibly be cancelled, so that he could not be present. A wise and timely arrangement on his part. While Elder Campbell, for the benefit of his flock, announced a meeting for Sunday evening, also "previously arranged." It looked like a "safety first" aggregation.

At this writing Elder Long's reply is still future and will be reported at a later date.

ELBERT A. SMITH.

Miscellaneous Department

Conference Notices

Lamoni Stake, at Lamoni, Iowa, October 14th; prayer meeting at 9 a. m., business at 10 a. m. Business of importance will be transacted at this session, so all branches should be well represented. Branch reports for six months ending June 30 should be sent to the undersigned. C. I. Carpenter, secretary, Lamoni, Iowa.

Des Moines, at Runnels, Iowa, October 7, 8, 1916. Send reports to me by October 1. Bessy Laughlin, secretary, Rhodes, Iowa.

Southern Indiana, at Louisville, Kentucky, Highland Park Church, October 21 and 22. Have branch and priesthood reports in secretary's hands by October 7. Pearl F. Newton, secretary, 1506 West Twenty-first Street, Indianapolis, Indiana.

London, Ontario, Canada, in Stratford City, Ontario, October 14 and 15. The Statford Saints' church will be used. Business session 10 a. m., 14th. Good representation from all branches, and a good report from all the local priesthood, desired. Let everybody come and bring the good Spirit. P. H. Philippin, secretary, 92 Chesley Avenue, London, Ontario, Canada.

Clinton, at Mapleton, Kansas, October 7 and 8. Hope to see a good delegation from the district present. Send all credentials, reports and written communications to secretary not later than October 4. W. S. Macrae, president, Knobnoster, Missouri. Zora Lowe, secretary, Eldorado Springs, Missouri.

Eastern Michigan, at Sandusky, October 21 and 22. Meals 25 cents. Beds free. J. F. Curtis will be with us. William M. Grice, William Davis, presidency.

Northern Michigan, at Boyne City, November 4, 5. Change made to have J. F. Curtis with us. Meals as usual at ten cents a meal. Secretaries please obtain report blanks from Herald office and every branch report. C. N. Burch, secretary.

Minnesota, at Clitherall, October 22, 23. Lester Whiting, secretary.

All those attending Southern Missouri conference which meets with Beaver Branch, October 7, 8, will be cared for by the Saints of that branch, in spite of reports that there would be no accommodations. Trains met Friday morning only, at Cedar Gap, unless arrangements are made otherwise. We are advised that F. M. Sheehy will be present. Benjamin Pearson, Tigris, Missouri.

Little Sioux, at Woodbine, October 7, 8. We hope to have full report from all local workers and branch officers in time for conference. Send same to Amos Berve, care of W. R. Adams, Logan, Iowa. We hope for good attendance, and especially urge the priesthood to be present. Amos Berve, president.

Convention Notices

Northern Michigan Sunday School and Religio, at Boyne City, November 3. Religio forenoon, Sunday school afternoon, entertainment in the evening. A. E. Starks, C. N. Burch, presidency.

Eastern Maine Sunday school, at Jonesport, October 14, 15. Election of officers. J. F. Sheehy, superintendent.

Western New York Sunday school, at Niagara Falls, New York, Seventeenth Street and Willow Avenue, October 7, at 1 p. m. George Landes, president, Mary F. Dixon, secretary.

Nauvoo Sunday School, at Rock Creek, Illinois, October 13, 10 a. m. Mrs. J. H. Laubscher, secretary, 1319½ North Eighth Street, Burlington, Iowa.

Eastern Iowa Religio, at Fulton, Iowa, October 13. Prayer meeting at 9 a. m., followed by business meeting. Clarence Heide, secretary, Fulton, Iowa, R. F. D. 1.

London Religio, at Stratford, Ontario, October 6, 10 a. m. Secretaries please forward reports and credentials not later than September 30, to George Tomlinson, secretary, Saint Marys, Ontario.

New York and Philadelphia Sunday school and Religio at Bloomsburg, Pennsylvania, September 30 and October 1. John Jenkins, secretary.

Clinton Sunday school, at Mapleton, Kansas, October 6, 10 a. m. Hope to see a large attendance. Send all communications to me not later than October 4. Zora Lowe, secretary, Eldorado Springs, Missouri.

Clinton Religio, October 6, afternoon, at Mapleton, Kansas. Wish to see a good delegation present. Send all reports to Adrian Lowe, secretary, Eldorado Springs, Missouri, R. 1.
 New York Religio, at Niagara Falls, New York, October 7, 10.30 a. m. Church at Seventeenth Street and Willow Avenue. Agnes B. Batchelor, 703 Northumberland Avenue, Buffalo, New York.

Reunion Notices

The practical time and also to secure presence of J. A. Gillen is October 13 to 22. Particulars were given in HERALD of July 26 and *Ensign* of July 20. All coming should camp if they choose, or board at prevailing prices, about as at their home towns. Spearfish Saints, few in number, have built the church unaided and should be relieved rather than burdened. Reunions have been remarkably good this year; let us have one more such. Scattered Saints all about Spearfish in Nebraska, Wyoming, and Montana should attend. White-wood station of Northwestern Railroad, hack fare to Spearfish, \$1.25. Burlington runs into Spearfish with lay-over at Deadwood overnight or hack fair of \$1.50 to avoid lay-over. Write G. W. Newton or R. Etzenhouser, Spearfish, South Dakota. Call at G. W. Newton's real estate office.

Two-Day Meetings

Marlette, Michigan, September 30 and October 1. Meals served in church basement, 20 cents each. There will be a church opening at Ubly, October 7 and 8. Meals free. Come one; come all.

Notice of Release

To whom It may Concern: Elder C. N. Headding reports that he is unable to take up his duties in the Northern California District owing to business matters and is therefore honorably released from the appointment.

JOHN W. RUSHTON, *Minister in Charge.*
 FREDERICK M. SMITH, *President.*

Addresses

Change of address of A. B. Phillips, as noted last week, has been canceled.

Interesting Feature

In the October number of *Autumn Leaves* a sequel to The Little Brown Cottage, the story that was talked of all over the church, will begin.

Those who became so interested in the life story of Janey and Robert and the rest, will be especially pleased to learn that Sister Estella Wight has written this most interesting sequel which continues their experiences. The title is, "A vineyard story."

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Elbert A. Smith, Editor; Edward D. Moore, Assistant Editor. Published every Wednesday. Subscription price \$1.50 per year in advance.

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

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This is only one of the many good things *Autumn Leaves* offers, but it alone is worth the price of the magazine.

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THE SAINTS' HERALD

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

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

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



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

VOLUME 63

LAMONI, IOWA, OCTOBER 4, 1916

NUMBER 40

Editorial

THE J. D. McCLURE LECTURES

Last week we chronicled the close of the Holloway-Campbell debate at Andover, Missouri, seven miles from Lamoni.

It will be remembered that at the closing session of this debate J. D. McClure, of Albany, Missouri, appeared on the scene and announced that he would begin the next evening to deliver a series of three lectures against "Mormonism."

This McClure, as some of our readers will recall, used to act as moderator for Clark Braden in his debates with our people, and between debates did such work against us as his hand found to do. The difference between the two was that Braden would debate on occasion, if the propositions gave him enough advantage to suit his purposes, while McClure's policy was to lecture and run, as in this instance.

The advent of Mr. McClure on the scene was generally taken as a confession by the Church of Christ people that their man William J. Campbell had failed to make good in the debate. The inference was that they were not satisfied.

To clarify the situation we may explain that Evangelist Campbell represents the "Church of Christ," so called; while McClure represents the "Christian Church," again, so called. These are factions of the church organized by Thomas and Alexander Campbell, as most of our readers know. Both factions claim to have been born at Pentecost, but the old family Bible has no record of their birth. It is generally believed that they are mistaken about their age.

Evangelist Campbell's people would be referred to by Mr. McClure's people as "nonprogressives"; while McClure's people would be referred to by Elder Campbell's people as "digressives," and so far as we know both may be right in their choice of names.

The chief difference between the two is that Elder Campbell's people do not believe in the use of the organ in church service and also denounce the Sunday school, mission societies, Bible schools, etc., as creatures of sin. Over these differences they man-

age to keep up a very bitter war of words. (By the way, we overlooked one other difference hinted at by Mr. McClure in his lectures. He intimated that Elder Campbell's people rejected the name of "Campbellite," and asked Mr. Campbell if he was "ashamed of his own daddy." Had his lectures lasted four nights instead of three the two factions might have been quarreling among themselves.)

Their bond of sympathy is their enmity against Latter Day Saint doctrine. On that one point they can unite amicably and join forces at any time, though the love of God and the desire to save souls have never been powerful enough to bring about such a union of purpose among them.

Elder Campbell announced at the close of his debate that he had not invited Mr. McClure to come and deliver the lectures, in an obvious effort to retrieve their fallen fortunes. But it was noticeable that he turned his tent over to Mr. McClure to use during the lectures. Moreover he attended each lecture, but failed to materialize when it came time for Elder Long to reply, and announced a meeting of his people Sunday night at the hour announced for Elder Long's lecture.

As we have previously stated, Mr. McClure's lectures were a rehash of Braden. Many palpably false and absurd statements were made. A fair sample was his story to the effect that Joseph Smith brought so many women to his fine new house in Nauvoo that his wife Emma left him, and in order to get her to return he was obliged to get a revelation pacifying her. Mr. McClure cited the audience to section twenty-four of the Doctrine and Covenants as that revelation. In it, as will be remembered, Emma Smith is referred to as the "elect lady."

Mr. McClure might well have claimed for this story the merit of originality. However as Elder Long pointed out, it has one fatal defect. The revelation in question bears the date of July, 1830, while Nauvoo was not founded until some nine years later. As a matter of fact it is on record that Joseph Smith moved into the only house that he ever built and occupied in Nauvoo, on the 31st day of August, 1843, or thirteen years after this revelation was given. His residence in Nauvoo up to that date had been

in a little log house formerly used as an Indian trading post.

That men find it convenient to fabricate such stories as they go along is an indication that they have no argument of any merit to urge against our work. Why men tell such stories and resort to such methods when in the end exposure is certain, we cannot comprehend, excepting on the hypothesis that their malice has defeated their judgment.

Mr. McClure made it his main effort to ridicule the church books. He angled all the time for a laugh. In the end he made such a spectacle of himself that he got more laughter than he wanted. His performance became a sort of comedy or vaudeville stunt, and his own people were heartily sick of it. At last it dawned even upon him that the people were not laughing *with* him but *at* him.

Having finished his lectures Friday evening, he refused Elder Garver's urgent invitation to stay and see the matter out. He retreated to a previously selected position somewhere in Missouri. His example was followed by Mr. Campbell.

Elder Long opened with his reply Sunday afternoon in the big tent, which will seat about seven hundred people. It was well filled at the first meeting. In the evening the Lamoni church orchestra gave a splendid thirty-minute concert, beginning at seven o'clock, as a prelude to the lecture.

But long before that hour the big tent was crowded to its capacity and many were standing on the outside or occupying seats in automobiles. Our hearing was all that could have been desired. The unscrupulous attack made upon us had turned to our advantage, as any thinking man might have anticipated that it would.

Elder Long spoke with considerable liberty, in a clean, concise, and convincing manner refuting the attacks made, and also advancing considerable affirmative argument, which of course was all clear gain for our cause. He announced that preaching services would continue during the week in our little church in Andover. Altogether, the Saints at Lamoni feel that they have been considerably benefited as well as interested by that which has transpired.

E. A. S.

THE PERSONAL ELEMENT

Perhaps most, if not all the wonderful achievements in leadership are the result of the vivid personality back of them.

We can hardly conceive of Moses leading the children of Israel as he did without an intimate knowledge of the people and their condition.

Knowing the great system that Christ established, that transforms everything it touches into creations

of beauty and usefulness, we must recognize his wonderful personality in it. When we read the effective parables he used to impress his teaching, we know he must have had personal knowledge of the lives of the people. He used such illustrations as appealed specially to the class he was seeking to teach.

As it was with the Master, so has it been with other great leaders. We cannot disassociate Abraham Lincoln from his early years of hardship and life among the common people he loved. Because he knew the great heart of humanity, he was able to interpret its throbbings and thus serve not only his community but the Nation and the world so effectively that his name is written ineffacably among the greatest.

Great leaders, from Enoch till now, have been men who had an intimate understanding of the lives of their fellow men. They have received the utmost respect and admiration because, knowing how, they served to the utmost. They have led because they called in a voice their followers recognized; they reached forth a beckoning hand that was marked with the toil of life. They have known the possibilities and limitations of man because they have lived the life that brought the knowledge.

When we consider the methods of the most efficient leaders we know, from local to general, we discover that their power lies in the fact that they have in one way or another acquired that keen perception of the ways of men that enables them to touch the human emotions and stir them to action.

There are many, especially among the young, who recognize the call to duty but feel utterly incapable. Possibly they have tried and seemed to fail. Measuring their own efforts by those of others, they feel absolutely insignificant.

We should consider well the rugged road these successful men have trod. Up through the school of life they have come, learning humanity's peculiarities by intimate association. Because they have felt the sorrows and experienced the joys of men, they can reach and move them. Having sat at the feet of the great Master of life who has said, "Inasmuch as ye did it unto one of these the least of my children, ye have done it unto me," they have attained unto a great portion of his Spirit to guide their efforts.

Let those who become discouraged because of seeming inability, welcome the irksome duties that come to their doors, seeking entrance. They should be counted as privileged visitors rather than burdensome callers.

Sometimes those who would preach convincing sermons, teeming with life and force, have never experienced in reality those illuminating moments

that come to those who visit the homes of Saints and others. Nothing is more productive of good than official visits by the priesthood. It not only encourages and strengthens the Saints, but gives the visitor the insight into the lives of the people of God and their ideals and struggles that enables him to preach or teach with wonderful effectiveness. Tact, judgment and adaptability are requisites, but one should also have sufficient sympathy, love and wisdom to enable him to meet every situation.

The qualities we most admire in our favorite speakers or workers may become ours by acquiring the personal element that enables us to clearly perceive the needs and desires of our associates. We may get it in one way or another, but we should get it. It may be in our home, with a Sunday school or Religio class, as an officer or teacher, or as a member of the priesthood, but no matter where we work, we must remember that the great personal element which gives our words life and our actions a living and abiding quality, comes to those who recognize its value and seek to obtain it. E. D. MOORE.

CURRENT EVENTS

SHORTAGE OF COAL.—Those who claim to be in touch with the situation insist that there is danger of a coal famine on account of car shortage. Prices are making a general advance.

EPIDEMIC OF BANK FAILURES.—Six private banks have collapsed in one large city recently. A condition of panic has caused runs on some of the weaker ones and a consequent closing of the doors.

GREAT FLOODS IN CHINA.—Nearly a million people have been made homeless in China by one of the most disastrous floods on record. About seven thousand square miles are said to have been inundated.

CONVICTED FOR BOMB THROWING.—Some time ago the news was chronicled of an explosion during a preparedness parade in San Francisco. Several arrests followed. One Warren K. Billings was recently tried for the killing of one of the ten victims and found guilty by a jury, which recommended life imprisonment.

END OF CHILD PLAGUE.—New York health officials have officially announced the epidemic of infantile paralysis to be at an end in that city. On the opening of the schools, no children will be allowed to attend who come from an infected house. The disease exists to a considerable extent in various States, but is not epidemic.

HALT IN MEXICAN AGREEMENT.—The Villista attack on Chihuahua, though conflicting reports are given concerning it, seems to have had an effect on the conference between United States and Mexican commissioners. It has at least demonstrated that there is yet a border situation that demands some at-

ention. Since all decisions of the Mexican commissioners must be acceded by Carranza, the progress is necessarily slow. The Mexicans have demanded that American troops under General Pershing be withdrawn, with the threat of action if this is denied.

EUROPEAN WAR.—At no place in the various theaters of the European conflict are decisive victories being attained. While serious conflicts are reported from every quarter, nothing so far has developed which is conceded by both sides to have been decisive. In the western front the French and British have made considerable advance, taking several strongly fortified villages, including the town of Combles, making their advance upon Bapaume and Peronne much more imminent. The Germans have maintained fierce counterattacks, and losses have been heavy on both sides in this region. Upon the Russian front they have lost heavily in their attacks upon Halicz, the key to Lemberg, and for a week or so operations have been confined to more or less local attacks. At this writing a gigantic offensive is in progress toward Lemberg, with no definite results yet reported. Turkish troops are reported at Riga, the first time soldiers of this nationality have been known to be engaged so far north. In the Carpathians there have been terrific struggles between Russians and Austrians, but no definite advance has been reported. The Rumanians have been driven back by the Austrians on their left wing with considerable loss and possibly to their own territory. The conflict between the Russo-Rumanian forces, opposed to the Bulgar-German armies in Dobrudja, on a forty-three mile front, continued from the 15th to the 20th, resulting in the repulse of the Teutonic forces. The latter have by aeroplane and Zeppelin, bombarded Bucharest, and have inflicted considerable damage. On the Macedonian front the allies have made progress at different points. Greece has entered the war on the side of the entente allies, having previously demanded the return by Germany of the forty thousand soldiers taken without resistance at Kavala. Fierce fighting has been in progress near Gorizia in the Italian advance toward Trieste. An Austrian naval aeroplane has sunk a French submarine, said to be the first time such an occurrence has taken place. They rescued the entire crew of twenty-seven. A German submarine is reported as having sunk a heavily loaded hostile transport off the coast of Greece. Important air raids and conflicts on all fronts and in various places are reported. Zeppelin raids over the eastern part of England and to London seem to occur with considerable regularity about Sunday night of each week. Considerable undersea activity has been reported, and a large number of vessels sunk by German submarines.

NOTES AND COMMENTS

BEQUEST TO SANITARIUM.—A clause in the will of the late Brother John Stevenson, of Rock Creek Township, Illinois, not far from Nauvoo, gives one thousand dollars to the Independence Sanitarium.

NOT ENOUGH TO LIVE ON.—Before a recent hearing of an Aurora, Illinois, board of arbitration, a certain employee testified that with an income of \$1,400 a year—\$116 a month—he could not meet living expenses. We know of several willing to try it.

WOMEN TO DECIDE CONSCRIPTION.—In Australia a referendum bill has been passed by the House of Representatives which will allow women voters to vote for or against conscription. This is perhaps the first time in history that such an opportunity has been given to women.

WHY NOT FURTHER?—At the ninety-third annual conference, held at Springfield, Illinois, the Methodist Episcopal Church passed resolutions giving preference in assignment of ministers to those who do not use tobacco. Why not take the next step and refuse appointment to those who use the weed?

BRANCH ORGANIZED AT SAN DIEGO.—Under date of September 25, Elder R. T. Cooper writes from San Diego, California. He states that at that time he was enjoying a good time in San Diego in connection with Brethren J. W. Rushton, F. G. Pitt, and G. E. Harrington, who were there on church work. The San Diego Branch was to be organized that afternoon.

PECULIAR SITUATION.—In the big metropolitan dailies the advertisements of the liquor interests may be seen, seeking to establish the idea that prohibition does not prohibit. It is stated that more liquor is sold in prohibition territory than in any other. Yet these same interests exert every possible influence to prevent the enactment of prohibitory statutes. It is surely a peculiar attitude.

HIGH PRICES PREVAIL.—The newspapers report item after item that is affected by the rising epidemic, until hardly anything remains unaffected. It is asserted that eggs, for instance, are almost likely to reach a dollar a dozen in the great Eastern cities. Whether luxuries or the most staple necessities, about everything has gone up and no one knows where the end will be.

IMPORTANT SERIES.—Among the interesting articles we expect to print in the near future, we call special attention to an important series by Elder J. F. Mintun on "Faith and origin of churches." These articles are brief and to the point, a chapter to a sect and should be valuable to all who are studiously inclined. There are copious authoritative quotations, which have been carefully verified.

UTAH ELDERS CHALLENGED.—As reported in a let-

ter in this issue, Elder F. M. Slover has been making some inroads into the ranks of the Utah church in South Carolina. We are later in receipt of a handbill which challenges representatives of these people to affirm the following:

1st. Brigham Young and his successors in the presidency of the Utah Mormon Church were lawfully appointed and ordained presidents of the true Church of Jesus Christ of Latter Day Saints in harmony with the law of God.

While he is willing to affirm:

2d. Joseph Smith, the son of Joseph Smith the Prophet, was lawfully appointed and ordained president of the true Church of Jesus Christ of Latter Day Saints in harmony with the law of God.

Rules to govern the debate are given and it is proposed to make it eight sessions of two hours each, to be held at Greenville, South Carolina.

KIRTLAND ARTS AND CRAFTS CLUB.—The Saints in and about Kirtland, with the help of those resident in Cleveland, have organized what is known as The Arts and Crafts Club. At their recent reunion they had an exhibit of handwork done by the sisters, such as lacework, quilts, dresses, etc. Brother Earnest Webbe reports very encouragingly as to their success. The exhibit was advertised and wealthy residents of the surrounding country were invited to attend. As a result one sister who in the beginning believed that she could never learn to make lace, sold three yards of the product of her own hands for twenty-five dollars. The sales of one morning amounted to ninety dollars. Dresses sold as high as twenty-five dollars each, and an embroidered quilt brought fifty-five dollars. Without doubt these people in time will be able to work up a very wide reputation for their handwork, and may be able to bring in considerable revenue for the assistance of the church work in that way.

Recently the Congress of Peru, in a convention assembling at Lima, enacted a law amending the constitution, giving the people of the land the privilege of worshipping in any church they may choose. Although the President refused to sign the bill, it became a law by his failure to veto it. As now amended, that part of the constitution relating to the Roman Catholic Church reads: "The nation professes the Roman Catholic apostolic religion and protects it," whereas the original clause read, "The nation confesses the Roman Catholic apostolic religion, and the state protects it, and does not permit the exercise of any other." For the past ten years other religious bodies have not been molested in Peru. Surely the way is opening for the unadulterated Word of God to be given to the people of South America.—Exchange.

Original Articles

"COME UP HIGHER."--PART I

BY C. A. BUTTERWORTH

What a wonderful field of thought and investigation one enters into when he stops to contemplate for a few minutes the meaning of the above words. You may arise at the dawn of day with the greatest aspirations and holy thoughts, with hearts and hands ready for every emergency in contributing to the necessities of the downtrodden and oppressed, but when the shades of night draw round and the day's busy work is done, there still hangs like a beacon light before our vision those heaven-born words, "Come up higher."

OUR IDEAL

Our ideal is to live where God and Christ dwell, and feast throughout countless ages upon the joys which, "Eye hath not seen, nor ear heard."

It is evident that we are still on the shores of time, tossed by the heaving billows and tried by the adverse winds and storms that so often sweep across our pathway in life, and reveal the human that still needs the beating of the hammers and an increase of the fiery trials to purge out the remaining dross and prepare us for a brighter day. The perfection that God designs to accomplish in us is a condition yet to be wrought out, and every means necessary to reach that goal is within our province if we would only avail ourselves of the opportunity and labor together with Christ for the accomplishment of it.

"Be ye therefore perfect, even as your Father who is in heaven is perfect" is an accomplishment that lies far in the dim, distant future, but we are going on to perfection and ought to be nearer than when we began. For, as we "meditate upon the law of the Lord night and day," and eat and drink of that spiritual rock, the inner man becomes stronger by reason of partaking of the bread of life, while the carnal man, who is being brought into subjection, grows weaker and weaker until every trace of the human is swallowed up in the divine, and the collective body may be delivered up to the Father without spot or blemish.

"To err is human," and the human is still with us, for at best we only "see through a glass darkly," thus making our vision very imperfect and faulty, which requires us to "confess our faults one to another," and only knowing, and prophesying in part, we can never reach the goal until "that which is perfect is come" and the partial light is swallowed up in the fullness, and we are permitted to enter in and labor under perfect conditions.

Surely under such favorable conditions, with apostles, priests and kings, and with the Adversary of

souls bound in the bottomless pit, and a thousand years before us, we should reach the "measure of the stature of the fullness of Christ" without fail.

COVENANT WITH ENOCH

Many, many years ago when the rainbow was set in the sky, God said that when he looked upon it he would remember the covenant he had made with Enoch

that, when men should keep all my commandments, Zion should come again on the earth, the city of Enoch which I have caught up unto myself. And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy; and the general assembly of the church of the first born shall come down out of heaven, and possess the earth, and shall have place until the end come.—Genesis 9: 21-23. Inspired Translation.

This man Enoch was a specially chosen vessel of the Lord, because of his wonderful faith and integrity in God. He had been taught in all the ways of the Lord by Jared his father, and was ordained to the holy priesthood when he was but a young man of twenty-five years of age. This took him out into the great battle of life, against "spiritual wickedness in high places," for the world had grown very wicked in those days because of the secret combinations men had entered into to plunder and murder and get gain, "And it came to pass, that Enoch went forth in the land, among the people, standing upon the hills, and high places, and cried with a loud voice, testifying against their works." "And all men were offended because of him," but great fear came upon all of them, so that they dare not touch him, "for he walked with God." For three hundred and sixty-five years Enoch walked with God, which means that he walked in harmony with the divine attributes of light, truth and love, and by reason of this he was permitted to look into the future and behold all the doings of mankind, even unto the end of the world.

CITY OF ZION

In his day he built a city called Zion, a city of holiness, and this vast community of saints lived together as one common family, and carried out a perfect system of equality, and manifested such love toward one another, that God translated them and crowned them with glory at his own right hand. Through Zion, the pure in heart, the world was enlightened in those dark and cloudy days, as David said, "out of Zion, the perfection of beauty, God hath shined." But now Zion, the New Jerusalem, is peacefully reposing in that heavenly country, at the right hand of God, *until* "the Lord my God shall come, and all the Saints with thee."

Zion has been steadily going Godward, and grow-

ing numerically through the passing ages, for "Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son; and the Holy Spirit fell on many, and they were caught up by the powers of heaven into Zion," that is, they were translated that they should not see death, the same as Elijah, the Nephites and others. At the world's great tragedy, when the Son of God suffered the pains of the cruel cross for us, and triumphed over death, hell and the grave, "behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and the bodies of the saints which slept, arose, who were many, and came out of their graves. And after his resurrection, went into the holy city and appeared to many."

The borders of Zion above are now enlarged, and Enoch's holy band is joined by all those who died in faith, from the days of Adam down to Christ, for while they constantly sought for that "city which hath foundations, whose builder and maker is God" and spent their days as strangers and pilgrims on the earth, they were not successful in finding it, "For here we have no continuing city, but we seek one to come." However, "these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them and confessed that they were strangers and pilgrims on the earth. "But now they desire a better country, that is to say an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." At the resurrection of Christ they all enter the city as seen in later revelation.

And it came to pass, that Enoch cried unto the Lord, saying, When the Son of Man cometh in the flesh, shall the earth rest? I pray thee show me these things. And the Lord said unto Enoch, Look; and he looked and beheld the Son of Man lifted up on the cross, after the manner of men. And he heard a loud voice; and the heavens were veiled; and all the creations of God mourned; and the earth groaned; and the rocks were rent; and the Saints arose and were crowned at the right hand of the Son of Man, with crowns of glory.—Genesis 7: 61-63. Inspired Translation.

This vast heavenly throng, as innumerable as the sands on the seashore, is known to us as the kingdom of God, in its triumphant state, for which we have prayed so long to come, that the will of the Lord might be done on earth as it is now being done in heaven.

Well could Enoch prophesy of the wonderful event, "Behold the Lord cometh with ten thousand of his saints." And the Apostle Paul could pay reverence in these glowing terms: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Christ is the head and father of this large family, and the bride, the Lamb's wife, is the mother,

and by them we receive our second birth, "ye must be born again," not of the will of the flesh, nor of the will of man, but of God.

JERUSALEM FROM ABOVE

Paul reasons like this: "But Jerusalem which is above is free, which is the mother of us all." And John the Revelator continues thus:

And there came one unto me of the seven angels which had the seven vials full of the seven last plagues and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and he showed me that great city, the holy Jerusalem, descending out of heaven from God.

This holy city that is coming down out of heaven from God is presided over by our Lord, to whom all power has been given, both in heaven and in earth, and is called "the church of the first born," and composed of all translated and resurrected beings of all past ages, who will meet the church militant, or Zion that is to be built up on earth by the gathering of the Saints in latter days, and together spend a thousand years in the presence of the Lamb while the earth rests.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem coming down from God out of heaven prepared as a bride adorned for her husband.

Then shall the kingdom of heaven, or church on earth, be like unto ten virgins, which took their lamps, and went forth to meet the bridegroom. The bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. . . . I am Alpha and Omega, the beginning and the end.—Revelation 21: 3-6.

It will here be discovered that "God himself" spoken of in the above is none other than Christ, as one in the Godhead, bearing the title given by his Father, "And his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace.

INDWELLING OF THE HOLY SPIRIT

John says, "In the beginning was the Word, and the Word was with God and the Word was God." And while the Inspired Translation says the "gospel was the word," both agree that the "same word

was made flesh, and dwelt among us, and we beheld his glory, the glory of the Only Begotten of the Father, full of grace and truth." Paul speaks thus, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." And in writing to the Hebrew Saints about the Son being so highly exalted above the angels, and being the brightness of his Father's glory, and the express image of his person, he says, "But unto the Son he saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom."

The sorrow, pain and grief borne by our Savior for all mankind, may be avoided, the joys of eternity shared, and our burdens made light, if we would only repent, but if not, our sufferings will be sore—

how sore you know not! how exquisite you know not! yea, how hard to bear you know not! For, behold, I, God, have suffered these things for all, that they might not suffer, if they would repent, they must suffer even as I; which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit, and would that I might not drink the bitter cup, and shrink; nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.—Doctrine and Covenants 18: 2.

"I, God, the greatest of all" has no reference to his Father, of whom Christ says, "my Father is greater than I," but merely to his brethren who are called upon to repent or suffer, "for the head of every man is Christ," and he is the only begotten of the Father, therefore he is the greatest of all among those who are subject to suffering.

ZION AMONG MEN NOW

The "tabernacle of God" is Zion, and it is now seen to be among men. And Enoch continued his supplication, saying:

I ask thee if thou wilt not come again on the earth? And the Lord said unto Enoch, As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfill the oath which I made unto you concerning the children of Noah. And the day shall come that the earth shall rest. But before that day shall the heavens be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth. And great tribulation shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men. And righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth, unto the place which I shall prepare; an holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my *tabernacle*, and it shall be called Zion; a New Jerusalem. And the Lord said unto Enoch, Then shalt thou and all thy city meet them there; and we will receive them into our bosom; and they

shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other; and there shall be my abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years, shall the earth rest. And it came to pass, that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth, in righteousness, for the space of a thousand years.—Genesis 7: 66-74, Inspired Translation.

A HAPPY REUNION

This long looked-for happy reunion of saints below and saints above will cause every heart to swell with emotion and ecstatic joy, as they raise their voices together, and sing this new song:

The Lord hath brought again Zion:
The Lord hath redeemed his people, Israel,

And Satan is bound, and time is no longer:
The Lord hath gathered all things in one:
The Lord hath brought down Zion from above:
The Lord hath brought up Zion from beneath;
The earth hath travailed and brought forth her strength;
And the truth is established in her bowels;
And the heavens have smiled upon her.—Doctrine and Covenants 88: 17.

The elders were called upon to listen together, while the Lord in simplicity explained this wonderful event:

And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me. Wherefore come ye unto it; and with him that cometh I will reason as with men in days of old, and I will show unto you my strong reasoning; wherefore hearken ye together, and let me show it unto you, even my wisdom, the wisdom of him whom ye say is the God of Enoch and his brethren, who were separated from the earth, and were received unto myself; a city reserved until a day of righteousness shall come: a day which was sought for by all holy men, and they found it not, because of wickedness and abominations, and confessed that they were strangers and pilgrims on the earth, but obtained a promise that they should find it, and see it in their flesh.—Doctrine and Covenants 45: 2.

That our hearts might not be troubled or overanxious, these comforting words were left us: "I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto myself; that where I am, there ye may be also."

As "without holiness no man shall see the Lord," and only the meek can inherit the earth, there must needs be a cessation of all worldly strife and a general cleaning up of conditions such as most people have scarcely dreamed of. And this must take place before that day of righteousness shall come so that the will of the Lord may be done on earth as it is now being done in heaven.

(To be concluded.)

PREACHERS AND PREACHING

There are good preachers and bad preachers, and—preachers. But none are so good but that they may be better—may learn to do their work better, and none are so bad but that there may be hope that they may be sent to the penitentiary—or some other place of penitence.

If all the preachers who are in need of repentance as a fundamental work of personal saving grace, should apply for that celestial commodity upon the same day, heaven would probably have to draw upon its reserves to supply the demand.

But so long as the people's desire is to "heap to themselves teachers having itching ears, to turn the people's ears away from the truth and to turn them unto fables," there will be no need of an extra force of clerks in heaven to record rush order applications for reservations in glory.

This is not to insinuate that there will be no preachers present "when the roll is called up yonder," but merely to affirm by way of encouragement to the public that they will not be nearly so numerous as at the average hallelujah revival. Some preaching goes to extremes in whirling, dusty action, like a Kansas dry-weather dust whirl—big, blustery and trashy at the top, but little and spindling at the bottom, and with all its bluster unable to move anything solid, but jerking trash and scrap paper in every direction.

Another species of performance called preaching the gospel, gives so much more attention to *method* than matter, that the whole thing is like a dried reed shaken in the wind so far as their action being any indication of spiritual life is concerned; and when the frills are all taken off, what remains of such sermons is about seventeen times more insignificant than magnified nothing.

Others make the mistake of giving so much attention to the solidity of the subject matter, and so little to form, or delivery that the sermon is served hash fashion, or in chunks that would be indigestible for even a steam rock crusher.

Then there are sermons that are l-o-n-g and sermons that are short—and sermons. Once upon a time the person whose hand is hanging on to this pen in a kind of a restraining way while this essay is being written, had the misfortune to be unsuccessful in restraining his tongue from spinning out a very long sermon. In fact he has been guilty of boring his hearers in such a manner a number of times, but in this incident in particular.

It was at a summer reunion. Before going into the stand the fledgling preacher was worried for fear he would be unable to find enough to say to fill, in a respectable manner, the period of time which a sermon is supposed to occupy.

Before he was through, the people were no doubt worried for fear he would never finish. Elder Herman C. Smith was present, and after the amateur preacher of the hour—or perhaps more properly speaking of the two hours, had made numerous oratorical ascensions and glides, and was about to launch out upon a new phase of the rather lengthy "prophecy of Zenos," (see Book of Mormon, page 177, Authorized Edition) he happened to think that perhaps he should ask some one what o'clock it was. So, turning to Elder Smith with some such a flourish of suspended oratory as a Demosthenes might have employed, the speaker inquired: "But how is the time passing, Brother Smith?"

Brother Smith very deliberately looked at his watch, replaced it in his pocket, glanced leisurely at the poised and waiting orator and said: "Oh, a-b-o-u-t as usual."

The lightning struck. Demosthenes came out of his flights, down to common earth again, and the service was closed in time to keep patience from breaking, which no doubt was at that time badly bent.

There is many a good sermon spoiled by not cutting it half in two and keeping the one half for seed—others should be kept in cold storage if not delivered immediately.

A sermon, on ordinary occasions, may be reasonably lengthy, or even very long, without insult or injury to the cause, to the people, or even to the preacher, so long as he continues to *say things*, but when a man talks without saying anything it is time, in some countries, to go to sleep, and in others to resort to other methods.

Then there is the kind of preaching which says enough, such as it is; and is very good, what there is of it. That kind, avoids vital issues, and would make very nice, soft decorations for a real sturdy gospel sermon, but is too frail and impotent to speak the soul of truth itself.

MAMMON

The great "mammon of unrighteousness" and "root of all evil" extends its influence to the pulpit also, as well as to other dangerous places, so that there is an astonishing amount of the preaching of nonsense for cents; and a great adaptability is developed in keeping far away from all common sense, that stands where *cents* do not grow rapidly into big dollars.

The sermon which winces and side-steps for fear of not being wholly indorsed by the fellow with the fat pocketbook can never be expressive of the true gospel of the Lord Jesus Christ.

SCRIPTURAL TEXT

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."—1 Corinthians 1: 21.

The context to this remarkable scripture reads as follows: "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolishness the wisdom of this world?"

Where are the wise referred to here? Many of them are in the modern pulpit. What are they doing? Changing the foolishness of preaching to the preaching of foolishness. Where is the scribe? Right at hand, sir, and ever ready to perform his duties as of old, and also now to write large books of foolishness.

Where is the disputer of this world? Oh, he's here, too, and ready to carry on his dispute. He will dispute every gospel doctrine, and prove his case as thoroughly as vain philosophy may prove anything. According to his preaching, all religious feeling and sentiment grows out of an hallucination of the mind, and all revelation from God is merely a psychological phenomenon.

But even scientists do not agree upon many fundamentals, and so we are thrown to our beginnings for the wisdom of God manifest in preaching, but which is able to save them that believe.

There is a vast difference between "the foolishness of preaching to save them that believe," and the preaching of foolishness to entertain them that disbelieve.

JAMES E. YATES.

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SOME REASONS FOR A DECLINE IN RELIGIOUS INTEREST

Mr. Thomas Dixon, jr., gives us a few interesting notes accompanied by some very startling figures concerning the years he spent as a minister in New York City. Speaking of the decrease in organic Christianity, he says:

In 1840 New York had a church to every 1,800 inhabitants, while in 1908 there was not a church to 4,000 inhabitants, counting all mission halls and soup kitchens as churches; yet he asks, Is Christianity on the decline? And answers it in the negative. Christianity, he says, is on the increase.

The nominal increase of membership of the Baptist Church was for a quarter of a century less than one fourth the birth rate of their own membership.

I have had to admire the fervent ardor with which the Baptists gather converts from among the Negroes, Chinese, Japanese and other unpopular peoples, yet in twenty-five years they not only have gained nothing from the outside but "have lost,"

says Dixon, "two thirds of the children born in their own homes. The Methodists who practice infant baptism have also gained nothing from the outside and have lost one half the children born within the church, while the Presbyterians have held only two thirds of their own without gaining anything from the world."

A great change had taken place during the twenty-five years in the method of keeping the church rolls. Then enrollment meant an accurate summary of active or at least live members. Now many of the churches retain the names of the dead on the plea that their establishment extends over this world and the next.

One of these churches on burning, showed a membership of over four thousand, yet the insurance company could find less than two hundred members.

In 1896 the Baptists in Manhattan reported sixty-four churches. In 1907 they claimed only forty-eight. Half of them were hopes unfulfilled and many were mere soup kitchens supported by a few rich men.

The Methodists in 1896 reported seventy-three and claimed only fifty-nine in 1907, while the Presbyterians reported seventy-one in 1896 and claimed fifty-seven in 1907.

In New York one district of 16,000 inhabitants has a saloon to every one hundred and eleven, and a church to 8,196. In the section between Twenty-fourth and Fifty-ninth Streets west of Ninth Avenue, there was but one church to 15,000, while the district between Fortieth and Sixty-fourth Streets west of Tenth Avenue contained 46,563 people and had but one church.

Dear Saints, what a harvest is there!

I am taking only a few of Mr. Dixon's many figures because I know that figures bore and I don't want to discourage you until I come to *the reason why*.

But first just one word concerning Catholicism, which makes relatively as sad a showing. It is estimated that during the last eighty-six years we have received into the United States at least fifteen million Roman Catholics, yet with the most prolific birth rate of any of our classes of people, Rome can show only about ten million nominal adherents.

Counting the children born of Catholic parents, Rome has lost about eight millions of her own people in the last eighty-six years.

An estimate of the sources of immigration shows that fifty per cent of it is Roman Catholic. This should have given the Catholic Church an aggregate of 976,000. It was actually only 380,000, showing a loss to them in New York City alone of 592,000.

What are some of the causes of the decay of churchianity in New York?

Mr. Dixon who seems to think he understands the situation, tries to answer the question fairly and squarely. He says, "The ministry is largely composed of men shackled by traditions. They are enfeebled by the exhaustion of a life spent in sputtering over trifles and *their consciousness of defeat robs them of the power of achievement.*"

This last seems a little twisted. Had not they lost this power before defeat came followed by the consciousness of it? Mr. Dixon's ministry in New York, we are told, was marked by the same earnest intensity and eloquence that characterize him as a novelist and playwright, so we think he did his best.

"Defeat," he says, "is for him who acknowledges it." Yet how many we have known who went into business and knew in a short time that they were playing a losing game, but stood with it until they had nothing left to start them up again. Persistently refusing to acknowledge defeat, yet it came and demanded recognition and so it will ever be with the minister who tries to reach the masses from the pulpit of an exclusive church.

Here Mr. Dixon hits it fairly and squarely. "A prophetic and authoritative minister has ceased to exist in New York. The preachers are compelled to say what their church members wish to hear. The moment they interpret freedom of speech to mean anything else they lose their jobs." Well, that was foretold. "For the time will come when they will not endure sound doctrine," etc.

This foretells the modern chronic church worshiper, or should I say worshiper of church, who has studied the Scriptures and decided just what she does and does not wish to hear. They have been coddled so long and so carefully that they imagine they are pets of the Almighty and need only to demand the food that suits them best.

What they really need is work to do. If their minister was constantly bringing in converts from the masses they would find healthful exercise and contentment in teaching and strengthening them.

But the minister has lost his way. The Lord directed him to go into the world and call sinners to repentance, but the world is too rough for the polished minister. It does not suit his refined tastes, and of the sinner he is actually afraid. He gladly welcomes the retreat his church offers and the sinner is just as much afraid of him. He will not enter the church. He would be the only one of his kind there and the minister would single him out and make an example of him.

And there you are. The minister is shut in with his diminishing flock, a caricature of the Christ who would leave ninety and nine in the fold while there was one wanderer to be sought on the hills.

Does not the minister care that there are ninety

and nine on the hills to every one that he coddles in the fold? Christ cared only for the sinner and his salvation. "How can they hear without a preacher?" How changed the cry from the modern pulpit, "How can we preach without a hearer?"

The masses are chilled by the solemn formality of the modern church service and the building is to them a mausoleum of dry bones, yet I have found through long years of temperance and purity work among them that a vast majority of them revere the name of Christ, and while listening to an address, crowds of workingmen will often greet this name with deafening cheers, and often I am sorry to say, they will greet the name of church with hisses..

The costly grandeur of the church does not appeal to them. They are accustomed to magnificence in the saloon, and in the gorgeous settings of the stage, still,

"Christianity in America is rapidly increasing, and while churchianity has been slowly dying our cities have been steadily growing better and in every way cleaner."

The disreputable variety shows that twenty-five years ago were conducted under a theater license have all disappeared and the theater to-day is on a cleaner, safer and higher moral plane.

The atmosphere of all other amusements to-day is saner and more wholesome and the numbers attending them many times greater. The social evil does not flaunt its scarlet signs so glaringly and its painted women do not now hang out of windows or stand on street corners plying their trade so openly, and King Alcohol has lost half his territory and almost half his subjects in the territory remaining to him.

Politics were corrupt beyond belief. Now officials for the most part are men of honor and integrity, while the ban is placed on graft and immorality. Parks and playgrounds have grown and greatly multiplied with the decrease of child labor, and while the churches have been moving out into the sparsely settled districts away from the millions who need them, a vast Christianity has been slowly growing down among the masses where the heart of humanity beats.

"Every knee shall bow. Every tongue confess the Christ." "I will draw all men after me," says the Master, and he is able to make good. You see he is doing it, if not with the preacher's help, he will do it in spite of him.

The heads of theological schools complain that the young men who are entering the ministry to-day are inferior in brain and character to those who are entering the business world.

Well, no wonder. Fancy a youth full of fire and holy zeal, strong, courageous and lion-hearted. He

feels he is a winner. He enters the ministry to seek that which was lost—to call sinners to repentance. He is going to follow his Master, but he soon finds that he is not the one with authority; he is owned by his church who considers him overzealous, but decides he will do very well when more subdued, so he is given a pulpit where he may preach to a few middle-aged Christians who were called to repentance years before he was born.

Now wouldn't that take the ginger out of a fellow and would you expect his younger brother to follow him into the ministry?

That is just the trouble with our theological speakers. They are so very subdued that they avoid and keep at a distance from those they pretend to be seeking. Surely the brightest spirits will turn from such a calling.

The masses of America are now ready for their teacher, but they want him to meet them in the open as Christ came with his Sermon on the Mount.

No man when he hath lighted a candle putteth it in a secret place, neither under a bushel.

MARY BEEBE HAWLEY.

Woman's Auxiliary

Our Oriole Girls

Sister Gardner the most energetic superintendent of our young woman's department, sends in a collection of items in regard to that phase of our work, which is most interesting and important. Her announcements concerning materials for the Oriole girls, which she has been waiting so eagerly to make, justify an early publication, and we trust the readers of the column will give these matters as wide publicity as possible. The new book of instruction and suggestion for the various circles should be in the hands of every Oriole girl at the earliest possible moment as in it will be found much new material of great value to all. Please do not make the mistake of sending your orders to the editor of this column; this has been done in a few cases in regard to the Year Book for the auxiliary organization, and the editor regrets the disappointment and the delay such mistakes have caused some of our good sisters. Send the orders for the Year Book direct to the Herald Publishing House, Lamoni Iowa, and the orders for all Oriole supplies, including the new Oriole Book, to the superintendent of that department, Mrs. J. A. Gardner, 711 South Fuller Avenue, Independence, Missouri.

We present this week, a most enjoyable little article from the pen of sister Della Braidwood, until lately Sister Gardner's assistant in superintending the young woman's department. Sister Braidwood was one who contributed very largely to the preliminary work of getting this Oriole movement organized among our young women, and is heartily in accord with all efforts made for the betterment of our girls, and for the increase of spirituality and grace among them. One of the lines of activity pursued by the Oriole girls is that called "Praise," and the girls win points of merit in that group by such things as attending prayer services or preaching services, or other church duties a certain number of times per month, or by loving work among

the sick, or needy, or by analyzing their church doctrines, and giving reasons why they are Latter Day Saints, etc. As may be seen, these things will stimulate any young Saint to increased appreciation of her church, and an increased interest and activity in the work pertaining thereto. This is but one of the six departments which receive attention in this all-around plan to encourage our girls in useful effort, and this article of Sister Braidwood's is the first of a series touching upon each in turn, which we hope to publish from time to time. Thus the aims and plans of the Oriole movement may be more thoroughly understood among our membership.

A new feature announced by Sister Gardner in this issue deserves special emphasis. It is the plan by which isolated girls may become members of the Oriole organization, and this will be hailed with delight by scores of girls who have hitherto been compelled to stand outside these organized pleasure fields of effort and accomplishment. Under this new plan such girls may be working to earn their points, may acquire, may perform, and fit themselves for worthy membership, and when they may be privileged to attend General Conference, or the reunions near them, or district conferences, they may feel themselves in the midst of the Oriole activities there, and be made happy accordingly. These isolated girls are to be called "Forest Orioles"—a very pretty and appropriate name for the feature contemplated.

Our readers will feel a glow of warm delight surge over their hearts as they peruse the joyous little poem we are privileged to pass on to you this week. It was written by Sister Alice E. Cobb, always a passionate lover of girls, and herself the mother of five. The occasion was that of the organization of the Oriole girls of the Lamoni Stake, at its recent reunion. Do you not catch the fine spirit of praise, and service, and love, breathing through its lines? What, oh what, may not be before us as a church, when every member of it shall become imbued with a similar spirit of loving unity of thought and purpose, coupled with consecrated and enthusiastic joy of service? Let the Oriole spirit of loyalty and worthiness run like new wine through the veins of every one of God's Saints, that their light may indeed shine out, a beacon to all the people!

Praise

Summer vacations are not so far in the past as to be forgotten and I remember with distinct pleasure my effort to make a field and forest point in the study of birds.

I was on a large farm in northern Iowa where the farmers have all planted windbreaks and in the four rows of big trees, two on each side of the house where I visited, there were wild canaries, woodpeckers, yellow hammers, sparrows, robins, wrens, meadow larks, and an owl.

In watching them day by day I was struck with the force of our department called Praise as a characteristic of bird life.

One morning when I was fortunate enough to awaken early (and, by the way, one is likely not to oversleep where there are dozens of screeching woodpeckers within a few feet of the bedroom windows!) I was permitted to see some tiny bird high up in the tiptop of a tree, singing its heart out to a big dazzling sun just appearing on the scene, and I almost expected to see its little throat burst with the enthusiasm of its praise.

Praise for what?

Light, air, beauty, and glorious new day begun! And

these things are all mine, too—yours and mine—every day of our lives, never withheld, never grudgingly given, by the Father of birds and men!

One evening, just before sundown, after days of hot dry weather, great ominous clouds appeared in the south and in a moment or two the sunlight seemed an ugly yellow, the trees were bending and twisting. Lightning shot all directions at once, and I noticed the anxious flitting here and there of the birds. They were excited and gave nervous little calls to one another.

After the drenching rain, the men, who had been obliged to quit the fields, went silently out to see to the stock. Not one word of gratitude for the much needed rain—but the birds!! As the sun gave a last parting shot our way, those little feathered creatures came from every direction and such a chorus of singing and joyous hallelujahs you never heard.

Thanks for the coolness after the heat.

Thanks for a cloud to dim the glare of the sun.

Thanks for rain after drought.

Thanks for protection through storm.

They seemed to remember it all; and the blessings had, every one, been ours, too, but being the only one on that farm who believes in a God of blessings, I imagine I was the only one who gave a thought to thankful praise!

And as I learned my lesson from the birds there in the north, our Praise department loomed larger and finer before me.

There are so many ways in which we can return our thanks, not alone in songs and prayers of thanksgiving, but Christ has said in speaking of being fed when hungry and so forth—"Inasmuch as ye do it unto one of the least of these, my brethren, ye do it unto me."

Let us remember to return to him our spoken gratitude for all the daily blessings, big and little, which we are so likely to overlook, and let us not forget to share with all our neighbors, friends, and even our enemies, the benefits we receive.

When trying to discover what we possess that can be shared we will be astonished at how little is given us which cannot be handed on to the others near by.

So, praise, when we consider it as helpful service, is surely not the least of the departments of Oriole work.

DELLA BRAIDWOOD.

The Mission of the Oriole

Here we come, "birds of one feather,"

True to the adage of old;

Merrily flocking together

Dressed in the black and the gold.

Choosing a bird as our sample—

A gold-crested one, with black wings—

We follow out his example;

This is the way that he sings:

(Whistle.)

Some call him "Robin the Golden,"

Giving the Oriole call,

Tribe birds to whom he is holden,

Count him no poacher at all!

Seeking a tree 'mong the tallest,

Perched on its uppermost twig,

He, among songsters the smallest,

Sings a tune fit for a jig:

(Whistle.)

There he sits, swaying and blinking,

While men are passing along,

Twittering, whistling, and thinking

"They need my merriest song!"

Outbursts of joy most befitting

Thrills, not of grief but of bliss,

Flutelike, his throat keeps emitting

Exquisite bird tones like this:

(Whistle.)

Seeing the orchard and garden,

Ruined and robbed by his foe,

Down to the aid of the warden

Swiftly the songster will go;

Being to service devoted,

He flies from tropics to poles;

Because he is cheery and noted,

Our circles are called "Orioles."

(Whistle.)

True to the name we have taken

And to the cause we've espoused,

We will stand firm and unshaken,

Till joy the whole world is around;

Mounting by culture and labor,

To the tiptop notch of the tree,

True to each friend and each neighbor,

"Service" our motto shall be!

(Whistle.)

Donning our badge, black and yellow,

Symbol of love in our souls,

Striking their notes sweet and mellow,

We mimic the bright orioles!

Lo, when appeals are unheeded,

And sorrow's banner unfurls,

Then, should our service be needed,

Just call on the Oriole girls!

(Whistle.)

LAMONI, IOWA.

ALICE E. COBB.

The Oriole Work is Desirable for Every Girl Because

1. It will round out the spiritual side of a girl's character.
2. It will increase a girl's understanding of church work and her devotion to it.
3. It will develop sincere, home-loving hearts.
4. It will inspire love of the outdoors, and reverence for the things of nature.
5. It will assist her in finding her place in the world and strengthen her efficiency.

MRS. J. A. GARDNER.

Forest Orioles

This is the name we have chosen for our isolated girls who may wish to become Orioles. We have had many requests for arrangements to be made so that the girls who live away from branches and where there are not enough of our girls to form a circle may become members. We have been very glad to do so, and the new book will contain instructions for them as well as for the circles. We urge every girl whether she lives in the country or in the city to send for one of the books and see what there is in it for her. The Forest Orioles will become a department of the Oriole work and all who wish to enroll may do so by corresponding with the general superintendent of the Forest Orioles, Miss Irena Stratton, 81 South Nineteenth Street, Kansas City, Kansas.

The Oriole Girls' Supplies and Equipment

Oriole Book, 20 cents. This book contains the full instructions for organizing and developing the Oriole work. The second edition is now ready, having been revised, enlarged and illustrated as the needs of the work demanded. It contains the Oriole song as sung by the Oriole girls at the last General Conference. To do the best work every Oriole girl should have a book.

Khaki Cloth, 25 cents. The material for the uniforms is of brown khaki, 29 inches wide, which is the recognized cloth for outing costumes, and has been accepted as having the best wearing qualities. Care and thought have been given to the selection of the grade of material which should be used and recognized as the material for the Oriole uniform. The girl with limited means as well as the girl more favorably placed, has been considered, and the material adopted is thought to be the most economical, lasting and practical. Samples will be sent to the girls living in cities so that if desired the material may be purchased in their home city.

Embroidery Thread, per skein, 3 cents. This thread is orange and black, to be used for embroidering the symbol on the uniform.

Beads, 1 cent each. In six colors, each indicating a particular group of points in the Oriole work. Leather thongs are sent to string the beads on, as ordered, free of charge.

Stationery, per box, 30 cents. An attractive box of stationery containing twenty-four sheets and envelopes of fine, linen finish paper. The Oriole symbol in black and orange is printed in the upper left-hand corner. Any girl will like it. Makes a nice gift from one Oriole girl to another.

Oriole Pin, each 40 cents. Sterling silver back, with safety clasp. Face of pin is enameled with the Oriole symbol in black and orange. Small, neat and attractive.

All supplies are sent postage prepaid. Money must accompany order. Send all orders to Mrs. J. A. Gardner, 711 South Fuller Avenue, Independence, Missouri.

But the preacher has to walk,
'Cause he can't afford a car.

We must keep up with the times
If we get desired results;
As it is the preacher ofttimes
Is rewarded with insults.
People pass him by, and scorn him,
And his reputation mar;
But the case would be quite different
If he had a gospel car.

If we ever reach the people
We must meet them on their plane.
If we don't, and plod on blindly,
All our efforts will be vain.
And we'll hear the lamentation
As we stand before the bar:
"Our reward would have been greater
Had we bought that gospel car."

Now you stay-at-homes, please listen,
You who've made a lucky "hit,"
Think of those who sit in darkness;
Open up your heart a bit.
Send a check up to the bishop,
Deck your crown with one more star.
Tell the bishop that your check is
For a missionary car.

Then the army of the Lord will
On to victory quickly go
As they gather in the grain from
Seed the gospel car will sow.
See the fields of ripening grain,
Spreading o'er the hills afar.
What a harvest we might gather—
If we only had a car!

E. E. LONG.

Hymns and Poems

If We Only Had a Car

If we only had an auto
For our missionary work,
We'd go on our way rejoicing,
Never taking time to shirk.
We would preach the grand old message
To the people near and far,
And distribute books and papers—
If we only had a car.

Now we think it hardly fair to
Send the missionary out
With no way to reach the people—
Yes, a car would help, no doubt.
Send the money to the bishop.
Then the gates will stand ajar,
And we'll hear the ransomed singing:
"Bless the missionary car."

People nowadays are "foolish,"
Prone to seek their selfish ease,
And will spend for worldly pleasure
Gold enough to bridge the seas.
Merchants, farmers, and mechanics
Ride in comfort without mar;

Signs of Autumn

The shortening of days,
The fleeing of birds,
The well-grown lambs,
The heavy-clad herds;
The fading of flowers,
The denuding of trees,
The noncooing of doves,
The hush of the bees.

The fall of the apples,
The mellowing seen,
The bronze of the oak leaf,
The green intervene;
The goldenrod faded,
The clovers decay,
The grasses they wither,
The work of a day.

The plants that are dying
The seed they relay,
The work of a summer,
The hundredfold pay,
The rest for winter,
The grave—they are pent,

The tokens of autumn,
The life they relent.

The squirrel's preparing,
The mouse with his chest,
The nuts they gathered,
The reward of their quest;
The fishes retiring,
The deep waters to find;
The instincts of each,
The work after its kind.

EVAN B. MORGAN.

Letter Department

After Sixty-Nine Years of Service

While reading your vivid description of the late Lamoni reunion, and the expressed experience of the pastor of the Methodist Episcopal Church, as given by himself in that great congregation, reminded me of my own experience which I feel impressed to give to the HERALD readers, if I can write it sufficiently clear to make its publication worth while.

About seventy-two or seventy-three years ago, inspired by curiosity, I walked into a public hall in the town of Walsall, England, where Latter Day Saints were worshipping. It was a communion service, and after they had commemorated the great sacrifice made by the Christ for the world, the meeting resolved into a prayer and testimony service.

To my surprise, I heard a number of humble, intelligent and earnest prayers. And after a few prayers had been offered, all in the name of Jesus Christ, the Son of God, some arose to their feet, singly and in perfect order and gave expression to their feelings of gratitude to God for his boundless love in opening their eyes so that they could see the light that he had sent into the world, viz, the restored gospel! That which Jesus preached with all its principles, ordinances, promises and gifts. This was new to me, though a member of the Baptist Church, and a constant Bible reader! But the veil of false tradition, which Satan had drawn over the eyes of the world, had been drawn over mine,—hence, the idea of the restored gospel was new to me, but the plain and simple manner in which the testimonies were borne, more than half convinced me of their truth! Then, my familiarity with the letter of the Scriptures compelled me to believe that their claim was scriptural!

But in addition to testimonies borne in the English language several seemed impelled by a power greater than their own, to speak in languages that I could not understand. The tongues were spoken in so meek and peaceful a manner that my heart was filled with a holy fire, such as I had never realized before. That sacred fire has never been entirely quenched to this day; may God grant that it never may be.

I had heard many prayers, in other churches, for a pentecostal shower, but I had never seen one before. But in that audience I was compelled to say in the depths of my soul, "If there ever was a pentecostal shower, it is here to-day." I felt its holy fire thrilling my soul and helping me to behold the glory of the latter day.

Others gave the interpretations of the tongues in the same meek and quiet spirit, for there was no confusion there, no facial distortion! But the glad look in every face, and eye sparkling with tears of joy showed that every heart was touched with the flame of divine love.

Yet, two years rolled away before I was prepared to bow in obedience to the divine will. Still God in his mercy bore with me and finally led me in the straight and narrow way that leads to a life eternal, for which, to-day, I praise his holy name.

Please permit me to add, that for sixty-nine years, I have taken up the gladsome theme of the restored gospel and proclaimed it to the world, and have been honored of God to be one of his humble messengers and an instrument in his hands of leading many to see the light, and believe the promises made therein; and in hundreds of instances I have witnessed the blessed effects of the baptism of the Holy Ghost as manifested in the gifts of the gospel as promised by Jesus (Mark 16) and by Paul in Corinthians 12: 13, 14 and Ephesians 4.

I thank God these blessed evidences are still given as proof that "God is no respecter of persons," that he is God and changeth not.

Rejoicing with you in the blessedness of the restored gospel of Christ, I remain very respectfully,

Your brother in gospel bonds,

CHARLES DERRY.

WOODBINE, IOWA, September 9, 1916.

Words of Cheer

[A brother writes us a letter which he says is not for publication; however we make bold to publish it, but withhold his name, out of respect for his desire to avoid publicity.—EDITORS.]

Editors Herald: Inclosed find one dollar and fifty cents for one year's subscription from a new member who heard me preach the gospel and obeyed the first principles. I believe you will be with him, that you will strengthen him and comfort him when I will not be with him. I believe you are one of the best methods in the church to-day of feeding and keeping the Saints awake. I pray that the day is not far distant when you will be a welcome messenger in every home where a child of God sojourns, and that you will continue to have the inspiration of the Holy Spirit with you in the future as in the present.

I enjoy Brother Elbert Smith's pieces. They always make me long to be better. I would not be without you in my home if you cost me ten dollars per year.

Wishing you every success,

Some Frontier Experiences

About five years ago I wrote you from the first house this side of the North Pole, where I found one family of Saints and where I baptized four others. From time to time others have followed up the work and baptized a number. Others have come in from Ontario and from the States so that now we have about twenty-five members all in one neighborhood. As soon as proper material for officers can be designated, no doubt a branch will be organized on the very edge of civilization.

Last month a reunion was held at that place (near Shellbrook) and was well attended, more especially by those not of our faith. Many of these are interested and became more so during the reunion and the meetings that followed. Rain interfered considerably with the meetings, for several much interested were expecting to be baptized. There are many swamps in that country, and as yet the roads are little im-

proved so that several who wished to attend were hindered. Considering the weather and the primitive means of travel on this northern edge of civilization the meetings were quite successful. Of the missionary force, Brother T. J. Jordan, Brother Birch Whiting and myself attended. Brother Whiting has a cousin, Brother Frank Whiting who lives here. They had not met in a number of years. Listening to the "call of the wild," this mighty hunter enjoys this country of wild game and adventure, and there are many others just like him.

This is a wonderfully productive country when the timber is cleared away, and where wild animals are plentiful. One hears tales related of early New York, Ohio and Kentucky all told over again but with a modern date and has but to step outdoors to realize it himself. The only difference is that the Indians are peaceable and friendly. Partridges, deer, elk, moose, bears, wild cats, lynx and wolves, together with the largest poplar and straightest trees that ever grew, intermingled with pine, spruce and tamarack, make up this north country. One feels like two hundred years ago has come again and with the gospel of two thousand years ago restored. Why should not these Saints be happy? Modern schools and modern civilization added, and all the latest improvements in tools and machinery, together with improved grains and garden products, all serve to make up the "Last Great West." No wonder the Middle West loses so many that go to Canada.

Before, when we visited the place it was during the hunting season when snow was deep and cold intense, but this time when flowers bloom everywhere and berries are plentiful. What a difference in appearance! Berries are the common weeds of the country. Strawberries first, most and best of all. Thousands of acres in the trackless North are a perfect mat of strawberry vines. One man showed me his horse hoofs that were red with strawberry stains. Next there is the red raspberry, and blue berries, cranberries, saskatoon berries, buffalo berries, and blackberries, besides the black currants and choke cherries in abundance. Wherever the pines and poplars will let the sunshine in, there springs up a veritable berry patch, with flowers intermingled to break the monotony.

The ground freezes very deep and insects that winter in the ground are unknown. In many places the frost is not out of the ground more than a month or two, more especially in the heavily wooded swamps where moss is thick. Most delicious cold water may be had all summer long.

The timber is fast being used for lumber and shipped away. The poplar is the finest paper wood in the world and it is expected when the war is over that a mighty industry will spring up in the North which will clear the land to make paper for the world.

At Big River, ninety miles northwest, where I visited and did a little preaching three years ago is located the largest sawmill on the American Continent. But the mills are pushing farther north, and they have a thousand miles yet to go before they reach the timber limit, back where reindeer and caribou roam in thousands (one man told me he had seen three thousand reindeer in one herd) that have never heard the crack of a rifle and never have seen a human being. But these animals are safe for many years as one cannot take teams in during the cold of winter without stables for the night, and the mosquitoes and swamp prevent doing so in summer. Only as the mill hands cut the timber can wagons and sleighs penetrate those forests at all.

But farming is at its limit about where the pineries begin on account of summer frosts. Last week many anxious farmers scarcely slept for fear the cold nights would bring

frost. Several nights the thermometer was down to thirty-two and -three above zero. But the nights passed without any damage. Warm weather has come again and the grain has begun to ripen. Both here and farther south the prospects for a second bumper crop is assured. The grain, though late in the spring, has matured wonderfully fast on account of the long, hot days, mingled with an occasional drenching rain. Just about as needed. With wheat again averaging forty bushel per acre and the price a third better than last year, times should be good in the Northwest but for the terrible blight of war.

At the close of the reunion I began a series of meetings at Canwood, ten miles farther into the woods, where I held one of the most interesting meetings I have conducted for many a year.

Securing the use of the schoolhouse we announced meetings for a week. On Sunday evening we attended the Baptist meeting, met and asked the minister to announce our meetings. But he did not feel charitable enough to do so, nor would he give us permission to do so ourselves. We told him that he did not own the schoolhouse and that when his meetings were through we would take the liberty to make the announcement. He said, "I will make the announcement, but in a way that probably will not suit you." I said, "Say what you please, only I want the privilege to reply." "Not if I can help it," was his reply.

I said, "You cannot help it, for if I cannot reply in the schoolhouse I will somewhere else, you may be sure of that."

A number had heard our conversation and our meetings were getting quite an advertisement already. I soon learned that he was not much respected in the community. It was time for meeting, but he put on his hat and went in the direction of one of the directors and we went to find the others. We failed to find our men, as they lived in the country. We were directed to a Mr. J. A. Riddle, skeptic, postmaster and merchant. He informed us that he was not one of the board. We told him our object and he became interested at once and said: "I will announce your meetings myself and I would like to see anyone stop me."

We returned to the schoolhouse and met the preacher and one of the school board and urged our right to announce our meetings after the other meeting was over, but to no avail. The director informing me that he would close the schoolhouse if I went to "cutting up." I told him that I had no idea of "cutting up," and only asked what any minister could expect of another, and besides that he could not close me out of the schoolhouse without closing out the Baptists and all the others. And he had promised me the schoolhouse for a series of meetings and he could not well go back on his word and remain a Christian. However, we informed him we would not insist on the announcement, as it was already getting quite an advertisement and would probably have a better one before the evening was over. Mr. Riddle was as good as his word and began to announce my meetings in the school yard as soon as the other was out and told them why. An altercation occurred between him and the trustee, but to no avail, and only served to spread the announcement further, and at the same time to show up the uncharitableness of the Baptist preacher.

Our first meeting was a surprise even to Mr. Riddle. The schoolhouse was crowded to its limit, even the preacher himself and the most of his congregation being present. I had called on him at his request and laid our claims before him and found him to be rather a fair man after all and loaned him some tracts and at his request later, the Book of Mormon. He partly apologized for not announcing my meetings, for a number of his members had reprovved him, and Mr.

Riddle had told him that he had made a regular fool of himself, as the course he had taken only made the matter more public. I often called on him and talked over the sermons of the previous evenings, most of which he had heard. He was a brother Dane, born the same place my father was, and possibly a distant relative.

Mr. Riddle and wife and a few others took it upon themselves to attend every night, so that in case I was misrepresented after I had gone, they could set matters right. Mr. Riddle never missed a word and I am glad to say his skepticism is a thing of the past, mostly because of the Book of Mormon. The last night of nearly a two weeks' series I had chalked the walk, announcing, "Christ visited America." The house was "full inside and out." After mentioning the tradition of many Indian tribes and reading of the wonderful civilization on the Americas before its rediscovery by Columbus, I introduced the Book of Mormon and read of Christ's visit and what he said all agreeing with the Bible and fulfilling the promise of the Savior with respect to his other sheep. But I did not mention the name of the book till the very last and after suggesting various names for it. I enjoyed more liberty than ever before on the subject, the Spirit so forceful that it did not leave me till noon the next day. Everyone seemed interested and many faces aglow with the testimony of the Spirit. I announced the price of the book and our desire that all should read it for themselves and learn the origin of the American Indians and the dealings of God with the other half of the world. Mr. Riddle was the first to order both for himself and for others. A number of others have also ordered.

My train was to leave at nine next morning, a lumber train, sometimes on time and sometimes not—sometimes on the track and sometimes not. It reminded me of Conductor Finnegan's report to Train Master Flannigan: "Report again. Off again. On again. Gone again. Finnegan to Flannigan."

While at breakfast at the hotel Mr. Riddle came in, still aglow with the interest of the previous evening. He wanted me to get that book up as soon as I could. I told him that the Baptist minister had one and he might borrow it. But he said: "He needs it as badly as anyone, and it will do him a lot of good if he will read it." Mr. Riddle informed me that nearly everyone present the night before was interested to a wonderful degree. But as nearly the whole town was going away that day to the fair in Prince Albert and be gone for several days, we thought it best to close for a short time. Brother Whiting was with me the last night and will return there shortly and follow up the work. Mr. Riddle has a large hall and offers it free to any of our ministry at any time. He said he had been in darkness all his life with regard to half the world and again and again thanked me for the light he had received. I told him the truth was of God and he would hold him responsible for what he had heard. He said he had taken it upon himself to collect a little help to pay my expenses and presented me with a paper containing the names and a purse of twelve dollars and a half which he had collected before breakfast. I don't know what he could have done before dinner. Going up town to order the forwarding of my mail I met several others who also handed me small amounts and a wish that I come again. Also on the train some did likewise.

One Thursday night when the schoolhouse at Canwood was occupied by the Baptists, I was driven out ten miles farther north by a young Brother Filby to the most northern schoolhouse but one in Saskatchewan, where I preached to a small but interested crowd, some of whom came into Canwood to see me a few days after. Brother Jordan had preached one or two sermons there last winter. On our way out we saw a

moose at full speed. I think I had never seen anything go so fast. I am confident that the fastest train did not equal it. One day at Canwood I took a walk on the railroad track and about a mile from town I saw a black bear standing up, which at first I took to be a man until he took to the woods. Walking a little farther around a bend I saw, as I thought, a bear climbing a telephone pole, but discovered later it was a real man this time. What a fatal mistake might have been made had I possessed a gun!

Arriving at Prince Albert we could do nothing there on account of the fair but held some cottage meetings on Sunday, and came south on Monday, passing through three districts of hailswept crops from one to eight miles wide. Only a small percentage for such a large country, but worse this year than last. Many of the hail companies are hard hit this year. Two of our best branches suffered almost complete loss. Shall judgments "commence at the house of the Lord"?

At the Prince Albert fair we were surprised to see the finest and best cattle, sheep and poultry we ever beheld at any fair, and I have attended a few. Vegetables, especially potatoes, turnips, carrots and cabbage were certainly equal to anything I have ever seen. I will not relate the size of some of the cabbage, but will simply say they were wonderful. On the race track Saturday I saw Dean Swift make the fastest time of any trotter in Canada—2.11¼.

A year or so ago I saw advertised in the HERALD, and I think a comment by the editor, a tale of the north entitled *The Flower of the North*, which if anyone wants to purchase will give him a good idea of the chivalry of our northern people. The plot is laid in Prince Albert, a respectable city on the north edge of the world and the wholesale center for all the lumbering regions of the still farther north. I do not know the author, nor do I care. I pay little attention to authors. Name and authority cannot give weight to truth and goodness, nor diminish aught from it. If conference visitors and church workers in general could get that idea, more questions could be settled by the rule of right rather than authority. I was glad to see that idea present in our last General Conference. It is growing.

Since the war the north seems to be opening for gospel work as never before. I hesitate to leave the pleasant prospects.

Happy and busy,

J. W. PETERSON.

Northern Wisconsin Reunion

The attendance was not as large as in past years, yet the interest was strictly up to date. The preaching was of the order which helps men to be better and inspires Saints to greater diligence. The speakers were B. S. Lambkin, J. W. McKnight, Philip Davenport, jr., L. Houghton, S. E. Livingston, A. L. Whiteaker, and Lyman W. Fike. The local priesthood which could be mentioned were assistants in many ways, and many faithful hands and willing hearts contributed to and for the comforts of the Saints. Nineteen were baptized.

The dining hall was carried on in a successful manner. There was twenty-eight dollars profit, yet the meals and the price was of such a size and quality that none could reasonably complain.

There were many spiritual prayer meetings. There was a separation of the young and old. The meetings of the young men and ladies were inspiring. One beautiful day we were all early at the docks on the lake and in launches about thirty young men and ladies glided across the lake

at the sound of the gasoline engines. At a suitable place beneath the large Norway pines there we united in a prayer-meeting which will be remembered many days. The next day all of us went to the home of a sick sister and brother—Whiteaker was the name. Sister Whiteaker had been suffering for some time, but the prayers of the young Saints revived her, and did them good also.

There was a street campaign carried on also each evening at seven o'clock. Elder Fike was the one having this in charge, being assisted largely by the Saints, young and old, with their voices. The interest was real good. It was new work to most, but after the first impression wore off there was a desire to stand on the corner and sing the songs of Jesus.

The financial conditions of the district are good; a nice surplus was reported on hand by the bishop's agent. When the Saints learn their duty there will be enough and to spare.

Ever praying for a great advancement.

L. W. FIKE.

CHETEK, WISCONSIN, September 18, 1916.

Extract from Letter to F. M. Smith

I have made quite an inroad upon the Brighamites in South Carolina where our elders have never labored before and it has caused the leading men among the Brighamites in this field to become alarmed over the matter. The president of their mission is reported to have said that we got the best local men they had in the South. They have several branches in this State but our work has been a deathblow to them from which they can never recover. Three of their men who were local elders have come into our church and I have good reasons to believe that all are very good men. Others are interested in our work and will be with us no doubt. I have been very cautious about baptizing, because our work is new.

We must keep missionaries in this State all the time from now on. It will not do for me to leave here now, for the Utah elders are busy telling falsehoods as usual. No one can know how cunning and deceptive they are unless they have them to meet where they have a branch. I will have to go to Tampa, Florida, and other places during this year. A good, wise man should be here to continue the work when I leave for other parts.

Your brother,

SENECA, SOUTH CAROLINA.

F. M. SLOVER.

[For the benefit of those who have not previously read the offer of Brother Cox, we will say that he has very kindly made a number of beautiful and serviceable pointers of scraps of leather for the elders and others of the church who use charts and pointers in their church work. He charges nothing for his work. We are sure those who have received the pointers have appreciated them.—EDITORS.]

DALBY SPRINGS, TEXAS, September 16, 1916.

Editors Herald: Will you please say through the HERALD to the elders who want pointers, that I have filled all the calls for them and have scraps of leather enough, I think, to make twelve or fifteen more, and expect to make them soon. If there are others that want them let me know and I will try to fill their order as soon as I can. I have made forty-two in all and have not heard from all yet. If there are any that have failed to get them, please let me know as I don't want any of them lost. In the true faith,

R. F. D. 1.

J. N. Cox.

CRESCENT, OKLAHOMA, September 6, 1916.

Editors Herald: When one is deprived of the association of brothers and sisters in the church, is when one enjoys and appreciates the dear old HERALD most. Why, I read of the advertisements and find some of them quite entertaining.

When I read of the preparation being made for the reunion at Lamoni, I had a great desire to be there. It seemed impossible to go, and when I found that Central Oklahoma met in reunion and on the same dates as Lamoni, I at once began to plan to attend here. I want my old friends and the other Saints to know what a grand time we had.

Some one remarked that "Reeding is such a small town." True it is a small town, but large enough to hold some great big, kind-hearted Saints, who did much for the comfort and convenience of the campers.

Oh the joy of once more meeting and shaking hands with those of our own faith! A few I had known in years gone by, but most all were strangers, not for long, however.

It was such a treat to meet with the Saints and sing the songs of Zion, and we certainly made the woods ring.

Each evening the cars began coming early and kept coming until the space around the natural bower was filled.

The Woman's Auxiliary held an interesting meeting. A district organization was partially effected, with Sister McGeorge, of Terlton, president, and Sister Keiffer, of Oklahoma City, secretary and treasurer.

Brother Keiffer, of Oklahoma City, is superintendent of the district Sunday school association, and is a "live wire." We are looking forward to more and better work being done because of a more complete organization.

Brother Daniel Sorden, of Kingfisher, was there to represent Graceland. He is an ardent supporter and defender of our church college, and boosts with the right spirit.

The preaching was good during the whole reunion, Brethren Arber, Smith, Robinson, Malony, Fitzwater, and others carrying this work. The prayer meetings were a strength to all. The gift of prophecy was manifested at several meetings.

I must not forget the one social event. We were glad to have Sister Joseph Arber with us and glad, too, that their wedding anniversary should occur at this time. The first time in twelve years they had been together on this day. Briefly, we gave them a royal serenade.

The dining tent was well patronized. Just take notice that tea, coffee and meat were conspicuously absent from the table, excepting for two chicken dinners. No sickness in camp.

Though the parting time came all too soon, we took comfort in the thought that probably another year will bring another reunion of Central Oklahoma, and we hope to meet all who attend this year, and many more.

This letter is getting long and the "half isn't told" yet.

Your sister in Christ,

LETHA M. TILTON.

PARIS, TENNESSEE, September 6, 1916.

Editors Herald: Have just closed a two-weeks' effort here in Paris, with fine interest. The Methodist Episcopal minister here made a strong effort to keep the people from coming to the tent, but was not very successful as we had a full tent almost every night. And what do you think? This same preacher before our meetings came to a close, left his wife and children in the parsonage just three doors from our tent, and ran away with another man's wife. So there is great consternation now among his flock. Some

have told me they are dissatisfied with their baptism. They have decided there are others who need watching.

We are to have a baptismal service this afternoon. We look for a large ingathering here ere long.

J. R. McLain.

GLASGOW, MONTANA, September 9, 1916.

Editors Herald: I am taking this way of asking the elders and Saints who may be located at or who may be passing through Anacortes, Washington, to call on Roy P. Davis and family—Seventeenth and N. They have gone there recently and need the encouragement and prayers of the Saints.

* They have not been in the church very long and have lacked the association of the Saints and have had much sickness in their family.

Yours for the gosepl,

L. B. DAVIS.

DAVILLA, TEXAS, September 11, 1916.

Dear Saints: I am writing to thank those who responded with tracts, HERALDS and *Ensigns* so kindly, and to say I have plenty, for the present at least. Also received tracts, etc., from Kentucky, against the church; one written by Grant.

I desire an interest in the prayers of all for I have much to meet and temptations to overcome.

Your sister,

MIRTIE JONES BROWN.

NAPA, CALIFORNIA, September 12, 1916.

Editors Herald: As I am renewing my subscription to the HERALD, I desire also to renew my testimony to the goodness and mercy of God, and to the truth of his promises and his power to fulfill all of them. My faith in God and in his son, Jesus Christ, and in the restored gospel is firm; even firmer than ever. I say that after twenty-five years membership in his church, and after experiencing many trials during that time. I am as confident that the Saints can have the promises of the gospel fulfilled to them as I am that the said promises were made. But only on condition of first doing *their* part; that is, it is necessary to fulfill all the requirements of the gospel before we should even expect to have its promises fulfilled to us. This ought to be clearly understood among the Saints.

Would any one of us enter into a covenant, or contract, with another, or others, and expect to receive the benefits promised us in such covenant or contract unless we honestly fulfilled our part of the same? Certainly not.

I rejoice in the evidences of activity among the Saints on every hand, as reflected through the columns of our greatly prized HERALD.

In gospel bonds, yours,

L. M. PRUDEN.

NEBRASKA CITY, NEBRASKA, September 12, 1916.

Editors Herald: As the spiritual letters and articles contained in the HERALD are a comfort and strength to me, I have thought perhaps there may be some Saints who would like to hear from this part of the Lord's vineyard.

Our little branch seems to be getting along nicely, also

our Sunday school and Religio. Brother H. A. Higgins presides over our branch, Brother Walter Scott, Sunday school superintendent, Brother Zura Gouldsmith, president of the Religio society. We also have a sisters' society which is a great help in the financial support of the branch. Most of the members seem to be interested in the work of the Master, and I think we all feel that we are living in perilous times and that the hastening time is here. We cannot be too zealous in keeping the laws of God and serving him to the best of our ability.

Since the first of last April, eleven new converts have been added to our number, all are regular attendants at all of the services.

On the twenty-seventh of August we had with us Brother J. A. Dowker and family of Lincoln, Nebraska, Sister Rannie of Independence, Missouri, and Brother and Sister Myer of Oklahoma, all of which we were glad to meet. Brother Dowker occupied the pulpit at the morning service, and his discourse was greatly appreciated by those present.

Sister Eva McNamara, one of our bright young sisters, left a few days ago for Lamoni, Iowa, having been elected a member of the faculty of Graceland College. We shall miss Sister Eva, but wish her the best of success in her new field of work.

Our district conference convenes next Friday, the 15th, at Lincoln, Nebraska. We hope to attend, but whether we are permitted to do so or not, our prayer is for a peaceful and profitable session.

Truly God is in this latter-day work, and we have been a recipient of his blessed, peaceful, loving spirit too often to ever be deceived. We were made to rejoice when reading the account in the HERALD, of the Lamoni Stake reunion, and we thought, "oh! how we would love to have been present at that feast." Another article in HERALD of August 16 we wish to mention, the title of which was "Education and inspiration, are they different?" This article gave us strength and new thought, and I felt much benefited from reading it. The church publications are a source of great comfort to me, and I cannot understand how any Latter Day Saint can be content without them, they surely do not realize what spiritual uplift they are missing.

MRS. M. DUNLAVY.

News from Missions

Northeastern Missouri

But little is seen in your pages from the northeastern Missouri District, yet there are a few things that might profitably be said relating to the conditions of the work there, and the work that has been done.

I began meetings at Higbee on July 6, preaching at the church and on the street, continuing till the 26th of the month, during which time I had the respectful attention of those who attended, but there was small attendance till the last week of my stay, when there was a greater interest. Organized a local Religio during the time. About two weeks of the time I was there I passed through a siege of sickness, but always felt well in preaching except one night when my strength failed. At this place I found as kind-hearted people as I ever met. They are hospitable and liberal, but there was a dearth of unity and spirituality. When I left there was a much improved condition.

From there I went to Santa Fe, where resides one lone sister, Sister William Brown, who had secured the use of the Methodist Episcopal Church, South, building. During

the time I was here I was unwell, but gradually recovered, preaching each night except the night I arrived. The janitor of the church cared for the building, gratuitously, and said that he was glad to thus help, and had appreciative audiences, though some were not so large. On the account of a revival service to begin I had to close, which I would not have done at that time under other conditions. Left with a standing invitation to come again. Sister Brown's husband did all that he could to make my stay pleasant. From Sante Fe I went to the home of Brother John Fassnacht, near Frankford. Here had been much of prejudice in previous years, but I sensed none of it during my stay, but had good audiences, and met with the kindest treatment on the part of the local Christian minister, Elder Doty, that I ever met with in any place save a very few in all my ministry. With his consent and expressed desire, I occupied at the Christian Church the forenoon of Sunday, and assisted him at all his services, by his request. There had been a revival service announced for the following week so that I only continued over a week, and two nights of that time the heavy rain prevented meetings; then on Monday evening before I could get out of the neighborhood the flood came that washed out the railroad tracks and bridges right and left, and made it impossible to go very far by wagon road. I remained over till Thursday when fortunately I found a way out, and arrived at Moberly that night. Here I found nine members of the church, but there seemed to be no opening for services, so I made some pastoral visits and journeyed on to Bevier where I occupied on Sunday, and went to the Menefee Branch where Brethren Chase and Ely were holding a tent meeting, and where a few of the Saints had camped that they might attend. Here I preached twice, and assisted at two other services, when large audiences of attentive listeners were present. I was with the tent at Macon a few nights and here four nights, and from what I could observe the brethren with the tent have done a good work. This seems about the only effective work that can be done during the summer time in that district.

While I never met with kinder treatment on the part of the Saints when in their homes and associated with them, yet I found a discouraged condition, or an indifference as to missionary work that is surprising and saddening. I believe that with consistent labor for a time, and social and business conditions improving there will be more of zeal manifest in the missionary work. God has a people there who are worthy of being sought out.

I expect to return to the mission in a few days, and have an invitation to come to Ashland, some distance from Columbia. Here lives Father Ezra Tremain, who desires that his neighbors should be further warned.

Have been very busy since returning home, and feel that some good has been done. Will be occupied till I return to the mission. At Bevier I am informed that they are preparing for a missionary effort later on.

I hear many of the brethren who have in former years labored in that mission spoken of very highly. I enjoy following such men in their work, where there is a demand for missionary efforts. This mission demands younger men, to pioneer the work, but with the prayers of the Saints and the help of God we will do what we can.

In the conflict,

J. F. MINTUN.

DES MOINES, IOWA, September 22, 1916.

News from Branches

Philadelphia, Pennsylvania

The time for working out our plans of winter activities is at hand and many of our young people, in particular, are giving several spare hours to the study of various subjects that will go to make them defenders as well as boosters of this great latter-day work.

We must remember that to accomplish the things of life that are really worth while requires considerable effort, hence if we would experience the pleasure there is in being able to perform, or even appreciate big things, we must needs be trained accordingly.

Environment and heredity are to be considered by those who would develop intellectually and physically. Weismann pointed out that the two main factors of all evolution are: The nature of the organism, and the nature of the conditions. Of course we cannot choose our parents, but by controlling our environment we can, to a large extent, modify or intensify our hereditary influences. Christ died that the old body or the body of sin might be destroyed so that evil would have no dominion over us.

It then lies to us to press forward to competency in the service of our Master, to remain humble and prayerful and to have an eye single to his glory so that he can help us to frustrate inward evil with purer influences acting from without.

Many new enthusiasts and good support are some of the products of the incessant efforts expended by the officers and members of the Religio. The various departments of the branch are hard at work and the officers are stretching every point to make their respective functions appeal to all.

A. J. DICKSON.

Independence Stake

While the people are being stirred to the usual high degree in political affairs, the great Prohibition movement seems to be at the front, sending out its leaders to the churches to champion its work.

Many of the Saints were interested in the big presidential campaign of two weeks ago, here, and last Sunday morning, September 17, quite a large audience attended the service and listened to an interesting address by Reverend E. F. Jones, a representative of the Anti-Saloon League. He gave some very important statistics, and solicited funds by pledge cards, for the carrying on of the work.

Mr. Jones was the leading unit in conducting, not long ago, the campaign that put the liquor traffic out of Independence. He reported very favorably the present outlook for Nation-wide prohibition and dwelt considerably on the fact that the people are, through education and experience, getting the work into their own hands and finally the brewers and distillers will be put out of their job.

Sunday afternoon the Saints attended the prayer meeting in goodly numbers. Several of the younger element attended the monthly meeting at the Girls' Home.

Sister T. J. Sheldon's encouraging talk, also Sister Tessie Smith's, were commented on very favorably. Brother H. O. Smith had been announced for the evening session at the church, and on the following evening a large crowd gathered in the hall, at the reception of our beloved pastor and family. It was a joyous occasion, and they are meeting with good success in winning the confidence and esteem of the Saints, both old and young.

New classes in culture are being formed; the young men

Help thou thy brother's boat across, and lo, thine own
hast reached the shore.—Persian Proverb.

are entering into research work; the young women are brightening up in history and kindergarten and industrial art, and the work generally is on the advance.

The study of the last quarter's *Quarterlies* has been a factor in the educational spirit now abroad because of the research studies contained therein, which have helped to infuse an interest in the history of God's people on both continents. The home and normal departments of the stake are truly a blessing to the classes which patronize and support them.

Sister McNichols' class, consisting of sixty young ladies, who met September 21 to study their Bible normal work, reflected much credit by their promptness and interest shown in map work. Also Mrs. W. W. Smith's gathering of over one hundred sisters, an hour later in the church hall, told of the interest that has been wrought in the art of storytelling among the Sunday school workers and mothers of little children.

In attendance, at least, these and the Book of Mormon home classes are equalled by the classes formed by President Frederick M., Brother Walter Smith and Doctor Harrington, which also have met for study of psychology, economics and sociology.

Our leaders, unlike the rabbis who forbade the study of Greek wisdom, are teaching the Saints out of all good books, and progress so far seems to be apparent.

On last Sunday morning Brother W. W. Smith discoursed on the subject of music, giving out much excellent information in regard to the origin of many familiar hymns, touching lightly on the effects sacred music should have on the congregation by way of overcoming the habit of inattention, whispering, etc. during the hour set apart for praise and worship.

As has been remarked, the Saints here are being stirred to duty on every hand.

Rally day is approaching, a collection in the interest of Graceland will be taken up, and on next Sunday the ordinance of the Lord's supper will take place at eleven a. m. instead of at the afternoon hour as usual.

Glad tidings have reached us of the return home of many of the boys who have been to the border.

We have been made to rejoice by hearing of the official visiting being done here from house to house, and also the success of the work in the other branches of the stake.

ABBIE A. HORTON.

Miscellaneous Department

Conference Minutes

NORTHERN CALIFORNIA.—At Irvington, August 25, 26. J. W. Rushton, C. W. Hawkins and C. A. Parkin chosen to preside; J. A. Lawn, secretary, M. A. McConley, assistant. Bishop C. A. Parkin's report from January 1 to June 30, 1916: Receipts, \$3,255.65; paid out \$2,329.30. District treasurer's report, receipts \$123.23; paid out \$45.10. Branch reports: Oakland 314, San Francisco 235, Sacramento 231, San Jose 202, Tulare 166, Santa Rosa 135, Chico 125, Stockton 90, Fresno 62, Ukiah 44, Ceres 31, Irvington 30. A resolution adopted asking General Conference to consider the establishment of a "Saints' Home" for the aged and infirm on the Pacific Slope, and asking the Southern California District to cooperate with us in this petition. Ruth L. Griswold elected district church recorder. Irvington chosen as place for holding next reunion. A committee consisting of C. A. Parkin, C. W. Hawkins and John A. Lawn was appointed to investigate a proposition to purchase additional land adjoining reunion grounds, committee to report to our next conference. San Jose chosen as place for next conference, date left with district president. The following were named

as reunion committee for the ensuing year: C. W. Hawkins, J. H. Driver, Chester Young, A. C. Hawley and H. J. Davison. At the Sunday afternoon service the following were ordained: C. W. Hawkins to the office of high priest, John A. Lawn president Pacific Coast quorum of elders, H. D. Simpson first counselor to same, Edward Ingham second counselor. John A. Lawn, district secretary.

NORTH DAKOTA.—Logan, July 6, 1916, Assistant President Warren McElwain, in charge. Branches reporting, Fargo 95, Milroy 30, Dunn Center 16, Dunseith 95, Minot 77, Lansford 56. Bishop's agent reported to July 1, 1916, receipts, \$3,060.67, expenses, \$2,454.50. Audited and found correct. Officers elected: Warren McElwain, president; with power to choose assistants, J. W. Darling, secretary; John A. Stowell, treasurer; Bertha Graham, member of library board. Adjourned to meet at Fargo, December 30 and 31, 1916. J. W. Darling, secretary, Thorne, North Dakota.

SEATTLE AND BRITISH COLUMBIA.—Centralia, Washington, August 5, 1916, district officers presiding. All five branches reported a membership of 591, a grand total of 644 with enrollment of three disorganized branches added, a net gain of 12. Bishop's agent reported for six months, Balance at beginning, \$452.27, at end, \$95.98, resulting from a receipt of tithes and offerings, \$540.96 and expenditure of \$879.25. District treasurer reported, beginning with a balance of \$18.25 and closing with \$30.75, resulting from the branch quarterly collections for district expenses. F. W. Holman elected member of board of auditors for three-year term. Seattle designated as the place for holding the winter conference in February, at the call of the presidency. Reunion was continued until the 13th, with prayer and testimony meetings, round table and preaching services each day, from which much valuable information and instruction was received. Admonition through the voice of the Spirit, was several times received, together with the calling of George R. Brundage to the Aaronic priesthood. Seven were baptized and confirmed. Reunion treasurer reports receipts of \$68.40 and a balance of \$22.86. Reunion for 1917 will be held at Bellingham, Washington, in August, John Hartnell, G. R. Brundage, J. M. Terry, R. D. Davis and Oliver Shippy being elected the new committee. Frederick W. Holman, secretary, 4233 Bagley Avenue, Seattle, Washington.

NORTHEASTERN NEBRASKA.—Decatur, Nebraska, September 9 and 10. Carl T. Self, president, assisted by J. A. Gilen, presided. Missionaries present: Elders Baker, Case and Shakespeare. Reports showed gain in membership and new branch organized at South Omaha. The local priesthood of Omaha filled in turn the pulpit at Blair every Sunday. Final report of N. S. Lytle, bishop's agent, read and approved, as was the report of the newly appointed bishop's agent, James Huff, of Omaha. Reunion report given by Brother Self. Encouraging individual reports were given by each of the missionaries. Bern Case ordained an elder. Next conference at Omaha, at call of district president. Carl T. Self, president, 405 Bee Building, Omaha, Nebraska, Odessa Carter Jensen, secretary, Blair, Nebraska.

HOLDEN STAKE.—At Holden, Missouri, September 16 and 17, 1916. Short prayer service Saturday morning. Business at 10.30, called to order by President D. J. Krahl. Stake President, D. J. Krahl made president of conference and associated with him, Frederick M. Smith and missionary in charge, F. M. Sheehy; Mrs. A. M. Fender, secretary, I. M. Ross, assistant. There are six branches in the stake. Report for the stake shows a net gain of 23 and membership of 1,217. Action regarding the purchase of the tent belonging to the former Independence Stake was referred to the stake bishopric and presidency. The following brethren were ordained to offices named: Frederick A. McWethy, counselor to the stake president; J. W. A. Bailey and Isaac M. Ross, counselors to the stake bishop; J. E. Bozarth and C. V. Hopkins, elders; R. T. Howard, deacon. A resolution to hold a reunion in the Holden Stake in 1917 prevailed unanimously. D. J. Krahl, C. J. Hunt, F. A. McWethy, W. S. Macrae and J. W. A. Bailey were elected as reunion committee with power to choose place, set time, etc., for the reunion. The following resolution was passed by unanimous vote: that all recommendations for ordination in the Holden Stake be presented to the stake high council for approval. The naming of the time and place for the next conference referred to the stake presidency. The following were ordained high priests and stake high counselors: Frederick A. Cool, John E. Johnson, B. P. Thompson, William Hartnell, Charles F. Searcliff, Charles Gaither, Edward E. Fender, R. E. Burgess, Emery Thompson. The following were ordained in harmony with ac-

tion of the conference: W. R. Odell, president first quorum of elders in the Holden Stake; Henry B. Thompson and J. W. A. Bailey, counselors; John A. Miller, president first quorum of priests in Holden Stake. Program by the Woman's Auxiliary was a pleasing and interesting feature. Mrs. A. M. Fender, secretary.

Convention Minutes

IDAHO.—Religio, at Hagerman, August 25, 1916, in charge of J. T. Davis. Election of officers: William Glauner, president; Fred Brose, vice president; Charlotte Condit, secretary-treasurer; Mrs. R. E. Stone, home department superintendent; Mr. Green, member library board. Adjourned to meet at call of president. Charlotte Condit, secretary.

IDAHO.—Sunday school, at Hagerman, August 25, 1916. Sister T. J. Jackson relieved from superintendency on account of ill health. R. E. Stone elected. Lottie Condit, assistant superintendent; Jennie M. Condit, secretary-treasurer; Sister Gill, member library board; Nellie Nitcher, home department superintendent. Election of officers changed from winter to summer session. Adjourned to meet subject to call of president. Jennie M. Condit, secretary.

First Presidency

APPOINTMENT OF ASSISTANT CHURCH SECRETARY

The First Presidency, believing that the time has come when the developments of the church require the appointment of an assistant secretary to the church, have appointed Richard Salyards, jr., to this office, subject to the ratification of the next General Conference. The brother has indicated his willingness to assume the duties of this office at once, and he will enter into the work under the direction of the secretary of the church.

FREDERICK M. SMITH,
President of the Church.

INDEPENDENCE, MISSOURI, September 28, 1916.

Conference Notices

Kewanee, at Kewanee, Illinois, October 21 and 22. Send reports to district secretary. Those attending notify James Norris at 1001 Grace Avenue, Kewanee, Illinois. Mary E. Gillin, secretary, 115 Clarke Avenue, Peoria, Illinois.

Western Maine, with Mountainville Branch, November 4 and 5. Business meeting 2 p. m. Elders and priests are expected to report all labors to G. H. Knowlton at least one week before conference. George H. Knowlton, president.

Convention Notices

Gallands Grove, Sunday school and Religio, at Deloit, Iowa, October 13, 10 a. m. and 2.30 p. m. Sessions in charge of an auxiliary field worker. A good attendance is hoped for. Floy Holcomb, secretary.

Central Michigan Sunday school, at Whittemore, afternoon of October 27. All schools should be represented. Elsie Janson, secretary.

Florida Sunday school institute, at Dixonville, Alabama, October 6. Interesting program will be had. Bessie Clark, superintendent.

Reunion Notices

Spearfish reunion date changed from October 13 to 22, to October 20 to 29. All must notify to be arranged for as to their boarding place. R. Etzenhouser.

Important Notice

QUARTERLY SUBSCRIPTIONS RAISED

On account of increased cost of print paper, prices of Sunday school *Quarterlies* for January-March, 1917, will be as under:

Senior grade, 8 cents a quarter; 25 cents a year.

Intermediate, 5 cents a quarter; 15 cents a year.

Junior, 5 cents a quarter; 15 cents a year.

Primary, 5 cents a quarter; 15 cents a year.

Beginner, 6 cents a quarter; 20 cents a year.

Payable in advance, by order of General Convention.

There is no certainty these prices will apply to later quarters of 1917. Schools would act wisely to subscribe by the year. It would pay to borrow, to do so. No risk, if a proper

system of class collections is in operation. If heretofore you have ordered only by the quarter, it will cost you no more to buy now at the yearly rate.

G. R. WELLS, *Superintendent.*

LAMONI, IOWA, September 29, 1916.

Name of Author Wanted

Some time ago some one sent in an article entitled: "Comparison of characteristics of the Lamanites and Indians," but no name accompanied it. Will the writer of this please send us his name?—HERALD EDITORS.

Correction

In the next to the last line on page 934 of the HERALD for September 27 the date of the death of Charles W. Wandell is given as March 14, 1874, but it should read 1875.

Requests for Prayers

Sister Anna Chipps, of Rock Forge, West Virginia, desires the prayers of the Saints. She is afflicted with cancer. The doctors have given her no hope, but she has received some relief as a result of administration.

F. M. Stowell, of Mount Vernon, Ohio, requests the prayers of the Saints, that in their isolation God may bless and help them in the rearing of their children.

Prayers are requested for Mrs. Eleanor Millard, of Joyfield Michigan, who has suffered from paralysis for several years. She desires that she may again receive strength of body and mind, and be relieved from pain if it be the Lord's will.

Died

PARKER.—Andrew J. Parker, born March 1, 1831, in Erie County, Ohio; died September 2, 1916, at Williamston, Michigan. Baptized more than ten years ago by William Aylor, in Oklahoma. The deceased was the last of a family of seven children to pass away. He was a pioneer of the county in which he lived at the time of his death, having gone there when he was twenty-one years of age. He leaves a wife and three children. He was a true Christian man. Sermon by J. D. Stead.

SCHeyTT.—Henry Scheytt died near Bozeman, Montana, August 10, 1916. He leaves a wife and 2 daughters to mourn their loss. Baptized by Brother Hills after learning the glorious gospel. Funeral in charge of Brother Brower at the Saints' church, Bozeman, A. J. Moore preaching the sermon to a large congregation.

MORTIMER.—Paul Mortimer, son of Clarence and Grace Heide was born August 8, 1915; died August 13, 1916, at Fulton, Iowa. Pneumonia and complications were responsible. Blessed October 10, 1915. Left sorrowing parents alone, two other children having passed away in their infancy. Funeral services conducted by C. G. Dykes.

BARSBY.—Charles E. Barsby was born at Rockford, Illinois, May 30, 1877; died at Dunlap, Iowa, September 4, 1916. On June, 9, 1914, married Kezia Shaw; at Council Bluffs, Iowa. To this union was born 1 child, Albert, who died April 27, 1916. Besides his widow he leaves his mother and 4 sisters. Funeral services in the Methodist Episcopal church, sermon by D. R. Chambers, at Dunlap.

HOWERY.—Mrs. Elizabeth Howery, wife of Charles D. Howery, died at Antler, South Dakota, September 1, 1916, about 2 weeks after the death of her husband. She was born in England, May 6, 1833. Married in 1852, to which union were born 10 children, 6 sons and 2 daughters surviving, with a large number of grandchildren and great grandchildren. A good Christian woman, with all the lovable disposition of a fond mother. Funeral from the Presbyterian church in Antler. Interment in city cemetery.

BENNETT.—Sister Rosella Ellison Bennett, born near Woodbine, Iowa, October 24, 1860; married Irvin Cooper in 1880. Three children were born to them. Walter, the eldest, died in infancy; Floyd and Hattie were with her until the end came. Mr. Cooper died August 10, 1904. Baptized September 26, 1896, by D. A. Hutchings. September 4, 1910, married Frank Bennett of Woodbine, Iowa. Although her suffering was of long duration and very severe she bore it patiently. Was beloved by all who knew her. Funeral from her late home in Woodbine. Sermon by Fred A. Fry, burial in Woodbine cemetery.

CROUCHMAN.—Levi Clifford Crouchman, son of Brother and Sister John Crouchman, Windsor, Ontario, passed away August 7, 1916, with diphtheria. Born February 13, 1897, at Ralieg, Kent County, Ontario. Memorial services August 20 by Elder Leslie of Windsor.

PRENTICE.—William Joseph Prentice, born at Ballymacbernan County, Down, Ireland, united with the Utah church in Ireland and on September 17, 1913 at Detroit, Michigan, was baptized by Fred Simpkins into the Reorganization. Married Miss Sarah Ellen Lamlin, to which union were born 1 son, Robert, and 1 daughter, four months old. Death from accidental drowning. Funeral services from the house. Fred Simpkins in charge. Sermon by Leslie Brown.

WELLS.—Lavera Myrl Wells, daughter of Mr. and Sister Noah Wells of Cawood, Missouri. Born September 17, 1914; died September 8, 1916. A beautiful little flower, the third child of her parents. Two sisters and many other relatives remain. Funeral from home by W. B. Torrance. Burial in Yates cemetery, five miles east of Cawood.

VAN MEER.—Leslie E., born at Harper Springs, Michigan, September 27, 1872. Married Minnie E. Case, October 17, 1906. Baptized by Elder Johnson in Seattle, Washington, October, 1910. Died at Denver, Colorado, September 3, 1916. Leaves wife, daughter, father, 1 sister and 2 brothers. Service at Saints' church in Denver. Sermon by Ammon White, assisted by Elders Walling and Williams. Interment in Fairmount Cemetery, Denver.

STRICKLAND.—Helen Davis, child of Cecil C. and Helen M. Strickland, died September 23, 1916, at the age of 2 years. 5 months, 17 days. She was a sunbeam in the home. Funeral from the home in Seattle, Washington, sermon by J. M. Terry, using for his text "Of such is the kingdom of heaven."

HANTS.—Barbara M. Hants, wife of W. H. Hants, was born in Schuyler County, Missouri, November 25, 1863; died September 17, 1916. Married July 8, 1896. She was baptized at Joplin, Missouri, by F. L. English, September 5, 1915. Funeral from Joplin church, sermon by Lee Quick, assisted by Brother Lancaster. She was loved by all who knew her.

PENDER.—Alida L. Pender, wife of Mr. W. C. Pender, and mother of W. S. Pender, was born in Ohio, March 7, 1843; died September 20, 1916. When a child she moved to Iowa with her parents. Married W. C. Pender, March 21, 1861. They moved to Kansas, where she lived until her death. Sister Pender loved this latter-day work. She was the mother of 12 children, 7 having preceded her. The 5 remaining are, O. E., of Meodosha, Kansas, James, of Hallowell, Kansas, Mary Bergman, of Cherokee, Kansas, Meta Johnson, of Scammon, Kansas, and Mrs. Mable Rannels, of Calmans, Kansas. Sermon by Lee Quick, before a large congregation of friends.

LAWSON.—John A. Lawson, born March 20, 1874, at Galland, Iowa; died at Independence Sanitarium, Independence, Missouri, September 12, 1916, having suffered for some time prior to his death with what proved to be an incurable brain tumor. He is survived by wife, 6 children, a stepson, father and mother, 4 brothers, 5 sisters. Brother Lawson was an earnest and zealous worker in the church, holding the office of priest. Body taken to his home in Burnside, Illinois, funeral was at Rock Creek Church, September 15, in charge of George P. Lambert, sermon by William T. Lambert.

WILLETTS.—At the home of his daughter and son-in-law, Brother and Sister Samuel Shakespeare, near Pleasanton, Iowa, September 23, 1916, Edward Willetts, aged 85 years, 6 months, 25 days. His wife died in 1914. Nine sons and daughters are living, also over 100 grandchildren and great-grandchildren. Brother Willetts loved truth and justice. He was baptized in 1897 by H. A. Stebbins, and the funeral sermon was preached by him at Lamoni, assisted by M. M. Turpen. Burial in Rose Hill Cemetery.

FISHER.—William Everitt Fisher, son of Jacob H. and Stella Fisher, born January 14, 1915; died September 21, 1916. Funeral at Saints' church, Skiatook, Oklahoma, sermon by W. P. Robinson, Brother Stevens in charge, assisted by Brother Haskins.

BROCKWAY.—Frank Brockway, born in Kirtland Township, Ohio, February 7, 1862; died at Kirtland, Ohio, September 14, 1916. He was baptized March 11, 1894, by John H. Lake. Married Martha Biggs, December 31, 1896. Leaves wife, adopted daughter, 2 stepchildren, 3 sisters and 2 brothers. Interment in Kirtland cemetery. Sermon by Elder L. W. Powell.

WILSON.—Phyllis E. Wilson, daughter of Wellington and Matilda Wilson, born near Treherne, Manitoba, April 13, 1907; died September 23, 1916. While playing with a little

cousin on September 9, a fire was lighted. Her clothing became ignited and she sustained burns, dying from the effects of them September 23. Funeral from the home in charge of E. F. Robertson.

DODSON.—Henry Clay Dodson, son of James M. and Gertrude Dodson, born November 23, 1894, at Cambridge, Nebraska; died August 22, 1916, at the Post Hospital, Scofield Barracks, Honolulu, of pneumonia. Baptized September 30, 1906, at Farnam, Nebraska, by G. W. Johnson. Leaves father, mother, 4 sisters. Member of Troop B, 4th Cavalry, United States Army. Funeral at Second Independence Branch, sermon by George Jenkins. Interment in Mound Grove Cemetery.

KEITH.—David Keith, born in Lincoln, England, March 2, 1838; died at his home in Detroit, Minnesota, September 13, 1916. Brother Keith came with his parents to Canada and later moved to Farmington, Maine, where on January 30, 1862, he married Drusilla Dow. To them were born 6 children, 5 of whom, together with the widow, 23 grandchildren, and 2 great-grandchildren, survive him. He served his country one year with the 28th Maine Volunteers, Company B. In 1878 he came to Minnesota, and in 1893 was baptized. Funeral by P. W. Martin, assisted by the Methodist pastor and choir. At the cemetery the local camp of the G. A. R. and S. of V. took charge.

KEMP.—Marie Gaylord Kemp, born in Clinton, Wayne County, Pennsylvania, August 11, 1835; died August 28, 1916, at Clarinda, Iowa. Baptized June 27, 1878, by James Caffall. Funeral at residence of L. E. Gaylord, Moline, Illinois, who is her only brother. Sermon by C. E. Willey, assisted by Alfred Needham. Interment in River View Cemetery, Moline.

THE SAINTS' HERALD

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

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In "No Man's Land"

Once we knew it as "No Man's Land," but now we call it "The Garden of Sleep." Winter gave it the first name and summer the latter, and each in its season was true and appropriate.

A novice in war, I saw it first on a winter's day; one of those dread November afternoons that seem now almost like a bad dream, a gray lowering sky, a damp penetrating cold, a never ending, bone-wetting drizzle, and everywhere mud, mud, mud.

Mud! Even the very word looks ugly in print, and, oh God, how we hated the very sound of it! Was there, we wondered, anything left in the world but mud? Was the world being overwhelmed by an onflowing tide of mud? Had we ever known an existence free from it?

Mad questions perhaps, but there were times when men of strong brains asked themselves such things in all seriousness. We lived like rats in mud, and rats alone lived with us. All other decent animals would have scorned an existence under such conditions, and it was left for the highest and the lowest of the animal race to dwell together.—Cartoons Magazine.

Typewriter Service in Rural Communities


The typewriter is coming into more extended use in rural communities because of the assistance it renders to all classes of people. Here are a few examples of the possibilities of service:

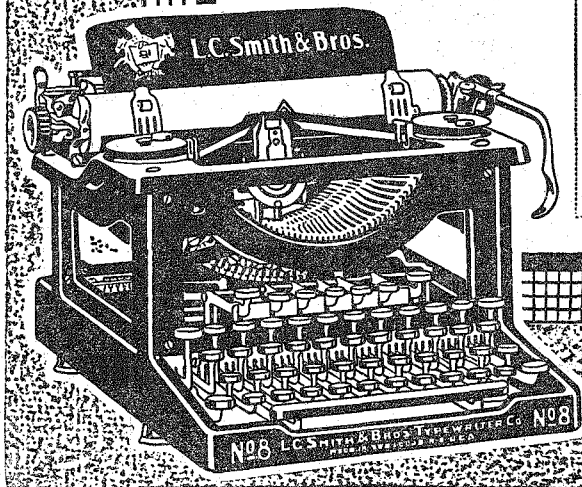
The Farmer: Think of the possibilities of selling produce by the means of typewritten letters sent out to customers? Typewritten letters give the sender a business standing with the people who receive them and also enable the keeping of carbon copies of the correspondence, which many times does away with misunderstandings and lawsuits.

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IN THE SHELTER OF THE LITTLE BROWN COTTAGE. The popular serial that ran in *Stepping Stones* during 1915, by the editor, Estella Wight. The leading character is not a Latter Day Saint at first, but eventually becomes so, and in the process a strong gospel story is told. Several characters in the book are shown laboring toward the truth, making this a fine, readable missionary medium. Cloth, 373 pages\$1.25

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THE SAINTS' HERALD

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

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

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



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

VOLUME 63

LAMONI, IOWA, OCTOBER 11, 1916

NUMBER 41

Editorial

SEEK TO END POLYGAMY

At its recent annual session the National Reform Association is reported as having advocated and discussed the following in an effort to end polygamy and other evils in Utah:

A constitutional amendment to forbid polygamy and polygamous living.

Proceeding by the Department of Justice to force an accounting of the property which was restored to the Mormon kingdom in trust.

Proceeding to dissolve the Mormon kingdom property trusteeship as a combination in restraint of trade.

An order by the postoffice department withholding the privileges of the mail from the Mormon kingdom and its responsible officers so long as they teach the crime of polygamy.

Refusal by each house of Congress to seat any man who pays political allegiance to the Mormon kingdom or is elected by its power.

Years ago the Reorganized Church went on record somewhat similarly and stands to-day in the same attitude. In 1870 the General Conference of this church adopted a lengthy memorial to Congress, from which we briefly quote, as the entire document is quite extensive:

We, your memorialists, would therefore submit for the consideration of Congress in its action on the Utah question, and its legislation on the question of the right of Congress to interfere with polygamy as being a part of the faith of the Church of Jesus Christ of Latter Day Saints:

1st. That the law of the church found in the Bible, the Book of Mormon, and the Book of Covenants, books accepted by the polygamists themselves, *expressly forbids to one man more than one living wife.*

2d. That the law obtained in those books is the constitution of the church; that no law can obtain in the church in contravention thereof, and that therefore the pretended revelation on polygamy is illegal and of no force.—General Conference Resolutions, No. 107.

In 1902 and 1903 this was readopted and confirmed. In addition to these legislative enactments, this church has through its press and its valiant missionary arm proclaimed to the world that polygamy and its kindred evils were and are an abomination in the sight of God and all good men.

We wish we might devote more of our energy to a constructive presentation of our church tenets,

which we assert are absolutely above reproach and entirely in accord with the Bible and all good moral precepts. Yet, since we are often compelled to clear ourselves of the opprobrium cast upon by our enemies, we are glad to welcome any movement which will help to effect an eradication of the evils we have so long recognized and so persistently assailed.

E. D. MOORE.

FAMINE AS WELL AS WAR

Jesus Christ said that as one of the signs of his coming there should be "wars and rumors of wars."

And he added: "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in diverse places."

Famine is a natural associate of war. The words of the Master are having a most spectacular fulfillment. So overwhelming is the fulfillment that the minds of men seem to be stupefied so that they do not grasp the full significance of the situation.

That famine as well as war is abroad in the earth is shown by the following extract from the *Outlook* of October 4:

ARMENIA

The most recent development in the Armenian situation consists in the publication in this country of documents written by German agents of the American Committee for Armenian and Syrian Relief Work. German missionaries have long been operating in and about Aleppo, in Asia Minor. They and the German Ambassador at Constantinople sympathize with the American endeavor to save the remnant of the Armenian race, forced by Germany's ally, Turkey, to flee from the Armenian territory northwest of Aleppo. The American board's statement is as follows:

Workers of the American board in Constantinople speak in the highest terms of the aid they are receiving from German missionaries in central and eastern Turkey in giving out food and clothing to the wretched people in that section. The American consul at Damascus estimates that five hundred thousand people have been pushed into the vilayets of Aleppo and Damascus. The majority are women and children. They are slowly dying of starvation. The consul appealed to the treasurer of the board, Mr. W. W. Peet, in Constantinople, asking if a central relief depot could be established near Damascus. Mr. Peet writes his home office in Boston: "Our

cooperation with the German missionaries for work in Aleppo has proved so helpful and satisfactory that I am desirous of making a like arrangement for Damascus in answer to this call. I therefore applied to the German embassy to ask their assistance in securing workers for a Damascus depot. I have not yet had a reply to my application, but the embassy has telegraphed their consul and missionaries in that locality, asking that they assist us in this work."

Here are some details of the German reports:

"In every tent there are sick and dying. Anyone who cannot manage to get a piece of bread by begging eats grass raw and without salt. Many hundreds of the sick are without any tent and covering, in the open, under a glowing sun. I saw desperate ones throw themselves in grave trenches and beg gravediggers to bury them.

"At another place there is no grass; the locusts have consumed everything. The people were gathering locusts and eating them raw. Others were looking for roots of grasses. They catch stray dogs and like savages pounce upon dead animals, whose flesh they eat eagerly without cooking."

DON'T KILL THE PREACHER

The following from the *Apostolic Review* is certainly worthy of our consideration:

Sisters, this is a hard time of the year for preachers. Many places they go the stoves are not put up till you are frozen into it. But remember that most of your time is spent in the kitchen close to the fire, and your husband (if he is a farmer) may be knocking around outdoors.

If you are taking care of a preacher, don't freeze him! Remember that where he is reading or studying, in another room, he has not the warmth of the sun nor the kitchen stove, nor has he a work which will stimulate his blood.

Many preachers suffer in the fall because the heating stoves are not put up soon enough. Often the preachers have to sit around with their overcoats on! Last fall my husband caught the worst cold he has had for years because of neglect in putting up a stove where he was staying. Also, remember that a bed which has not been slept in for weeks accumulates dampness. Before you put anyone in it, bring the bedclothes to the fire.

The preachers are not looking for luxuries, but their surroundings should be made agreeable to their health. Leave off the pastries of the table for them, prepare for them simple food, and give them a sanitary place in which to stay.

We haven't any more self-sacrificing preachers than we need, and let us take care of the health of those we have.—
A Preacher's Wife.

"CALIFORNIA DRY"

The quotation below is from the *San Bernardino News* for October 6, presenting our well-known Brother Rushton in a familiar role. The prohibition issue in California is stronger this year than ever, as they vote on prohibition in November in self-defense. If the State goes dry the entire Pacific coast from Mexico to the North Pole will be dry, according to the Associated Press Bureau. The lieutenant governor of that State says that since all

the Pacific coast except California became dry, that State has become a cesspool of all the gamblers, crooks, bar flies and dissolute women from the several States that went dry, and California is going dry to get rid of the undesirables. Several other States, including Iowa, are in the throes of a fierce fight on this issue.

ADDRESS UPON DRY STATE BY NOTED ORATOR

JOHN W. RUSHTON TALKS AT MEETING IN CHURCH UPON ISSUES FACING VOTERS

Attacking a cartoon that appeared in a Los Angeles paper, portraying a laborer with a bandage across his eyes, labeled "ignorance" and shown in the act of chopping down grapevines with dollar signs attached as fruit, John W. Rushton last night spoke for over an hour to an audience that completely filled the Presbyterian church, on the subject "California Dry."

Rushton, who comes from Leeds, England, and who has participated in dry fights in this country, is one of the greatest orators in the church of the Latter Day Saints.

Rushton said that he did not base his statements on public opinion or public belief, but on figures officially compiled by Great Britain and America. He said it was the laboring class that was poorest paid and which paid the most for the liquor industry. He said Government statistics proved it.

Misleading cartoons and newspaper articles, said the speaker, cause ignorance to be spread. He scathingly denounced the cartoon recently appearing in a Los Angeles paper.

Roscoe A. Goodcell presided at the meeting. Mayor George H. Wixom introduced Rushton. Rev. W. J. Lee led in prayer.

The pupils of the high school heard Rushton in a talk in the high school at noon to-day. He has spoken in the high school before and the pupils are always pleased to hear him again.

CURRENT EVENTS

NEW JAPANESE PRIME MINISTER.—Count Okuma, known as the "Gladstone of Japan," has resigned and is succeeded by Marshal Terauchi, former minister of war. This is taken to mean a firmer hand in Japan's foreign policy, especially as it relates to China.

POLISH PEOPLE TO SOUTH AMERICA.—Russia is reported as negotiating for the colonization of a million Poles in various republics of Latin America. It is understood that the Russian Government is willing to provide passage and purchase live stock and farm tools.

NEW GERMAN WAR LOAN.—The fifth German war loan is meeting with liberal response by people in all walks of life, indicating no serious lack of funds for financing military operations. According to unofficial tabulation, the total raised on this loan is about \$2,397,500,000.

EIGHT-HOUR COMMISSION.—President Wilson has appointed a commission of three to appraise the results of the new Adamson eight-hour law as it is found in operation. The ones named are: Major

General George W. Goethals, George Rublee, and Edgar E. Clark.

RECORD PRICE FOR FLOUR.—Standard brands of wheat flour recently sold at the central markets for \$9.30 a barrel, the highest price in more than forty years. Domestic shortage and crop damage in Argentina from drought are held to be responsible. Wheat has passed \$1.60 a bushel at the Chicago market.

TROOPS RETURN.—As new regiments reach the Mexican border, those already there are being returned to their homes and released from duty, taking up former occupations. Several regiments have recently returned, and we are informed that one of them is the Missouri regiment that includes the Independence men.

CHINESE LOAN.—An American loan of \$60,000,000 to China has been arranged. A Saint Paul company has contracted to construct 1,500 miles of railroad through a part of China largely controlled by French and British influence. The route will be through the richest section of China and the loan secured by the road itself.

BIG WAGE INCREASE.—During the week the great packing house concerns of the country have voluntarily granted increased wages to more than 60,000 men, which will mean more than \$4,000,000 annually. The Wholesale Clothiers Association has granted a reduction of working time, with extra pay for overtime. This will mean an increase of \$1,000,000.

PROTEST HIGH TAXES.—A committee, representing a total wealth of \$250,000,000 invested in Mexican mining interests, recently met with the joint commission on Mexican affairs at their new meeting place, Atlantic City, New Jersey. They claim that taxes at present in that much-disturbed country are "grossly excessive and confiscatory." The commissioners have been in session for five weeks and will likely continue another month.

SUB WARFARE AT OUR DOORS.—Six steamers, four of them British, two neutral, some of them carrying American passengers, have been sunk by submarine attack on the Atlantic Coast. It is supposed that this was done by the *U-53*, a German submersible which entered the harbor at Newport, Rhode Island, on the 7th. This boat brought mail for the German embassy at Washington and departed without taking supplies. It is thought that all were rescued from the sinking ships, though reports are meager at this writing. The *Frederick VIII* is due in these waters from Copenhagen, and is supposed to carry Brother Peter Muceus and family from Norway.

EUROPEAN WAR.—In the east the conflict has resolved itself largely into strategical moves of various kinds, concerning which authentic news is very scarce. It seems to have developed that the Ru-

manians recovered their forces somewhat and made another advance in the Transylvania region, only to be repulsed by the Teutonic forces in Austria. The Teutons under von Mackensen in Dobrudja, have been repulsed, after making a series of successful advances toward the capital of Rumania. The Rumanians, reinforced by Russians, have successfully withstood and driven back to some extent the center of these forces. It is reported that Rumanian troops have crossed the Danube into Bulgaria to the west of this section, but as to their activity thereafter little is reported. On the Macedonian front the allies have made a number of important advances, taking several villages and otherwise strengthening the line. The Serbians have regained eighty-nine square miles of their own country from the German-Bulgar forces now controlling that territory. The Austro-Italian conflict continues as usual, with minor successes and losses on both sides. On the western front the week has been marked by bad weather, with some advances and strengthening of positions by the allies. The French and British are both within easy distance of their objectives, but their advance is continually met by heavy counterattacks from the Germans. The Russian advance upon Lemberg has been somewhat successful in certain places, though checked and repulsed in others. During the week this portion of the war theater has been the scene of very severe fighting. Meager reports come from Persia and the Caucasus front, most of them indicating slight gains for the Russians. Neutral as well as other sea craft are almost daily being sunk by German submarines. Since August, nine million dollars worth of shipping has been lost by Norway.

NOTES AND COMMENTS

LITTLE RED SCHOOLHOUSE INDICTED.—Doctor W. F. King, of the Indiana State board of health recently addressed the Mississippi Valley conference on tuberculosis. He asserted that the average "little red schoolhouse" is a hotbed of tuberculosis infection. Ventilation is difficult in such places, but it should be given serious attention.

THE WORK IN CLEVELAND.—Under date of October 3, Brother E. A. Webbe writes from Cleveland, stating: "I am glad to report our branch has been picking up. A very encouraging attendance and spirit of service is manifested. Pray that it may be such throughout the church." He also states that in attendance at the Kirtland Temple on a recent Sunday, he noticed that it required the services of three of the brethren acting as guides to the groups of visitors going through the Temple, and that this duty was being performed efficiently and with good results.

BREAD OR LIQUOR?—A temperance society of fifty thousand members has submitted a protest to Chan-

cellor von Bethmann Hollweg, of Germany, complaining that the beer users are getting the grain, while those who abstain go hungry. The contention, based on high medical authority, is that enough grain is converted into beer each day to feed ten million people. Since it takes more grain to make a quart of beer than a loaf of bread, they want the drinker charged with that amount on his bread card. Those who do not drink would thus receive larger bread rations.

KANSAS CITY SCHOOL OF SOCIAL SERVICE.—We are in receipt of an eight-page pamphlet announcing the opening of the Kansas City School of Social Service for the fourth year. The pamphlet includes a list of officers, the executive committee, names of the members of the advisory council, program for 1915-16, the course of study, and considerable general information. We are particularly interested in noting that the name of Frederick M. Smith appears as president and member of the executive committee. He also is announced as a member of the advisory committee, and is lecturer on general psychology, his lectures being given Saturdays at 7.30 p. m.

ENGLISH POOR RESORT TO CLOGS.—A press dispatch from London chronicles the fact that many of the poor in London have resorted to the wearing of wooden clogs. This is something that they have absolutely refused to do in the past, feeling it a mark of degradation. This is probably but one of the many evidences that the hardships of war will eventually strike the poor first and hardest. If the nations of the earth squander their money in engines and munitions of destruction they cannot remain in condition to purchase the necessities and the luxuries that make for the comfort of life. And while the rich may have some of their indulgences curtailed, it is the poor who really will suffer, not only in a physical sense, but also in their self-respect and standard of living.

THE WISHES OF THE READERS.—Another of the leading newspapers of the land, the *Washington Star*, issued from the National Capital, now prints daily on a front page, this announcement:

In deference to the wishes of many of its readers, the *Star* will not print advertisements of intoxicating beverages hereafter.

We are confident the "many" readers are willing to assume the responsibility. How pleasant it would be if many more publications would take a similar stand, and then bar the pernicious tobacco advertisements flaunted in our faces. Then there is another phase to the situation. An editorial from the *Mount Ayr Record-News*, of recent date, closes thus:

With the average county seat papers the exclusion of rum and vice ads is so common as to be but little regarded. We have the feeling also that the big city papers, having made

"big money" from sinful ads, ought to repent and restore fourfold before allowed full membership privileges.

CONCERNING R. B. NEAL.—The *Apostolic Review* has opened its pages to a series of articles by R. B. Neal, entitled "The Mormon-Christian War." The *Review* editors call especial attention to these articles. Mention is made in the articles of the SAINTS' HERALD, evidently with intent to draw forth a reply in detail.

Nothing is presented that cannot be answered, yet if Neal thinks to draw us into one of his windy wars of words through the *Apostolic Review* he is mistaken. For the consideration of the *Apostolic Review* we will give one good reason for taking that position.

In reply to an article selected and republished in the HERALD during 1908, R. B. Neal caused the following notice to be published in the *Christian Standard*, under date of October 10, 1908:

Gentlemen editors of the *Liahona* and the SAINTS' HERALD, and all other papers that have published the article, "A pious forgery," I, acting under legal advice, give due notice that if you do not *withdraw* the charge of forgery you made against me, voluntarily, in your papers, I'll force you to try to prove the charge in the courts of your State. Fair warning.

We have patiently waited eight years and have never heard from Neal about this matter through our State courts or in any other way.

In that way we got R. B. Neal's number. We learned his size. We obtained the measure of his veracity. We discovered the valuation he sets on his own word publicly given.

Men respect a man who makes great threats and then makes them good—or tries to do so. But they have no time or regard to waste on a man who bawls out a wonderful threat in the most public place to which he can by toleration gain admittance and then quits without an effort to make good.

It takes only one exposed bluff to discredit a bluffer.

Having abandoned the field of argumentation eight years ago and resorted to threats and intimidation, and time having shown that he absolutely lacks the courage even to try to make good his threats, Neal cannot now gracefully return to the field of argumentation and expect the HERALD to notice him at any length.

For that reason we have not given him more than passing and casual notice, which is more than he is worth, and that in all probability is all that we shall ever give him.

We suggest to the *Apostolic Review* and the "Churches of Christ," that they secure some other man to plead their cause, for by setting this man up as a champion they are all in danger of being judged by his standards.

Original Articles

"COME UP HIGHER."---PART 2

BY C. A. BUTTERWORTH

COMING OF THE END

The Lord has ascended to the right hand of his Father, and is glorified or endowed with the intelligence he had before the world was, and is making all preparations by consultation with his Father, who is the "head of Christ" and whose "kingdom ruleth over all" for the cleansing of the earth, and his glorious appearing, which is unknown, either to men, angels or the Son, "but my Father only."

"The harvest is the end of the world, or the destruction of the wicked," which certainly will be a most trying time with the nations that forget God, for with the ravages of war, pestilence, and the various forms of contagious disease, they will be made to feel the chastening hand of an offended God. "As it was in the days of Noah, so shall the coming of the Son of Man be"; they were eating, drinking, marrying, and "the imaginations of their minds and hearts was only evil continually," until the flood came and took them all away, "so shall it be at the coming of the Son of Man."

Paul writes to the saints thus:

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.—2 Thessalonians 1: 7-10.

Malachi gives a warning voice:

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.—Malachi 3: 1-3.

DESTRUCTION OF THE WICKED

The day is coming when every man's works shall be tried "so as by fire," and those who use any other material in their building than gold, silver or precious stones, or the principles of the doctrine of Christ, must suffer loss.

For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which

will not hear that prophet, shall be destroyed from among the people.—Acts 3: 22, 23.

Moroni said to Joseph Smith that prophet was Christ, but the day had not yet arrived for the destruction, but was near at hand.

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Son of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.—Malachi 4: 1, 2.

There will be quite an alteration in the affairs on earth when the Son of righteousness arises and the government is placed upon his shoulders, "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." (Isaiah 65: 17.)

Peter said there would be scoffers in the last days, walking after their lusts, and denying the Lord Jesus, and saying, where is the promise of his coming, and he says they were willingly ignorant of what had occurred in the times of Noah, that

the world that then was, being overflowed with water perished; but the heavens, and the earth which are now, are kept in store by the same word, reserved unto fire against the day of judgment and perdition of ungodly men. But concerning the coming of the Lord, beloved, I would not have you ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. . . . But the day of the Lord will come as a thief in the night, in the which the heavens shall shake, and the earth also shall tremble, and the mountains shall melt, and pass away with a great noise, and the elements shall be filled with fervent heat; the earth also shall be filled and the corruptible works which are therein shall be burned up. If then all these things shall be destroyed, what manner of persons ought ye to be in all holy conduct and godliness, looking unto, and preparing for the day of the coming of the Lord wherein the corruptible things of the heavens being on fire, shall be dissolved, and the mountains shall melt with fervent heat? Nevertheless, if we shall endure, we shall be kept according to his promise. And we look for new heavens, and a new earth wherein dwelleth righteousness.—2 Peter 3: 6-13, I. T.

Luke gives us a clear solution to this great problem, as follows,

I tell you in that night there shall be two in one bed; the one shall be taken, and the other left. Two shall be grinding together; the one shall be taken, and the other left. Two shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord, shall they be taken? And he said unto them, Wheresoever the body is gathered; or, in other words, whithersoever the saints are gathered, thither will the eagles be gathered together; or, thither will the remainder be gathered together. This he spake, signifying the gathering of his saints; and of angels descending and gathering the remainder unto them: the one from the bed, the other from the grinding, and the other from the field, whithersoever he listeth. For verily there shall be new heavens, and a new earth, wherein dwelleth righteousness. And there shall be no unclean thing; for the

earth becoming old; even as a garment, having waxed in corruption, wherefore it vanisheth away, and the footstool remaineth sanctified, cleansed from all sin.—Luke 17: 34-40, I. T.

The "remainder" here spoken of are a few worthy brethren and sisters, who have become unequally yoked with unbelievers, and cannot be gathered with the body, for the unbelieving will not go, and the believing cannot leave their companions; and perhaps a few missionaries, who are still looking for the absent lambs before the night of burning; for the "world shall be burned with fire." (Matthew 13: 44, I. T.)

"NOW IS CALLED TO-DAY"

Behold, now it is called to-day, (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after to-day cometh the burning: this is speaking after the manner of the Lord; for verily I say, To-morrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of Hosts; and I will not spare any that remaineth in Babylon.—Doctrine and Covenants 64: 5.

"To-day" ends our sojourn under present environments of seeing, knowing and prophesying in part, at the coming of Christ, and "to-morrow" that which is perfect will come in the personage of the "Son of righteousness" when the great millennial reign will be ushered in, and "Ye shall go forth and grow up as the calves of the stall."

Therefore I must gather together my people according to the parable of the wheat and the tares, that the wheat may be secured in the garner to possess eternal life, and be crowned with Celestial glory when I shall come in the kingdom of my Father, to reward every man according as his works shall be; while the tares shall be bound in bundles, and their bands made strong, that they may be burned with unquenchable fire.—Doctrine and Covenants 98: 9.

"THEN SHALL THE END COME"

When "this gospel of the kingdom shall be preached in all the world for a witness unto all nations, then shall the end come,"

and after your testimony, cometh the wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, Prepare ye, prepare ye, O inhabitants of the earth, for the judgment of our God is come; behold, and lo, the Bridegroom cometh, go ye out to meet him. And immediately there shall appear a great sign in heaven, and all people shall see it together. And another angel shall sound his trump, saying, That great church, the mother of abominations, that made all nations drink of the

wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood; she who sitteth upon many waters, and upon the islands of the sea; behold, she is the tares of the earth, she is bound in bundles, her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it.—Doctrine and Covenants 85: 25, 26.

Verily I say unto you, that ye are chosen out of the world to declare my gospel with the sound of rejoicing, as with the voice of a trump; lift up your hearts and be glad, for I am in your midst, and am your advocate with the Father; and it is his good will to give you the kingdom; and as it is written; Whatsoever ye shall ask in faith, being united in prayer according to my command, ye shall receive; and ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts; wherefore the decree hath gone forth from the Father that they shall be gathered into unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked; for the hour is nigh, and the day soon at hand, when the earth is ripe, and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of hosts, that wickedness shall not be upon the earth; for the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke, so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.—Doctrine and Covenants 28: 2.

Melchisedec was a righteous man of most wonderful endowments and qualifications, and as a priest of the most high God, called from among men, he wrought righteousness and accomplished much in the extension of God's kingdom,

And men having this faith, coming up unto this order of God, were translated and taken up into heaven. And now, Melchisedec was a priest of this order; therefore he obtained peace in Salem, and was called the Prince of peace. And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world.—Genesis 14: 32-34, I. T.

The end of the world is the destruction of the wicked, and not the end of the earth. Enoch's city, the New Jerusalem, is coming to this earth at the opening of the millennial reign and not at the close, as all the holy saints are to reign with Christ on earth a thousand years and there is no one in heaven to come down at the close, but the move will be upward, that all may dwell with God.

"ALL THINGS NEW"

The end of the age having arrived, the corruptible things of the heavens and the earth are consumed and pass away, then "He that sat upon the throne said, Behold I make all things new." Like a man who has been baptized into Christ, "old things have passed away; behold all things have become new," the same man of course, but now a new creature.

The Bridegroom with the bride, the lamb's wife, and all their obedient children known as "all the family in heaven and earth," now meet to enjoy together that glorious rest and reign of peace, when all shall know the Lord from the least to the greatest. "Zion shall to the new earth come, home of the saints, beautiful home," and the spirits of just men made perfect through Jesus the mediator of the new covenant shall leave their home in paradise and re-enter their bodies," for the dead shall hear the voice of the Son of God, and they that hear shall live." "And blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests and we shall reign on the earth."

This is the final stage of our earthly training before "the end of the earth" and all that have ever lived are now either on the earth or in the prison house preparing for the great day of judgment when "every knee shall bow and every tongue confess to the glory of God the Father." The glory that we enter and the crown that we shall wear, will then be determined by the God of all the earth in harmony with the things that are written in the books "according to our works."

There is a celestial glory, which is represented by the sun, where the seat of the heavenly government is located and where God resides upon his throne for ever and ever, and all things bow in humble reverence and give him praise. This abode is to be shared by "the church of the firstborn" when Christ delivers up the kingdom to God, the Father, after subduing all things under his feet, for he must reign until the last enemy is destroyed which is death.

THE "LITTLE SEASON"

During the "little season" Satan is to be loosed out of his prison where he has been bound for a thousand years, and enter upon a vigorous campaign among the nations, who were not bad enough to be cut off at the coming of the Lord, nor good enough to be changed in the twinkling of an eye and enter with him to the marriage supper, and he pushes this effort right up to the borders of Zion, where the New Jerusalem has been located during the reign of Christ and compasses the camp of the saints and the beloved city, with all the liars, sorcerers, whoremongers and idolaters that he can muster outside of the city, and the final end comes by his destruction with devouring fire.

And again, verily, verily, I say unto you, that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; and the end shall come, and the heaven and the earth shall be consumed, and pass away, and there shall be a new heaven and a new earth, for all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fullness thereof. But, behold, verily I say unto you, Before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father; wherefore I will say unto them, Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels.—Doctrine and Covenants 28: 6, 7.

THE GLORIES

This second cleansing of the earth by fire after Satan's unholy work during the little season, and the coming forth of the rest of the dead and the final judgment of the last great day, will determine where we are to spend our eternity. "There is a glory of the moon and a glory of the stars," with heaven of heavens, and "many mansions" to be occupied by those who only have lived in life for these conditions; but the earth, which the Saints shall possess both in time and eternity shall abide the celestial law, and be crowned with celestial glory and return to the hands of its Creator with all those who have been quickened by the same glory. And while we have been singing:

Lead kindly light, amid the encircling gloom,
Lead thou me on.
The night is dark, and I am far from home,
Lead thou me on.

and,

My God, my Father while I stray,
Far from my home on life's dull way,

we can now sing with anthems of praise,

Home again, home again, from a foreign shore
The days of my earthly pilgrimage are o'er.

We have worked out our salvation with fear and trembling, and reached the home of our creation.

"For in heaven created I all the children of men."
"Glory to God in the highest," the ideal of our aspiration, "come up higher" is reached at last.

The Lord said unto Moses, when he inquired about the many worlds and their destiny:

"Only on account of this earth, and the inhabitants thereof, give I unto you; for, behold there are many worlds which have passed away by the words of my power. And there are many also which now stand, and innumerable are they unto man, but all things are numbered unto me; for they are mine, and I know them. . . . And the Lord God spake unto Moses, saying: The heavens they are many, and they can-

not be numbered unto man, but they are numbered unto me, for they are mine, and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words. Behold, this is my work to glory, to the immortality and eternal life of man."—Doctrine and Covenants 29: 7-9.

This sphere and kingdom, having accomplished the purpose of God, passes away and is delivered up to God, its final destiny, and another takes its place while the wonderful works of the Almighty move steadily onward.

(Concluded.)

* * * * *

RECORDS OF THE DISTRICT PRESIDENT

The greatest thing a human soul ever does in this world is to see something, and tell what it was in a plain way.—John Ruskin.

Indefinite, incoherent are the words which best describe the writer's feelings when he was elected district president.

For an explanation of the gifts and callings, duties and general outline of the character of the man, see all under "High priest" in concordance of Doctrine and Covenants; also Church History, vol. 3, pp. 561-564. Mention may also be made of circular letters which come from the Presidency, as well as keeping an eye on *Unity*.

Whatever information had been gathered by predecessors, has been carried away, either in their memory or else in their private notebooks. The idea of compiling and preserving information, etc., comes under the head of "How." It may be well to discuss a little of the "What" first.

THE PSYCHOLOGY OF THE SITUATION

The problem is this: The administrative rights of the district president. We cannot approximate the solution without inquiry into the relationship of this office to other powers, etc. Judging from the past the two closest and most influential things are the local work, as represented in branches and auxiliaries, and the leading missionary quorum, with its delegated authority, as represented in assistant ministers in charge and missionaries. It is very interesting to be situated between two powers whose operations are differentiated. The district president who is absolutely molded by these two powers is of limited value to the church.

THE MOST POTENT FACTOR

The most potent factor in placing district work upon a working basis is the direct line of communication that was established by Frederick M. Smith. Physiologically, there are no two heads to one body;

logically, there can be no deduction from two contrary propositions; psychologically, independence of mind is absolutely impossible when impressed and actuated by two differentiated philosophies. Therefore the necessity of a direct line of appeal and instruction from the head of the church. As a head of a department, Doctrine and Covenants 125: 14 gives the district president certain inviolable spiritual rights.

THE "HOW"

We restrict this part of the discussion to preserving items of value. We may as well tell it in story form. A loose-leaf binder and report blanks, also some good plain paper was purchased from Herald Publishing House. On the first page is written "Journal of information for district presidency." Next page has name and address of general church officers and auxiliary officers. Next, the name and address of local elders. Next a register which indicates the frequency of elders' reports. Then comes a list of the branches containing information called for in report to presidency. And so on "ad infinitum." This is followed with *all* of the communications received from the Presidency. Then comes the reports received from branch presidents and local elders. And last of all a supply of blank reports. We feel assured that our successor will not be able to say in describing his feelings, *indefinite, incoherent*, for this journal is the property of the district. They paid for it. The discussion of this "How" may be extended, until we see a vision of an adequately equipped office. "Initiate as well as imitate."

JAMES E. BISHOP.

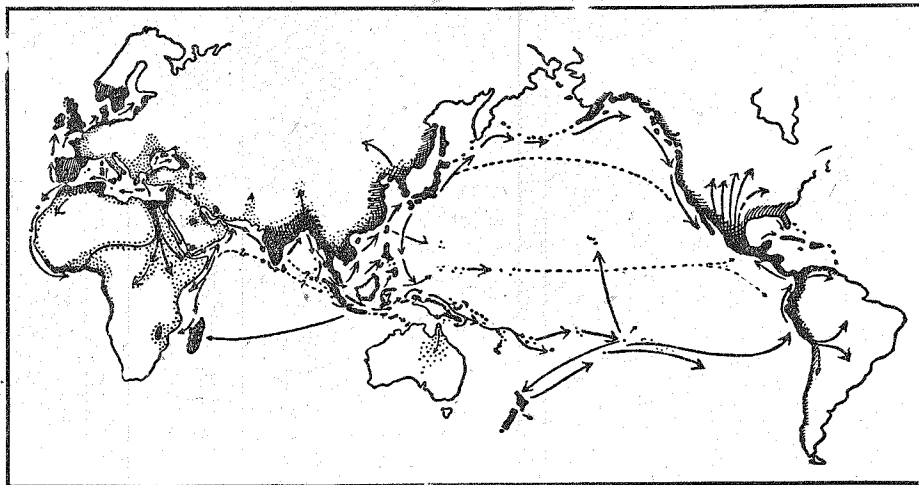
QUIET STARS

They make no fuss about it—the stars set like lamps in the skies—but they shine on steadily, quietly. We always know where to find them, and what to count on. They are illustrations of the quiet lives, set out here and there along the dark sea of life's voyage; making no noise or ado, asking no puff or recognition, they work on day by day, year in and year out, with a beautiful self-abnegation and thoughtful devotion to the world's leavening. Into the quiet heavens where they dwell run the weary and heavy laden for soothing and healing. Every neighborhood has them, and in its barren wastes whose white faces and sweet fragrance make the world bright and beautiful. It is good for us to have been so much and so constantly with the Master as to have come to his place of gentle ministry and self-giving service, where the unheralded bit of service for the troubled and needy is sweeter to us than any applause or fame the world can give to its heroes.—Anon.

Of General Interest

EGYPTIAN CULTURE IN EARLY AMERICA

That the pre-Columbian civilization of the Americas came from Egypt, whence it set out about 900 B. C. in a great "cultural migration" that left its influences also in India, China, and Polynesia, is the contention of G. Elliott Smith, who sets forth his views in a communication to *Science* (New York, August 11). Forty or fifty years ago, the theory of a prehistoric spread of customs and beliefs from the Old World to the New was quite common among ethnologists. Lately, however, this has been succeeded by doubt, and by an idea that similar needs and circumstances in different regions may well lead isolated groups of men to work out systems of civilization of the same type. Mr. Smith thinks, however, that the similarities are so great and involve so many complicated elements that the chances are infinite against their occurrence independently. He writes:



Courtesy *Science*, New York.

MR. G. ELLIOT SMITH'S THEORY OF EGYPTIAN CULTURAL INFLUENCE.

Note the practical agreement of this map with the other one appearing with this article.

The proof of the reality of this great migration of culture is provided not merely by the identical geographical distribution of a very extensive series of curiously distinctive, and often utterly bizarre, customs and beliefs, the precise dates and circumstances of the origin of which are known in their parent countries, but by the fact that these strange ingredients are compounded in a definite and highly complex manner to form an artificial cultural structure, which no theory of independent evolution can possibly explain, because chance played so large a part in building it up in its original home.

For instance, it is quite conceivable (though I believe utterly opposed to the evidence at our disposal) that different people might, independently the one of the other, have invented the practices of mummification, building megalithic monuments, circumcision, tattooing, and terraced irrigation; evolved the stories of the petrification of human beings, the

strange adventures of the dead in the underworld, and the divine origin of kings; and adopted sun worship.

But why should the people of America and Egypt who built megalithic monuments build them in accordance with very definite plans compounded of Egyptian, Babylonian, Indian, and East Asiatic models? And why should the same people who did so also have their wives' chins tattooed, their sons circumcised, their dead mummified? Or why should it be the same people who worship the sun and adopted the curiously artificial winged-sun-and-serpent symbolism, who practiced terraced irrigation in precisely the same way, who made idols and held similar beliefs regarding them, who had identical stories of the wanderings of the dead in the underworld?

If any theory of evolution of customs and beliefs is adequate to explain the independent origin of each item in the extensive repertoire, either of the new empire Egyptian or the pre-Columbian American civilization (which I deny), it is utterly inconceivable that the fortuitous combination of hundreds of utterly incongruous and fantastic elements could possibly have happened twice. It is idle to deny the completeness of the demonstration which the existence of such a civilization in America supplies of the fact that it was derived from the late new empire Egyptian civilization, modified by Ethiopian, Mediterranean, West Asiatic, Indian, Indonesian, East Asiatic, and Polynesian influence. . . .

All that I claim, then, is that the influence of Egypt was handed on from place to place; that the links which all ethnologists recognize as genuine bonds of union can with equal certainty be joined up into a cultural chain uniting Egypt to America.

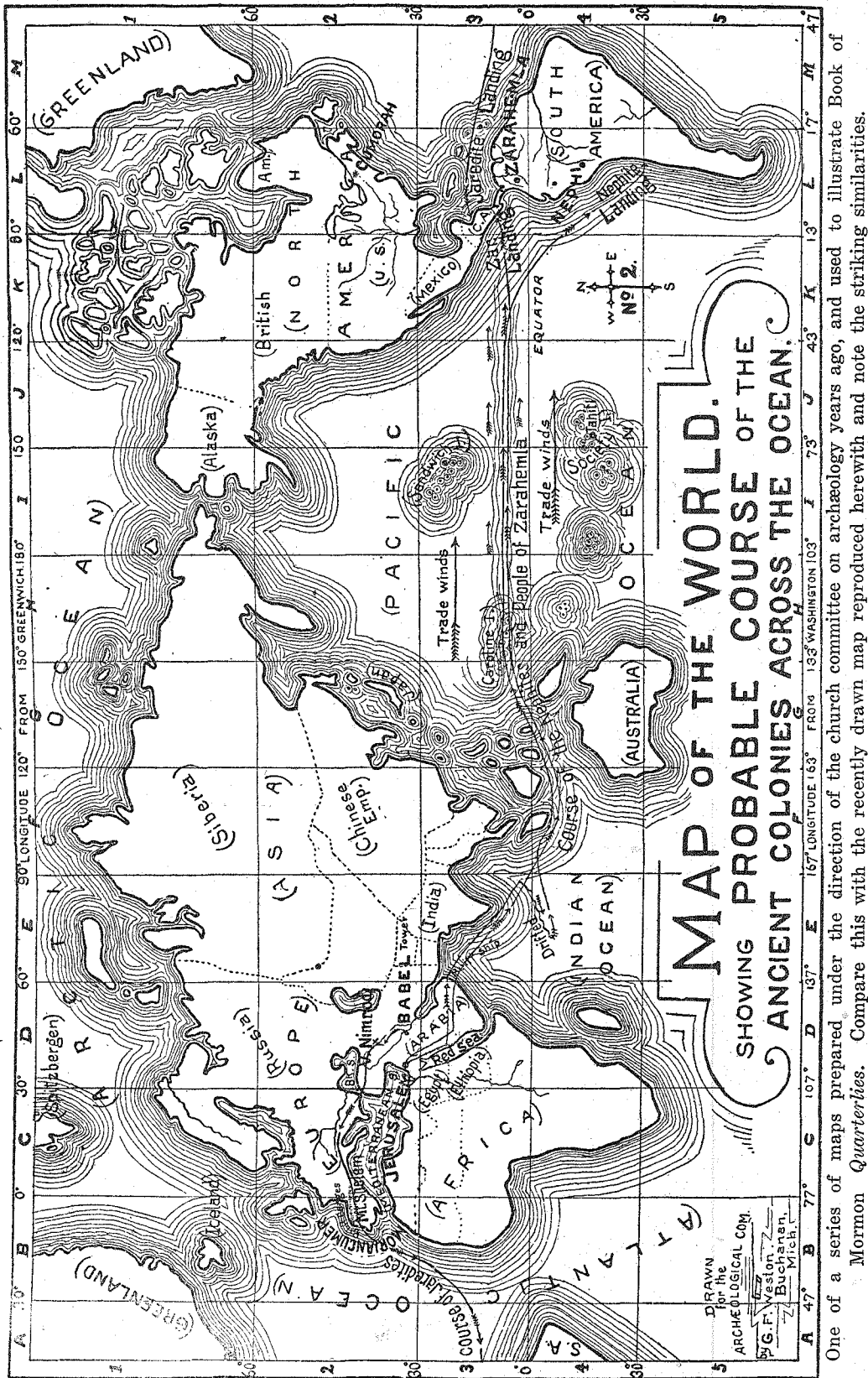
In almost every one of the focal points along this great migration route the folklore of to-day has preserved legends of the culture heroes who introduced some one or other of the elements of this peculiarly distinctive civilization. . . .

At every spot where they touched and tarried, whether on the coasts of Asia, the islands of the Pacific, or on the continent of America, the new culture took root and flourished in its own distinctive manner, as it was subjected to the influence of the aborigines or to that of later comers

of other ideas and traditions; and each place became a fresh focus from which the new knowledge continued to radiate for long ages after the primary inoculation.

The first great cultural wave (or the series of waves of which it was composed) continued to flow for several centuries. It must have begun some time after 900 B. C., because the initial equipment of the great wanderers included practices which were not invented in Egypt until that time. The last of the series of ripples in the great wave set out from India just after the practice of cremation made its appearance there, for at the end of the series the custom of incinerating the dead made its appearance in Indonesia, Polynesia, Mexico, and elsewhere.

—*The Literary Digest*, for September 9, 1916.



One of a series of maps prepared under the direction of the church committee on archeology years ago, and used to illustrate Book of Mormon *Quartermies*. Compare this with the recently drawn map reproduced herewith and note the striking similarities.

COMMENTS ON THE ABOVE BY ONE OF OUR BOOK OF MORMON SPECIALISTS

To persons conversant with the belief of the Latter Day Saints relative to the origin of the prehistoric Americans, the foregoing article of Mr. Smith

needs little if any comment; in fact we would say at once that his reasoning is sound and his conclusions are remarkably correct. It will be noted that he does not claim that the people migrated directly from Egypt, but that their "civilization," their "culture," unquestionably could be traced to that country for its origin. In the Book of Mormon we find Nephi writing in about 590 B. C. as follows:

I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians. —1 Nephi 1: 1.

Again in 400 A. D., Moroni writes:

And now behold, we have written this record according to our knowledge in the characters, which are called among us the reformed Egyptian, being handed down and altered by us, according to our manner of speech.—Mormon 4: 98.

No argument is needed to prove that Israel retained the impress of their long sojourn in Egypt, and the foregoing statements from the Book of Mormon simply remind us that this impress was carried to the land of America by this party of Jews under Lehi in 600 B. C. who became the ancestors of our American Red Men.

As to the matter of the date of this migration,

Mr. Smith has come remarkably near the date set by the Book of Mormon which places the date at 600 B. C. when he says, "It must have begun some time after 900 B. C."

Mr. Smith places the beginning of this "culture"

in America correctly at the place where the Nephites built their first city, the city of Nephi, or as more modernly known, Cuzco. Being ignorant of their history prior to this point he is excusable for placing their landing at this place instead of three hundred miles farther south as we have located it.

Since the migration traveled eastward, and the various islands of the Pacific lying more or less directly in their probable pathway, Mr. Smith very naturally concludes that the inhabitants of these islands were inoculated with this Egyptian impress as the migration proceeded step by step on its way to the Americas, whereas, the Book of Mormon gives us to understand that the journey of the Nephites under Lehi and his son Nephi was a continuous one, no landing being made from the time they embarked and sailed from the shores of eastern Arabia until they reached the "promised land," the southwest coast of South America.

The Book of Mormon, however, tells us (Alma 30: 6-11) that about 54 B. C., or nearly two thousand years ago, at least one shipload of emigrants sailed from the Land Bountiful, the Isthmus of Panama, bound for the Land Northward, Mexico, but who were nevermore heard from, leaving to the writers of their history the supposition that they were drowned. We think it not unlikely, however, that this load of emigrants, and possibly others who may have met with a similar fate were driven by storm or otherwise to the islands of the Pacific, of which the Hawaiian group lay within reasonable reach of the coast for which these people were bound, carrying with them this Egyptian impress or "culture," thus explaining its presence in the various groups of islands as stated by Mr. Smith, and yet in no wise invalidating the historical claims of the Book of Mormon.

Though not particularly necessary to prove the divine authenticity of the Book of Mormon, yet we are gratified to note that the results of modern research and scientific investigation do not fail to corroborate that which was revealed to the world by the spirit of inspiration in 1828-30.

C. I. CARPENTER.

The Staff

EDITED BY AUDENTIA ANDERSON, 2009 LOCUST ST., OMAHA, NEBR.

The Uplift in Music

We feel that few things would be so inspirational and encouraging now, at the beginning of the winter's musical activity, as these "live-wire" reports received from different places. In the reports of many of the fall reunions we read of the success which has in almost every instance attended the efforts of the singers of the church. Our people have long had recognition among others as being leaders in this line of soul expression. Is it because we have had the pre-

vious assurance of the Father in these latter times, that music is one of his trusted handmaidens, through whose power and influence he wills to sway the hearts of men, and turn their thoughts and their desires to him? Is it because we have "tried it out," and have realized so strangely the ecstasy of soul uplift which attends this branch of divine worship? Is it because we are learning, perhaps far in advance of the people of the world, that service, offered in the spirit of love and humility, brings with it a compensating joy beside which many other avenues seem dark and cheerless? We think so; and because of this conviction we feel that our "sweet singers of Israel" should be the happiest, most joyful, most delightful people on earth, trying in their lives to express the nearness to the Savior which they feel in the exercise of their beloved art.

Through the thoughtfulness of Brother Rushton, who recently met Professor Fairweather, in California, we are privileged to offer our readers a splendid article from a competent authority, who has found in vocal music an avenue for the expression of all that is most worthy in life. Professor Fairweather is a man past seventy years of age, but the possessor of a voice which still rings, joyously full and rich, true to his high ideals of the spirituality of music.

What a Loved Hymn Means to Me

"The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim."

—Joseph Addison.

It was of this hymn that Thackeray said: "It seems to me that those verses shine like the stars. They shine out of a great, deep calm. When he turns to heaven, a Sabbath comes over that man's mind; and his face lights up from it with a glory of thanks and prayer. His sense of religion stirs through his whole being."

Well may the words be found in hymn books, for even without notes they contain perfect music within themselves. I wish everyone would repeat them over silently a few times and note the effect produced upon the mind.

Often, as I go about my work, these words chase themselves through my mind, never tiring, never wearying, but bringing always a feeling of joy and exaltation. Sometimes intermingling and chiming in and out among them, I can hear those other equally melodious words from which the lines were written and which we hear sung as an anthem. "The heavens declare the glory of the Lord and the firmament showeth his handiwork." When at last my mind has become rested, permeated, and satisfied with this medley, invariably it drops back to rest tranquilly in the thought that, "A thing of beauty is a joy forever."

Measured by this rule, what a rare and everlasting heritage has been left us in the words and melodies of the hymns we love. I can cheerfully add my testimony to that of V. V. Short in HERALD of September 13, as to the power of the song, "The old, old path." It was in a little conference gathering that I first heard it, and it seemed to me that never before had I *fully* realized what it meant to love my Savior. "Made strangely sweet, by the touch divine, of his blessed feet." One cannot help thinking that the author's attitude toward her Master must be much the same as that of the one whom the Bible describes as "The disciple whom Jesus loved." I am sure there are many who thank God for that little "flashlight of joy" that has induced and encouraged others to try to walk more constantly in "the old, old path."

VALE, SOUTH DAKOTA.

GERTRUDE WALKER.

Musical News from Various Points

Philadelphia.—We remember writing a short year ago a brief outline of our winter's work that we had planned. It seems good to realize that no plans were miscarried, and that the season continued in one constant round of service, until the excessive heat made it impracticable to carry on extensive work. Six performances of the "Messiah" was quite an unusual record, but the wonderful rendition of "The Holy City" with but two weeks for preparation was something that will be reviewed in the annals of our choir history with a considerable degree of joy and pride.

The social features of the year, the choir parties and jaunts to New York, Elk Mills, and Elkton, the banquets and tennis in the summer time have kept us from many of the attractions that the world has to offer. Then, too, the consecration of the crowd, its loyalty and devotion and constancy have appealed to many of those who have been associated with us in our steady grind, and many have joined the church and are now numbered among our most active workers, thus fulfilling a great many of the things that were expected of the choir movement work.

We are pleased to report additional progress as we take up the fall work. Many have been added to our numbers, and through advertising in the daily papers we hope to increase materially the membership within the next few weeks. We have one of the largest church choirs in Philadelphia—and a steadily increasing repertoire.

On last Saturday night a great crowd was on hand to commence the first rehearsal on Mendelssohn's oratorio "The Elijah," every member being present with the exception of a few who were detained by reason of sickness. This is the most difficult task that we have ever attempted, and if it is done as successfully as "The Messiah" we will indeed have cause to rejoice.

A splendid opportunity has been provided to meet a long-felt need, and members of the chorus having a desire for personal advancement are taking advantage of personal instruction with R. Ernst Hartmann, a distinguished conductor and teacher pianist. The newly organized orchestral department of the general choir movement has aroused interest and on last Friday evening a unit of the national organization was organized here. We hope to have a full complement of instruments through personal effort and advertising. Mr. Hartmann will conduct the orchestral forces, and it is hoped that the choir will be accompanied by this body of musicians and be a regular feature of the Sunday activities of the Philadelphia musical fraternity. We are looking towards the establishing of our own conservatory of music as soon as the interest demands it. Judging from our interest at present the day does not seem too far distant. Concerts, lectures, recitals, oratorio and orchestral performances will be a regular feature of our work from now on, and we hope to have time for an occasional social gathering where we can relax and discover the other side of us.

I am indeed grateful for the opportunity of working with such a noble band of God's children, and I am hoping that our work will continue to be successful, and that, too, that we will always be deserving of the nickname that has been accorded us—"That happy bunch."

Brooklyn.—While not so large in numbers Brooklyn responds nobly to the call of district work. I am again privileged to conduct weekly rehearsals of this loyal band. We have been cheered to note the return of some who have not been in the ranks for a year—and we are hoping, too, that a little advertising plan that we have in mind will reach some

who are anxious to take up serious study of the oratorio. As in former years, this choir will work along the same lines as the Philadelphia choir and will join forces in some notable performances. Many of the choir have responded to the call of Pastor Ward L. Christy, formerly of Saint Louis, and have served faithfully at many of the street meetings that have been held in the park with splendid results all summer. In fact it has been encouraging to note that the church has been filled many times to capacity on Sunday nights. The same educational features that are being inaugurated in Philadelphia this year will characterize the work in Brooklyn. Cornelius Estill, the organist and pianist and coach will continue his class, and serve us as an accompanist at the evening rehearsals of "The Elijah." Many members of this faithful little choir will uncomplainingly respond to the urgent call of Brother Christy, who is opening up a mission in New York City. Blessings will surely follow the persistency of their efforts, and I am glad, too, for the opportunity of that Tuesday night pilgrimage to Brooklyn, for our associations have meant much to me. Keep up the good work, Brooklyn!

Scranton.—A few weeks ago we received an inspiring letter from Brother Lewis of Scranton that leads us to believe that there will be no lack of interest in the general choir movement work this coming year. Sister J. R. Lentell is acting in the capacity of chorister, and we expect to see and hear results. No branch in the district affords a greater wealth of material and it is hoped that we may have the pleasure of their associations with us in district work this year.

Elk Mills.—This is the place where we have had so many of our wonderful experiences, and where a splendid result could be obtained with the cooperation we have reason to expect. Brother Tom Carr has the gift of enthusiasm, and we are looking to him to accomplish something worth while. Most of the boys came up recently for a week-end in Philadelphia and while in the home of Betsy Ross they had the distinction of being the first sight-seeing crowd to render a song in this historical place. Methinks I can still hear them sing, "Maryland, My Maryland." We hope in a later issue to send in the manuscript that has long since been written of the district choir's visit to Elk Mills last May. Thus, as briefly as I can, you have the history of our district work, and the possibilities are looming up brighter as the days roll on.

ALBERT N. HOXIE.

Chatham.—Chatham District reunion convened at Erie Beach from August 4 to 14 and was a grand success musically and otherwise.

This year the stringed, reed and brass instruments were introduced for the first time, demonstrating the beautiful help of this branch of the work to all lovers of music. We hope the Saints of the Chatham District will get busy and push this instrument help so we can have a brass band for the next reunion.

We are profoundly indebted to all who cheerfully helped with their musical talents. Good solos were rendered, in fact all the musical numbers were inspiring and uplifting.

We also appreciated the help of those from across the border and say "ever welcome to our reunion."

Your brother,

J. H. TYRRELL,

Chatham District Chorister.

First Independence, Missouri.—Shortly after the reorganizing of the stake, the choir enjoyed very enthusiastic and inspiring talks from Brother Walter G. Smith, and from our new choir president, Brother Joseph G. Smith. We all felt renewed interest, and attendance since has increased steadily. Several new members have been added. Brother Walter and

wife have shown a very kindly interest, attending the meetings of the choir on Thursday evenings. One evening, after practice, the choir accepted their kind invitation to go to their home, and there a most pleasant hour and half were spent, singing and enjoying ourselves as our choir usually does on such occasions. Light refreshments were served, and everyone felt encouraged and reanimated for future efforts.

Our outdoor Sunday evening services have been a great success throughout the warm weather. Not only was the choir attendance fine, but the numbers of those who came to hear increased week after week. One feature of that work which needs much credit, was that of our new band. Feeling the need of some support of this kind, our leader, with the help of Brother Turner, organized a band, composed largely of people who are studying their instruments under competent teachers. Many were interested from the first, and others are qualifying to join later. On the whole it is resolving itself into something permanent and will doubtless prove to be of great assistance, both in outdoor and indoor services. Altogether, our choir feels strengthened and encouraged; we have broken all previous records of attendance for July and August, and are looking forward to a fall and winter of real hard work, joining in the impetus which our entire branch has received of late.

VERNA BRACKENBURY, Reporter.

Woman's Auxiliary

EDITED BY AUDENTIA ANDERSON, 2009 LOCUST ST., OMAHA, NEBR.

Our Field Work

Sister M. A. Etzenhouser, as field worker for the auxiliaries of the church has done some very effective work for our woman's organization at several reunions this fall. As vice president of our general society, she is intensely interested in awakening the women of the church, with whom opportunity has allowed her to come in contact, to the importance of arousing themselves to the vital nature of the problems and privileges before us. She is an ardent advocate of the necessity for studying and informing ourselves upon the various subjects which have peculiar meanings for us as Latter Day Saints who are indeed called to be (and are *nominally* attempting to be) coworkers with God in establishing Zion, out of which his beauty may shine! Have we not some distance to go, dear sisters, before we are efficient in that part of this great work which is, and shall be, intrusted to us? Do we not yearn to become "workmen who need not be ashamed," when offering to God the result of our efforts?

There is a peculiar responsibility upon the mothers of our church. It is given to them, to mold the minds and train the hearts of the men and women who will carry on the work of the church in the days ahead. Can we, then, feel that little is required of us? Will we go uncondemned if we sense no greater responsibility than that which rests lightly upon our neighbor of the world? She may think lightly, live lightly, and discharge her duties to her family and State lightly, and still be living up to the best her mind has received. Can this be said of us? Having received the greater light, and, through baptism, having agreed and undertaken to live according to that light, is not a greater service required of us—one more worthy, more lasting, more eternal in both its character and its duration? And will not our condemnation be the greater if we, through idleness, through perverted tastes or inclinations, or through stubbornness in refusing to recognize and accept this responsibility, fail to live up to its

requirements, and fail to take advantage of the privileges it offers for personal development?

This latter factor is not the least the equation offers, for the *leaders* of our church, however consecrated and efficient they may be, can never bring the church up to a higher standard than its membership is willing to reach. Elevating the spiritual standard of the units is the only way in which the standard of the church as a whole can be raised, and cannot we, as women, carrying on the work peculiarly our own, all unite in an effort to see to it, that "as for me, and my house, we will serve God"?

Just think, for a moment. What would be attained, what moral planes of purity, zeal, consecration and service would be reached if it could so be, that every family in the church should be of that mind, and work to that end unfalteringly, and with devoted energies, attempting to "press forward to the high mark"! As women, is this out of our reach? Do we not more earnestly desire this result than any other in the world? For "what is a man profited if he gain the whole world, and lose his own soul?" We believe the mass of our women see the importance of individual effort, and of effort all together, for in both there lie the elements which spell success.

Thus it is that Sister Etzenhouser, in putting the work of the auxiliary before the women of the various districts, as far as it has been possible to get them together, is quite successful in arousing a deep-seated desire for improvement, and has left a train of enthusiasm in her wake which will bear good fruit later on. Other capable field workers, too, have kindled their fires at this wonderful lamp, and, through the inspiration and suggestion found in the Year Book, are stimulating and encouraging the sisters in many places, to take upon themselves more active and earnest work in the kingdom. May God bless all such efforts, and reward liberally in harvest which will appeal to all of us, and be acceptable to him.

Auxiliary Echoes

Detroit.—The sisters of the second Detroit branch send us a mention of an ice cream social which resulted in over thirteen dollars being added to the fund for purchasing a church. The program given in connection with the refreshments was not the least enjoyable part of the affair, and doubtless resulted, as such things rightly used cannot fail to do, in bringing the participants and the hearers in closer unity and purpose.

Independence.—We learn that Sister Walter Smith is to have charge of a kindergarten in Independence, and also conduct a class of grown-ups who are studying story-telling. We rejoice in both these items; the sister mentioned is well qualified for such work, and cannot fail to be a great stimulation and help to those seeking to understand better the wise guidance of the child mind.

President Frederick M. Smith's class in sociology is to take on the form of week-night lectures, we understand. "The greatest study of mankind is man," and in this fascinating branch of research we find as subject matter a maximum of social problems which concern us very nearly. President Smith has the faculty, so invaluable in an instructor, of helping his hearers to *apply* the truths discovered to daily and individual experiences, which augments very materially the value of such a study as sociology to Latter Day Saints. When we are able to understand the general trend and development of men in their relations to each other, and when we learn to solve the vexing problems of the hour with the Christ principle dominant in the process, we have arrived

very near to the goal of the Christian's ambition—very near to the attainment of the "perfect man in Christ Jesus."

Council Bluffs.—At the reunion of districts which combined forces at Council Bluffs recently, the Zenith circle of Oriole girls of that place had a large tent which became the scene of many interesting meetings. It was a sort of general rallying spot for girls, women, and children. It was here the little tots had their Sunday school lessons, marching thence in single file back to the big tent, some with tiny birthday cakes upon which stood bravely the witnessing candles; it was here the young women met each morning for institute work—lectures on cooking, morals, manners, dress, and many other helpful subjects; it was here many received their patriarchal blessings, under the hands of Brother F. A. Smith, or Brother J. W. Wight; it was here the sick and suffering were administered to, receiving such blessing as was for their good; and it was here that anyone in need instinctively went, whether that need were a cot to rest upon, a mirror before which to adjust stray locks, a needle and thread to avert disaster to dress, a quiet in which to lull a child to sleep, or a pan of water by means of which to remove traces of the day's stress and stain. Thank you most heartily dear Zenith sisters, your mark is surely set high in the heavens, and we trust your zeal will equal your aspirations, and that you need never stop short of your ideals!

Saint Louis.—(Extracts from a letter telling about the Saint Louis reunion.) Sister Etzenhouser's talks were splendid; even her testimonies in our prayer services have great weight. She gave us talks on "Winding your own engine," "Social purity" (illustrating with corn), "The Religio," "The Sunday school" and "The man in the making" using a chart which carried the boy through the various stages of "Blow"-age, "Grow"-age, Gang-period, etc. She is certainly a good and efficient worker, as she is a fine "mixer" and very magnetic.

Lamoni.—The press chairman from Lamoni local sends us the following glowing account of the work done at the late reunion at that place. Does not the mere reading of the joyous experiences of those meetings fill our hearts with resolutions to live more worthily, that pentecostal showers shall not be so rare among us? The report follows:

A happy time is coming when we shall have a united sisterhood in the Lamoni Stake, working together that we may advance in all that is helpful and uplifting. Of this there have been encouraging signs in the weeks just passed and especially during the stake reunion which closed on yesterday, August 27.

During the week preceding the reunion the Patronesses of Graceland College adopted the constitution of the Woman's Auxiliary and so were ready to cooperate with other members in the forward movement during the reunion.

For all the auxiliary has had several departments of work represented in Lamoni for a long time, we have never had a combined local organization. Now, the opportune time for launching a stake organization seemed to have been reached, but first we must have our local organized. Accordingly, a meeting of Lamoni women was called at fifteen minutes past four on the first Sunday of the reunion, the purpose of the meeting having been announced previously.

An address by President Elbert A. Smith on woman's work in the church had been given in the morning, occupying the senior lesson period of the Sunday school hour. In this address the high calling of the womanhood of the church and the advantages of organization were very clearly set forth, and with aspirations stirred toward the giving of more efficient service the sisters of the center place of the stake were anxious to complete their organization.

Mrs. Lydia A. Wight was chosen president of the local and Mrs. Bess Blair vice president. Mrs. Lulu Blair was elected secretary and Mrs. Annie Midgorden, treasurer. Mrs. George N. Briggs presided.

During the reunion week the sisters of the Bloomington Branch organized a local, and on the second Sunday a stake organization was effected. The officers elected were Mrs. Susie Hayer, president, Mrs. Agnes Outhouse, vice president; Mrs. Ida Monroe, secretary, and Mrs. Emma Steckel, treasurer.

Throughout the reunion a spirit of close cooperation was manifest in all the work. A program committee composed of one member from each of the three auxiliaries, the Sunday school, the Religio and the woman's organization had provided programs for four afternoon sessions, as allotted by the general committee, and it was designed that the matter presented on each of these days should represent all three societies. By courtesy, however, the second Saturday was made largely a Woman's Auxiliary day.

On that occasion Mrs. Helen Silsbee Smith, of Omaha, gave a sketch with blackboard outline, of the work of the educational department, of which she is superintendent. Mrs. Flora Scott, president of the Graceland Patroness Society read a paper written by our general president, Mrs. F. M. Smith in behalf of the relief and service department. Mrs. Callie B. Stebbins presented the work of the child welfare department and quoted from a paper written by the superintendent of that department, Mrs. Lula M. Sandy, of Kansas City, in which she advises combining with the practical work outlined for that department the study of the book, *Child Study and Child Training*, by William Byron Forebush. This is one of the books listed in the Year Book by the educational department for the use of preparational classes in mothers' and teachers' problems. In illustration of a part of the work suggested, Sister Stebbins told a story, "The great, big, beautiful wheel," by Annie Locke MacKinnon.

A delightful feature of this service was the singing of the Oriole song by a group of Oriole girls accompanied at the piano by Miss Madeline Higgins of Kansas City, the author of the beautiful words and music. The "whistling girls" of the circle gave the charming bird call in its place. Aren't we glad we have outgrown the old prediction?

On the following afternoon, after the organization of the stake auxiliary, Mrs. Lulu Blair read a paper dealing with the Oriole movement, of which she is the local superintendent. Also an address upon the work of the home department was given by Mrs. George N. Briggs, who is the general superintendent of that department.

Mrs. Lydia A. Wight was in charge of this meeting as also of the woman's portion of the service on the day preceding.

In planning for the comfort of those attending the reunion it was recognized as being very desirable that a place for chance visitors should be provided and so it came about that in the brown and white encampment two abiding places bore the red-lettered badge of "guest tent." The expense was borne by the Sunday school and Religio stake associations and the furnishings were provided by the Woman's Auxiliary. Another tent bore the inscription "A rest tent. A place where tired mothers with their children—and others—may rest." Here playthings were accessible for the little children and Oriole girls helped to care for them. In fact they made it unnecessary for the mothers to stay with their children. Not only here did the Orioles give willing teamwork, but by twos they scattered over the camp and took charge of the little ones wherever they found opportunity,

thus leaving the mothers free to enjoy the services in the big tent.

Older children were happily cared for with interesting addresses and occupations, stories and travelogues in forenoon and afternoon sessions at the children's tent. Between times, swings, trolleys and games contributed greatly to their enjoyment and to the beauty of the scene, already beautiful in colors of the living green of grass and trees, and soft blue sky with fleecy clouds. Peace and happiness seemed written over all.

Truly a blissful condition, where the children are contented amid wholesome surroundings and the older people mingle with them or are free to go aside for the worship of God or to engage in social converse upon his work.

The best reunion we have ever had is ended—all too soon, it seemed; so next year we are to have two weeks, commencing on Friday and lasting over three Sundays.

PRESS CHAIRMAN OF THE LAMONI LOCAL.

Life and Voice Culture

The law of life and the law of vibration are recognized as synonymous in expression with mind stuff or thought as its cause and builder; to illustrate—a cathedral is desired. Desire is the first thought energy toward building; an architect, whose business it is to think ideal structures, is employed; he demonstrates his ideas in form of plans drawn out, naming the materials to be used, etc. The workmen think these thoughts after the architect, and the edifice is erected; back of the whole is thought-energy—thought the cause, the builder—the cathedral is simply the effect.

Now let us apply this to the building of our minds and bodies, the temples of the living God—our faculties will be our workmen, they must distinctly understand the materials to be used in this temple. Of course, ordinary foods will play a conspicuous part, but for the purposes of this article, these foods will not be brought into question. "Man doth not live by bread alone, but by every word that proceedeth out of the Mouth of God." Word is expressed thought, and all ideals are the expression of the highest thought, i. e., the Word of God.

The beautiful ideals of singing should be the expressions of the workmen who think the thoughts of the almighty Architect after him, and appropriate the same to the building up of character and body. This all-potent mental food is too often wasted; we try to live by the "bread alone," only allowing the ideal to be a temporary enjoyment for the senses, instead of a life builder.

As musicians we are dealers, purveyors, if you will, of life. There never need be, there never should be, a short-lived musician. We are dealing in the very mind-stuff that builds noble characters and beautiful bodies; why is it that musicians are not all so built? Because we have not followed implicitly the perfect plans of the almighty Architect; we have *thought* disease when our plans have called for wholeness; we have *thought* weakness when the plans called for strength; the plans called for beauty, but the revelations of our looking-glasses do not satisfy our artistic longings and we often try to hide under artificiality, and our happiness is not complete. Let us make it so by using our vocal organs for the triple purpose of building the voice, our character and our bodies.

In the first rudiments of the art, it will be well for us to appreciate the value of deep breathing of pure air as a means of thoroughly purifying our blood, and, if we are

wise, we shall direct our thoughts to its being the *breath of life* with all that term implies; for the practice of deep breathing is more than a physiological, it is a psychological function. In this breathing we are appropriating more than air, something finer, more life-giving and vital than oxygen; by it our minds become clearer and our bodies strengthened and refined. For want of a better, the hypothetical term "ether" has been used, but let us call it by its proper name, a term implying "above the physical," spirit, for this spirit substance, this breath of life is more vitalizing than any known physical element—try it. First of all, breathe slowly, and simply think words, and when you have gotten familiar with these symbols, these words, think of the mental concept these words stand for. Now expire slowly and with the following inspiration of fresh air, let the word *life* and its import fill your body, sending its vibrations down to your very feet, hold it a moment or two and feel it vibrating all through your being and vitalizing and vivifying you throughout. Again—after taking a deep breath, sing to the notes "do, sol"—going downward—the word *night*, think of the blessing of nighttime; the repose of the conscious realm of mind, the involution of forces for the coming day's evolution; let these thoughts reverberate through your whole being until every part is thrilling with the word and its corresponding blessings. Then take the word *day* and let your voice resound with the joy of thankfulness for the blessed day that the night has prepared you to enjoy—the life throbs through one's being; when both mind and body are engaged in intense thanksgiving cannot be described—no physical stagnation can withstand the mighty flow of life.

When you get to song you will have to consider the mental concept of it as a whole, not what it is about—the song might describe the sighing of the wind among the trees—but these words would be used only to convey an idea; that idea is the goal of your thoughts, your mental concept, interpretation.

Summed up, what can be realized by our beloved art? Voice culture, the building of a perfect character, the attainment of longevity and *bliss*. Is it worth while? *Is it?*

H. F. FAIRWEATHER.

It is the close observation of little things which is the secret of success in business, in art, in science, and in every pursuit in life. Human knowledge is but an accumulation of small facts, made by successive generations of men—the little bits of knowledge and experience carefully treasured up and growing at length into a mighty pyramid.—S. Smiles.

Letter Department

The Curbstone Preacher

The readers will remember an article in a late HERALD entitled, "A call for curbstone preachers." In it mention is made of the "soap-box orators" which one may hear in New York City, as they harangue to eager listeners on such topics as socialism, single tax and woman suffrage. Evangelical efforts are said to be in the minority and the assaults of the atheist win the multitudes despite the defenses of the Salvation Army.

But there is one evangelical effort in New York which is not in vain; it is that of one of the most zealous missionaries in the church. Brother Ward L. Christy does not use a soap-

box for his pedestal but something just as ordinary, a large tin can about three feet high which stands at the side of the street. Such cans are supposed to contain the waste which collects on the streets, but fortunately one is generally empty when he gets ready to use it. Several of the brethren have been supplying their automobiles for the occasion. Our "curbstone preacher" could make a more dignified appearance if he would only stay in the car, but when he works up a crowd he becomes anxious to get nearer the people; dignity is a minor item, and the tin can is turned upside down in the very midst of the crowd. Standing on the bottom of it he imparts the teachings of the sacred book with such power and volume that he can be heard a long distance on all sides.

Three times a week this earnest worker holds forth at his open forum, which with all his pastoral duties keep him busy day and night. When he preaches on the street corner the people sit outside of their business places and can hear him very easily. A crowd also stands close by. At the park the people sit in the benches or gather around the speaker. At times some of the local men very ably assist him. Each "wins the respect and attention of the passers-by because they instinctively realize that he has no ulterior motive for the advocacy of his message," as is stated in the article mentioned.

A band of church members valiantly supports these efforts by singing our beautiful hymns which one of the young brothers accompanies with his violin. They not only afford the music but some are kept busy during the entire meeting handing out *Stepping Stones* and *Hopes* to the children who gather around from their play on the streets and in the park. These children's papers have come in from all over the church in response to the "Call for literature" which Brother Christy put in the *Stepping Stones*, *HERALD* and *Ensign*. Between two and three thousand have already been given out to the children who receive them with joyful hearts. Other workers go to the people at the close of the services to offer them tracts to read, to take their name and address in case they wish them.

Just a few through ignorance and prejudice scorn the cause, but the most of the listeners praise the noble work. One woman said, "How I admire his sincerity! I do not believe in hiding our light under a bushel—which so many people do." On the other hand two very inferior-looking women, when asked if they wished to read some of the tracts, very reproachfully replied, "No, you street rabble, trash!" Our hearts go out in pity to such. Silently we pray, "Father, forgive them for they know not what they do." Our Savior was scorned, too, but he always gave his best, no matter whether his hearers were friendly or hostile. He wept over Jerusalem. And it is this same Christ Spirit which impels our curbstone messenger who does not disdain the roadside as his pulpit where he is successfully planting the good seed of the gospel of the brotherhood of man as well as of the fatherhood of God.

This faithful missionary keeps in touch with all those who are reading the Angel Message tracts, the *Future Destiny of Man*, the *Plea for the Golden Rule*, etc., by visiting them or sending others to visit and invite them to the church services. He also writes personal notes telling them what his Sunday evening subject will be and solicits their attendance. On the church he puts up very attractive posters to invite people's interest and attention.

The questions arise: "Does all this hard work pay? Do the people come out?" They most certainly do. The pews have been filled. When the members have all returned from their summer vacations he expects the church to be crowded. Speaking of pews brings to mind an interesting testi-

mony given at one of our prayer meetings by a man who has been attending services since he heard the message on the street. He spoke of a young man who was poorly clad, and who went to one of the rich, popular churches. He wandered toward the front without the usher seeing him and entered a private pew. Soon a wealthy aristocrat was ushered up with his family. Upon noticing the stranger in the pew he told him he was in the wrong place. The stranger arose and stood aside until the occupants were seated, then he remarked, "And this is a *Christian's* pew!" Our visitor said that rebuke would remain with that rich man if he were to live a thousand years. Then he praised our church; a church where the rich and poor are equally welcome, where tender sympathy is extended to all.

This was the testimony of a very poor, humble man, but the same sentiment has been expressed by a man of wealth, position, and learning, a civil engineer from Copenhagen, who became interested in our work at one of the first street meetings. He frequently attends services and praises the kindly spirit which reaches out to all. His popular church is too cold for his Teutonic blood; he says his minister is paid four thousand dollars a year and cannot preach a sermon. He laments the fact that no one ever gets acquainted at his church. It is only a mechanical, "How do you do?" and a formal handshake. He remarked, "Just think what you people could do for humanity with that four thousand dollars!" This man says he would change his place of worship if it were not for his family who could not resign their social position in the world.

These are just a few types of the many which could be mentioned whose world-weary souls have been fed and their spirits refreshed by the words which have come from the deep and sympathetic heart of the curbstone minister, inspired by the example of the great Master, our Savior. Surely the Lord is blessing him and many will rejoice in the success of his efforts. If hundreds of such men would only "minister to the hungry sheep of the curbstone that look up and are not fed with aught save that which serves to increase their sense of detachment and isolation, their feeling of discontent and prejudice!"

MABLE KNIPSCHILD.

(In attendance at Columbia University, New York City.)

A Letter from "The Hub"

[The following extracts are from a personal letter written to the senior editor. At the top of the page in Brother Burgess's familiar handwriting appears a note that may read, "Not for publication." But again it may be, "Meant for publication." Brother Burgess's correspondents will understand. Not being sure in the matter, we have decided to play safe in either event and publish half of the letter, as follows.—EDITORS.]

I have long thought of writing you, but we are kept rather fully occupied, as the work is new. I think and hope I am learning a lot in a practical way; with plenty of bumps, in a way.

Do you know you are a dangerous character? Now one can write to Frederick M. and feel reasonably certain, as to the letter being immediately filed away and perhaps forgotten. But with you, there is always the threat of the *HERALD* and publication back of you.

You might not like too many sad things, which you could not print. It might sound like complaint. There are many things—even the truth, that it would never do to print. And there may even be some truth it were better that you did not know—perhaps.

Coming east we stopped six hours in Chicago and ten in Buffalo because it would save us five dollars, or ten dollars

on the trip, and would get us to Onset just about as soon; otherwise we should have to stay all night in Boston at a hotel. It had been raining at Onset, but did not after our arrival, except one small shower. We soon made ourselves shipshape, however, and ready for anything, as near as might be. There were seventy-five tents, eight cottages, and about four hundred and forty in attendance (some stayed in town at Onset and rented cottages), so it was not as large as Lamoni. But the spiritual interest was excellent.

There was scarcely a prayer meeting, if one, in which the gifts of the Spirit were not made manifest in prophecy, tongues and interpretation, and the peaceful joy of the Spirit. There was a truly remarkable outpouring. The great theme appeared to be preparation for greater service and for the coming day, now at the very doors. There were a number of baptisms, but the meetings were especially a reunion of the Saints.

Elder Phillips deserves high commendation; with one exception: he did not preach once during the ten days and a half that we were there. But he so arranged that everybody else had something to do. He did not even preside or take charge of any, except the business and priesthood meetings. In fact, I have never seen government so little apparent and yet so sure. We had priesthood meeting every evening at six p. m. and we believe it was found profitable by all who attended.

The attendance at all services was excellent and attention good. I think it was the most orderly reunion I have ever attended. M. C. [Fisher] looked after his end—finance—in his quiet way, and with no apparent steam. He does love the outdoors, like a boy, and loves as well as any other boy to go around barefooted and bareheaded and work the sand through his toes, as an everyday affair. Then if he can eat green cucumbers and green apples, he is happy. His simplicity, his integrity and desire to do good must impress anyone who observes him.

I could write a small volume, but will not. You have the institute program. The prayer meetings would take longer to set forth, but they were much above the ordinary. The preaching also was of a very high order. Elder E. J. Ebeling, John Sheehy, Ward L. Christy, A. D. Angus, E. B. Hull, Ralph W. Farrell, and George F. Robley doing the heavy work, but their efforts were not heavy, nor were they light either, they were inspirational and stirring. Several times we heard the remark that the time had passed so quickly they could hardly realize that the time was up, let alone that the speaker had exceeded the ordinary allowance. Some of the efforts were taken up and criticized in the priesthood meetings for the benefit of the younger members of the priesthood. Notably Elder Ebeling called into question our efforts to pound the desk. This is a new thing for us to pound the desk, but we found that we had to watch ourselves to keep from laying down the law with too much force. But all was taken in good part and much good resulted.

Here we are trying to learn the streets and divisions of Greater Boston. We have Boston, East Boston, South Boston, Somerville (including Winter Hill and the pieces of Somerville) Medford, Cambridge Lynn, East Lynn, Saugus, Winchester, Wakefield, Revere, Chelsea, Everett and so forth. The rub is that many of them have streets of the same name. Many straight streets change their name, but when they turn the name sticks; also the number gives no idea of location. Every street is started with "1" and each house numbered in order to 100, then 101; so 101 may be almost any distance from 1; again every time they change the name they start back at 1. Only a few notorious streets are allowed to keep

their name for any great distance, and usually every street that crosses these changes its name.

However, we had some experience with this last year, and became acquainted with the main streets of Boston itself and those around the church in Somerville.

We were very glad to note your editorial on the Lamoni reunion. Also I enjoyed very much your editorial last week, on the war posters.

Now as you are busy and I ought to be ashamed of myself with the work piled up here, we shall close with our heartiest good wishes to you.

Very sincerely yours,

S. A. BURGESS.

WINTER HILL, MASSACHUSETTS, 154 Central Street.

Extracts from Letters

"I live in an isolated place, the nearest branch being Oakdale, about sixteen miles from here, so I do not have many church privileges. I read of the blessings of others who are located in branches and wish I had their privileges, yet on a recent visit I saw a number of things which almost made me thankful that I am isolated. At one place I noticed how very hard it was for the various members to attend church. Excuses of all kinds were offered; some were too tired; others were going visiting, and another family had company. At another place I found the Religio on Friday night attended by a very few, while there were hundreds who evidently could have been there. I enjoyed my visit at the Stewartsville reunion very much. God poured out his blessings upon his Saints. I hope to be of some use to God's work and help spread his gospel, that the wickedness in the world may some day cease."—Charles Holmes, Breckenridge, Missouri.

LEEDS, ENGLAND, September 5, 1916.

Editors Herald: As most of the Saints of the Manchester District will be glad to know how I am going on in the mission field, I take the liberty to write these few lines to the HERALD.

I started out on my missionary career, in company with Apostle U. W. Greene, billeting at the home of Elder Thomas Taylor, where we spent a very enjoyable time together. Brother Taylor has quite a fund of good Irish jokes, and the relating of these, as we sat around the table after our day's labors, was a feature that gave us great joy.

We held meetings in the Leeds Branch chapel on Sunday, August 13, and the four week nights following, there being a very good interest. Two young sisters gave their names in for baptism, and I am confident that the efforts of our Brother Greene was productive of good in that branch. As I look at the records of this branch, my heart is sore at the thought of so many of those who have their names enrolled as members and yet have lost all interest in the work of the Lord. I am doing all I can to get in touch with these Saints, in order to show them the danger of turning their backs upon the church that God has established in these the last days, nevermore to be thrown down.

August 19, the day upon which our Brother Greene had to leave us, very quickly came round, and at the appointed time we were taken to the Midland Station by our Brother Taylor in the governess car. As I stood on the platform waiting for the train to steam out, I could not help but feel a little despondent at the thought of our parting. Our stay together had been so pleasant, that I just felt as if I were parting with a lifelong friend, whereas we had only been acquainted just a few short weeks. Truly this latter-day work is a marvelous work and a wonder.

On this same day my wife had been invited to stay for a while with me at Leeds, and accordingly we went to meet her at the Central Station. She stayed with us along with our daughter Florrie, just a week, when she had to leave, owing to our daughter having to continue her education. When left to myself, I felt very gloomy indeed. So gloomy that I almost wished that I had not entered the field at all. I began to wonder whether I was a coward or not, but I remembered that Brother Greene had told me that he had been in the field about thirty-four years and had never been able to get rid of the homesickness in all that time: then I read the letter of Brother Arber in the HERALD, and noticed that he was in the same boat, so the old saying proved true in my case, viz, "Trouble never seems so hard to bear when we have some one to share it with us."

On August 24 I baptized the two young ladies who had asked for the same during Brother Greene's stay, in a font that the Leeds corporation had built purposely for baptisms. The Sunday following I, along with Elder Harper, confirmed them. In the afternoon according to prior arrangement I went to the mission at Bradford, Yorkshire. There are only about nine Saints at this mission, but they have the Spirit of the Master with them, and it did me good to be with them. My efforts there were much appreciated, and several friends came in with us to hear the gospel taught by this "Latter Day Saint elder." I took advantage of this opportunity to lay our case before them, in such a way that it caused them to ask questions, and that is just what a Latter Day Saint likes. Some were so interested that they came again, and expressed the desire to hear more. I pray God to give me strength to continue, that finally I may convince some of these souls of the truth of our message.

Whilst staying at Bradford the Saints were most kind to me, and did all they could to make me feel at home. That they succeeded is the greatest compliment that I can pay to them.

On August 28, I visited Manningham Park, being piloted by our Sisters Wormald and Schofield, and I very much enjoyed the portion of the park that I visited, also the Cartwright Hall which has been turned into a museum. This to me was full of interest, and I could very well have spent a full afternoon in each of the rooms.

Whilst at Bradford I was billeted at the home of our Brother and Sister Richardson (late of Philadelphia, Pennsylvania). My first meeting with our brother was at the conference when our Brother Greene first came to England on his way to Palestine. Brother Richardson and wife had come over to their home in England on the same boat, and he made himself known to me in this wise: "I am Brother Richardson of Philadelphia, who are you?" This so amused me, being as I was so used to the English custom of introductions, that I never forgot him, and when I was sent to Bradford on my first visit last December, the first Brother that I recognized was our Brother Richardson.

On September 2, my host and hostess took me to a place called Bailsdon Moor, a beautiful place just outside Bradford. As I walked along, I noticed what seemed to me to be some kind of a road for vehicles, leading right up to the top of the hill. On inquiring I was told that it was the old Roman road built so many years ago, by these conquerors of the early Britons. Ascending the hill by this road, my thoughts were busy conjuring up ideas of the days when the chariots raced back and forth along this very road. The stones had deep indentations, made by the passage of so much traffic, modern, perhaps, as well as ancient. From the top of the hill we had a splendid view of the surrounding country, and the sight was one of beauty. I have visited the

beauty spots of Wales, and also the Isle of Man, but neither of these places has ever given me a better view than the one I witnessed from the top of this Yorkshire Moor. Descending the other side of the hill we came to the glen known as Shipley Glen, and a wonderful view met our gaze. Rocks were thrown about in this natural beauty spot in great profusion, just as though some great giant had been at play. We climbed over the rocks and we were brought to the bottom of the hill, right into the heart of the glen itself. We passed along through exquisite scenery, reminding us that we were indeed indebted to our Father in heaven for his goodness to us. We took the car to the city again, where I left our brother and sister and made my way to Leeds.

Should anyone require a good pilot when he comes to Yorkshire, I recommend him to Brother Richardson. He is really fine, for he just takes you in hand and explains everything to you as you pass by. This gives an added interest to your ramble, and makes your visit a pleasant one.

The work that lies before me in Leeds is one that will need all my energy to cope with, but I rely on the strength of the Lord to help carry it on to success. I pray that God will bless his work in the British Isles, and that the time will soon come that we shall be able to work under brighter conditions than we are doing at present. We sometimes get discouraged with lack of results, but we must press on, and we are assured of victory in the end.

May we all be faithful to our covenant is the prayer of
Your brother in gospel bonds, ABEL HALL.

News from Missions

Eastern Colorado

It has been quite awhile since I contributed a few lines to our much appreciated church organ. My silence is not due to any disinclination upon my part, nor because I lack interest in the HERALD; but rather because I feel that there are such able contributors among the brethren who can write so much more interestingly than I, and thus claim space in your columns the more consistently.

But of late so many things have appeared in the HERALD that are of deep interest to all Latter Day Saints; matters that either properly represent or misrepresent the conditions in the church at present, I have been prompted to cast in my little mite.

In the HERALD for August 9 appeared a letter written to Brother F. M. Smith, and the letter contains a dream, or vision, as had by this certain brother, which, to the mind of the brother, set forth the true condition of the church at this time.

Now I do not want to appear to be sitting in judgment upon the spiritual presentations of others, but since my attention has so many times been called to said letter, and my views asked for in relation to the depicted condition of the church as set forth therein, I herewith submit an answer or two as I mean it.

In the first place I cannot accept the idea that the beams (representing the Presidency) have so soon become out of place, when so recently the Lord, through the former revelator to the church, placed these men there by revelation, since which time the church in General Conference assembled ratified such appointment.

The Bishopric of the church became rather disorganized by reason of the resignation of Bishop Kelley, and the Lord directs our present prophet to select Benjamin McGuire to fill this important office.

Brother McGuire comes before the conference and tells them of the clear-cut spiritual manifestations that he has had, as well as his wife, to the effect that he was called to the office of bishop. The church accepts the revelation, and the general body ratifies the appointment. Thus far the great beams are in place.

And as is the invariable custom, before conference closes the Presidency was sustained, and especially President F. M. Smith, as the prophet, seer and revelator to the church, unanimously.

Certainly we cannot accept the idea that this representative body of Saints were misled relative to the spiritual standing of the Presidency.

What is the corrective measure to be applied provided the church falls into disorder? Hear what the Lord says, Doctrine and Covenants 122:10: "Should the church fall into disorder, or any portion of it, it is the duty of the general quorums of the church, or any one of them to take measures to correct such disorder; through the advice and direction of the Presidency, the Twelve, the Seventy, or a council of high priests, in case of emergency; and in case the Presidency is in transgression, the Bishop and his council of high priests, as provided in the law; and the Presidency and high council if the Bishop, or his counselors, if high priests, are in transgression."

Now is it possible that so soon after the sitting of the General Conference, where such corrective measures can and may be applied, the Lord sees a wonderful emergency and gets in such a hurry about matters as to altogether ignore his law previously given, and says to a member, "You tell the head what to do"?

Saints, these criticisms may appear a little unkind, but as I see matters, we should be very careful how we place judgment upon the condition of the church, when such claimed spiritual manifestations come through other channels than that organized of God.

And since the publication of the matter referred to above, it is plainly seen that with some of the Saints it has created a feeling of distrust and suspicion, and they say, "Well, it's too bad the church has gotten into such condition."

The tendency, of course, of such feeling with the Saints will be to lessen their efforts to sustain the church in a financial way, as well as spiritual.

But my own personal experience this year has permitted me to witness some of the greatest demonstrations of the power of God I have ever seen manifest in the church, in the preaching of the word, and the healing of the sick and the casting out of devils.

One evening while I was making the opening prayer in opening a service for preaching for an old-time elder, a holy angel came into our midst and laid his hand upon my right arm, giving me such inspiration as made it indeed joyous to be there. And while the dear old brother was preaching, the same hand was laid upon his right arm, and, truly such inspiration I have seldom witnessed. The audience sat spellbound as they listened to the word.

The conference of the Eastern Colorado District held at Wiley, Colorado, September 1 to 3, was pronounced by all as one of the most spiritual and best attended conferences held in this field for years.

The Wray Branch alone was represented there by six auto loads of Saints who had to travel a distance of one hundred and sixty-five miles, besides the numbers that came in from other places: from Denver, Colorado Springs, La Junta, Falcon, Bristol, and Trinidad, and also Limon. The Saints felt well repaid for their effort and we hope to see as good a turnout at Denver the last week of February, 1917.

At present I am doing labor north of Burlington, Colorado. There is some interest here and some who appear to be much interested in the work, and who will in time, no doubt, obey. Unholy practice upon the part of some who belong to the church here are making it rather trying for the few faithful ones. We are hopeful, however, by making the proper application of the law of Christ to correct these disorders.

Ever hopeful and praying for the welfare of Zion,
Your brother,

J. R. SUTTON.

Northeastern Illinois

As the year moves on we certainly have much to be thankful for, and especially when we consider the conditions that are ripening all about us and take into account the fact that our country is still at peace, while so many nations are suffering such awful carnage of war.

The reunion that took place at Plano, August 18 to 27 was a success in every way. The year was a little backward and some of the farmers were hindered, yet there was a very good attendance, especially the latter part. That helped out financially, so that after paying for a second-hand cook tent, 20 by 40, we came out over fifty dollars ahead. The meals were furnished at fifteen cents by tickets, and transient at twenty cents. The cook tent cost fifty dollars and a bargain at that. We are ready for a good season in 1917 which will start a week later than this year.

We hope that every member will begin now to plan on attending the next reunion, and thus keeping their minds on the church gathering, avoid many worldly amusements that do not enrich the soul, but which take the nickels and dimes that make the dollars.

There were many who were well pleased with the new up-town site and the same site is procured for next year, gratis. The writer as district president is now started on a mission of holding a series of six to eight days of meetings in each branch and has started in at the Deselm Branch, near Manteno.

My years of experience have taught me that six to eight days of meetings are much more effective and profitable than the two-day meetings and avoid so rapid moving from place to place on the part of the district officer. And while assisting the local officers and the Saints, it makes more of a missionary effort for the outsiders that may attend, than just a two-day effort can do.

There is one thing that has been deeply impressed on the writer's mind of late; that this is going to be one of the hardest winters financially that the country at large and the church has seen for years. And as a church we ought to see to it that only the real necessary things are purchased and indulged in on our part. As one of the missionary families we find that the allowance as now furnished is not sufficient to do even this. We are not able to live on the allowance, with the advance in prices of most every necessity, and sacrificing many things at that, that others have and think necessary to their daily existence. Yet on the other hand I find many of our people who are living just as carefully as they can and some of the poor who are in just as close circumstances as the missionary families, as a rule, are.

What I long to see is to have a nearer equality reached by the church throughout, so that all have the necessary things (and no more) of life.

In Doctrine and Covenants 70:3, we read: "Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And, behold, none are exempt from this

law who belong to the church of the living God; yea, neither the bishop, neither the agent, who keepeth the Lord's storehouse; neither he who is appointed in a stewardship over temporal things; he who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea even more abundantly, which abundance is multiplied unto them through the manifestation of the Spirit; nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld."

Now we need "the abundance of the manifestations of the Spirit" and to become "equal" in our temporal things is the only way to that end. Spiritual manifestations we certainly need, and shall need so long as church shall have its work to do. And while we shall ever need education as furnished by the world all around us, yet to the mind of the writer what we are needing most at this time is spirituality. This we can have; yes, even "the wayfaring men, though they are accounted fools, shall not err therein." (I. T.) All need spirituality first and then all the education they can obtain.

To the branch presidents and secretaries, let me say, we hope that you are making a good, honest effort to locate every member of your branch, and see where the scattered members are living and in all cases where they are living near another branch, more convenient for them to attend, and especially if permanently located, get them to ask for their letters of removal to such branch. In so doing should you find any living in this district, remote from any of the branches, please send me their names and addresses and we will try, together with the other missionaries, to visit such scattered members as we may have opportunity to do. Those who are located in other districts will be sought out and their addresses put into the hands of the officers of those districts. Now, should any officer of any other district, seeing this notice know of any of his members living in the Northeastern Illinois District, please send their addresses to me, or anyone else seeing this notice, and knowing of scattered members in this district, we would thank you for their address. We hope that all Saints living in this district will remember that Robert Burwell of Dalton, Illinois, is the bishop's agent of this district and will be pleased to receipt for any tithes or offerings that you may have. My home address is, Evansville, Wisconsin, 315 First Street.

Your servant and brother,

J. O. DUTTON.

MANTENO, ILLINOIS, October 1, 1916.

News from Branches

Lamoni, Iowa

As evidence of the responsiveness of the Saints here we mention a recent incident. The president of the branch sent out a call to the local priests to meet him at a certain time. He sent out twenty-eight requests; twenty-six were in attendance, one excused himself because of absence from town, leaving only one unaccounted for.

While we would not say that in every case results like this might be chronicled, we believe that where definitely prepared plans are laid, most excellent good follows.

Sunday was observed with the church as "College Day." The morning sermon by President Elbert A. Smith was an appeal for a proper comprehension of the three great forces for good which the church had always stood for: the pulpit, the press, and the school. In his characteristic manner, he pointed out the necessity for supporting all, both morally

and financially. The choir was augmented by the College Glee Club. The collection was \$390 in cash and pledges.

The evening sermon was by J. W. Wight, being one of the series of gospel sermons continuing each Sunday evening.

The Religio continues to meet at six-thirty Sunday evenings, and the attendance and interest is comparatively good. Various classes are being asked to give the program, and some very good ones have been had.

The church orchestra will play during the fifteen minutes prior to the Sunday school hour—nine-thirty. Their work in the Sunday school is a most popular feature.

The choir recently elected Paul N. Craig as chorister, following the withdrawal of Harold C. Burgess, who has served long and faithfully. He has served the musical interests of the work in a very creditable and appreciated manner. Brother Burgess will continue to actively serve with the choir and in other church work.

The presiding deacon of the branch, Brother W. J. Mather, who has efficiently and faithfully served the local church, has made some business changes recently in connection with his dental practice that he expects to move from our midst. At the recent business meeting he presented his resignation, and in his place Charles E. Blair was elected to fill out the unexpired term. A number of improvements are being made on the local church building, amounting to about fifteen hundred dollars, which work naturally comes under the supervision of the presiding deacon. Among these improvements are furnace repairs, new papering, new doors, and ample new sanitary toilet accommodations.

At the recent priesthood meeting, recommendations of the branch presidency, and some others associated with them as a committee, were adopted. These indorse the work of the Womans' Auxiliary and accept the invitation of that organization in which the men of the community are requested to join with them in the evening classes each Tuesday evening at the high school building. On alternate evenings there will be classes in psychology and English under the auspices of the extension department of Graceland College, with F. M. McDowell and Olive Thomas as teachers.

For the priesthood there will be a course in Book of Mormon study, based on the Book of Mormon Normal Book as a text, with collateral reading. This will be under the charge of J. A. Gunsolley and such committees as may develop in the work. These meetings will be held on the first and third Mondays of each month at the church. Other men not of the priesthood may, upon invitation of members who are, attend these meetings.

On the second and fourth Monday evenings of each month there will be classes in public speaking with Sister Eva McNamara, teacher of oratory at Graceland College, as instructor. About half of the time at these meetings will be devoted to lessons in lettering with brush and pen for show card and other church advertising work. As development is made, the various phases of advertising will be taken up. This will be in charge of E. D. Moore and Paul N. Craig.

The appointments for Sunday preaching were: A. J. Yarrington, our presiding teacher, in a maiden effort at the Saints' Home; Earl F. Hall at Liberty Home; R. V. Hopkins at Shady Grove; James Scofield at New Buda; F. A. Smith, at Oland; R. J. Lambert at Evergreen; Elmer E. Long at Andover.

DELBERT.

On account of the necessary changes in price on books and tracts, you should secure the latest price list before ordering books and other requisites of this office. Ask for one to-day.

Philadelphia, Pennsylvania

Brother Koehler preached Sunday morning, September 24, on the priesthood of the Church of Jesus Christ, using for his text Hebrews 5, exemplifying it very beautifully and comprehensively with the officials of our Government. The following are some of the ideas expressed.

We must have officers fulfilling the functions of the Government in accordance with what it undertakes to do. This entire body of men is the priesthood or ministry of the nation. They are put there by the voice of the people with the right to exercise authoritatively all the duties attached to their respective offices.

The priesthood of the church of Christ is a body of men, chosen by the Lord, who together administer the affairs of the church. This body, working coordinately or as a unit, obliterates endless confusion which would incidentally be the outcome of individual bodies working out of harmony with each other.

No matter how qualified a person may seem naturally, this does not give him official rights. An ex-president may be better qualified to perform the duties of chief executive than is President Wilson, but this will not give him the authority to do so.

The priesthood, or officials of a nation, are elected by the voice of the people. If the people do not speak, we do not have government "by the people."

The priesthood of the church of Christ is elected by God. If God does not speak we do not have his government in the church.

I want to call your attention to how it (the priesthood) receives its authority and to the character of the still, small voice—interpreter as a call from God. In Exodus we have an example of how God called an executive—Moses. As necessary as was it for Moses to be called in this manner two thousand years ago, so necessary is it that men be called in a like manner to-day. God is immutable.

Men study in preparation for the ministry largely as a result of seeing the deplorable condition of the world, the need of ministers or with the thought of being able to do considerable good to mankind. Here the question of authority enters. In 2 Chronicles and in Acts 19 its importance is manifested.

Paul says in Romans 10, referring to the uncalled, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

It is only under a condition of humility and obedience that the Lord makes manifest his will.

Our priesthood does not boast of having authority. It only wants to assure you that God speaks to-day in the same way as he did of old.

Philadelphia did not get disheartened over the impediment (paralysis). Expect wonderful progress now that we have been disencumbered.

AL J. DICKSON.

Miscellaneous Department

The Bishopric

Owing to the great press of official business demanding the entire time and attention of the Presiding Bishopric, we shall be obliged to request that no personal calls nor telephone calls be made except between the hours of 3 and 4 p. m., except in very urgent cases.

Persons wishing to see us would find it to their advantage to arrange for interviews by telephone before calling.

BENJAMIN R. MCGUIRE,

JAMES F. KEIR,

Presiding Bishopric.

Conference Notices

Minnesota meets October 21 and 22 instead of October 22 and 23, as advertised. Lester Whiting.

Western Montana, at Deer Lodge, November 4, at 10 a. m. All officers and branches requested to have their reports in early. William J. Murray, secretary.

Spring River, at Purcell, Missouri, November 4 and 5. Mollie Davis, secretary, 115 West Jefferson Avenue, Pittsburg, Kansas.

Central Michigan, at Whittemore, October 28 and 29. J. F. Curtis is expected to be in attendance. George W. Burt, president.

Eastern Montana, at Andes, Montana, November 11 and 12. Mark C. Hutchinson, secretary; W. R. Hillman, president.

Kentucky and Tennessee at Oakland Branch, near Farmington, Kentucky, October 28. Send all communications and reports to president or secretary, by October 20. All coming by rail notify John Adair, Murray, Kentucky. All come and help transact necessary business. J. R. McClain, president; C. A. Nolan, secretary.

Kansas City Stake, at Central Church, Ninth Street and Lydia Avenue, November 11 and 12, convening at 2.30 p. m. the 11th. Reports from auxiliaries, ministry quorums, and delegate report from branches are to be in the hands of secretary not later than November 1. Do not send statistical reports. W. S. Brown, secretary, 1447 South Thirty-fifth Street, Kansas City, Kansas.

Convention Notices

Western Montana Sunday school, at Deer Lodge, November 3. Prayer meeting at 10.30 a. m. Business session and round table in afternoon. Program in evening. Mrs. G. W. Thorburn, superintendent; William J. Murray, secretary.

Southern Indiana Religio and Sunday school at Louisville, October 19. Goldie V. Brook, Jessie B. Mast, secretaries.

Southern Michigan and Northern Indiana Sunday school, at Saints' chapel, Coldwater, Michigan, October 20, at 10.30 a. m. R. G. McElhenie, secretary; Starr Corless, superintendent.

Eastern Montana Sunday school at Andes, Montana, November 10. Mrs. Mark C. Hutchinson, secretary.

Eastern Montana Religio at Andes, Montana, on the afternoon of November 10, previous to district conference. Mark C. Hutchinson, president; B. D. Stratton, secretary.

Reunion Notices

A brief explanation will be helpful to Saints in these parts scattered as they are, about the reunion situation at North Platte and Spearfish. Some weeks since Brother Gillen wrote me to connect up with J. W. Smith, which I did, and who suggested I set the Spearfish date in harmony with Brother Gillen's dates. His first open date being October 22, the Spearfish date is October 20 to 29. Brother Smith said theirs would be later if held. We will welcome any Saints finding it convenient to go to Spearfish. Full items appeared in *Ensign* of July 20, and *HERALD* of July 26. In both papers in first week of October there is supposed to be another. All going should write in advance. The trip over the Burlington is as fine in scenery as anything I have seen. Like the Rockies, only on a smaller scale. I may be addressed as below. See notice and comply. R. Etzenhouser, Spearfish, South Dakota.

Quorum Notices

Northern Michigan Quorum of Elders meets with the Northern District conference at Boyne City, November 4 and 5. Allen Schreur, secretary.

Two-Day Meetings

Gaylord, Michigan, October 21 and 22. Arrangements are being made for good speakers, and we expect an enjoyable time. Arthur E. Starks, president.

Addresses

A. B. Phillips, 70 Albion Street, Somerville, Massachusetts.

An Appeal to Our Missionaries

With the advent of the fall season it is brought to our mind that the summer with its reunions and special conventions accompanied by special field workers in the auxiliaries has passed and gone, and we trust that a great many of our districts have been greatly benefited by the work done by the special workers through the summer time and that they will have new life and ability for the fall and winter work. The benefits of these special workers should be manifold in the way of instruction as to proper ways and methods of pushing the work into new fields and maintaining it in the old places, inspiration to do better work and more of it through seeing the opportunities which lie before the society as well as in receiving real assistance in disposing of specific cases of difficulty which may have been hindering the local or district work.

There are, however, many of the districts who have not had the benefits of these special field workers from one cause or another and they are therefore somewhat at a disadvantage with those who have benefited by these opportunities and in thinking how these districts could be helped and placed upon a more equal footing with the other more fortunate ones the thought has occurred to me that this can be very well accomplished with the aid of our missionaries. In most cases the districts which have not had the special work are really the ones which are most in need of encouragement and instruction and as we have missionaries in practically all, if not all, of our Religio districts it seems they should be in position to render this aid very handily.

There is just this thought also in this connection; we like to look upon the Religio and Sunday school, etc., as auxiliary parts of the church whose aim should be always to promote, first of all, the general interests of the church of which they are a part and I am heartily in favor of this view of the matter and wish, at all times, to work so in harmony with the general church officers that our efforts may be in unison toward the great end the church has in view and for which it was established.

Now, if we, as a society are expected to and do work for the ultimate benefit of the church should not we be in position to ask for the help and support of those whom the church sends out to represent and further her interests? We do not want to be understood as intimating that we would ask of the missionaries anything which would interfere with their duty to the church first of all, for that is not in harmony with our thought, but in your work in the various districts you have a splendid opportunity to further the interests of the Sunday school and Religio work, and I know that many of the missionaries do this, but I would like to suggest that each one post himself more thoroughly on Religio matters, becoming familiar with the constitution and rules of the society and with the Religio *Quarterlies* so that as you go about you can be real field workers who will be in the district all of the time and who can counsel wisely with the local and district officers, advising them as to the best course to pursue and of ways that may suggest themselves to you for improvement.

When you see an opportunity for a new local, see that it is reported promptly to the district Religio president and in conjunction with him see if it cannot be organized and started off in such a live condition and with such a thorough understanding of the work that it will make a real asset to the Religio society and the church as well. We have seen a number of instances where societies were organized and not properly instructed and then left to battle with the odds—which usually results in failure or only partial success.

It is a fact that in some districts it seems very hard to find district officers who are qualified for the work and who understand it thoroughly themselves, and this is certainly a place where the missionary who wishes to help the Religio along can do some effective work. I do not mean by taking a district office, for I would advise against that except as a last resource, feeling that it will be much better for the Religio as well as for the church to train and educate the local workers to take care of the local work than to load it onto the missionaries, who, if they are looking after the interests of the church in a missionary way—and we feel that this is the aim of all of you—do not have the time to look after the details of a district officer's work in the Religio. This is not our idea, but if you will acquaint yourselves with the Religio constitution and the rules and aims of the society so that you can counsel with the district officers and advise them wisely as to how they should proceed and report to the proper

general officer of the society any who may need special instruction and help that you may not have time to give or whom you feel the general officers should keep in special touch with, that service on your part will be felt for good to a wonderful extent in the Religio society in a short time in getting our district officers better qualified and more alive to their duties and opportunities.

We are in remembrance of that citation about the end which comes to the blind when they are led by the blind, and so feel that we ought to have live, intelligent leaders in our district societies, and would earnestly solicit your aid in educating them, or in helping the general Religio officers to do so. We have come to the conclusion that the best candidates for office in our society, either local, district or general are the ones who are competent, willing and have the time; but if one of these qualifications is missing we feel that it had better be the first, as, if the officer is willing and has the time, we should be able to educate him and make a good worker of him, but if he has the first qualification but lacks either the willingness to work or the time to do it, the work is bound to suffer. Will you help us in carrying out this idea, not only by advice at elections where you may be present, but in assisting us to educate those who may not be fully competent?

There is another matter which I would like to present to you and secure your help in, and that is to make the Religio more of a missionary asset. I have always felt that there are many people whom we could bring in touch with our work through their special talents which could be well utilized in the literary part of the Religio meetings. For instance, perhaps Mr. A. sings well, or plays some instrument, or is competent to talk on some topic of local interest to the community, but we have never been able to get him to attend our church meetings. Why not invite him to the Religio to display his talents and by judicious commendation of the effort and renewal of the invitation we can bring him in closer touch so that he will eventually learn that the church is not all that some say it is and we will be able to get him to come out to church services when we are holding special efforts or to the regular services. I believe there are many whom we could reach in a social way in this manner who would become somewhat acquainted with the books and teachings of the church through the lesson study and would thus have their prejudice removed sufficiently to permit them to listen to your efforts and receive benefit from them. Will you not help us try this out by encouraging the practice in the locals and recommending it in the district meetings?

I am sure that all missionaries understand that the Religio is willing to supply them free of charge with the *Quarterlies* and Constitutions, and in fact any other leaflet of instruction which the society issues, but if there are any who do not understand this we will be glad to arrange to supply them upon application to the president. We want your help and are willing to supply you with all the material we can to make your efforts easy and successful and we want to also be of assistance to you in your chief work and will always be very glad to hear from you as to any condition which may come to your attention which could be improved, with your recommendation as to how it may be remedied. If there is any feature of the work you do not thoroughly understand we shall be glad to assist you in any way we can or to refer you to ones who can.

May we not solicit your cooperation in making the Religio of more service to the church and to its members, particularly the young for whom it was chiefly designed, by making each local and each district more active—not by loading yourselves down with offices, but by helping us train good local officers so that whether you may be present or absent the work may go on successfully.

Sincerely,

G. S. TROWBRIDGE,

President Zion's Religio-Literary Society.

SAINT LOUIS, MISSOURI, 5032A Devonshire Avenue.

Information Wanted

The following names are listed on the records of the Condon, Oregon, Branch, yet their whereabouts are unknown to the officials thereof. Anyone knowing the whereabouts or the information that would lead to their location is requested to correspond with the clerk of said branch, whose name is appended herewith.

Paul H., Elvin A. and Floyd E. Penrod; Ulysses G. and Mary Walls; Minerva E. Carsner; Louisa E., Rose O., Tilda M. Fields; James A. Olney; Lonzo, Catherine, Leonard and Mabel McWillis; Charley White. MRS. B. C. LEGHORN.

Religio Home Department

William F. Sage, of 600 Lyncaste Street, Detroit, Michigan, has been appointed Assistant General Home Department Superintendent of the Religio Society, to take effect at once. Brother Sage has been asked to devote the most of his time to the work of the "Extension Circle," a correspondence system designed to get in touch with the isolated Saints. We heartily invite the cooperation of all interested. The time of the year is at hand when much good can be done for the isolated Saints. District home department superintendents are urged to begin now to increase their district enrollment by cooperating actively with all local officers, and to begin now to prepare to get their final reports in on time.

PLANO, ILLINOIS, Box 218.

FRANK F. WIPPER.

Woman's Auxiliary

Woman's Auxiliary of Eastern Michigan will hold a session at the convention held at Sandusky, Michigan, October 21. Will the secretaries of the locals oblige me by sending report as soon as possible, so I can get my report ready for the convention? Nettie M. Gault, secretary, 1505 West Fort Street, Detroit, Michigan.

Requests for Prayers

Brother R. Newby requests that the Saints fast and pray on the first Sunday of November for Sisters Powell, Mary Tomlinson, and Eva Brett, of Spokane, Washington, who have all been suffering for several years.

Sister Edna J. Cochran requests prayers for Sister Dora McMillian of Vancleave, Mississippi. She has had fever sixty days and is very sick indeed.

Died

BEEBE.—Angeline C. Runyan was born at Trumble, Ashtabula County, Ohio, June 8, 1841; daughter of Nicholas and Emily Runyan. She was married June 26, 1859, to Calvin A. Beebe. The same year she was baptized by E. C. Briggs. A few years after their marriage they moved to Council Bluffs where they afterwards made their home. Her husband died in 1903, since when some of the children have lived with her. She died September 18, 1916, at her home after a brief illness, though she had been in poor health for some years. She was the mother of eight children and of the immediate family there survive her: Walter W. Beebe, of Omaha, Mrs. F. W. Houghton, Mrs. F. M. Sheehy, and Mrs. F. Hoagland. Funeral at the home, September 20, at 10:30 a. m., J. A. Gillen in charge, sermon by Frederick M. Smith. Interment in Fairview Cemetery, Council Bluffs. Prayer at the grave by Frederick M. Smith. Sister Beebe was a consistent, constant and faithful member of the Council Bluffs Branch, and she will be greatly missed by them. Her pure, gentle, highly spiritual life was a preachment of virtue and a sustaining testimony of the Christian attributes. The vacancy left in the family and circle of friends by her demise will be keenly felt.

Book Reviews

HELL, OR THE PURPOSE AND DURATION OF FUTURE PUNISHMENT.—By Elder Egerton K. Evans. Evans Printing Company, Grand Rapids, Michigan. Price 25 cents. Second and revised edition. A condensed exposition of this much-discussed subject. Announced as a result of years of careful thought by the writer who for years had entertained the orthodox ideas of this condition or place of punishment.

THE HOW-BOOK.—The new booklet issued by the church general Library Commission for library boards, by E. H. Fisher and Harold Gunsolley, "Issued by order of the Commission for instruction of library boards, librarians, and all engaged or interested in library work." A very necessary booklet for those working along those lines and others who should be. Distributed by this office or E. H. Fisher, 343 Medford Street, Winter Hill, Massachusetts. Price, forty cents a dozen.

October "Everybody's Magazine"

Everybody's has features in each number that are highly worth while. The October number is an excellent one, with timely articles and clean fiction, with other special features and departments. The first of a series of separate stories by Booth Tarkington about Lucius Brutus Allen is a real gem. Illustrations and decorations are profuse. The subscription price is \$1.50 a year, which may be sent to this office.

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Elbert A. Smith, Editor; Edward D. Moore, Assistant Editor. Published every Wednesday. Subscription price \$1.50 per year in advance.

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

fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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The October "American Boy"

The greatest football coaches of American colleges and universities each contribute on winning gridiron play with diagrams and full explanations in *American Boy* for October. Percy Haughton, Gilmour Dobie and Glen Warner tell the high school football player how to succeed. The article is interesting, not only to players themselves, but to every football fan. James Willard Schultz, who has spent the greatest part of his life as a member of the Blackfeet Indian tribe, has another serial of true life history of a real Indian boy. It is called "The sacred buffalo hunt," and is a thrilling tale of adventure, giving a true and accurate picture of life on the plains before the white man's invasion of the West.

Clarence Budington Kelland's Halloween story is filled with laughs. Gardner Hunting is represented by another "Peter repeater" story. C. H. Claudy contributes a thrilling railroad story. There is also a football story by William Heyliger, a tale of the West by William MacLeod Raine and a story of the Southern cypress swamps by Archibald Rutledge.

"Indian games and how to play them," by El Comancho, will give the boys a new store of exciting games that will lend quickness and strength. "Excursions in experimental electricity," by Terrell Croft, is an accurate and scientific explanation of the elementary principles of electricity told in an interesting and entertaining style. "How you can make money this winter" is a series of letters telling how American Boys made money last winter, and will offer many suggestions to the ambitious boy. The usual departments give the boy something to do every spare minute of his time. Take a copy home to the boy. Price ten cents, \$1.00 a year until November 10; after that \$1.50 a year.

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



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

VOLUME 63

LAMONI, IOWA, OCTOBER 18, 1916

NUMBER 42

Editorial

WEDDED TERMS--TRUTH AND FREEDOM

(College Day address, by Elbert A. Smith, Sunday morning, October 1, 1916, at Lamoni, Iowa. Reported by Winsome L. Smith.)

The term freedom is very broad, and I believe that when Jesus said, Ye shall know the truth, and the truth shall make you free, he meant that in every sense, without any reservation, with all that it contemplates in its fivefold dominion, freedom at every point is dependent upon knowledge of the truth.

Jesus said: "ye shall know the truth, and the truth shall make you free."

In this statement the Master predicates freedom on knowledge of the truth. He makes freedom one of the blessings or conditions that follow a knowledge of the truth. It is of course, only one of the blessings that follow a knowledge of the truth.

The old statement, "Where ignorance is bliss, 'tis folly to be wise," is a fool's proverb. There can be no permanent happiness without the knowledge of the truth. And I think that Jesus certainly laid down a very profound principle when he said, "Ye shall know the truth, and the truth shall make you free."

FREEDOM FIVEFOLD

One of the prominent educators of the day, I think it is Professor Ross, says that freedom is fivefold in its nature: Physical, political, religious, intellectual, and economic.

Physical freedom is that which we struggle for first of all. Men do not want to be bound in body; they resent chains or bands of any kind on their persons. They do not want to be confined in dungeons, or in cells. For that reason one of the most used modes of punishment is to confine individuals, to take away their physical freedom.

And next perhaps, we begin to struggle for political freedom. Man's struggle for political freedom is as old as history, older probably than profane history. There has always been some Patrick Henry to cry out, "Give me liberty or give me death," and to add, "If that be treason, make the most of it."

But associated with that struggle for political free-

dom there has been the struggle for religious freedom, and side by side with the names of the patriots of all nations, Garibaldi, Lafayette, Washington, Kosciuszko, and all others, are placed the names of those who have struggled for religious freedom, and certainly they are no less illustrious: Luther, Wesley, Huss, Melancthon, Joseph Smith, and all those who lived and died in the interests of that which they believed to be religious freedom—the privilege that the Pilgrim Fathers prized so highly, to worship God according to the dictates of their own consciences.

Associated with this there has been the struggle for intellectual freedom, in which scientists and philosophers and educators of every type have given their lives. Of course all of this is associated with the struggle for political, religious and intellectual freedom, for really there is only one freedom, and it includes all of these.

And last of all comes the struggle for economic freedom, that you and I are witnessing to-day, and to which we are parties; the struggle to do away with poverty, penury, inequality, injustice, excessive toil, and the bondage that men come under in their effort to obtain a livelihood.

THE BROAD DOMAIN OF FREEDOM

So we discover then that the term *freedom* is very broad in its comprehension, much more so than we at first might think. And I believe that Jesus meant that, in every sense, without any reservation, freedom, with all that it contemplated in this fivefold dominion, at every point is dependent upon knowledge of the truth.

Take as an illustration a child that has been in chains all its life until it reaches twenty-one years of age, one we will say that has been physically bound down. Then suddenly strike those chains from off its limbs. We might do that but we would not set the child free. It would still be bound down to the chair where it had been confined during all those years, and until it learned for itself the principles of locomotion, muscular contraction, and balance, all those things that are involved in walking

it would not be free, but would have to learn the truth about certain physical matters for itself.

We might carry that illustration through all these domains of human freedom.

FROM REPRESSION TO ANARCHY

During the Reign of Terror in France, the masses rose up against the aristocrats and sought to free themselves from political domination and religious oppression. But they were not free, because they did not have the truth. They went at once to the other extreme, and in place of political repression they had anarchy; and in the place of that which might be considered religious oppression they went into atheism, and their last estate was worse than their first, until finally they obtained enough knowledge of the truth to come out of that condition.

So we might discover that in every field of activity men must know the truth before they can be free.

A DEFINITION OF TRUTH

The truth itself is also very broad in its comprehension, as a term. Pilate put to Christ the question, "What is truth?" Pilate had the learning of Rome and Greece to help him answer, but he came to Jesus to get the answer, and he came to the right place.

"What is truth?" We have a definition of truth. There are many of them, but this one definition appears in a passage I will read from the Doctrine and Covenants: "Truth is knowledge of things as they are, and as they were, and as they are to come."

I think that is very comprehensive, and very true. When we have a knowledge of any particular subject as it is to-day, and as it has been in the past, and can add an intelligent forecast of the future, we have the truth pertaining to that particular subject. The future, of course is a subject that is known to God only; we can understand it only as we form a correct estimate of what is likely to occur from our knowledge of things as they are and as they have been, and as the spirit of truth may reveal to humanity things that are to come.

By the aid of these two methods, we may get a very great knowledge of things as they are to be, and so arrive at least at relative truth, though we may not come into the possession of absolute truth until we see as we are seen, and know as we are known, and no longer look through a glass darkly.

Truth is at the base of our freedom, and everything else that is good and perfect in this life and the life to come. "The glory of God is intelligence; or in other words, light and truth." But we might ask ourselves the question, "How are we to come into possession of truth?" Well, we are reminded first of all that Jesus Christ, in John 16: 13, said, "How-

beit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."

"You shall know the truth, and the truth shall make you free." But "when the spirit of truth is come, he shall guide you into all truth."

FOLLOW THE GUIDE

Some may take that to mean that we are to sit down and the spirit of truth will bring all truth to our knowledge, but I call your attention to the fact that Jesus said that the Spirit was to be a *guide* into all truth. If you start out and try to follow a guide in a dangerous and rough and unknown country, it will require a great deal of exertion on your part. The guide will do his part; but you have to do your part. And so when we strike out into an exploration of truth it requires the most strenuous effort on the part of humanity to follow and to accompany the divine guide that God sends, that Jesus has termed the spirit of truth. And, as we are told in the Doctrine and Covenants, we are to seek learning by *study* as well as by *faith*.

First of all, then, we find that the greatest assistance that we are to receive in this struggle after truth, is the help of the Holy Spirit. Any system of education that ignores that divine guidance is destined to fail to ever arrive at a complete knowledge of the truth. That is the reason that so many in the world to-day, as Paul says, are ever learning, but never coming to a knowledge of the truth.

PULPIT, PRESS, SCHOOL

But aside from this there are three great leading institutions that assist individuals to come to the truth: The pulpit, the press, and the school. I believe the history of the church shows that we have not ignored any one of these three, but almost from our beginning as a church, have sought to utilize the forces that are potent and potential in all three of these institutions.

First of all the pulpit: It goes without saying that we have utilized the pulpit. Beginning with the 11th day of April, 1830, when Oliver Cowdery delivered the first public sermon ever preached by one of our men, until this day, we have declared the truth from the pulpit as we have had opportunity.

We have not ignored the press. As early as 1832 we established *The Evening and the Morning Star* in Independence. That publishing house was destroyed by the mob. Later we established the *Messenger and Advocate*, in Kirtland, and still later the *Times and Seasons* in Nauvoo, the *Millennial Star* in England, and in 1860 we started the SAINTS'

HERALD, and since then a great many other publications. We have utilized the press.

Other pulpits cannot deliver the message that we have to deliver. Other presses cannot deliver the message that we have to deliver. Of course, we read other publications, other religious papers, but they do not answer our needs, we must have our own.

And we have also availed ourselves of the school as an educator. As early as 1830 we began to establish schools in Kirtland, and the elders received a course of lectures, and formed themselves into a school.

In the history of Caldwell County, Missouri, published by the Saint Louis Historical Society, the statement is made that the first buildings that the "Mormons" erected in Missouri were schoolhouses, and that there were many school-teachers among them.

When we moved to Nauvoo, and the charter of Nauvoo, a very liberal document, was drafted, one of the provisions of the charter, as granted by the State Legislature, was that there should be a university established in Nauvoo; and there was some work done along that line, though of course it was never completed because the city did not endure long enough to carry out the plans.

GRACELAND COLLEGE

And finally in the Reorganized Church, we have Graceland College, established here in Lamoni, to carry out our ideals. We avail ourselves of other schools, it is true, but we believe that in this institution, and the influences surrounding it, our young people may be brought in touch with our ideals as they cannot be in any other school.

A year or so ago I delivered the College Day address in Omaha. I told the people there that we have several institutions in Lamoni that can be seen for a considerable distance. I see them a long way as I come to Lamoni on the train, and they are typical institutions. Graceland College on the hill, stands for education. The old Brick Church here stands for religion. And the Herald Office stands for the power of the press. And to throw in good measure, I told them that the water tower stood for temperance. And so a little later when one of the teachers in the Sunday school asked the class of little ones what temperance was, one of them answered, "Temperance is a water tower. I know, because Brother Smith said so."

Temperance is more than a water tank, that is simply a symbol, otherwise we have a great many temperance towns that in fact are far from temperate.

BE NOT "QUITTERS"

And so the college is a symbol. But unless we sustain it financially, so that its doors may be opened, and so that it may continue to do its work, it will not long be a symbol of education; but it will stand for a failure on the part of this people to accomplish a certain thing that it started out to accomplish. If there is one thing that I like to do, it is that when I start to do a thing I like to stick to it until it is done. I despise to undertake a thing and then quit it before it is finished; and as a people I think that having undertaken this work we should stay with it with all our force, and not come under the opprobrium that attaches to "the quitter," one who begins a thing and then has not the force and courage to carry it out.

AN APPEAL TO LAMONI SAINTS

We have Graceland College. We have argued in the past that it is not a local institution. It is general in the sense that its benefits may be enjoyed by anyone anywhere in the country who is willing to avail himself of its benefits. Of course, it is local in the sense that it must be located somewhere, and it is located here at Lamoni; and it follows as a natural consequence that Lamoni will be in position to receive many benefits from it.

And so in asking for your help for Graceland College to-day, when the collection is taken up, I am going to appeal to you on several grounds, and I will take the very lowest ground first of all, and work up.

You remember that when those professors were here from the University of Missouri, and were entertained in the coliseum by the commercial club, one of them said that Graceland College is more valuable to Lamoni than any factory that we could possibly induce to locate here, taking it just from a financial and a commercial standpoint. The advertisement that it gives us, the influence that it brings, the number of students who come here and spend their money, and the faculty, all combined, in his mind made it a more valuable institution than any factory that we could induce to locate here.

Now you know if there were some prospect of a factory being located in Lamoni, the business men would be very earnest in offering inducements to that institution. They would give it financial assistance and inducements of various kinds. We do not have to induce the college to come here, we have it already, and all that remains for us to do is to support it liberally, as we have done in the past, realizing that it is a valuable investment for the community from a financial and a commercial standpoint.

I think that is the lowest and most mercenary ground upon which we could appeal to you in regard to Graceland College, though that is not mercenary when we do it in the proper sense, that we

avail ourselves of every instrument that will help us to build up a strong and well-to-do community here, with the idea that we may accomplish good for the whole church with the influence that we obtain.

Then there comes the selfish reason to a certain extent, that of the interest we have in our children. Graceland College offers us right here at our doors an opportunity for our children to stay at home, under home influences, and obtain the first two years of college education. Graceland College now is a junior college, the only one in Iowa, a pioneer along that line. Some one commented on the fact that we have a very large percentage of last year's graduating high school class in Graceland College this year.

What a fine thing for Lamoni that we can graduate our children from our high school and send them a few blocks to the college for their first two years of college work, and they can stay right at home, have the economy that can thus be obtained, and the influences of the home around them while they obtain the first two years of their college education.

Last of all we appeal to you from the high standard. Lamoni, as we have pointed out before, is a city set on a hill, in a religious and educational sense, a central gathering point, and Graceland College is one of the instruments that helps us to shed our light abroad in all lands: one of the instruments, or teachers of truth. It will enable boys and girls from all parts of the world to grow up, having obtained a knowledge of the truth, both along intellectual and religious lines, something that could not be offered in other quarters perhaps.

A LETTER FROM PRESIDENT BRIGGS

As to the present status of the college and its prosperity in certain lines at least, I will read a letter written to me by Brother Briggs, president of the college, dated September 26, of the present year, in answer to an inquiry that I presented to him.

PRESIDENT E. A. SMITH,
Lamoni, Iowa.

Dear Brother Elbert: In compliance with your request I am giving you the following figures relative to the attendance at Graceland College at the present time as compared with October 1 of last year:

This is the first time in the history of the institution when the college department itself is the largest one. As you know, we have four departments: College, Academy, Commercial and Studio. Heretofore the college department has usually ranked third, but at the present time, the first in the history of the institution, it ranks first.

The following figures will be of interest:

Nonresident college students have increased this year over last year 155 per cent. Resident college students have increased this year over last year 31 per cent, while all college students have increased 77 per cent over last year. There is an increase of 23 per cent over last year in all of the departments. We feel very much encouraged and believe that you will be interested in these figures.

G. N. BRIGGS.

You will notice according to this letter that the college has four departments; the studio, which of course is the department of music; the commercial department, which teaches shorthand and typewriting, bookkeeping, etc; the academy, which is preparatory, something along the line of the high school, preparing students for higher education; and last of all the college, which gives the first two years proper of college education.

You will notice that for the first time in the history of the college, the college department leads in point of attendance. When you analyze that, it is very encouraging, and you will notice that the percentage of attendance in all the departments and in the college as a whole, among both resident and non-resident students, is higher than it was last year.

We will not have any trouble to get the students. We will not have any trouble to get consecrated men and women for the faculty. Our only trouble will be to get the finances with which to conduct the college and loosen its hands so that it can do its work.

I will leave this matter with you, and trust that when the appeal comes for help you will respond generously and freely to support this college; one of the three instruments that we use in spreading the truth abroad, under the direction and divine assistance of the Holy Spirit, which is to guide us into all truth.

NOTES AND COMMENTS

WHY NOT A PENSION?—The Illinois Retail Dealers' Association recently decided to ask the legislature to pay saloon keepers for the loss of business occasioned by closing during an election. Why not ask for pension for those who are put out of business by such elections?

SUCCESSFUL CONFERENCE.—On the 14th and 15th the Lamoni Stake conference was held at Lamoni. This was perhaps the most remarkable conference ever held in the stake. The very windows of heaven seemed to open and pour out spiritual blessings at the prayer meetings, while the business sessions were peaceful and satisfactory. The sessions were marked by a high degree of intellectuality. Perhaps our local correspondent will give us details next week.

SAFELY ARRIVED.—Brother Peter Muceus and wife with their five boys, arrived in Lamoni on the 13th, after about fifteen years' residence in Scandinavia where Brother Muceus had been under missionary appointment. The boys do not understand English except the oldest one, who has had some training in English in the schools. The family hope to locate in Lamoni. They did not hear of the submarine disturbances off the Atlantic Coast until after their arrival in New York on the *Frederick VIII*.

Original Articles

PREDESTINATION--FOREORDINATION

And we know that all things work together for good to them that love God, to them who are called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?—Romans 8: 28-31.

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.—Ephesians 1: 4, 5.

Superficial judgment, based upon tradition or gross perversion of this and other scriptures, by theologians of the Calvinist and other old school interpreters, should not be permitted to engender doubts as to the soundness of Paul's statements of God's plan of dealing with the human family.

A careful and just analysis will, in the writer's opinion, reveal no inconsistency with other scriptures that tell us that God is "no respecter of persons," or that he can be justly accused of favoritism; but that Paul's statements are the result of an inspiration that can be relied upon as being true to the order of God in human affairs.

In Ephesians 1: 4, 5, we are confronted with the statement concerning the doctrine of preexistence; a doctrine as yet under discussion in the church, but which in the mind of the writer, is capable of being sustained as being both a reasonable as well as a scriptural assumption.

To make proper use of the whole text of Paul's statement upon this subject is to form a concrete whole of sufficient credibility for rational minds who have entered into covenant relation with Almighty God, through a restoration in our day, of this "covenant," which has been pronounced "everlasting" in its nature.

"If any man" having the opportunity to know what the design and will of God is, elects to "do his will, he shall know of the doctrine." Knowledge acquired by practical and personal experiences is the challenge to a skepticism that is born of and nourished by the partial or superficial view which inexperience or lack of acquaintance always fosters and encourages; and my own life experiences, I conclude, must be the foundation upon which I base my religious faith or beliefs.

The "righteousness" or rightness of God's methods is revealed in the ultimate results that follow the acts that a genuine faith must produce, or as it is written, "from faith to faith."

"If ye continue in my word, then are ye my disci-

ples indeed, and ye shall know the truth" etc. "If any man will do . . . he shall know." "This is life eternal, to know" that God is dealing with us in a direct manner and according to previous contract.

The beginning of this revelation of the "righteousness," or, rightness of God's methods, made its first reasonable appeal to me, as I now remember, when, in the reading and study of the claims of the Book of Mormon I found that according to the statement of Alma, as recorded in the sixteenth chapter of his book a "desire to believe" was acceptable to God, and, finding myself through past experiences in possession of a "desire to believe," for as yet I was not ready to assume the role of a "believer," but nevertheless I was encouraged to foster this "desire" by prayer and serious reflection, and gradually there stole in upon my soul's consciousness the permanency of a "belief" whose foundations were laid in God, and this belief being encouraged and fostered by serious attempt to purge my life from things worldly or unprofitable gradually assumed the proportions and stability of a genuine "faith," or "assurance" that Alma's beautiful "experiment" was a success and confirmed by the evidences which the changed life was producing, not to speak at length of a peace which words would fail to describe.

But to return to Paul's statement: Whom he did predestinate, he also called. I have before, or at other times stated that the "call" of the preachers and "exhorters" of the day, at "revivals" in church, at camp meetings or elsewhere had failed to impress me or furnish me with reasonable conviction as to their association with an authorized message from the Almighty, of the existence of such a being as they represented him to be; and who was not only responsible for my existence, but my intellectual as well as my bodily needs, and which they, nor their creeds were able to supply, and fostering in the mind of the writer a suspicion or doubt, not only as to the correctness of their theology, but also, as to the moral as well as the intellectual effect upon their conscience and their life in many regards, and of separating me from association with some men of good intention whose imperfect religious training and education had led them to assume a defense of a God, and a creed, or misrepresentation of him, a defense for the most part not of reason, justice, mercy or love, but by the authority and dictum of the outcome of centuries of religious and bloody quarrels, and by and through which nothing could be settled by a universal or common consent, but by the contention only of a more or less restricted community under whose environment, teaching and preponderating religious influence or atmosphere I was born and reared, and not until I was brought in contact with the angel's message did I be-

gin to realize and sense in a practical way what "faith in God" really meant, or that I was acquiring something really stable in regard to religious affairs.

And so on, "faith to faith" was I being led and made stronger and stronger all the while; faith, as a means of learning or of acquiring wisdom about God, a gift only acquired and retained by service, prayer and a constant watching and study of "the word" which still contained many unsolved problems, yet still was proving to be a divine alembic or crucible in the dissolution of doubt, and that having espoused a faith that permitted the Almighty to explain himself in a personal and direct manner to me in the order assigned by Paul, viz, "from faith to faith"—faith to-day, knowledge to-morrow—the test of faith succeeding upon another day and again followed by explanation and a new knowledge and immense satisfaction; and so on from day to day I was becoming assured that it was God, and no man that had "called" me unto an acquaintance with him, or his ways, or method of "salvation," or to know what the term *salvation* really meant.

We are told that man was in the beginning with God, an intellectual, and logically responsible agency to act for itself, as all intelligence also (Doctrine and Covenants 90:5). An unintelligent existence is nonexistence, so far as man is concerned, or not worth while, as I would put it. But that he may have been, before his advent upon this stage of existence, subjected to intelligent experiences with the privilege of choice in matters relating to his interests seems to follow in logical order, and not unreasonable to the writer. This is not urged as doctrine or an authoritative explanation of the canon, but I am trying only to defend Paul and the Bible through my own experience.

"Whom he did predestinate he also called," that is, God knew something about the chances that might attach to man's future history and that it was to be a part of his plan in regard to the completed product through assimilation of power which an intelligent experience with a body in earth life and a correspondence through experience with its vicissitudes alone might furnish.

It becomes then, a vital and important truth to me, that I have been called according to his purpose, and not the plan, or plans of men; and why not add, according to a foreknowledge upon his part?

"For whom he did *foreknow*, he also did *predestinate*, to be conformed to the image of his Son." This could only be accomplished through acquaintance, association with, or a knowledge of, through the means thus furnished and employed; thus commanding the title of brethren, or, the "first born among many brethren."

If predestination and calling, effectual calling, as the creed has it, is to be maintained, it must be followed by a practical application of the doctrine of justification, for, "whom he called, he also justified," therefore being justified by faith, we have peace with God through our Lord, Jesus Christ, and the method or plan by which only true and lasting faith is acquired. (Romans 5:1.)

Faith is the gift of God. Religious beliefs upon which men often depend for salvation cannot be and are not supported by arguments or methods that are "justified" by those that employ them.

"Truth cleaveth unto truth, light unto light, intelligence unto intelligence": therefore the doctrine of "justification by faith" which is "the gift of God"; as against human opinions when accompanied by works of obedience to his counsel becomes "a very wholesome doctrine and full of comfort," in a world distracted by religious quarrels and difference of opinion.

Because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.—2 Thessalonians 2:13.

And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.—1 Corinthians 6:11.

Celestial glory, the glory of our Lord Jesus Christ, cannot be attained by a large admixture of human creeds and opinions that give weight and preponderance to error in sufficient proportions that may lead to a denial of the doctrines of Christ, and thus render "void the law" only through which a knowledge of what "salvation" really is, to be had.

It would be a stupendous conceit, and an untruth if we, as Latter Day Saints, were to assume that our better insight into the ways of God were the result of our superior inherited or acquired intellectual endowment, accretion of human wisdom or learning. There is something vital and fundamental back of all that which the world, and perhaps we, do not as fully understand sometimes as well as might be good for us to understand. "My sheep hear my voice," and "whether by my voice or the voice of my servants, it is the same." (Doctrine and Covenants 1:3, 8.) And doctrinally we have nothing to fear, or that we should be ashamed of in the assumption of our "calling" as actual ministers for Jesus Christ, and the truth that will make the people free from the confusion and danger of disaster to the religious hopes of the world we are now living in.

The truth that makes us free indeed is the gift of God; its agency for conveyance is the Holy Ghost, the very essence and spirit of truth, God's gift to the true discipleship only.

The gospel only is the power of God unto salvation; and it is very clear that a fractional part of

the race inhabiting our globe ever have had or ever will have an opportunity to hear it in this life.

We should also note here that the work of elimination does not stop with the call, but as it is written, both in ancient and modern times, many are called, but few are chosen. The chosen are only those who prove themselves worthy and faithful and the elimination of the fatalism of the decree of Calvin and other well-meaning misrepresentatives of Jesus Christ.

To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.—Romans 3: 26.

I never felt, as a young man, under any condemnation for the rejection of an association of Jesus Christ with popular beliefs and articles of faith which must be subscribed to before salvation could be secured.

To disentangle and separate Jesus Christ and the word which we had been taught to believe from the widely divergent views as to a dependable rule of belief or action, that exist in the world to-day, our vision must be cleared. A defense of Jesus Christ as being the only Savior, and fully accredited messenger of God to the race, the work of elimination of the old leaven, of tradition, superstition, and beliefs that are not grounded in an appeal to our reason and the cultivation of a more intimate association with the power of the Holy Ghost will have to go on until the chosen messengers of God are able to present a solidarity of explanation that shall absolutely complete our justification for being a believer in Jesus.

I am then unwilling to believe that God did not understand his business when he permitted such conditions to exist as made it possible, first, that only those who heard the gospel could obey it, or be saved by its provisions, either here or hereafter; and it would also savor of assumption to be found charging God, as we said at first, with favoritism or partiality in denying the heathen the call to gospel salvation in this present world or state of affairs, and it is only when we consider our brief sojourn here as a very small section of life, only a part of the great program, that we get a proper poise and vision of God's plan of possibilities.

The promise of salvation that Peter had to offer on Pentecost was conditioned upon previous arrangement, as we view matters.

We are not going to say that any, or all, for that matter, that confronted Peter were incapable of "repentance," or of being baptized, but it remains a fact that they and a majority of the religious communities rejected not only Peter's, but John's baptism as well, and I am going to leave the subject with the statement that Peter aligns himself with Paul, and myself, when he said, "For the promise

(of the Holy Ghost, the messenger of truth) is to you and to your children,"—all of you? No! but "to them that are afar off, even as many as the Lord our God shall call." The promise and the call becoming thus intimately associated, and an even number suggests also another or an odd number.

"He that hath ears to hear." It actually seems to the writer that many are born without the right kind of an equipment in the matter of ears for adjustment to gospel requirement; but yet we must continue to sow the seed of the word of the kingdom of God—though much of it be wasted and lost, according to the parable of Jesus so far as present fruitage is concerned; but as a "witness" to the nations that all the promises of God are yea and amen in Christ Jesus, in the provisions made in our day for the fulfilling of the promise and prediction that this gospel of the kingdom should be as preached and for the purpose particularly designated, as well as for a final cross examination in a future day of judgment, in which the word and the deed are to be joined as important witnesses.

If then an effectual, practical calling will alone furnish results that can in reason and scripture be defended, universal experience has shown that it is not what the world might call an intellectual or even, as it might appear, an already attained moral equipment that answers the call of the Almighty to a full gospel service.

"Not many wise men, nor noble, hath God called," is Paul's affirmation.

"Hearken, my beloved brethren, hath God not chosen the poor of this world, but rich in faith" (evidence) or assurance, not fear, or traditional beliefs that defy both scripture and reason. This is the statement of the Apostle James also, and we can but be impressed with the harmony of the statements of these great men with the results of our observations and experiences.

To use a personal illustration, my own fleshly relatives, many of them my equals or superiors in intellectual endowment or conformity to the rule of a morally upright life, yet upon them the avalanche of either scriptural or reasonable argument of the superlative and supernatural claims of the practical gospel program of life, seems, or is treated as an idle or superstitious tale, or with a disposition to shun a complete and fair analysis that marks the universal course of rejection of the message of Almighty God to the soul of man, and the power to see its beauty seems somehow to be withheld, and so, to quote again:

"For whom he did foreknow," that is, God knew more about us a long time ago than we or our friends are now conscious of; "for whom he did foreknow, he also did predestinate," "Prearrange," "to be con-

formed" to the rule of a greater measure of life accomplishment, and at this particular period in our existence than that which he had foreplanned for others. No favoritism, no respecter of persons in the plans of the Almighty, but "he that feareth God and worketh righteousness according to environment and opportunity; we must believe in justice, that such are accepted with him and owned and blessed of him under the rule of service assigned and performed. The dangers that attach to the failure in attaining the glory which is of the superlative type unto which we may be called, and the disaster that follows the fall from these heights, as is shown by present-day history, the extra service that seems to be imposed; separation from the convenient and easy life of the average religious performer, a life of self-denial concerning the things that we would naturally want to do, to be ostracized, to be willing if called upon to make for ourselves "no reputation," and submit to ignorance and misrepresentation of the purest and best motives that we are capable of being susceptible to; to persecution perhaps through persistence in following the real and not the emasculated Christ of the creed.

To this service are we, as Saints of the latter days called, now! A later call may, and doubtless will, furnish opportunity to test others, but our challenge to step out of the throng and the masses who crowd the broad way, is now!

M. H. BOND.

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ZION IN AFRICA

Many attempts have been made to locate Zion, the city of Enoch. Beyond a doubt it was situated in the first land of promise, where dwelt Adam and all the people of God.

And Enos, [grandson of Adam and son of Seth] and the residue of the people of God, came out of the land which was called Shulon, (doubtless where Eden was located) and dwelt in a land of promise, which he called after his own son, whom he had called Cainan.—Genesis 6: 15, I. T.

According to this text all the people of God emigrated into a promised land, which owing to the primitive means of travel, was not far from the original Eden. Adam was about three hundred and twenty-five years old at the time of this emigration.

This promised Cainan was the native land of Enoch.

And he said unto them, I came out from the land of Cainan, the land of my fathers, a land of righteousness unto this day.—Genesis 6: 43, I. T.

This was about three hundred years later, and when Adam was about six hundred and twenty-five years old. At that time Enoch was on a missionary journey by the east coast and south of Cainan.

And it came to pass as I journeyed from the land of Cainan by the sea east, I beheld a vision.—Genesis 6: 44, I. T.

Afterward he beheld another vision and looked northward to see his native Cainan.

And again the Lord said unto me, Look, and I looked toward the north and I beheld the people of Cainan, which dwelt in tents.—Genesis 7: 6, I. T.

While on this missionary journey, Enoch exercised such faith that

The earth trembled, and the mountains fled, even according to his command. And the rivers of water were turned out of their course, and the roar of the lions was heard out of the wilderness. . . . There also came up a land out of the depths of the sea; and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came up out of the depths of the sea.—Genesis 7: 15-18, I. T.

There are a number of points of location that we desire to emphasize.

1. "Dwelling in tents" indicates a warm country.
2. "Lions" indicate a tropical country.
3. "The sea east" where people dwelt in tents and where lions roam about, could not have been the Atlantic coast of North America and scarcely the coast of China east of Asia.

4. "The land out of the depths of the sea," could scarcely be Japan, for that country is too cold. There is no east coast of Europe and the country is too cold for lions. There is no land off the east coast of South America and lions are not native to that country. But, the island of Madagascar off the east coast of Africa could well be that land. No other warm east coast meets the requirement, and no other eastward island answers the description.

Returning northward and eastward where Enoch had come from, it should not be a difficult matter to locate the land of Cainan. But we have a fuller description yet and one that agrees with the foregoing. This time it is not a historical account, but the word of the Lord.

And the people of Cainan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there, but the people of Cainan; for behold, the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever.—Genesis 7: 9, I. T.

This description is complete. The Desert of Sahara in Africa is the hot and barren country—the only hot country not now inhabited lying northwest of Madagascar.

There the city of Zion was built by Enoch after his return from the missionary journey to the east coast. There lived his son Methuselah and his grandson Lamech, father of Noah.

Not far away was Eden, doubtless in Central Africa, where the rivers flow in four directions, the Nile being one of them, some others perhaps being turned out of their course.

In Cainan lived Adam, Seth, Enos, Cainan, Mahalaleel and Jared, father of Enoch.

When Adam was six hundred and eighty-seven years old Enoch founded the city of Zion. That was the year Methuselah, his son, was born. Each of these men helped to perfect Zion. Doubtless to Adam and Seth belonged the honor of establishing righteousness in Zion, as well as to Enoch.

The city existed three hundred and sixty-five years on earth. (Genesis 7:76.) At the time of its departure Enoch was four hundred and thirty years old (Genesis 7:78). Adam had been dead one hundred and twenty-two years, having lived in Zion two hundred and forty-three years. Noah was not born until four years after Zion was taken. Methuselah and Lamech were not taken up with Zion, neither were Seth, Enos, Cainan, Mahalaleel, or Jared. All of these outlived Zion. Why any but Methuselah were not taken is not recorded. (Genesis 7:9, I. T.)

Evidently Enoch was the bishop of the church. The building of a city pertains to the financial rather than the spiritual arm of the church. The modern Order of Enoch recognized the bishop as its head. Paul's description of the powers of a bishop to "convince gainsayers" certainly was complete in Enoch.

Enoch was also a seer (Genesis 6:40), which also indicates the work of a bishop. Ammon informed King Limhi, when speaking of the Urim and Thummim, called by them interpreters, that "whoso is commanded to look in them the same is called a seer." Enoch must therefore have possessed a similar instrument, something to make him a seer.

Aaron was the bishop of the church—the head of the Aaronic priesthood. To him pertained the right of the Urim and Thummim, although Moses at that time was president of the high priesthood. That right fell to Eleazar, his son, and successor, rather than to Joshua the successor, in part, to Moses. As late as Samuel and David the ephod with the Urim and Thummim attached, was in possession of the high priesthood rather than the prophet. In the Aaronic line inherited the right to the Urim and Thummim.

In the Book of Mormon times those who held the Urim and Thummim did not hold the higher priesthood.

Joseph Smith was not yet ordained to the Melchisedec priesthood while in possession of the Urim and Thummim.

The counselor of Jared rather than Jared himself possessed it. Of course the president of the higher priesthood has the ordained right to act in all the offices of the church and the authority to use the Urim and Thummim. He, too, is a seer and in him centers all authority in the church, but the primary right of the Urim and Thummim inheres in the lesser priesthood.

When Enoch founded Zion, Adam was then the

president of the priesthood of the Son of God and lineal priesthood being then as now, the order in the church, was doubtless succeeded by Seth, who outlived Enoch.

But as bishop he had a right to the Urim and Thummim and to found, in harmony with Adam and Seth, the city of Zion.

This may suggest some further light on the work of the bishop and show some further use of the Urim and Thummim.

I am confident therefore that Eden was in Africa, and not far away, the promised land of Cainan with Zion as the center stake. Also that the ark was built by Noah in that country but floated, during the flood, to Asia and landed on Ararat.

Perhaps also the pyramids were built by these people before the flood. Indeed a very clear tradition among the sons of Israel—the Arabians—is, that the great pyramid was the tomb of Seth. There may be more weight to that than to some supposed recent discoveries. The third dynasty in which they were builded was doubtless from Adam rather than from the founding of Egypt. Harmsworth's History of the World, article "Egypt" says: "The pyramids were built during the third dynasty and certainly three thousand and possibly near five thousand years before Christ."

The above history in eight volumes was edited and written by fifteen of the leading scientists of the present day, and so far as science goes carries more weight than the carelessly written histories of Egypt and Babylon.

J. W. PETERSON.

Of General Interest

CHURCH PAPER ETHICS

Some one interested in advertising ethics has recently completed a survey of the religious publications of the South, and has ascertained that out of 108 periodicals, only thirteen have made any effort to exclude fake advertisements from their columns, while the rest are full of cancer cures, tuberculosis cures, baby killing soothing sirups and habit forming preparations, including medicines founded on goose grease and other well-known lubricants of the human system.

If there is any place where advertising ethics should be observed, it is in the publications dedicated to the scourger of those who contaminated the temple.

Christianity and Lydia Pinkham in parallel columns present a curious spectacle.

Why, it may be asked, should fake advertising be a speciality of southern religious publications rather than of northern, when the South is generally

considered to be more universally religious than the North and to take religion more seriously?

The answer has to do in part with the sectional position of the South, which is behind in nearly every phase of moral consciousness, and tolerates fake advertisements just as it forms the last refuge of child labor.

But every newspaper will recognize that the strength of will required to cleanse the advertising columns is dependent upon a sound financial condition. Some newspapers take advertisements of a shady character because they want to make all the money they can, in any way they can. But in general, newspapers are cleaned up as rapidly as their financial condition will permit, once the fundamental idea of cleanliness has been accepted.

The South is still shaky on fundamentals, and its religious publications feel the pinch of poverty. If the church would support them more adequately, or if the church would work for a consolidation which would establish the surviving periodicals on a sound basis, the work of reclaiming the advertising columns from opium compounds and cancer cures would be wondrously simplified.—*Des Moines Register*, September 25, 1916.

* * * * *

CREATING THE APPETITE

An officer of the Ohio State Liquor League is accredited with the following, taken from one of his recent speeches on prosperity to the liquor brotherhood:

It will appear from these facts, gentlemen, that the success of our business is dependent largely upon the creation of an appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created our counters will be empty as will be our money drawers. Our children will go hungry, or we must change our business to something more remunerative.

The open field for the creation of this appetite is among the boys. After men are grown and their habits are formed they rarely change in this regard. It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, that nickels expended in treats to the boys now will return in dollars to your tills after the appetites have been formed. Above all things, create appetites.

—*The New Republic*.

Half-hearted trust in God, which is sincere as far as it goes, but does not go quite so far as to cut free from the world and give up all thought of keeping open lines of retreat, is not the sort that gives settled joy and peace, but rather draws . . . into turmoil and unrest.—L. W. Bacon.

It is all right to be a man of one idea if the idea is big enough.—Selected.

The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,
LAMONI, IOWA

Encouragement

In our late visit to several of the reunions we received much to encourage us in our efforts to sustain the Children's Home. Money and pledges were handed us in a way that convinces us that this work has many, and true friends who will not see it fail. At a late meeting of the trustees a resolution was adopted providing that what we have received from the estate of Sister Sage of Saint Joseph, Missouri, shall be used as an endowment fund, and the remainder after our debts were canceled is placed where it will bring us something. So when we receive enough as legacies or endowments the home will be independent. We hope therefore that friends of the home who expect to leave means to a good cause will remember the Children's Home in their wills, or what will be still better endow the home now, and see the good work moving on through their liberality while they live.

Just at the close of the reunion at Logan a good brother proposed a plan which if supported will relieve the stringency and place us where we will not need to be constantly calling for help. Upon learning that the current expense of sustaining the home was approximately two hundred dollars a month he said; "I will be one of one hundred persons to guarantee twenty-five dollars a year each. Another brother hearing the remark volunteered to be the second one. We present this so that if any others wish to join in this commendable plan they may send us their names, and when the one hundred names are in our hands we will notify each one, and we will move out upon smooth waters with success assured.

Our Heroes

(The sentiment of the following poem we wish to heartily commend to our boys at the home and to all other boys who will have the privilege of reading it.)

Here's a hand to the boy who has courage
To do what he knows to be right;
When he falls in the way of temptation
He has a hard battle to fight.

Who strives against self, and his comrades
Will find a most powerful foe;
All honor to him if he conquers,
A cheer for the boy who says "No"!

There's many a battle fought daily
The world knows nothing about;
There's many a brave little soldier
Whose strength puts a legion to rout.

And he who fights sin single handed
Is more of a hero, I say,
Than he who leads soldiers to battle
And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted,
And do what you know to be right!
Stand firm by the colors of manhood,
And you will o'ercome in the fight.

"The right," be your battle cry ever
In waging the warfare of life;
And God, who knows who are the heroes
Will give you the strength for the strife.

—Phoebe Cary.

Woman's Auxiliary

EDITED BY AUDENTIA ANDERSON, 2009 LOCUST ST., OMAHA, NEBR.

Let Us Look to Our Foundations!

"And every one that heareth these sayings of mine, and doeth them not shall be likened to a foolish man who built his house upon the sand."

What is meant by the "house" we are building? Plainly, it means the structure of our characters, as framed by our daily thought and action. Every house, to be strong and durable, must be built upon a strong and durable foundation, and the materials used in the building, throughout, must be those of a strong and durable nature. This much no one would care to deny. Let us proceed then, to analyze the nature of the materials which many of us are using, in our character building.

"Other foundation no man can lay, than that is laid, which is Jesus Christ." In other words, no other foundation can be used (which will prove stable and firm and serviceable) except that set forth in the example and Spirit of our Christ. Should not our first effort, and constant effort, then, be to study the Christ, and, endeavor to understand the nature of the example we are to follow—the "material" we are to use in our building? Do we find him indulging in petty grievances against his fellow men, such as is made manifest in the "grudge" Sister Burgess refers to in her thoughtful little article found elsewhere in our columns? Behold him when reviled and accused, "opening not his mouth"! See his patient forbearing and forgiving attitude when insulted and abused! Did he argue, as did the sister in Sister Burgess' incident, that no one could blame him for resentment when treated as he was? No, on the contrary, his love for everyone about him, friend or foe, was of such a pure and far-seeing quality, that it reached out past the deed, past the thought, to the doer, the thinker, and he loved and pitied what he beheld there! "Father, forgive them; they know not what they do!" Buffetings, spite, hate, he construed always as evidences of a vast spiritual need in the soul of the one who indulged in them, and his loving impulse immediately yearned to minister to that need—sought to render service that would uplift, and help the mistaken one to gain the mastery over self—to supplant the evil thought with good, and to replace the low ideal with one which was more worthy a child of God. Shall we not follow in his steps? What good thing is accomplished by resentment and holding thoughts of retaliation? None at all, but, on the contrary, such material is pitifully frail to use either for foundation or structural material in our house building! Abraham Lincoln said, "No man resolved to make the most of himself can spare the time for personal contention. Still less can he afford to take all the consequences, including the vitiating of his temper, and the loss of self-control!" Think this over, and see if any of us can feel that we can afford to let any personal or cherished grudge towards anyone, in the church or out, destroy the peace of our own spirits, or interrupt our communion with the Father of us all. Truly such a foundation for our lives would be but shifting sand; at the first breath of adversity, a structure so weakened, so poorly built, would crumble, having no deep foundation in Christ ideals. Can we afford this risk? And yet, as a people, do we still find among us these petty feuds, these offenses, and strained relations, and embittered feelings? If we do, are we guilty of naming the Christ as our pattern, and then deliberately turning our backs upon his counsels and teachings? Is this a "coming out of the world"? *Are we different, after all?*

Let Us Be "Different"

Coming out of the church, the nonmember remarked, "That *sounds* good, but there's nothing in it!"

The sermon had been soul stirring, and beautifully delivered,—on the text, "A new commandment give I unto you, that ye love one another."

"What do you mean?" I asked, in astonishment.

"Nobody believes that, nowadays; no set of religionists *live* that gospel," he replied.

I was about to deny the charge, and argue the case with him, but just then Sister May stopped to shake hands with me, and I eagerly asked her, "Why were you not out to our Mite Society party the other evening at Sister Grant's?"

I noted her seeming embarrassment, and a sister, near by, suggested, "Maybe we forgot to invite her."

"Why, she is a member of the society, and should have been notified," I apologized, but, immediately sensing a "coolness" in the atmosphere, I hastily changed the subject, not very adroitly, I fear, to that of the splendid sermon we had just heard, and the remark made by our visitor. I could see that this did not help matters, and on the walk to the car, some one said to me:

"You made a bad break asking Sister May about the party; don't you know that she and Sister Grant do not speak to each other? that they have been at outs a long time?"

"But both are members of the church—have belonged for years—how can that be?" I exclaimed.

"Oh, I know that, but you know the way Sister May was treated; you cannot blame people for feeling that way when treated so rudely as she was!"

"Yes," I replied, "It *was* a fine sermon, but it doesn't work, and our visitor's criticism was a just one. If we love only those who are kind and considerate of us what reward have we? Do not even the publicans the same?"

Going home, I kept thinking of this incident, and others of a similar nature which crowded into my memory, and I mentally questioned, "Are we indeed thinking and acting and living like the publicans? If so, is not that why there are so many empty seats in our church?"

"It's no use; people do not want religion, and you cannot make them take it! We can get the church filled for an entertainment or a social but never for preaching services," a brother said, discouraged after preaching to about thirty people in a room seating about three hundred. (There happened to be a rumor there at the time, that even the preacher had not wholly forgiven an offending friend!)

Considering all this, how are those of a worldly mind to know that our religion has made us any better than those who go to the ball games on Sunday, or on the boat excursions?

We have had a church in our city for fifty years, and the membership to-day is but about three times what it was when first organized! The children and grandchildren of those early members are not with us to-day; we have not converted as many as we have failed to keep to the faith of their fathers! Why is this? Perhaps the secret lies here; that there is *too little difference* between us and the world, when it comes to our daily living, and our individual examples! We profess to believe the gospel but do we live it? Do we live up to its requirements or its opportunities?

I wish the sisters would take these questions under advisement: "Are we different?" "Do we love them that hate us, and do good to them that despitefully use us?" "If we do not these things, are we following the example and the teachings of Christ?" "And if we do not so follow him, are we really Christians?"

Are you staying away from meetings because you are tired,

or indifferent? "Do not even the publicans the same?" Do you find it easier to dress the children and take them to the park than to church? "Do not even the publicans the same?" Is it much easier for you to pay one dollar, or more, for the roast beef for the Sunday dinner than to give the same amount to "branch expenses," and do with a simpler meal?

If we are guilty of these things, are we better than or different from the world? Sisters, do you not realize that if we could only "be different,"—in our homes, our dress, in our relations with our own and with the world, avoiding the follies and extravagances we see all about us, and being consecrated, living the *whole* of the law as we preach it from our pulpits—others, then "seeing our good works," would be led to "glorify our Father in heaven"?

In our auxiliary all women have voice and vote; then let us begin at once, with new vigor, this campaign of living our religion, of helping to establish the world-wide peace, and bringing in the millennial reign—beginning *right at home*, with ourselves, our thoughts, and our examples.

Be "different!"

MRS. S. R. BURGESS.

Preparing the School Lunch

(The following article from Sister Sandy, superintendent of our child welfare department, is the second in her series concerning the child interests in the home. It is worthy a most careful reading.)

The very best school lunch for the child, is the one that is eaten in the home with the mother. It may not be an elaborate one, and it may not be served on a beautiful table, but if you can have your child come in at noon, join you in a simple meal, while you listen to his story of the morning's work, you will be serving the very best school lunch that your child can have. Often it is as necessary to feed the mind as it is the body of your boy or girl, for the little disturbances of school life must be met before proper digestion can take place and often no one but mother can smooth out the wrinkles.

But if you live a long way from the school, or must be away occasionally at the noon hour, it is well to have in mind the physical necessities of your child and plan a good wholesome lunch to take with him. The large demand of the brain on the body at the student period of life makes it imperative that the body be supplied generously with those elements needed to meet this demand.

Throughout the whole school period the body and its organs are developing, and the food must be abundant and of a nutritious character to meet the large demand upon the functions of absorption and assimilation. Not only has new tissue to be formed, but a great amount of energy has to be expended in muscular activity and heat.

Some animal food is needed to meet the demand for new tissue foundation while hydrocarbonaceous foods must be drawn upon to supply heat. A goodly supply of foods containing the salts of lime are also a necessity for bone and tooth formation. A generous supply of fruits and vegetables furnishes the system with many things both mineral and organic which are needed in development of all organs. Pure sweets are allowable and are needed by children even more than by adults.

Dainty sandwiches (wrapped in oil paper) may be made to form the bulk of the lunch. There are lettuce, nuts, ham, eggs, olives, cheese, sardines, tuna fish, and meat loaf to draw from in making these sandwiches. Fruit such as bananas, oranges, apples, figs and dates are to be had in the cooler months, and jellies that have been made in the fruit

season. Baked beans, apple sauce, custards, fit nicely in a small glass, with a tight lid, in the corner of the basket, and homemade cake or cookies add the necessary sweets.

A paper napkin should always be added after the lunch is prepared, that the child's clothes may be saved and his hands kept free from dirt.

It is pitiful sometimes to see what some school children bring to school for a lunch.

One day my small boy carried a lunch and at noon he failed to get the lunch I had packed but got instead one brought him from another home. He found to his surprise a piece of hard bread, cold pancakes left from the morning meal and a part of an apple.

As mothers, let us be alert to the needs of our children, physical as well as mental and spiritual.

LULA M. SANDY.

Cut the Grocer's Bill

If you have been industrious this summer season, you enjoyed tomatoes right out of your own garden. Did you can the extras and save on the coming winter's expenses? Some people insist that there is no economy in canning but you count the cost very carefully and usually you will find a difference in favor of the home product.

A friend of mine has planned another way to save. She planted fruit trees and some small fruit in her back yard and finds, that so far, some of them have yielded enough to fill several cans for each winter.

This thrifty, little woman also keeps six hens in a tiny coop and pen at the rear of the lot and tells me that the "biddies" nearly always supply her table with plenty of fresh eggs in return for the scraps from her table and a few pennies worth of grain each week—less than the cost of the eggs would be.

BERTHA L. MADER.

MANHATTAN, KANSAS, 1509 Poyntz.

Letter Department

An Effective Advertising Method

In response to the inquiry I will say that the formula for my "Hektograph filler" is as follows:

Transparent glue, (gelatin) 2 ounces.

Glycerin, 4 ounces.

Water, 6 ounces.

Put glue in cold water and set it in a double boiler. When glue has fully dissolved add the glycerin. Pour this in your container (a shallow cake tin the right size will answer as well as anything if it is level on bottom), and leave until filler has set by cooling.

When using this duplicator it will work best if it is warm enough so it will not feel cold to the hand—lukewarm.

Before using, cover the surface with tepid water and let stand from five to ten minutes; pour off and after wiping it with a clean sponge or soft rag, blot up the surplus water with a newspaper. Now apply your "copy," made with pen or typewriter with hektograph ink, carbon, or, ribbon, be sure that this copy is pressed down evenly so that the contact is perfect; let it remain on the gelatin from three to five minutes, then take hold of one corner and remove from the surface and you will have a negative that should give you from fifty to seventy-five legible copies.

To obtain these copies press your blank paper into contact with the negative then *at once* remove as you did the first

sheet and repeat the performance as many times as you wish copies.

OUR METHOD OF USING THIS ADVERTISER

One method we have used is to get out a personal letter containing the church announcements, with the subjects to be discussed for the following week, place and time of service, and send to each member of the branch, also to a list of those who are or may be interested—this list usually being largely drawn from the names given us by attending members as those they wish to invite in this manner, they furnishing the postage. If the matter is not too bulky we use a card instead of letter.

When we get out a certain number (twenty I believe is the minimum), and mail at one time and place, we are allowed to do so at a cent per unsealed letter.

Another method we have used is to get these letters out and send them out by special messengers (Boy Scout style), one to each house in town.

This summer we have placed our announcement of gospel tent meetings on the margin or back of, Latter Day Saints, Who Are They? or What Did Jesus Preach? and put one in each home in the city or locality where we have the "canvas church."

This may not be an "up-to-date" method of advertising, but it serves to advertise us just the same, and brings results.

Trusting that this may be plain enough so "he who runs may read" and understand, I am Sincerely,

A. M. CHASE.

KIRKSVILLE, MISSOURI, 705 West Pierce Street, September 26, 1916.

SPokane, WASHINGTON, September 13, 1916.

Dear Herald: Having a few spare moments, I thought I would use them in writing a few lines to the HERALD or as I sometimes call it, the portable preacher. I meet with those on my travels who have been brought into the fold of the Master by its teachings, and I often think if the Saints would only try to give more of their old papers to the neighbors, they would have many souls to their credit on the Lamb's book of life.

When we see Satan getting in his work as he is in these days, we, as the chosen people of God, ought to put forth every effort to overbalance his efforts.

I happened down on the streets of Spokane a short time ago and there I came across three ministers on the street preaching; one of these was a lady—no, I will not call her a lady, for she was certainly a disgrace to the female sex, and if anyone had told me that the authorities of Spokane would allow any such language used on the streets, I could not have believed it—and then to make it still worse she claimed to be a representative of Christ. I could not help thinking of the statement of the Apostle Paul as recorded in Timothy 3: 6, but she was able to hold the largest crowd and received the largest collection. I think I would be safe in saying she got eight or ten dollars. I believe if Christ delays his coming another twenty years that this fair Nation of ours will be as bad as any heathen nation on the earth—yet some say it is getting better.

A little farther on was another representative of the Pentecostal Assembly of God; he was against all creeds but his, and said that any minister that would not defend his creed before the public was one of the false prophets spoken of in Matthew 7. When he got through I asked him if he would defend his creed or the doctrine he had been preaching. He said he would, so I told him I would be there the next night

with propositions for him to sign for a public debate. He said he would be there, so I called the attention of the crowd to what he said. I was led to tell them that I would guarantee that he would not come, so I went the next night and sure enough he didn't arrive. There was a large crowd present and they said it was plain to be seen who the false prophet was.

This is certainly a grand field in which to labor for the Master. I have met with as fine Saints as could be found in a year's travel. While I was holding forth in Laclede, Idaho, some of the Saints saw that the clothes I had been wearing for nearly two years were looking quite shabby, so some of them and some of the Fordham Branch got together and bought me a suit. We read in Doctrine and Covenants 83: 16: "By this you may know my disciples." They have complied with all that is contained in this verse, so they surely must be disciples of the Master. It is the best suit I ever owned. I certainly appreciate their kindness. May God bless them abundantly. Praying for the advancement of the great cause we have enlisted in, I remain, as ever your brother and laborer for the Master,

R. NEWBY.

231 South Smith Street.

LOS INDIOS, ISLE OF PINES, WEST INDES,

September 15, 1916.

Editors Herald: As we read the many letters in the HERALD from brothers and sisters in such various parts of the world, many in like circumstances to ourselves, it inspires us to think that a few lines from a brother or sister even in the Isle of Pines might find room in your columns.

So far as we know we are the only representatives of the church on this island, and at times we feel the lack of brothers and sisters very much. The HERALD with its many inspiring letters and sermons is a very welcome friend and helper each week, and we cannot think that those who have every church privilege can appreciate its company as we have learned to since coming here last May. If anyone knows of a brother or sister on the Isle of Pines, we would be glad to get a letter from them or from any of the Saints who are interested in us or the island.

We have a very industrious and honorable class of people here, and we do sincerely hope that some time we may have the privilege of hearing the true gospel effectively preached to them. There may be some read this who will say, "Well, where is the Isle of Pines?" So let us say, it is a little island just south of Cuba, with a moderate climate and lovely sea breezes all the year around. It has many little flowing streams, a few mountains, and is timbered with pine and many different kinds of palm, also vines and flowers of every description. Its industries are mostly fruit and vegetable growing.

I could write columns of literature on its beauties, and novelties, but I do not believe in being lengthy along those lines. When I want to read something of the world I pick up something in which I expect to find worldly things, but if my soul is hungry for spiritual food, as every earnest brother and sister are, and as I often find myself, I look for the HERALD, and let us bear in mind when writing letters, that many like ourselves are away from any branch of the church, and perhaps away from Christian influence except for the church books and papers.

Therefore let us endeavor to be a blessing and uplift to all we may reach through the SAINTS' HERALD.

I would like to ask the prayers of any interested in us, and of all the Saints, that we may be kept faithful, and that the day is not far off when the church will be able to send

some missionary to us. We will gladly do all that we can to support and help them.

Our prayers are for the advancement of the gospel.

Your brother in gospel bonds,

JOHN A. FISHER.

SOUTH MAITLAND, NOVA SCOTIA,

September, 17, 1916.

Editors Herald: Just a line to let your readers know that I am still alive and still in the faith. Wife and I are now in Nova Scotia, trying to do something for the cause of the Master; and, although my work has not been as productive of good as I could wish, I feel that some good has been done by our coming here. It is impossible for me to tell just how much good has been done, but am sure that a number of people understand our faith better than they did, and I feel quite positive that some of them have a better opinion of it, than they had before we came. We are sorry we cannot stay longer, for this field has been much neglected in the past, and some of the Saints feel it, too; but, notwithstanding that, they have been quite faithful in paying in their tithes and offerings to help spread the truth in other places.

Through the influence of my wife's relatives, I have been permitted to preach in some new places: places where neither myself nor any other elder would have been able to secure a hearing, perhaps, under other conditions. Wife's relatives are Episcopalians, Presbyterians, and Baptists, but all have been as nice to me as though I had been one of their own ministers. A number of them have opened their own houses for the preaching of the word, others have secured public places for me to preach, and all, so far as I know, have shown a willingness to hear, and that, too, without any prejudice. They are a good, liberal-minded people, and seem willing to accept truth wherever found, regardless of its popularity or unpopularity. I hope the time may soon come when they shall be permitted to hear the gospel fully explained, for I believe there are some among them who would obey it.

We came here in a bad time for gospel work; have been here all through hay, wheat, and oat harvest, and the people have been very, very busy, taking care of their crops. I have been able to do but little preaching, except on Sundays, and even then other denominations had their regular appointments, so I had to wedge in between other services in order to preach at all. But I feel glad we came, and glad that we have had as good opportunities for preaching the word as we have, for I feel that gospel seed has been sown that will, some day, bear fruit, if it can only be cultivated properly. But it will require wisdom, humility, and a goodly degree of the Holy Spirit for the man who comes here to open up the work.

There are those in this country who, I believe, will accept the gospel message, if they can be convinced that we have the whole truth; but you can never convince them by throwing clubs at them, and it would be a waste of time to try it.

On our way to Nova Scotia we stopped off at Jonesport and Kennebec, in Maine; assisted at the opening of their new church at Jonesport, and attended the District Sunday school convention at Kennebec. Had a pleasant visit with the Saints at both places, and preached for them a few times. Met Brethren Ebeling and "Johnnie" Sheehy, and found them both alive in the work. They are both "live wires." John is young, both in years and in the ministry; but he is making good in the work, and if he continues faithful and studious will be a power for good.

From here we go to Pictou County, and then to Williamsdale and River Philip, in Cumberland County; we then hope

to start for Kennebec, Maine, reaching there for the third Sunday in October.

With confidence in the final triumph of the work, I am as ever,

Yours in gospel bonds,

ISAAC M. SMITH.

SIoux FALLS, SOUTH DAKOTA, September 17, 1916.

Editors Herald: I thought it might be of interest to give a brief account of the work of Brethren Levi Gamet and C. W. Prettyman. They came to this city August 14 and preached a few evenings at the home of Brother Abby Hetricks. Then Brother Gamet wrote to Huron for the tent and began tent meetings Sunday night, August 20, and continued until September 10, three weeks. We had a small attendance; only two nights the tent was reasonably full. There was an average attendance, probably, of twenty-five persons. We had some splendid sermons.

The probable cause of prejudice is the fact that within the last two years there has been three public lectures here on Mormonism. Frank Cannon, ex-senator, as well as non-Mormon also non-Saint, has been here twice; once lectured at Chautauqua and once in the auditorium. Also when the Methodist Episcopalists dedicated their east side chapel they engaged Bishop Oleff of the Methodist Episcopal Church, from Denver, Colorado, to come and give his sensational lecture, Mormonism versus Americanism. So that together with it being one of the most up-to-date business places in the world in every way, with its twenty-one or upward thousand, thirty saloons and all those things that follow such institutions, and also it being the first time a public effort has been made here, it is as good as could be expected. They have promised to return this winter and continue their efforts. We got a nice review of their sermons with announcements in the *Argus Leader* nearly every day, and in one issue we got their pictures. We made an effort to get the auditorium for one Sunday afternoon. The writer, Brethren Gamet and Prettyman visited the mayor to see what arrangements could be made. But he refused, saying that he spoke for twenty-five thousand persons, and he considered that the majority did not care to countenance anything that had a color of Mormonism, notwithstanding the fact we in our turn went to some length giving the difference and history of the work together with our position. He said he could not now give his consent. The *Argus Leader* gave an account of the interview, with some reflections, but when we offered an explanation and tried to get it in the next issue they did not decline but simply left it out.

There were six persons baptized in all. There are, at present, about twenty-one or twenty-two known Saints in this place. We hope for more, and if the Lord will that we have a branch, we will be very glad. We pray for "Thy will be done on earth as it is in heaven," and that the Saints may pray for the few who are here in a city of many temptations.

Your brother in the gospel,

C. F. PRATT.

NIAGARA FALLS, NEW YORK, September 18, 1916.

Editors Herald: It affords us such pleasure to read the news from other places that we believe it might be of interest to some to hear again from the Falls Branch. The Saints here are enjoying a good share of prosperity as regards spiritual conditions, and are endeavoring to hold aloft the gospel banner. Many are bringing their friends to the services with them and are also in other ways trying to spread the angel message.

We have tried advertising, in the past, on quite an extensive scale, but find the individual and collective efforts bring the greater results, both in members and in spirituality. It is a pleasure to see the array of young men and women we have stand and bear record to the divinity of the great latter-day work, and thus helping those who are older, to keep things moving here.

We have baptized five since last writing, making a total of thirteen in the last two or three months. This is encouraging but not as from the fact that a general peace and harmonious shoulder-to-the-wheel effort is being made, and, if continued in this branch, is going to be felt in this community. It gives us pleasure to find members of other churches sending for our sisters and members to pray for them, and a local medical doctor we happened to hear of is telling his patients those Latter Day Saints are a fine bunch of people to get among.

We had Bishop McGuire and family with us overnight and had him preach last Saturday evening. He can expect a crowded house if he comes this way again. Our worthy district president, A. E. Stone, has been confined to his home sick, for some time, but we hope to see him around for our district conference, October 7 and 8, here at this branch. The work moves.

Yours in bonds,

1553 Willow Avenue.

WILLIAM J. LANDES.

MANITOWANING, ONTARIO, September 20, 1916.

Editors Herald: As it is some little time since I penned a few lines to your pages I will again take the liberty to do so.

The appointing powers have seen fit to appoint me to the Manitoulin Island and the North Shore for another year. I hope to prove equal to the work allotted.

After arranging home affairs, my first call was at Windsor, Ontario. I had the pleasure of attending their Children's Day exercises. I preached for them twice and attended a baptism of five of the scholars; the baptisms took place in the font at the Detroit church and were performed by the branch president, Elder J. Leslie Brown; the confirmation took place at the evening service. The Windsor Saints are to be congratulated for the efforts they are putting forth; the writer will always have a warm spot in his recollections of Saints there.

While in Detroit I had the pleasure of spending an evening with Brother John R. Grice and family; he seems to be the right man for the place and will accomplish good wherever he may labor, but of course with a true companion like his, how could he be otherwise?

From there I went to Saint Clair, Michigan, and visited with my sister, Sister Harry Lively, and from there I attended the conference at Port Huron, which I enjoyed with one exception, and that was when Brother Curtis announced me as the speaker for Saturday evening. It seemed worse from the fact that I had never occupied at a conference or reunion. But, as I heard Brother Weaver make excuses and they didn't go, so I thought the best thing I could do was to save all my stock, as I would need it before I finished. So I borrowed some books and tried to make use of the short time at my disposal. My father, Samuel Brown, assisted me, and the Lord stood by me. I trust that others were benefited, for I was. To God be the praise. I took passage on the steamer *Harmonie* from Sarnia for the Soo; had a delightful trip.

I labored in both the Soos until Brother Charles Birch arrived; after assisting him to get established, I moved on to a place called Spanish Station. There I found the Saints trying to live their religion and apparently bearing fruit, as several have been added to the fold. Brother Ernest Aelick is their preacher and is surely developing along gospel lines.

From there I moved to the Manitoulin to arrange for our Island two-day meeting. While on my way over on the mail boat, I made arrangements with the manager for reduced fares, saving one dollar and a half on a regular three-sixty-five return fare. We indeed are very thankful to Mr. Sims for his kindness.

Our two-day meeting is now a matter of history, and if a crowd is any criterion to judge by, it was a grand success. The Saints turned out well, and all seemed to enjoy the association of the Saints. Almost every locality where there are Saints was represented; those traveling the farthest were from the Soo. Brother R. C. Russel was the only outside preacher present, and he left a good impression with outsiders as well as the Saints. We were disappointed that Brother Curtis could not be with us, but hope he may later on.

After the two-day meeting Brother Mack Brown, the local priest here, left for the Soo, and I learn that he has decided to locate there, and Sister Brown will follow very shortly. The Saints here were loathe to part with them as they were both earnest workers, but by moving, their field of labor will not be limited, as the Saints are in need of help. For some time they, at the Soo, have only had a deacon and teacher, namely: Brother Albert Tomlinson and Brother Thomas Campbell. Now they will have a priest. So I trust they may meet with success in their labor for the cause.

While in the Soo the writer was most hospitably cared for at the home of Sister Mills. Her husband isn't a member but is favorable. She has been very sick, but I am pleased to learn the Lord has heard the petitions of her brothers and sisters in her behalf. The Saints at the Soos, and in fact every place that I have labored, have been all that could be wished for.

Before and since the two-day meeting I have tried to do the best I could at Manitou Landing, Sandfield, the place of our two-day meeting, and The Slash. In going to Sandfield we cross Lake Manitou; it is said to be the largest on a fresh water island in the world. It is about eighteen miles long and nine wide in the widest place. Brother Chester Smith kindly placed his launch at my disposal.

I expect to leave on the 21st for home, and will take in the Chatham District conference at Bothwell. It will be the first time for a long while that I have had the privilege of attending my home conference. I expect to be home for a few weeks to assist in arranging home affairs, then return to my mission for the winter.

I remain in gospel bonds,

ROBERT T. BROWN.

CLYDE, COLORADO, September 22, 1916.

Editors Herald: It has been quite a while since I wrote my testimony, and I thought in my weak way I would try to write. As I always like to read the testimonies of the dear Saints, I thought there might be some that would like to hear how I am getting along physically.

I am glad I can say I am getting better. I do not suffer so badly as I did, but I am still in a critical condition. I cannot walk a step, cannot get up out of my bed without help. I have been afflicted for over five years. Sometimes I am a little better, sometimes worse. I believe I now will keep getting better until I am able to walk, for I am so much better than I have been. I have given myself to the Lord and pray for his will to be done, for he knows best, and I believe he does what is best for his children. I feel that I am one of his children.

I love this church, and I have the witness to know it is the only true one. Jesus said he would send the Holy Spirit to bring all things to our remembrance, whatsoever we had

heard. I know he gives me an understanding of his word; he also says, "My sheep hear my voice, and a stranger they will not follow." How quickly a Latter Day Saint can tell the uncertain sound of the gospel.

I love the gospel, and oh how I wish I were able to attend the good meetings. My heart aches to go to the house of the Lord. Jesus says, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Dear Saints, pray for me that if it is God's will I might be healed. If not, his will be done.

This is the lonely time of my life. The 19th of December I had to give up my companion, the dearest and best friend I had on earth. I have children to love and comfort me, but I miss my husband. I know he is better off with the Lord. He told me he did not want to leave me, saying if we could only go together how much better it would be for us both.

Your sister in Christ,
MRS. H. A. HUFF.

WABASH, ONTARIO, September 25, 1916.

Editors Herald: As I have not seen any letters from the Chatham District for some time, I will try and write a few lines to your columns.

The Chatham district conference has just closed. It was held at Bothwell, the twenty-third and twenty-fourth of this month. Everyone seemed to have a good time.

I have become interested in this great work, and love to tell the story. The Lord surely has not forgotten his children here; he spoke in prophecy to his people in Bothwell on the seventh day of this month. I believe that if it ever was necessary for us to live our religion it is now.

This district seems to be more fruitful than ever before, and some of the prophecies that were given to the Wabash Branch some time ago are now beginning to be fulfilled. The Lord has told us that there were a number of the young men here that would go out into the world and represent the gospel.

Our missionaries here are Brethren R. D. Weaver and J. H. Yager. The former is now preaching on street corners at Thamesville. The latter is about to start a series of meetings at Linsay. They have both done well.

I love to read the HERALD, and the letters, for they bring the Spirit of the Lord to me. I am young, and ask all the Saints to pray for me, and the work here, that in the end we may all be able to wear a robe of righteousness and a crown of the overcomer.

Your brother,
JOHN A. TAYLOR.

THUNDER HAWK, SOUTH DAKOTA,
September 25, 1916.

Editors Herald: I have appreciated the weekly visits of the HERALD and *Ensign* these many years, but never prized them more highly than in the past five months, as my husband and I have been spending a few months visiting children and grandchildren in a new homestead country where the gospel has not yet been preached. My prayer is that God will speedily prepare the way that his work may be opened up here. I believe there are those seeking to learn the truths taught in the Scriptures, as I have been attending their union Sunday school while here, and we who see the greater light feel more anxious for those who know not the gospel in its fulness.

I have been trying to let my light shine, and trust I may have a good influence, and leave some impressions that will

be worthy of reflections and deep study upon the word of God. When I read the HERALD and *Ensign*, often I feel the Spirit of God, and I am very thankful that I am named as a child of God, and that your interests are my interests. I find many precious thoughts worthy of our attention that should be put into active service in the Woman's Auxiliary Department. When at home, in our local auxiliary work in the past we have been able to accomplish some good.

My prayer is for the welfare of the church in all of its departments.

ELLEN HARR.

WOODBINE, IOWA, September 27, 1916.

Editors Herald: On Sunday night, September 24, the Logan reunion was brought to a close. It was indeed a spiritual feast from beginning to end, but abler pens than mine will no doubt describe it. But I want to say that the inspiration of the Almighty was present in all the meetings. Much valuable instruction both by men and women was given, for we were blessed with both, in their different departments. Our business meeting on Saturday the 23d, was perfectly harmonious on every matter brought before it. All for which we thank our heavenly Father.

Yours respectfully,
CHARLES DERRY.

MAPLETON, KANSAS, September 28, 1916.

Editors Herald: It may not make enough difference to bother about a correction, but in the little write-up of the debate at Jordan, Missouri, published in your issue of September 20, I am made to say that Missouri is a highly "favored" State, when the intention was to say said State is a highly "favored" one.

Neither did I mean to say that the little town of Jordan is "continuous" to Mill Creek, but contiguous, or adjacent thereto.

But the worst mistake of all is making my opponent, Mr. Winningham, responsible for the delay in holding the debate, which is done, largely at least, by erroneous punctuation at the bottom of the first column, page 917. A period should have been placed after the sentence, "To this Mr. Winningham agreed." He was not responsible for the delay, as this improper punctuation makes it appear. I do not wish to misrepresent him in any way.

The name of the chairman of the debate is William Sundwall, not "Gundwall," erroneously given.

Since writing my letter regarding the discussion, I continued to labor in the regions round about till September 21, preaching thirty-two sermons, and baptizing eight persons, all heads of families save one.

May the Lord bless his people everywhere.

In gospel bonds,
T. C. KELLEY.

LAIRD, COLORADO, September 30, 1916.

Editors Herald: It has been several months since I have addressed your readers. Since June 1 we have been endeavoring to present the angel's message, the restored gospel, laboring mainly to the north and south of Wray. I have occupied in six different schoolhouses, also in the chapel at Wray. Altogether since the first of June over forty have been led by the writer into the waters of baptism, mostly adults.

We have found more opportunities for presenting the gospel than we have been able to fill. I have been laboring alone

this year, save the help received from the local officers in various places where such help could be obtained. Besides preaching over one hundred sermons since June 1, we have done considerable fireside work. In some places where we have held forth several families who had been regular attendants during the first week or so quit coming to the meetings, and upon being asked by some nonmembers as to why they did not continue to attend the meetings replied, "Oh, if we had gone much longer they'd have us under the water, too." In some localities a great deal of prejudice has been manifest. Some who are found praising the dead saints of former days, speak evil of Latter Day Saints who are found contending earnestly for the very same faith. Prejudice which cannot see what is plain shuts out truth and light and will eventually lead people to ruinous error.

We are pleased to state, however, that many who at first were prejudiced against the work, upon giving it due consideration are now uniting their testimony with the Saints that they know this work is true. Prejudice that is purely the outgrowth of ignorance sometimes melts away with but few sermons. It has been truly said that, "Ignorance gives a sort of eternity to prejudice, and perpetuity to error." "Prejudice that squints when it looks, perverts when it hears, and lies when it speaks," is not easily overcome by argument not being founded in reason.

We have been made to rejoice in that those who have been given ear and reasoned, although prejudiced at first, have been brought to the unity of the gospel, being baptized by the one spirit into the one body, while on the other hand we have met some who have undoubtedly sung until their throats are sore the well-known song, "It's the old-time religion, and it's good enough for me. It was good enough for Paul and Silas and it's good enough for me." Yet when we present the old-time religion of former days as proclaimed by Paul and which was good enough for him and Silas, we hear them say, "Away with such teachings, that's Latter Day Saint doctrine." How inconsistent! By a parity of reasoning, if such it can be called, it might as well be said, "Away with it! That is former day doctrine."

We are pleased to say that we have found friends wherever we have gone, and have been treated courteously, and both Saints and nonmembers have assisted us financially.

Having been separated from loved ones for several months, I will soon return home for a season. Day after to-morrow I leave Wray for Yuma from which place I will go north about fourteen miles where I have been preaching the past two weeks and where seven adults have already been baptized. The object of my return there is to baptize two more adults and to administer the sacrament in the evening. We now have five families of Saints in this new opening.

On my return home I expect to make a few "hello-good-by" visits at Denver, Colorado Springs, Pueblo, Rocky Ford, La Junta, and Wiley. I may hold a week's series of meetings at the latter place, arriving home about the middle of October.

Your brother in Christ,

J. CHARLES MAY.

DARBY, MONTANA, October 1, 1916.

Editors Herald: For some time my wife and I have thought of writing to let you know how much we appreciate the HERALD and its writers. I cannot remember just when we did begin to take it, but it has followed us like a blessing, which it surely has been all these years. This morning I read a letter in its columns from a brother in Michigan who says that he is isolated. Speaking of isolation. Hark! Two years ago last April I came here on our homestead, twenty-

two miles from the nearest town or railroad. There are no Saints in that town. The nearest are at Hamilton, forty miles from here. Brother L. G. Holloway and wife will remember the road. Since I came here I have heard one sermon, by Brother George Thorburn, that was at Hamilton. We are so far off from the main trail that the elders never find us, but our Father in heaven knows where we are, and the HERALD comes every week.

When questions arise that are hard for us to answer, some one, and Brother E. A. Smith has generally been that some one, has written something in the HERALD that has helped us out, and we feel like praising God for the light and hope of the glorious gospel, and we earnestly desire that the time will soon come when we can associate with God's people. There doesn't seem to be any near us who feel the need of the gospel, and we hardly ever meet one who cares to talk about religion. We are trying to keep the faith, but sometimes we feel pretty small.

This may let some of our friends know where we are. We are poor in finances, but our desires and hopes are for God's church and kingdom.

Yours in the one faith,

N. C. WHITNEY.

RAVENWOOD, MISSOURI, October 2, 1916.

Editors Herald: I have not seen a letter from the Nodaway District for some time, but we are still on the onward and upward move. Brother William Lewis is in our district now, he just closed a week's meeting at our branch (Sweet Home). We all wished he could have stayed with us longer. He gave us much food for thought.

I am young in this work, and also young in years. I was baptized three years ago this fall. I want to do all that I can for the advancement of this great latter-day work; which is all the world to me. There is nothing in this world that would satisfy our longing souls like the gospel of Jesus Christ. The pleasures of this world have no attraction for me. I would rather go to church and prayer meeting than anywhere else, although I don't have the privilege of attending either one so very often. But then I think we can spend a very profitable time at home studying our church books and *Quarterlies*, both of the Sunday school and Religio. They are both fine, well worth anybody's time to study them.

Let all of the isolated Saints, who don't have the privilege of attending Sunday school or Religio, join the home department with us in both studies, it will not only help us individually, but it will also help the whole body for each member to be active. Isolated members have not the worst life to live, for it is when we are alone that we get the best communion from above. We can find plenty of work to do for the Master wherever we are. Let us strive to live a life worthy of imitation. So isolated Saints, remember you are of us, and should help in every way you can.

I was elected Sunday school home department superintendent of the Nodaway District, so if there are any of you that don't take the Sunday school work, please write to me, as I am anxious to get you enlisted in this work. If you wish to take up the Religio work, write Roscoe Ross, Mound City, Missouri.

My mother and I had the privilege of attending the Stewartville reunion, and we certainly did enjoy it. It was a time never to be forgotten by me at least. As an account of it has already been given in the HERALD I will refrain from further comment.

Dear Saints, I ask an interest in your prayers, that I may hold out faithful to the end.

Ever praying for the advancement of the gospel of Christ,
MISS F. FAY GATES.

DEER ISLE, MAINE, October 2, 1916.

Editors Herald: Some time has elapsed since I have written for your valuable and instructive paper. Not that I have lost interest or grown cold in the work of the Master, but owing to the cares of life and more or less neglect on my part.

I am still striving, with the dear Father's assistance, to press upward and onward, and hope to so live daily as to be faithful to the end, that I may have a part in the promised reward.

The work here is still alive and in some ways progressive. Two or three have been added by baptism to our branch and we are hopeful of more in the near future. Our branch president, Brother Moody Eaton, is still holding the fort here and doing what he can for the work, and occasionally our district president, Brother George H. Knowlton, makes a visit, greatly encouraging and strengthening us all by his preaching and advice, of which we never tire.

I realize, as never before perhaps, the great necessity of living a good, consistent, saintly life, realizing that the end of all things is fast nearing an end, when we shall be punished or rewarded according to our individual deeds or work. I want to live a life as becomes a true Saint, and desire your prayers to that end.

Your brother in the conflict,
WALLACE A. SMALL.

TUNNEL HILL, ILLINOIS, October 4, 1916.

Editors Herald: It has been a long time since I have written anything to the church papers, and I suppose many of my friends are wondering what has become of me and what I may be doing. Hence I am glad to write that I am enjoying better health and more free from pain than I have been for several years, and am busily engaged in active missionary work in this Southeastern Illinois District, and surprised myself in sending in my last quarter's report to find that I had preached fifty-eight times and performed other active labors connected with this.

I attended the reunion held in this district at Deer Creek Church, near Cisne, Illinois, in August, which was a real pleasure to me. I attended a reunion at this same place four years ago, just before I went to Independence and the Sanitarium for treatment, and as I had labored in the district six or seven years prior to that time, to say it was pleasant to meet and greet old tried and true Saints and friends is putting it mildly.

The reunion was a success in many ways. The prayer meetings and preaching were characterized with a large degree of the Spirit of the Lord, hence making them in the main of a very educational and highly entertaining character. Brethren Henson, Davis, and Walters presided and Elijah Presnel acted as secretary. F. L. Sawley was musical director and conducted the auxiliary work.

After the reunion I went to Bungay, Illinois, where I held an open-air meeting and had large, appreciative crowds to preach to. From there I came to Tunnel Hill, a noted Latter Day Saint landmark where William, E. L. and T. C. Kelley were born, also I. M. Smith and others of note in the latter-day work. Brother William Kelley, a retired school-teacher, having taught twenty-seven years, is president of this branch. Elders P. G. McMahan and Wilber Sutton, each having taught school in these parts over twenty years and now teaching, are splendidly qualified men in the work here. This branch owns two church buildings, and in the vicinity of the branch are carrying on three Sunday schools and one Religio. I have had and am having large congregations here and excellent interest is surely manifest. Two have been

baptized, and others are near the kingdom. I am greatly rejoicing in the good work, and more than thankful that I can again be busily engaged as a missionary in the work I so dearly love.

I find much to do here, being interested as I am in each department of auxiliary or church work. I greatly enjoy instructing and helping the young people in music, both instrumental and vocal. I can and do play the organ or piano, act as chorister or in any way along musical lines, and I am sure giving God the praise that I can help and encourage the auxiliary work and am thankful to be as far as I am, an all-around man wherever it is necessary.

I find and see much to do in all of this work in this district, hence I am kept very busy and happy in my work, and especially after being inactive for so long, because of bodily affliction. In a word, I have tasted so much of bitter pain and suffering that I now enjoy the sweet privilege of being of service to others, and enjoying the Spirit in my efforts, telling the gospel story and knowing that the people are made to appreciate my labor of love for them.

In gospel bonds,
F. L. SAWLEY.

WINNIPEG, MANITOBA, October 5, 1916.

Editors Herald: I have just finished reading the Magazine Number of the HERALD for September 27, and wish to congratulate the Editors on its production, as I believe it will give the average Saint in America a better understanding of the work in that far-away mission, and of the conditions under which our missionaries in Australia labor.

However, I noted one mistake in the article entitled "Our missionaries, past and present." It is stated that J. W. Davis and E. F. Robertson arrived there in August, 1910, and left at the end of 1912, which would mean that we were in that country but a little more than two years. As a matter of fact, I was absent from home on that mission just sixty days less than four years. As I left July 1, 1909, and arrived again May 1, 1913.

The statement is wrong by just one year, as our steamer reached port in Sydney, August 10, 1909, if my memory of the event is to be relied upon. We sailed from Fremantle, January 4, 1913, making the return journey via the Holy Land and Europe, hence were more than three months on the way.

Fraternally yours,
464 Stiles Street. E. F. ROBERTSON.

IRA, IOWA, October 6, 1916.

Editors Herald: I have not been able to read the SAINTS' HERALD for many a long weary year, all because I have allowed sin to cause me to say and do things that I ought not. Therefore, turning away from God and loved ones, I became a prodigal son, rambling aimlessly about with only one object in view, I wanted to see America first.

Oh, what poor consolation! Saints, my heart hungers for something better, I solicit your prayers that I may do better, for to do so means a happier man. I cannot enjoy life as God wishes me to. It is my desire to be able to live in harmony with the laws of God.

ROBERT S. ENGLEMAN.

Extracts from Letters

"We are busy repairing our church, preparing for dedication—new lights, new floor, seats or opera chairs, paper on the wall, and, we trust, new spiritual life."—J. M. Terry, Seattle, Washington.

News from Missions

Northwestern Ohio

Many times I have thought of writing a short letter to the *HERALD* in behalf of our new district. It is wonderful the progress that has been made in this part of the vineyard. A little over four years ago there was not a branch in what is now the above district. We now have seven branches. Some of these have done very nicely, others not so well. The branches that have done the most have real, live officers working in harmony with one another, seeking and heeding the counsel of those "whom God hath sent."

Uniopolis, Oak Harbor, Toledo, have good church buildings. Toledo's church is not finished, but is nearing completion, and will bring much joy to the Saints, as they had previously worshiped in unpleasant places. Oak Harbor has a very cozy place of worship. A two-day meeting will be held there October 21 and 22. Come and bring the good Spirit with you, that all may enjoy the service. A program will be arranged. Brother G. T. Griffiths, missionary in charge, will be with us if nothing prevents. The missionaries are expected and desired.

Some of the branches have been weakened by the Saints moving away, which may be all right, but does not seem so. Many places need and desire the work of the servants of the Master; such as Pulaski, Bryan, Antwerp, Saint Marys, Osgood, Lima, Lafayette, Kalida, Mermill and many other places.

Two of our missionaries are young in years, yet able in the work, and have a bright future before them, and the Saints should lend every effort possible to help them on to victory and at no time weaken their argument in any way, even if it does not reach the ideal they have in mind. The Lord has spoken against such and has counseled to cease permitting the spirit of recrimination and accusation to find place in their discourse either public or private. (Doctrine and Covenants 130:8.)

The Japanese philosopher, Yoritomo Tashi, has said, "The strong man ought not to be too talkative, or too taciturn; too apathetic, or too turbulent; too obsequious, or too irascible." This is good advice. What the Lord wants is big men and women, not large in stature, but in heart; the inner man. He wants us to study "all good books," to "be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven and in earth and under the earth; things which have been, things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms that we may be prepared in all things."

The cheap fiction that some read cannot "prepare us in all things." The "best books" are the ones, said the Master. Alcott has said, "Good books, like good friends, are few and chosen; the more select the more enjoyable." John Ruskin's view of books is worthy of our attention: "No book is worth anything which is not worth much, nor is it serviceable until it has been read, and reread, and loved and loved again; and that you can refer to the passage you want in it as a soldier can seize the weapons he needs in an armory, or a housewife bring the piece she needs from her store."

We who have been warned are to warn our neighbors. How can we unless we study to show ourselves approved? We are in school—"This world is a schoolroom, this life is an

education." We were told at our conference that this district would grow and develop beyond our expectations, if we did our duty.

A tent is needed to help get the gospel before the people. Some money was subscribed at the spring conference to obtain seats with. Brother Everett Ulrich is our bishop's agent. His address is 1424 Detroit Avenue, Toledo, Ohio. Brother William Anderson has been hindered from doing as much as he wanted to on account of poor health. Some opposition to the work in some parts has been the means of spreading the gospel, especially in Toledo. A reverend gentleman by the name of Smith, of the Methodist "brand" and editor of the *Ironville Star*, said many unkind things about us in his paper. Some of his members saw the light and accepted of it. He referred to them as hogs, in his paper; to the "sow returning to her wallow." I told him they were a dirty set if a "hog" couldn't stay in their "lot."

We rented a hall close to his church and invited him to come and occupy half time or longer if he wanted it. Still the good work rolls on, and may we all defend the cause by our every-day work.

Uniopolis Branch has a very nice church building. Most of the Saints have moved to other parts, leaving the branch weak to some extent. Some have injured it by not living as they knew best. Uniopolis is a choice farming country and any good, live Saints who move in could accomplish a great work. Farms can be purchased at reasonable prices.

Lima Branch is located in one of the most prosperous cities of fifty thousand inhabitants in northwestern Ohio. Work of all kinds can be obtained. Any Saints wishing a location of this kind would be desired.

Saint Marys Branch is located in a very nice town. Paper and woolen mills afford much work. Sylvania Branch is located twelve miles west of Toledo, and is growing nicely. Real Saints, living their religion.

Byran Branch is in one of the most beautiful towns the writer has ever seen. Oak Harbor is twenty-five miles east of Toledo, in the peach belt, four miles from Camp Perry. This is the place where they all go to church, Saint and sinner alike. It has grown and developed amid opposition and persecution. Why? Because the missionaries were honorable God-fearing men and the Saints were "humble, full of love, always abounding in the works of the Lord." Much could be said along this line, but sufficient to say what has been said is desired to do good.

As a closing remark, let me invite your attention to the advice of Joseph Marshall Wade: "If I wanted to become a tramp, I would seek information and advice from the most successful tramp I could find. If I wanted to become a failure, I would seek advice from men who have never succeeded. If I wanted to succeed in all things, I would look about me for those who were succeeding and get into their surroundings." Jesus Christ is the only person who ever succeeded in "all things." He arose triumphant over death, hell and the grave; he conformed to that "perfect law"; he knew no failure. He came as a witness, leader, and commander. He said "study all good books." (The Herald Office has many of them for sale.)

Dear Saints, let us seek his advice and counsel while "grass grows and water flows," until "the day dawn and the day-star arise in your hearts," which shall shine forth with indescribable glory and illumine the dawn of that bright day seen "afar off" by holy men of old—the millennial rest—the Sabbath of creation. JESSE HARDIN.

UNIOPOLIS, OHIO, September 27, 1916.

Ohio

I have just returned from a short tour of the southern end of this district. Called on our worthy brother, Judge Kirken-dall, and family. They and the rest of the Saints there were enjoying the blessing of health. Creola is not a very large place, but we have some fine people there. From there I went to Limerick, one of the oldest branches in the mission, and well known to near all of the traveling ministry who have labored in this mission. At one time we had a very large branch there. It was the home for many years of such noble men as brethren T. J. Beatty, L. R. Devore and James Moler. All three were great and faithful workers during their day and they are greatly missed by the Saints and out-siders.

I visited the grave of Brother Beatty, and my mind went back to the time we first met, thirty years ago, and of the many pleasant hours we had spent together in gospel work. The memory of the faces of Brethren W. W. Blair, W. H. Kelley, E. C. Briggs, G. H. Hilliard, O. B. Thomas, Thomas Matthews, S. J. Jeffers, and the grand old man, Josiah Ells, with whom I had been associated for many years in said district, but who have passed over the "Great Divide" and entered upon their everlasting rest in the paradise of God. Though they are gone from us, they are not forgotten by those who knew them and realize what wonderful and great sacrifice they made in the interest of the church and their fellow men. I am reminded of the fact that the great majority of the ministry whom I was associated with in my early ministry have joined the Lord's great army on the other side. Brother J. R. Lambert is the only one of the twelve apostles now living who was in that quorum when I was called to the apostleship nearly thirty years ago. I can count on the ends of my fingers all the active ministers of those days now living. What a great change has taken place in the personnel of the quorums of the church within the last forty years! My mind goes back to the days of such men as W. W. Blair. I am quite confident that he and Apostle James Blakeslee blessed me during the war times, soon after Brother Joseph took the leadership of the Reorganization. I can remember old Brethren Gurley, Powers and others of the first Twelve. These brethren with Brother Joseph visited the town of Saint David, Illinois, where my parents lived for many years.

I had the pleasure of ordaining two sons of Brother Beatty, namely, Luther and Roy, to the office of elder and priest, respectively. I also ordained Brother Robert Dull a deacon. Brother Vance is teacher. We expect good reports from that branch in the near future. There are some people there who are very near the kingdom. Sister Beatty was made very happy when two of her sons were ordained. She is looking fine and seems quite well.

My next branch to visit was the Highland Branch near Sinking Springs, where I stayed about a week. Brother I. P. Wood is president and is assisted by Brother T. W. Rhoades. We have a very fine church building there and some grand Saints. The people of Highland Branch never let the ministry go away without helping them to the next point. They surely have some very kind-hearted people. Brethren H. E. Moler, Harnish and Jacob Halb have done a good work there within the last year. Quite a number have been baptized there of late. We will send a minister there soon to help them, as there are others who are interested in our doctrine. Sister Woods has been very ill, but she is much improved at present. It did me much good to visit those old friends again. Years and years have passed away since we first met, however, the same old friendship exists. It does a person good when he feels that he has true and royal friends

whom he can trust always, but what about those people who seem friendly to your face and find fault with you when your back is turned? May the God of love have mercy on such and help them to repent of their evil ways.

On the second of this month it fell to my lot, and I deemed it a great pleasure, to pronounce the words that joined together in holy matrimony L. F. P. Curry and Anna May Morgan at the home of Mr. and Mrs. King, and Brother and Sister Glasford in their summer residence near Youngstown, Ohio. There was a large gathering of relatives and friends present. Both of these young people are well known in church circles for their interest in the Lord's work. We truly wish them abundant success, and much happiness and peace throughout their married life.

During the Kirtland reunion I married Brother Russell Lawrence and Sister Eva Ledsworth of Michigan. The wedding took place in the old historic temple. Both seemed to be very much interested in the church.

It makes me feel good when I see our young people seek companions in the church. The church has lost very many of the young people by reason of so many of them having married outside of the church. I am sorry that such is the case. Many of the young sisters and brothers have told me that they made a great mistake when they married those who were not of the same faith, and regretted it very much.

Wishing the people of God in all lands great success in their efforts to serve the Lord, I remain your brother in the one faith.

GOMER T. GRIFFITHS.

COLUMBUS, OHIO, 2561 Summit Street.

News from Branches

Philadelphia

Sunday, October 1, was rally day for the First Philadelphia Branch. The Saints were animated by the presence of the Spirit at the early morning prayer meeting.

The epidemic of paralysis reduced the attendance of the Sunday school to a very low percentage as children were not permitted to attend, but on rally day—the first day they were permitted to assemble for five consecutive weeks, the attendance was practically normal. Much of the credit is due those who assisted in visiting the families of the children before the commencement day. The absence of the little "joy makers" was felt very keenly.

The communion service which followed the Sunday school was also affluently blessed with God's Spirit. In these days of strife and anxiety we need considerable strength and courage to be able to live a successful Christian life. We must remain humble and prayerful if we would have our Master teach us the way of life and salvation. This meeting offers the necessary spiritual strength and encouragement to proper recipients.

Brother Koehler's logic and teacher training classes are making wonderful progress. These classes meet every Sunday afternoon interchangeably. The possibilities of this kind of work are great, and judging from the support and interest it is receiving the students fully appreciate its significance.

The evening service was certainly successfully arranged for. Brother Koehler enlisted the aid of all to help him reach the immediate friends of the Saints and as many people of the neighborhood as was possible—consequently we had a full house. Solos and selections by the choir were the musical features of the evening. The sermon by our pastor was well suited to the occasion.

The "younger set" of Philadelphia extend congratulations to Wilfred Edwards and Anna Humphreys, and to Radu Des Jardins and Anna Richards. The two marriages took place last week.

A. J. DICKSON.

Cleveland, Ohio

We are pleased to report an encouraging growth in numbers both by baptism and by Saints moving in; also that there has been marked spiritual development, and our assembly has been blessed with the aid of some talented friends in making our song service of richer quality. It is quite evident that others will become one with us through the ordinance of baptism.

Services in the parks having reached the end of the season, steps have been taken to establish a mission on the west side of our city, which will likely be the forerunner of like efforts in other directions. The branch has a good president in Elder John McNeil, and it is largely through his family life and associations that we trace our new growth in members; so the word will not return void.

Sunday school and Religio are both thriving and perform their part in imparting instruction to those who, though mature in years, yet need the sincere milk of the gospel in their new-found life.

It is easily discernible that the priesthood work of the branch will be augmented in due course of time, since the Lord has need of workers and is searching out the honest in heart for his wise purposes.

PUBLICITY COMMITTEE.

Saints' Church, Wade Park Avenue and Seventy-First Street.

Independence Stake

The new educational movement has aroused in the hearts of the Saints a desire to read more critically our church publications, and our choice three books, and to note more carefully the chronicles of the world's current events. We cite for instance, the Negro problem which on last Friday evening was discussed by President Fred M. in the lecture on sociology, and in the news of the day we read of the unprecedented migration of Negro laborers from the South toward the North, which is attracting the attention of the department of labor.

And now we learn of the erection of a twenty-five thousand dollar institution of learning to be right here, within three miles of the stone Church, for the benefit of the Negro.

Already the work spread before the Saints here by our busy leaders does not admit of wasted time, energy, or forethought. And there is good and abundant material to work with. Our young men have now in contemplation the building of a recreation hall on the south side, and at the same time are meeting with our pastor in a class for research religious study. There are also two classes of young women studying botany and the history of education, who meet in the church hall on Wednesday afternoons.

The kindergarten of thirty-five merry little tots, with their varied equipment, meet with Sister W. W. Smith and her assistants at the same place every morning from nine to twelve o'clock. The aid society with their fine quilting is no small factor in doing honor to the Woman's Auxiliary. They meet here too, on Wednesday of each week, with Sister W. Pooler as leader. There is a very kindly spirit manifest in all the gatherings of the various branches of church work, and all visitors are cordially invited.

The mixed classes which meet on Tuesday evenings in the lower auditorium for the study of economics under W. W.

Smith, and of psychology with President Fred M. as teacher, attend each, in numbers about sixty, also Sister M. Madison a teacher of advanced English and rhetoric has a number of interested students.

An elderly sister from the Second Branch said yesterday she had joined the grammar class over there, and was much pleased with the new ideas advanced. Enoch Hill has some fine young workers, and Walnut Park is developing an excellent choir of young voices with Brother Arthur Mills and Sister Griffith in the lead. In this branch they have had new accessions lately from Idaho.

Throughout the stake the Lord is blessing his people, and at a business meeting on Monday, October 9, steps were taken toward organizing a new branch in the northwestern section of the city. This is a time for great opportunities, and all are being urged to embrace them.

On October 6 there were present three hundred at the Religio, and Mr. Cornelius, a Lamanite, delivered an address. Words fail to express the importance of his mission, and the dignity of his personality. Also Captain L. Hoisington, from the border, gave the week previous, at the Religio, an excellent address before the young people.

Let us trust in God, and go forward.

"His mercies will endure;

When skies and stars grow dim;

His changeless promise standeth sure—

Go, cast thy care on him."

ABBIE A. HORTON.

Miscellaneous Department

The Bishopric

AGENT'S NOTICE

To the Saints of the Central Oklahoma District: A few words that you might be made conversant with the pressing needs and great demands for missionary work, as well as the growing necessities along all gospel lines. We solicit the attention of every member of this district, as we earnestly wish to urge you to comply more fully with the law pertaining to your duty, along the line of temporalities.

Can you lead others further in the gospel life than you have gone yourself? Have you paid your tithing? The Lord has said: "Behold, now it is called to-day, (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people." (Doctrine and Covenants 64: 5.)

"Honor the Lord with thy substance, and with the first fruits of all thine increase."—Proverbs 3: 9.

This is also an injunction of the Lord, reminding us of what we owe.

Again: "If you will that I give you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you."

All of us I am sure, desire to obtain the highest glory. We have learned that the funds in the hands of Bishop Ellis Short, are very low, and so much so that had it not been for him furnishing the balance the past few months, the elders' families could not have received their allowances.

As an agent for this district, I will gladly receipt for any sum, great or small, sent to my home address, 1517 West Maple Avenue, Independence, Missouri.

May the blessings of the Lord be with you all.

JOSEPH ARBER.

Conference Minutes

TORONTO.—Opened 10 a. m. September 30, in charge of district presidency assisted by R. C. Evans and J. F. Curtis. Branches reporting as follows: Toronto 1032; Proton 158; Garafraxa 148; Owen Sound 131; Wiarton 127; New Liskeard 122; Niagara Falls, Ontario, 116; Manitowaning 113; Arthur 95; Port Elgin 94; Cameron 93; Hamilton 106; Grand Valley 91; Humber Bay 90; Davisville 71; Egremont 69;

Redickville 68; Clavering 77; Colpoy's Bay 65; Lowbanks 56; Monmouth 45; Southampton 52; Ravenna 27; Sault Ste. Marie 52; Welland 30; Gooderham 58; disorganized branches 164; scattered list 177; total 3,467; net gain for year, 144. Officers elected: President, D. Pycock; vice president, William Place; secretary, Floralice Miller; assistant secretary, C. H. Dudley; treasurer, H. C. Evans; bishop's agent, R. C. Evans; chorister, Sister M. Faulds; librarian, Arthur Wilson; auditing committee, Audrey Pycock, A. F. McLean, C. H. Dudley. A petition from some 14 branches asking for a division of the district was granted as proposed. The Toronto District as it is now stands will comprise all branches in the Province of Ontario east of the 80th meridian. Conference adjourned to meet at call of district presidency. C. H. Dudley, assistant secretary.

POTTAWATTAMIE.—At Boomer, Iowa, October 8 and 9, 1916, J. A. Hansen and J. P. Carlile in charge. Reports: Boomer 86; Carson 58; Council Bluffs 415; Crescent 170; Fontanelle 37; Hazel Dell 67; North Star 168; Loveland disorganized. Treasurer reported: On hand last report \$1.30; conference collection \$7.12; balance on hand, \$6.72. Bishop's agent reported: On hand last report \$339.77; received since, \$497.70; balance on hand \$89.37. Resolution to amend section 4 of district rules representation by striking out the words "in the branch" so that the rule will read: "The only qualification of eligibility to the office of delegate from a branch to the district conference shall be membership in good standing." Action was deferred until next conference. H. N. Liles ordained elder, Nels Hansen, P. T. Andersen, and E. H. Carlile appointed to audit the bishop's agent's accounts for 1916 and report to next conference on January 13, 14, 1917, at Council Bluffs. J. Charles Jensen, secretary.

LONDON.—At Stratford, Ontario, October 7 and 8, J. L. Burger, George C. Tomlinson, sr., J. Charles Mottashed, district presidency, chose J. F. Curtis, R. C. Russell, and Bishop R. C. Evans to assist. Statistical reports: Corinth, 38; Delhi 78; Ellice 24; London 389; Listowel 17; Mitchell 22; McKillop 26; Saint Marys 49; Selkirk 9; Saint Thomas 174; Stratford 48; Vanessa 50; Waterford 65; the branch at Osborne was declared disorganized by resolution of conference. Bishop's agent reported receipts \$4,627.69, and a balance of \$603.15. The gains to the district during the year are—by baptism 33; by certificate of baptism 6; by letter of removal 11; by correction 29. The district has lost by letter of removal 19; by death 11, a net gain of 49. District treasurer's receipts \$64.83; balance of \$22.22. Officers appointed for the ensuing year: J. L. Burger, president, also sustained as bishop's agent; George L. Tomlinson, sr., first vice president; W. J. Fligg, second vice president; P. H. Philippin, secretary; H. B. Doty, chorister; C. Deusling, member library board. Preaching was of high order throughout, to crowded houses. The building at Stratford proved inadequate to hold the crowds. Delegates to General Conference: R. C. Russell; J. C. Mottashed; George H. Henley; J. F. Curtis; R. C. Evans. A motion instructing this delegation to ask for the General Conference for the year 1918 to convene in London, Ontario, and to vote for no other place carried. Adjourned to meet with the London Saints, October 20 and 21, 1917. P. H. Philippin, secretary.

Quorum Notices

Priests of quorum which meets during conference at Whittemore, Michigan, will have to elect a new president. Please attend. Willis Schrock, first counselor, Beaverton, Michigan.

Priests of Northern California District who have not reported to quorum, please note the new secretary is Emery S. Parks, 1222 Forty-second Avenue, San Francisco, California. Do not forget to send dues with your report from January 1 to July 1, 1916. Five splendid meetings were held at Irvington reunion, H. V. Bates, president.

Addresses

A. C. Barmore, Roseburg, Oregon.
J. L. Parker, 1914 North Twenty-fifth Street, Omaha, Nebraska: Home address.

Correction

In Holden conference minutes in HERALD of October 4 it states that J. E. Bozarth was ordained an elder; it should read C. E. Bozarth.

Union Rally at Denver

October 28 and 29, 1916, at the First Branch Church, located on the corner of Speer Boulevard and Logan Avenue. J. E. Kelley and J. R. Sutton will be in attendance, also Evangelist Ammon White, prepared to give blessings to those desiring the same. Prayer service at 9.30 a. m. Saturday. Saints of the Eastern or Western districts are invited to attend. The Denver Saints will try to make you comfortable and want you to come and enjoy yourselves in the association of Saints. Come and get acquainted. G. F. Walling, branch president, 819 Sherman Street, Denver, Colorado.

Notice

Toledo Saints have moved into their new church on Waverly Street just off from Dow. Time of meetings have been changed as follows: Sunday: Sunday school 9.45 a. m.; Religio 6 p. m.; Preaching 11 a. m. and 7.30 p. m.; prayer service 7.30 Wednesday p. m. President Willard S. Hettrick, 1709 Detroit Avenue, Bell phone, Forest 1430. Clerk, Mrs. M. M. Liston, 609 Chestnut Street, Bell Phone, Main 3146. Mrs. D. C. Morgan, correspondent.

Boise Branch

Anyone having anything to communicate with the Boise Branch in regard to letters of removal, date of baptisms, blessings of children, etc., address F. W. Brose, branch clerk, Box 733, Boise, Idaho, or George B. Anderson, R. F. D. 4, Boise, Idaho.

Died

TROTTER.—Martin A. Trotter, born in Carrollton, Missouri, September 22, 1841; died in Monterey, California, at the age of 75 years and 18 days. Baptized and confirmed in July 1879. He had been a sufferer from paralysis for several years, but the immediate cause of death was cancer. He held the office of elder, and was a man of integrity and good honorable character, beloved by all who knew him. Leaves companion, a large family of children and grandchildren to mourn their loss. Funeral conducted by C. W. Hawkins, assisted by W. A. Brooner.

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GREENWOOD.—Alice Ann Coombs, born January 30, 1836, at New Brunswick, Indiana; died September 20, 1916, at the home of her daughter, Mrs. J. F. Greene, at which place she had made her home recently. When about 16 years of age she married Thomas Gipson; to this union 2 children were born, William Vincent, and Mrs. Etta Mason. Moving to Iowa, she married John Greenwood, September 1, 1870. To this union 2 children were born, Charles and Emma. She also had 7 stepsons and 2 stepdaughters. Her husband died August 16, 1900, after which she moved to Lamoni, where she lived until failing health made it necessary for her to go to the home of her daughter. Funeral services at the Latter Day Saint church east of Thurman, Iowa, by W. E. Haden. A large number of friends and relatives gathered at the church. Interment in Thurman Cemetery.

STEVENSON.—John, son of Thomas and Ann Stevenson, born at Castle Donington, Leicestershire, England, October 31, 1833. Came to Nauvoo, Illinois, with parents and only brother in 1847. Married Margaret Ellison, September 13, 1855. To them were born 9 children, 2 of whom, James and Margaret, died in infancy. Two others preceded him to the great beyond, Mary McKahan, and Susana Bottens. The living children are Thomas M., Ralph W., Emma Gunning, John F. and Nettie Hancock, all of whom reside in the vicinity of the old homestead. Baptized August 21, 1863, and has been a consistent member. A man of pure thoughts, possessed many noble traits of character. Died August 31, 1916. Funeral at Rock Creek Church before a very large crowd. Services in charge of W. T. Lambert, sermon by C. E. Harpe. Burial in Powelton Cemetery.

VAN BUREN.—Clara Louise Van Buren, born November 2, 1864, at Milwaukee, Wisconsin; died September 15, 1916, Elgin, Illinois, of heart failure. Baptized some time before her marriage to Charles M. Van Buren in 1883. Charles Van Buren died July 30, 1916, and was also a member of the church. The following children survive their parents: Frank S., Arthur M., Williard J., George E., and Juanita. Funeral at Elgin, Illinois; interment at Bluff City Cemetery. Sermon by Frank F. Wipper.

NEWTON.—Nancy R., wife of Elder Thomas Newton, born August 15, 1867, at Blenheim, Ontario; died at Saint Joseph, Missouri, September 30, 1916. Baptized by her father, George C. Cleveland, and confirmed by Joseph Shippy in 1877. Married Thomas Newton, December 25, 1886. To them were born 8 children. Two daughters and 1 son preceded her. She leaves a loving husband, 3 sons, 2 daughters. She was a mental sufferer for some time. Funeral sermon by F. C. Warnky, assisted by J. J. Teeters. Interment in Mound Grove Cemetery.

EVANS.—Thomas Evans, born at Keb, Iowa, September 1, 1891; died at the hospital at Albia, Iowa, October 3, 1916. Married Estella Enslee, of Ward, Iowa, December 24, 1912. To them were born 2 daughters. Baptized in early youth. Wife, 2 daughters, parents, parents-in-law, and a host of relatives mourn their loss. Funeral in Christian church, Chariton, Iowa, before a large concourse of people. Over 400 members of the Miners Union marched to the cemetery. Sermon by Columbus Scott, assisted by E. B. Morgan.

SPRAY.—Marie J. Dewees Spray, born February 22, 1837, at Enterprise, Spencer County, Indiana; died at Lucas, Iowa, October 2, 1916. Married Elisha Carter at the age of 20 years. Losing her husband, she later moved to Iowa and was married to Richard Spray and here was baptized. She was the mother of 4 children, 2 of whom survive her. Sermon by Columbus Scott, Evan B. Morgan assisting. Interment at Lucas, Iowa.

Book Reviews

WHEN A MAN'S A MAN.—By Harold Bell Wright. The Book Supply Company, Chicago. Price \$1.35. This is the latest of the popular Harold Bell Wright stories. It is perhaps one of the most interesting and able of his stories. Harold Bell Wright, to our mind, is not strong on character delineation. One has accused him of using his characters merely as puppets on which to hang clothing. This is too drastic a criticism, but evidently touches his weak point. His characters do not stand out like living men and women, and are not clearly and easily borne in memory. However, there is plenty of action in all of his stories, and this story being laid in the cattle country of Arizona, furnishes opportunity for considerable dramatic action and gives a very good idea of life on the range in an early day. A very readable book.

THE SAINTS' HERALD

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

VOLUME 63

LAMONI, IOWA, OCTOBER 25, 1916

NUMBER 43

Editorial

HOW WE GET OUR QUARTERLIES

[The following was written by request for one of the reunions held last summer. The operations involved are much the same as those of our other church papers, including the HERALD, and because we are requested to do so, we publish it with the hope that it may be of interest to our many readers who like to know the "how" of things.—EDITORS.]

In a general way at least, the author who composes a lesson or a series of them, is obeying instructions which you as a member of the association have given her. You, through your district organization and General Association decide the general plan of the course. The lessons committee, composed of the editors of the *Quarterlies* and three others, with the superintendent of the General Association, meet and decide the details of the course to be followed for three years. Your present *Quarterlies* in the Sunday school are the last quarter of the first year of a three-year course. Every three years the course is repeated, after thorough revision.

In former years the lessons were all on one subject for the various ages in the school, called uniform lessons, but the graded course is intended to supply just the matter that is best adapted to the various groups of pupils at each stage of their development.

When the author sits down to her typewriter—they all use them—she must understand all these things so well she can practically forget them and proceed with the detail work of her subjects. In order to get the present course in permanent shape so it can be used permanently and perhaps some day be bound in book form, some of the editors are revising former lessons while others are writing entirely new matter.

All of our editors are busy people, chosen by the executive council of the General Association each year. The mere pittance the association has found it possible to pay for this work is not enough to allow them to devote much time to it. It only helps them to hire housework or some like service done so they may devote the necessary time to their task.

It may seem like a simple thing to write eight or ten pages of typewriting each week, but when one

considers the effort of gathering the material and presenting it properly for that grade it means something more than the mere mechanical effort. If anything happens to prevent the author getting out her lesson some week, she must double her energies some other week and get out two. The big presses at the publishing house are hungry for the *Quarterlies* they must grind out every three months.

There is sufficient human interest in the efforts of the *Quarterly* editors to make a number of good stories of real life. One lesson may come out all right and the next just persistently refuse to shape itself in presentable form. If you are writing a story, you can make it come out the way you like and the form is largely what you care to make it, but with the limitations placed before the lesson writer, many a heartsick and restless night must come to the conscientious servant of the thousands of students who are to closely follow each item of the finished product.

One of our editors who has served the church in this capacity for about twenty years, finds it possible to so prepare her material beforehand that she can sometimes sit down to the typewriter and write the entire quarter's lessons with no recopying or revision. Yet even she occasionally finds some lessons that must be written and rewritten until she feels reasonably sure they are properly presented. A wide general knowledge and detailed acquaintance with the Bible and other books are necessary. Even then some errors get by unnoticed.

When one gets up before an audience and among other things gives utterance to some unsubstantiated statements that are reasonable, seldom would he be caught up in it. One does not so easily catch minor errors made in this manner. But let some one say the same thing in cold type, where thousands may critically examine and discuss, and you have a different matter. In this respect the pulpit teacher has an advantage over the *Quarterly* editor.

Finally when the editor intrusts her precious message to the students of the church with a prayer for its kind and intelligent reception it is hurried away through the mails to the revising committee, all located at Lamoni.

IN OTHER HANDS

Carefully and critically these experienced elders go over each statement, to see if by any chance there are misstatements of doctrine or wrong interpretations of the Scriptures. Sometimes one will read aloud while the others listen for errors, and then at other times they will read singly and verify the references to the books. It is required that all quotations be exact, even to the punctuation used by some reliable publishers.

Leaving these men, the lessons go to the copy editor who goes over each word and marks such mechanical changes as are necessary to make the finished product uniform. Editors like to devote themselves to the thought rather than to the details of style, and in passing it might be said that to the writer's knowledge not a piece of "copy" as it is called from this time, comes into the office for any publication but requires some changes, often many, but always some.

It takes a full day or more for the copy editor to prepare a quarter's lessons of one grade alone for the printers. When he is through with it he sends it to the composing room where they hang it on the "live" hook of a big linotype machine and proceed to put the matter into type as soon as there is time between issues of the HERALD, *Stepping Stones*, *Hope*, *Journal of History*, and innumerable books, tracts, and jobs of all kinds. All the type of one size is set on one machine from one magazine. Then all the type of another size is set up from another magazine, either by changing the arrangement on one machine or getting it on another.

SOME MECHANICAL PROCESSES

Musically the little "mats," as the boys call the matrices, fall down and range themselves into line at the slight touch on the keys by the operator. Bump, bump, jingle, jingle, chug chug, goes the almost human machine, and out comes a hot line of type, all one piece, which prints a line just as you read it in the *Quarterly*—if it is set correctly. While one line is being cast another is being set—an endless procession of little brass pieces, each having a depression which, when filled, forms the face of a letter or character.

When enough of the lines have been set to make a galley full, or a length of about two feet, impressions are taken and the copy and the "proof" as it is now called, are sent to the proof readers. One of these reads the proof aloud while another holds the copy and pronounces all the punctuation and mentions the other peculiarities.

It would make you laugh to hear some one monotonously grind out something like this while another is reading right along: "Par, com, sem, period,

turn, com, close, par, turn, screamer, turn single, close single and double par turn, colon low case, colon cap," on and on like one who had lost his mind. But an alert reader notes all these carefully while he marks every error the compositor has made, indicating it by peculiar marks on the margin of the proof. In the meanwhile the reading goes on with little pause.

When the galley has been read, the "copy" is filed in the room and the proof sent back for corrections. The machine operator makes all the corrections, setting each line entire, no matter if there is but one mistake. If words are left out he must run over enough lines with words closer spaced to get in the extra words or marks. The floor man goes over the type and throws out all the wrong lines and puts in the new ones. He reads the type all wrong end up and seemingly from the wrong side. Try reading your lesson from a mirror and you'll have a partial idea of how it seems, except that he sees only a mass of dark, inky metal. He "pulls a proof" of it again and sends it back for revising and rereading. If there are still mistakes—and nearly always there are some—it must be corrected again and again till the proof readers send back a clean proof.

Around and around they go, hundreds of proofs of all kinds being handled in just this way. There can be little study of any one thing. A proof of a lesson on the sacrament is just as liable to be followed by one for a plumbing catalogue or an agricultural bulletin on the best method of grub worm eradication. Like revolving sieves the readers are supposed to sift out the errors and leave the matter clean and correct. It must be largely mechanical, for mechanical errors are the most frequent in their work. In a recent lesson it was stated that the Sea of Galilee was seven hundred miles below sea level. It makes sense so well that it escaped everyone—including the author who read the proofs—and got into print, instead of the word *feet*. If it had been a typographical error such as *imles*, it would have been caught in an instant. But the hairbreadth escapes that you *almost* get to see would equal some detective stories. The errors made in correcting errors furnish many a joke to lighten the monotony of the steady grind—for grind it must be.

The next process is the making into pages of the long galleys of loose type lines. Carefully each page is arranged by the compositors into the proper length, with "leads" between headings to give sufficient white space, another proof taken to see that no mistakes have been made and the entire set of pages again checked by the proof readers.

When free from errors, these pages, each tied up with string to keep them together temporarily, are placed on the big stone-topped tables and locked

tightly in a chase so they may be handled upside down if necessary, and sent down to the presses. To see the men hammer the blocks laid on the face of the type to settle them evenly, you would think they would all be mashed, for the type is tender like lead, but they know how and it comes out all right.

You would hardly believe that pages so mixed as they seem to be could ever be printed so they would be in regular order, but they do, somehow. It's a mystery one cannot fathom until he studies it. Always there must be even numbers of pages, even if some are blank paper.

The laying of the forms on the beds of the electrically-driven presses requires much squeezing and hammering again, so that not a piece of metal or "furniture" around them will work out of place.

The "make-ready" here is a mysterious process to the novice. The paper that encircles the cylinder is built up a little here, much there, by pasting on one or two, sometimes more irregular shaped pieces of paper, so that every part of the type or cut will print evenly and without pressing through.

The difference between good printing and poor printing is largely decided here. It is not just a putting it on and running it through, but it requires skillful attention to every detail to give you a clean, bright product.

Thirty-twos, sixteens, eights, and sometimes by fours, the pages come out of the big cylinder presses, ready for the folder that yanks the sheet one way and another, hitting it in the middle and knocking it against another place till it falls out apparently exhausted in folded form below, ready to be taken to the elevator and run into the bindery, there to be sorted out and gathered.

On the big tables the girls with deft fingers gather the forms into their order and send them to the stapling machine that puts the little wires into the back and hold the cover on and the sheets together. Clickety-click, the machine sings as the girls rapidly send the forms over the saddle and under the stitcher.

The savage-looking cutting machine slices off the margins of a hundred at a single slash and makes them all even and smooth and then great loads of the finished books go to the mailing room. A woman with a little machine that has a bill like a duck goes along and jabs the little yellow slips onto the wrappers while others wrap the proper number in the labeled wrappers and fill the numerous mail bags that are open all around the room. The post office department requires that these all be routed so they will have to be handled very little after they have been loaded onto the trains. Naturally the railway mail clerks are not very enthusiastic when they have to fill a mail car with these *Quarterlies* when

they are put on the train. They about swamp things for a while.

It takes much time to keep the mailing lists in order. Each quarter, just before mailing, these subscriptions that you and hundreds of others send in are all corrected and changed according to the latest information.

After all these 44,500 Sunday school *Quarterlies* are mailed out there are many who carelessly and otherwise have delayed their orders and must be supplied by the mailing clerk in the office.

All these operations have helped to place on your library table the *Quarterly* that costs you from three to six cents.

Wouldn't it be interesting for you in person to follow a lesson through from the beginning till you could see the finished product? It would but it might take six weeks. Sandwiched in with six other *Quarterlies* and the *HERALD*, *Stepping Stones*, *Zion's Hope*, *Autumn Leaves* and *Journal of History* and dozens of other things, you would lose it several times. To follow it would be harder than to try to follow this very much abbreviated description.

The Sunday school officers are expected to know all these details so well that when any decision is required from them about any special feature, it may be given immediately. Constantly are there little problems coming up as to the character of a title-page, the address of some officer, the insertion of an advertisement, supplying of a cut, or something else. Then again a real, life-size proposition comes along to be solved.

When the lesson material has passed the hands of the revising committee safely, an order is issued by the secretary to the treasurer which must be countersigned by the superintendent. This instructs the treasurer to issue a check to the editor for enough to help her get out another series and she goes through the process again. Don't you appreciate her work better now? And don't you have more of a personal interest in our other publications?

E. D. MOORE.

CURRENT EVENTS

ELEVATING PUBLIC MORALS.—On the 9th General Carranza issued a decree that prohibits bull fighting throughout Mexico. He asserts that the custom, with others that endanger lives and incite men to deeds of violence, must be repressed.

JAPAN AND RUSSIA PROTEST.—Following the announcement of the recent private loan of \$60,000,000 for railroad building in China, Japan and Russia have formally protested against it to our state department.

STORM AND EARTHQUAKE IN SOUTH.—Though little damage resulted therefrom, earth tremors were

felt during a tropical storm on the 18th over Georgia, Alabama, and Tennessee. Exceptionally high wind and heavy rains did considerable damage.

AUSTRIAN PREMIER SHOT.—Count Karl Stuerghk, was assassinated by Ludwig Adler, an editor, on the 21st. He had been for a long time prominent in Austrian governmental affairs and the cause for the attack was said to be political.

CHANGE IN MAIL POLICY.—In a recent note to the United States, the British and French Governments have promised radical changes in the method of censoring the mails. While they do not offer to abandon the rule, it is thought the proposals will be satisfactory.

NO RELIEF FOR POLAND.—President Wilson has announced that his efforts to effect an agreement between the belligerent powers in Europe whereby Poland might receive aid from the United States had failed. There was a disagreement as to terms under which relief supplies should be sent and finally distributed.

OSBORNE RESIGNS.—Thomas Mott Osborne, the man who has so changed the conditions in Sing Sing Prison in New York, has resigned to take up the work of interesting the general public in prison reform. He makes the charge that the prison department is being used by State officials for political purposes, and that promises made to him are invariably broken.

EARLY SNOWSTORMS.—Heavy snowfall was reported in upper Michigan on the 16th. A severe blizzard swept over the Dakotas and into Nebraska and Iowa. Considerable snow fell and the weather records were broken in a number of places.

PHILIPPINE CONGRESS.—On the 16th the first Philippine Congress met with twenty thousand people present. For the first time in the history of the Philippines the non-Christian tribes have had representation in the legislative branch of the Island Government.

EUROPEAN WAR.—The Rumanians have been practically driven out of Transylvania by the Teutonic forces, principally German. Russians are reinforcing the Rumanians in the effort to prevent an invasion of their western territory. On the south they are losing much ground to the Bulgarians and Germans under von Mackensen. At the Macedonian front the allies have made a few slight gains over the Bulgarians to the north. The entente allies have demanded that Greece give them control of her fleet, and also of all materials for naval operations, as well as mails, telegraphs, and railroads. The armored autoes, familiarly known as "tanks," are reported in the operations north of Saloniki. There seems no abatement in the conflict on the western front, the allies continuing their advance against

the Germans with much fury, although no important places have been taken. The Russians continue their operations toward Lemberg with little results. It is reported that Grand Duke Nicholas, who has been in charge of the Russian army in Armenia has been transferred to the Balkan region. On the 4th the auxiliary cruiser *Gallia*, with about two thousand troops aboard, was torpedoed by a submarine in the Mediterranean, with the loss of nearly a thousand. The central powers have assumed the offensive to a considerable extent recently.

NOTES AND COMMENTS

NEW RECORD IN EXPORTS.—During September \$512,847,957 worth of goods were sent out from the United States. Imports fell off sharply as compared with August. The gold that came in during September was worth \$85,713,799—about twice as much as the same month of last year.

"QUARTERLY" PRICES RAISED.—The General Sunday School Association is announcing in this issue a raise in the price of all Sunday school *Quarterlies*, to take effect with the next issue. Naturally we all deplore the conditions that cause this, but we must take such things as they come. The difference is slight, anyway.

THE DRY BALLOT THAT ISN'T CAST.—The report comes that four Dawson ministers were away at the time the Prohibition vote was taken in the Yukon territory. The drys lost by three votes. Had these ministers been at home and voted dry, as it is reasonably expected they would have done had they voted, a large area would now be added to the dry territory of the northwest. Herein is seen the necessity for polling every dry vote in a wet and dry contest.

GAVE PREACHER A HOME.—A very pleasant surprise was given, Saturday, to the Reverend Walter W. Smith, president of the Independence Stake, Reorganized Latter Day Saints Church, and his wife, when Mr. and Mrs. Wallace N. Robinson, now living in Kansas City, handed them a deed to a house and lot in this city.

The property is at 631 South Fuller Avenue. It is a fifty-foot lot with a one and one half story, eight-room house. The house, which was the home of the Robinsons during their residence in Independence, recently was moved from its original location on the south side of Electric Street facing the car line, to its present location about a block further south. The property is said to be worth \$3,500 or perhaps more.

It was a personal gift to the Reverend Mr. Smith and his wife. They now are living at 223 South River Boulevard, but in a few days will move into their new home on Fuller Avenue.—*Jackson Examiner*, October 20, 1916.

Original Articles

OBTAINING HAPPINESS

(Sermon by H. O. Smith, delivered Sunday, March 19, 1916, at Lamoni, Iowa. Reported by Winsome L. Smith.)

For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.—1 Peter 3: 10-12.

I wish to reread especially the first verse, for upon that will rest the message that I have to deliver to you this morning. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."

THE MOST DESIRABLE THING

I presume that if I should ask any member of this congregation, especially if that individual were to take thought in making a reply, what was the most desirable thing that could come to him here in this life, the answer would be "happiness." Our subject this morning, or our effort at least, will be to endeavor to point out some of the ways through which happiness may be obtained.

One of the statements made in the Declaration of Independence is that each man has the right, the inalienable right, to pursue happiness, or something to that effect. And we believe that it is not only the *right* of an individual, but the *duty* of every man and woman in this world to endeavor to obtain this desirable attainment. But there is one strange thing to contemplate in our observation upon humanity, and that is, that few of us go about the obtaining of that which seems to be so desirable, in the best way; by doing that which is right. It seems to me that there is no way in this world in which happiness may be obtained better than by doing that which is right.

Quoting from the Book of Mormon just a brief statement, it is declared, "sin never was happiness." Hence we would conclude that the individual who made this statement believed that the only way to obtain happiness would be to refrain from sinning, and I believe that whether we accept the Book of Mormon as divine revelation or not, any man who had had experience in this life would agree that so far as that statement is concerned the truth had been uttered. Sin never was happiness, and sin can never produce happiness; hence if we are anxious to attain to this particular condition of mind, the best way for us is to endeavor to put ourselves in a position where we desire to do only that which is right.

Hence, I believe in the statement made here in my text, "For he that will love life, and see good

days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good," and I believe that supreme happiness to an individual in this life as well as in the life to come will be the result of following this line.

THE GREATEST MESSAGE

Doubtless you will recognize the fact because of my appearance here before you to-day in the capacity of a preacher of the gospel, that I believe in that gospel. I believe that it is the greatest message that ever came to man. I believe that it covers all of the difficulties that come to us in this life. I believe that there is no evil but what it provides for an escape from it. There is no need of redemption from anything that is wrong but what we find in that gospel the means of that redemption. I do not care whether the ills that come to us relate to the spiritual, moral, physical, or the mental, all the evils of life may be remedied by the application of the precepts of the gospel of Jesus Christ, or the precepts of the Master, as they have fallen from his lips, or have fallen from the lips of his servants who have been inspired by his Spirit.

I am going to call your attention to a few statements in the record that lies before me, that I believe will answer some of the questions as to how happiness may be obtained. The first passage is found in Job 5: 17: "Behold, happy *is* the man whom God correcteth; therefore despise not thou the chastening of the Almighty."

Happy is the man whom God correcteth, and I believe that it is possible to philosophize just a little bit along the lines of the statement made in this book, and I think that the more we apply our reasoning faculties to an examination of these statements, the more we will be confirmed in their wisdom. "Happy is the man whom God correcteth."

THE TEN DEMANDMENTS

I am in the habit of culling from different sources certain things that impress me and use them in the presentation of my thought, and several years ago I came across a statement that impressed me very much. It was called the ten demandments, not the ten commandments. They originated with a man who was the proprietor of a large department store and employed hundreds of men and women to serve him. These ten demandments were printed in large, boldfaced letters upon cardboard, and placed in every department and every locality in that department where they would arrest the attention of the individual who might pass through.

I can recall just now but one of these ten demandments, but they were for the benefit of his employees, and this particular demandment was this: "Don't

kick if I kick. I do not spend my time picking specks out of rotten apples." It may have been expressed in homely language, yet the individual who rightly considered the meaning of the statement obtained a great deal of encouragement, or should have done so. And not only did it convey encouragement to the individual who recognized the fact that his employer took enough interest in his welfare to correct him, but by observing those corrections that individual might attain perhaps to efficiency in the service of the man in whose pay he was.

Criticism and correction are not always pleasant, but if we resent a criticism we should not hold ill will towards the criticizer, but hold ill will towards ourselves who have given occasion for that criticism; that is, if the criticism is just and we have confidence in the man who criticizes. I do not look upon an individual who criticizes me as my enemy, but I am considerably of the opinion that is expressed by Saint Paul in the fourth chapter of his declaration to the Galatians. It seems as though some had resented criticism that had been passed upon them, for he says, "Am I therefore become your enemy because I tell you the truth?"

No, we should not consider an individual in any way our enemy who corrects us, and through that correction endeavors to bring about improvement within us, but we should believe him to be the very best friend we have. So in this instance where this man made the statement, "Do not kick if I kick. I do not spend my time picking specks out of rotten apples," the individual who was approached with a criticism by his employer would understand that his employer saw within him sufficient evidence of an efficient man, or of becoming one, therefore he took pains to point out the dangers that might lie in his pathway and hinder him in accomplishing his desire.

GOD'S CORRECTIONS

"Behold, happy is the man whom God correcteth," certainly should produce happiness in the mind of an individual who recognizes that God sees within him sufficient evidence of becoming a proficient servant. God seeks to correct and rightly direct him, so how gladly he should respond. How gladly he should respond to God's effort in his case. We certainly agree with the statement, terse though it may be, as declared here, "Behold, happy is the man whom God correcteth," and the further injunction, "Therefore despise not thou the chastening of the Almighty."

Chastening is not always pleasant, and we sometimes resent it, but when we come to consider the statement made here by one of the Lord's servants in connection with this thought, it may possibly produce within us a better feeling towards chastisement.

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasures; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.—Hebrews 12: 6-11.

We see here the reason why God corrects us, that there may come to us improvements along the right lines, with a result good for us. We should be happy in the consciousness, not that it became necessary for God to correct us—that should bring to us grief—but that God takes enough interest in us to correct us when he sees that we are wrong, and gladly should we respond to the call to come up higher no matter when it may come, to occupy better and grander grounds in this world, simply for the reason that the higher and the greater our attainments along spiritual lines the greater will be our happiness here and hereafter.

HAPPINESS RESULT OF KNOWLEDGE AND WISDOM

Again I turn to another statement along this line. In the third chapter of Proverbs, thirteenth verse, I read, "Happy is the man that findeth wisdom, and the man that getteth understanding."

I have had some experience in this life, and judging from myself (we call it righteous judgment when we judge others by ourselves) I can believe in the statement made here. Happiness is the result of knowledge and wisdom. One of the greatest things that I have had to overcome in my ministerial work, my public work, has been the fact that I have not the knowledge I should have—speaking from a secular standpoint, of secular education. I have been hindered in my work in consequence of it. I have hesitated many times to write for the press, especially for the secular press, simply because of the fact that I did not consider my education equal to the occasion. Many times the blush of shame has been brought to my face because I have inadvertently in writing to men who had good educations, made mistakes in the grammatical construction of my sentences.

I mentioned in one of the discourses I preached from this stand a few weeks ago, that I enjoyed the distinction at one time of being a member of a ministerial association in the East, and I told you some of my experiences during my occupancy there, how in consequence of my lack of understanding along certain lines I had to remain quiet—dared not undertake to discuss some of the subjects that were dis-

cussed there because of my lack of understanding of that subject.

Do you think that brought happiness to me? Gladly would I have stood with the foremost educator along the lines that had been laid before me. But when it came to the question of the gospel of Christ I did not take a back seat with these people. I found that they had crude conceptions of the message that Christ had to give to man; they had a limited understanding of his work; they had but a faint comprehension of his doctrine, and when these things were up for discussion I could take my place with them, and I could go out from those halls satisfied so far as that was concerned.

RESPONSIBILITY OF POSSESSION

So we recognize the fact here that this individual who is called one of the wise men, was right when he made the statement, "Happy is the man that findeth wisdom, and the man that getteth understanding," but we must take into consideration the fact that knowledge and wisdom bring with them responsibility, and the question is, "Are we ready to discharge this responsibility?" If not, it is better that knowledge and understanding shall not come to us. We may look for knowledge and understanding, we may seek for them, but as we seek for these things there comes with them the commensurate responsibility attaching to the individual who understands and has obtained wisdom.

In the forty-seventh and forty-eighth verses of the twelfth chapter of Luke, we find the Master speaking of these things.

And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

Hence in obtaining learning and understanding, and especially along the lines of the gospel message to man, as we Latter Day Saints claim to have received this knowledge, there comes that commensurate responsibility. It might be possibly urged that in the statement made here by the Master he offered a premium to ignorance, it being better not to know than to know. But to the individual who has an opportunity to know the gospel message, an opportunity to know of its possibilities, will come condemnation when he stands upon the other side, if he deliberately turns his mind away from the receiving of the knowledge and the wisdom that comes with that message. Then has he earned God's condemnation, and not only will he receive the condemnation of the Lord, but the condemnation of his own mind when he recognizes that he might have known of the won-

derful privileges that might have come to him had he known and made application of that wisdom, and hence can see the mistake he has made by ignorance. God requires us to be wise in regard to the things pertaining to his message, especially when that message is before us and we have the opportunity to know the things that God has prepared for us.

Christ refers to this in another instance in John 13:17. We find him speaking of this very thing, and impressing, or endeavoring to impress upon us the necessity for us to obtain this desirable state of mind of which we are speaking this morning. "If ye know these things, happy are ye if ye do them."

In our Sunday school class this morning the teacher was telling of some of his experiences. He told of one man who made a vow to the Lord that if he would bless him so that he could put his family in a proper financial condition he would enter into his service and remain in that service. God blessed him, and he began to accumulate the things of this life, but he forgot his promise to the Lord, and the brother asked him one day if he remembered the promise that he had made to the Lord, and he said, "I would to God I could not remember it." That did not bring happiness to him. The knowledge of the fact that he had lied to God had brought to him sorrow, and as long as the memory of that promise that he had made to God was with him, sorrow would attend him and there would be no help for it.

"If ye know these things, happy are ye if ye do them." I want to make the statement here to-day, that the happiest moments of my life have been when I have felt that I was in harmony with God's will and doing that which he required at my hand, and I believe the happiest moment that can possibly come to an individual in the world to come, will be when he may be permitted to receive from his Master, "Well done, thou good and faithful servant. Thou hast been faithful over a few things." Faithful in the discharge of the duties that devolve upon us, happy are ye if ye do them.

Hence, if we are anxious for happiness, anxious for those things that make for happiness, then we should certainly be found always upon the side of right, performing those duties and those things demanded under the gospel law that we may obtain that for which we would seek, and for which we would give much.

HAPPINESS IN SERVICE

We may obtain happiness by serving others. Too many of us in our service in looking around for some way in which we may serve, make a great mistake in regard to where that service may be demanded, and we oftentimes think away off in the future somewhere, or in some distant part of the land, far from

where our particular lot may have placed us, we may find the means of happiness. Some long for the days that are past, and opportunities that are gone when others have served the Master, and they think that there is no possible chance for service now like that which was rendered hundreds of years ago by men. We wish we might have been in Galilee when the Master was there, that we might have fallen at his feet and served him, while we are neglecting means for service every day and every hour of our lives. Here is a short poem that expresses a thought that possibly may be in line, and it is called "Happiness."

I followed Happiness to make her mine,
Past towering oak and swinging ivy vine.
She fled; I chased, o'er slanting hill and dale,
O'er fields and meadows, in the purpling vale.
Pursuing rapidly o'er the dashing stream,
I scaled the dizzy cliffs where eagles scream;
I traversed swiftly every land and sea,
But always Happiness eluded me.

That is the way with us. We make wonderful efforts sometimes to obtain happiness, when right at our door we may find the opportunity for service to our fellow men through which we may obtain the wonderful thing for which we claim we are all seeking: happiness in this life and in the life to come.

Exhausted, fainting, I pursued no more,
But sank to rest upon a barren shore.
One came and asked for food, and one for alms,
I placed the bread and gold in bony palms.
One came for sympathy, and one for rest;
I shared with every needy one my best.
When, lo, sweet Happiness with form divine,
Stood by me whispering softly "I am thine."

The little things of life, the things with which we are constantly surrounded, bring to us the desirable thing we are seeking for, and yet we neglect the very things that God has placed in our hands to accomplish and produce.

"ACRES OF DIAMONDS"

I listened to that wonderful lecture called "Acres of diamonds" a number of years ago. It was all along this line, not along the line of the possession of happiness, especially, but of the little things of life that will help us in every way if we only take advantage of the things that are within our reach. That is the theme of the lecture all the way through and I shall never forget the lesson impressed upon my mind at that time, of the wonderful possibilities that lie at the door of every man and woman in this world.

I cannot refrain from calling your attention to one more thought, even if it detains you longer than your usual hour.

In James 5:11 I read, "Behold, we count them happy which endure." What wonderful statements

these are when we come to think of them—what a wonderful scope of meaning. "Happy is the man whom God correcteth." "Happy is the man who obtaineth wisdom." "Happy is the man who serveth his fellow men," and "Happy is the man that endureth."

Is that not true of almost everything you can think of in this world? Men start out to attain a certain thing, a certain position in life. That position is attained, and that man is happy to think that he has conquered the obstacles that have lain in his pathway, to think that he has overcome those obstacles and obtained his desire. It matters not what it is, whether to obtain the things of this life or the life to come, just in proportion to the benefits that come from having attained the object, then happiness comes to that individual. Just in proportion to the benefit that comes so happiness comes.

HAPPINESS IN RIGHTEOUS LABOR

We may set our mind upon a home, and when that home has been built and our loved ones installed in it, happiness comes to us, because we have attained, we have endured, we have accomplished that which we started out to accomplish. Happiness or satisfaction comes to us just in proportion as we have labored righteously to attain to that position. So it is with everything in this world. We count those happy who endure, but I presume that it is safe to conclude that in accordance with this record that lies before me, having reference to our spiritual endurance, that this man, the apostle writing this statement had reference to the individual who made a fight in this Christian life, and endured unto the end.

We count them happy which endure. It is pre-eminently true that the person who endures in this gospel life attains to the promises and happiness that can come here in this life, or in the world to come. The doing of good, the accomplishing of that which God desires us to accomplish, is that which brings to us the greatest happiness that can possibly come to us.

LAYING DOWN THE ARMOR

I have had some experience in the work, having been a missionary for twenty-seven years of my life, and I have made some observations during that time. I always say that I never have seen a man lay down his armor, judging from the results of laying down that armor, that I would care to imitate. Never yet. This may be a fable that we are engaged in, I may not know so far as that is concerned. All the hope and aspiration may be blotted out when death shall come to me. That may be true, but judging from the things that I see right here in this

life, I would not care to lay down my armor. I would rather endure to the end, even though I never attain to anything more than that which I attain to right now. I would rather endure and continue in the work that God has intrusted to my care, and believe in him and believe in the message that I believe he has delivered to me, than to lay down that armor if the result of laying down that armor will bring to me that which I have observed in others.

There was a man, many of you know him should I mention his name to-day, possibly my reference to him will be sufficient so you can call his name. He had been a missionary for a good many years, a missionary in the service of this church. He concluded to lay down his armor, and, not satisfied with just that he undertook to overthrow that which he had for years preached to the world. He came to my table one day after having written a book against the church, and came into that neighborhood for the purpose of selling this book, as he knew the Latter Day Saints were an investigating sort of people and if he had anything against them they would buy it as quick as they would something for the church, because they wanted to investigate it thoroughly from all standpoints. He came to my home one day just before the dinner hour and I invited him to remain.

He was sitting at the end of the board, and I at his right hand. During the meal we were discussing the question of his leaving the church, and presently he turned to me and said, "You people think that just as soon as a man leaves your church he is going straight to the Devil."

There is some Yankee about me, even though I was born in Texas, and it is proverbial for Yankees to answer a question by asking another. So I replied, "They usually do, don't they?" The man had had a great deal of experience in what they usually did. His face flushed for a moment, and it was a few moments before he replied, "Well, I must confess to you they do."

I said "Yes, they usually do. I presume, however, that you think you are going to be an exception to the rule, that you are going to prosper where other men have failed, you are going to succeed where other men have gone down. You are going to go up where other men have gone down. But," I said, "time alone will tell just what effect it will have upon you as an individual in laying down your armor."

Time proved it. Men took him up and thought that he would be one of the instruments in throwing over this work that God has instituted, and when they saw that he could not accomplish that which they thought he could, they left him to himself, and he died in poverty and distress.

He did not endure. Happiness was not the result, and in conclusion I want to make this observation:

I do not believe it is necessary for me to go further into an explanation of this text that "Happy is the man that endures," but I want to make this observation. They say that comparisons are odious, but I cannot help comparing sometimes the influence of this gospel message to other messages that may come to me, and I have observed this, that men may come from other churches, popular churches of to-day, and engage in the work of this movement, and their progress is upward, constantly upward. If they engage righteously and if they engage earnestly, their progress is upward, but let an individual attain to any eminence at all, any knowledge in the great message God has delivered to us in the latter day, and then lay down his armor, he goes downward always. He lessens in influence upon his fellow men constantly; is hindered in the doing of the thing that he would love to do in this life, and it doesn't make any difference how great an effort he may make to do that which may be demanded of him in the other institution to which he has gone, his influence from that time begins to lessen, his spirituality goes down, and he is dead. In many, many cases instead of being honored because of his uprightness, truthfulness and integrity, he becomes an untruthful, scheming man, trying to find fault where fault cannot be found, or should not be found, where there is no occasion for it.

You may account for it as you please. I must account for it only from the standpoint that this is God's work, and the man who engages in it increases in wisdom, and the man who lays it down must necessarily decrease. I cannot account for it in any other way, and it is one of the greatest evidences that could possibly come to me as an individual, of the value of this work to me, not only in this life, but in the life to come.

* * * * *

WHAT IS THE GREATEST NEED OF OUR YOUNG PEOPLE?

In the consideration of what the church needs most, I have concluded after years of thought and experience that it needs spiritually inclined young people, and to have these the question forces itself upon me, What is the greatest need of our young people to-day? The future work of the church must be done by those who are young in years to-day. The conditions in the world are foreign to spiritual development, for either old or young. The "sowing of wild oats" is thought to be in following in immorality and corruption and does not comprehend the satisfying of the carnal or fleshly nature, in its every feature, contrary to the leadings of the Spirit of God. To follow after the flesh rather than the Spirit is the one thing that the Apostle Paul has

urged as dangerous. (See Romans 8.) What the flesh yearns after is the thing to be overcome by following after the things of the Spirit.

Because of nearly losing a desire for the salvation of my soul and my influence for good, through the world represented in the dance, pool, and billiards, with the bowling game and baseball influences I have—since before coming into the church—thought seriously of what this experience might be utilized for in helping others to avoid that which has cost me so dearly. It is with regret that I have to confess that I spent the early years of life in the pursuit of pleasure through worldly pastimes. I knew then that to serve God and follow these influences would not lead to the same end, and although taught by my mother to pray while I was yet a child, yet when in my early teens after I had entered the infatuation of the above-mentioned worldly influences I ceased to pray, knowing I was not doing the thing that would merit for me the approval of God. This continued for a few years, yet all the while I would attend preaching services with my mother, and whenever she went to prayer meetings I would go with her for company.

I saw plainly that the spirit of the one was not the spirit of the other. Before I entered the church I became convinced that such associations and influences were not Godlike, neither were they adding to the influences of true manhood, but to the opposite. Whatever influence I had was leading other young people away from religious influences, and I knew their detriment, and to my shame.

Some months before I had any desire to enter into church relationship I withdrew from these worldly influences, and began an investigation of various faiths, of which I had become previously acquainted by early Sunday school life or through an association with those who were members thereof. I saw that an association with these various faiths had wrought in the young a desire and a condition of life to which I had not attained, and which I knew was a more satisfactory way to live, and their lives I knew were more honorable in the sight of heavenly personages and of honorable men than my worldly life had been and was, and I was not satisfied with what I had, though I was fascinated with the pleasures that I found in these associations.

When I finally became convinced that the church with the restored gospel was the one that would convey to me, if it was to be received in the religious world, an enjoyment far surpassing that which I had experienced in a practical way with worldly association, I entered with this thought in mind, If I do not find this superior pleasure I will return to the place whence I have come; but I believed that I would find in my new associations this added and superior pleasure. I found it, and with regret I look

upon misspent years in the chaffy pleasures that the world offers.

Then the world and the church were separated, but now it is not so. Even those in the church who followed those worldly pastimes were not looked upon as worthy to occupy in service that was thought to be holy, and they themselves did not so think. I am speaking of the churches, all of them with which I was acquainted in the Protestant world. It is true that some of the older members of the Latter Day Saint Church were still continuing in some of the amusements that had been introduced at Nauvoo, the first downward step toward losing the spirit of the work of the restoration. Even those things were frowned upon as not worthy to be associated with the work of God, and no one was expected to have any interest in the work of the Sunday school that made these things a part of his life. To-day, to make it harder for the young, the churches of the world, and those who take some of the most prominent positions in church work are advocating the adopting, and many of them have already adopted, sports into the church, so that those who have the pride of life and are pugnacious can learn boxing, and those who have great physical strength can learn wrestling, and those who are desirous of grace so that they may have more pride of life can learn dancing, and those who have a scientific turn of mind may learn billiards, pool and cards, etc., and all these can be learned in the churches; but whence come all these desires? Come they of the Spirit or of the flesh? None can answer but that they come of the flesh. We are informed that "there is now no condemnation to them who are in Christ Jesus who walk not after the flesh but after the Spirit."

The ones to whom this was addressed were "in Christ." This includes both old and young. To walk after the flesh is a condition that will not free us from condemnation, and to be under condemnation and in the church is not an enviable position. Our young people do not desire it. Do they properly understand it? They demand and need to be instructed to avoid the one and to continue in the other, and they should know that to walk in the Spirit will give them a satisfaction with life that nothing else can.

To adopt pool playing into religious circles does not make it the better. It was planned as a game of sport. To introduce the card games into the church will not remove from it the spirit that brought them into existence. To adopt the dance into the church or any contest of sport will not make it the better, neither will following them be other than walking after the flesh. The argument made that in doing these things under church control will keep our young people in the church is false. To walk after the flesh under church control, well, I

do not see the possibility of it, but I see it possible to have these things under the control of members of the church; but they have fathered the things of the flesh instead of things of the Spirit. The sectarian world has tried these conditions for years, and now we see their failure. Their young members as well as older ones may be more polished in walking after the things of the flesh, but they care less for the things of the Spirit.

What I wanted and needed when I was young was to know how to walk after the Spirit, and all along the pathway of duty I have found that the crying desire of the young of this church—whom I have kept in very close touch with in all my work, both in the Sunday school and the young people's societies—and it is the crying need of the young of to-day, and when that need is satisfied they will be led in pathways of virtuous exercise and enjoyment that will not include walking after the flesh. They will have time and desire for such things, and the God of the body and spirit will so bless that in the exercise of them in accord with the Spirit's leadings there will be found greater satisfaction and *real* enjoyment.

When anyone has an appetite for the things of the world or flesh, he will not relish the things of the Spirit till there has been ministered some remedy so that such an appetite will be supplanted by an appetite for the things of the Spirit; but this cannot be done by placing the things of the flesh under the control of church members, for the facts are that the church members are under the control of these sports and worldly exercises and enjoyments or they would not think to place others under their influence, and they would know that such things will not increase their appetite for the things of the Spirit or lessen their appetite for the things of the world.

The Young Men's and Young Women's Christian Associations have tried that, and they have gone so far as to consent that these are a part of church work, even including the bowling alley, pool table and card table, all of which is by them included in the same class; but they not having the Spirit of God, we know that they have made a great mistake in including them with the things that will increase a desire for spiritual things. Are we making the same mistake?

Young people will find the purest and best if under the leadings of the Spirit, and we as a church should give encouragement to that which will be the most helpful to them to develop along spiritual lines. I find great encouragement in the lines written to President F. M. Smith, and published in the *HERALD*. I have been assured that he would rise to this occasion ever since long before he was set apart as the President of the church. As a true shepherd the Lord will give him in time all the wisdom needed to

accomplish for the church its spiritual uplift, and the world and its attractions will have no influence upon neither young nor old, for we will all be consecrated to active service, giving that service to God, because we love him with ALL our might, mind, heart and soul; and what a joy to answer the promptings of such a love. That is what the young of the church need, and what many are now expressing a longing desire for.

Having to give an account to God for the use of our bodies and spirits, which are the Lord's, we find the great satisfaction of a soul filled with love to God is to glorify God in our *bodies* and *spirits*. (1 Corinthians 6: 20.)

I want to help give to our young people that which they need and that which will fill their souls with a joy unspeakable, and leave behind me as a monument that upon which the coming generations may look, and breathe in more of the Spirit of God while looking.

J. F. MINTUN.

Of General Interest

A LAY WARNING TO THE MINISTRY

The church is a failure as a "human" institution, but as a "divine" one it is "all-powerful." Let us put a stop, then, to the "secularization" that is "sapping its best lifeblood," urges a layman in *The Reformed Church Review* (Lancaster, Pennsylvania, April), who at the same time deplors the fact that this cry of warning should come from a layman. What is worse, he knows that "not one clergyman in ten" will agree with his view, yet he believes that he is giving expression to "a very deep-seated fear that is in the breasts of many laymen who love the church and have its best interests at heart." Stated concisely, the burden of the writer's protest is that while the modern church is trying to "Christianize the social and civil life" of the world, the world is "rapidly secularizing" the church. Some persons call it "socializing" the church, others argue that the process merely involves the application of old-time principles to new conditions. The truth of the matter, as this writer sees it, is that under the "euphonious expression of 'social service,' a propaganda is on foot to commit the church to many old and new methods of reform without, and thus divert the church from the exercise of its normal function, which is to regenerate the heart of man from within." For example:

The sacred edifice heretofore dedicated to the worship of Almighty God has now, with its parish house, its club, and other auxiliaries, become the center of secular functions. We now go to church to hear sermons on the minimum wage, adequate housing of the poor, the regulation of moving pictures and the dance halls, how to vote, and the latest vice investi-

gation report. From this center agents and detectives of law and order societies make report of nightly investigations; and it is said even ministers of the gospel keep silent watch during the hours of the night and assist in rounding up inmates from disreputable houses. They appear as prosecutors and witnesses before grand and petit juries in the quarter sessions court. Billiard and pool tables are being installed, dancing classes are organized, and all sorts of amusements offered to entice the youth within its sacred precincts. A child returning home from Sunday school recently was asked by its mother the subject of the lesson. It was how to keep the streets clean. Another Sunday, kindness to dumb animals furnished the subject of the lesson, and this was in a graded Sunday school up to date. A good woman who had suffered greatly with a recent sorrow brought herself to church longingly for some comforting word. She heard a sermon on the charity organization society and the visiting nurse.

Nevertheless the writer disclaims any intention of opposing rational amusements, philanthropic movements, and real social service, or of defending violations of the law. But he does hold that while social activities may be wholesome and good, they are not religion, for:

As we view it, the church by thus allying itself with secular movements is endeavoring to cure the evils of the social life by a species of legalism, striving to purify the sinful nature of man by attacking the outside, forgetting that crimes and violations of law are the external marks only of an inward demoralization and rottenness of the heart. The root of the evil in the world is in the human heart, and to redeem the world the inner spiritual nature must be first purified. The crime committed is the fruit of sin in the heart. You may punish the criminal for violating the law, but that does not cure the sinful heart. The Christian minister has to do with sin, not with crime. When, therefore, he allies himself with the officers of the law in arresting criminals he is departing from his proper function and weakening his power and ability to cure the sin in the heart.

Leave philanthropic and humanitarian movements to statesmen and economists, the writer says, in addressing ministers directly. The incumbent who "knows his congregation in the inner life of its members and keeps constantly in touch with their spiritual needs" has no time for other activities, and when he succeeds in raising the moral and religious life in the hearts of his people he will be "wielding an influence for good in the community that will bring the results he now deems so desirable and necessary."

Meanwhile we are reminded that one of the amazing features in the development of the modern church has been the effort to take from it everything divine. Indeed,

Ministers of the gospel are willing to preach on every subject under the sun except the gospel, and when they begrudgingly hand it down they almost tell us it is not divine, but a man-made thing. They have relegated to the brush heap most of the sacred beliefs, such as the miracles, original sin, the vicarious atonement of Jesus Christ, the efficacy of baptism and the holy communion, and many of them even deny the validity of their own divine office as ministers of God. They prefer to hold their office from the people, not of God.

All comes from man, nothing from God. Perhaps this is the reason so many ministers look down on empty pews and complain bitterly that their members do not come to hear the sermons prepared with so much labor.—*Literary Digest*.

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REFUSES LARGE SUM FOR CHAIR

Joseph Smith's chair—the one in which he sat and wrote many of his lectures and tenets as founder of the "Mormon" Church—was one of the attractions viewed by hundreds at the annual general assembly of followers of the Church of Jesus Christ of Latter Day Saints which closed Monday in Kirtland with sessions at the famous temple.

The chair is of priceless value and large sums of money offered for it have been refused.

"We have been constantly besieged by curio collectors and museum managers from all over the United States, but no sum of money can buy it," said G. T. Griffiths, of Columbus. Griffiths is one of the twelve apostles of the church and has traveled all over the world in its interests, as one of the highest officials.

The chair rests in a little alcove on the second stair landing. For years it was the property of Mrs. Frank Brockway, of Kirtland. By the terms of her will this chair is to forever remain in the temple at Kirtland.

Among the hundreds who visited the temple during this assembly which began August 10, were many not of the faith. They were treated courteously and Griffiths in spare moments was busy conducting many tourists through the building.

We are doing a great missionary work, even among the followers of the Mormon church in Utah, said Griffiths. This church has absolutely no connection with ours, since the followers of Brigham Young chose to leave the mother church. Just a few days ago the daughter of Joseph Smith the present head of the Utah church was a visitor at the Kirtland temple. I told her that the religion of that church was a stench in the nostrils of the people of this country and of course she didn't like it. Occasionally we have Mormons from the Utah church who come here to look at the temple. I always tell them that they get more courteous treatment here than our people do in Utah. We show them every nook and corner of our Kirtland temple, but they allow no one through every part of the Utah buildings.

In Utah our members and missionaries are persecuted, they giving us the same treatment that they received once themselves. Among our converts was one man who had three wives. He divorced them and divided his property equally among them. Once a German woman whose husband had become impressed with the polygamy idea was told by him that he was going to bring another wife home. "Bring her," she said. After the new wife had been installed in the home and had retired with her new husband, the German woman scalded them with hot water.

The Utah church expects to get a big hold in Germany at the close of the present war because of the scarcity of men and the prevalence of women.

Among the important speakers who have attended this assembly were R. Baldwin, of Sharon; Alma Booker, of Sioux City, Iowa; William Anderson, Independence, Missouri; T. U. Thomas, of Youngstown; James E. Bishop, Steubenville; Bishop J. A. Becker, Kirtland; L. G. Burdick, James McConaughy, A. E. Stone, J. Carlisle and A. J. Terry.

The entire work of the construction of the Kirtland temple was done by hand and there are many priceless carvings. Tourists are now closely guarded, as formerly they cut pieces of the wood and some of these carvings for souvenirs. The temple bears a unique distinction. It was built when glass was scarce, and in many of the windows several small fragments were pieced together that none of the glass would be wasted.

Kirtland was a city of tents during the assembly. —*Geauga County (Ohio) Record*, August 25, 1916.

Woman's Auxiliary

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Auxiliary Work in the South Sea Islands

Although our work in the South Sea Islands along auxiliary lines, may not be of a very large scope, yet we feel sure that our sisters in the land of Zion will be interested in knowing of our efforts in that direction, among the Lamanites in this mission. Our work has been more or less limited, but we trust that good has been accomplished and some light given to help our dark-skinned sisters to a better and more complete understanding of the responsibility and sacredness of parenthood.

At the outset, the work in this mission along child welfare and social lines presents a tremendous aspect. Without a doubt, there is no place in the missionary field richer in possibilities in auxiliary work than this mission. When one leaves San Francisco and after a twelve-day ocean voyage glides to the port in Papeete, Tahiti, he virtually finds himself in a new and different world. Customs are different, moral standards are different; one meets strange and new points of view regarding social relationships; the newcomer finds that if he is to accomplish much in benefiting the native, he must study human nature as well as the native language. The social question in the islands presents a large and serious problem and we believe it is the question that needs the most agitation at the present time.

One will not live long among the natives before he will acquire a knowledge of their home life, the relationship existing between parents and their offspring, their views concerning the chastity of woman, and with that knowledge, comes an overwhelming desire to assist those mothers to develop their children properly, to better manage their homes and to instill purer and higher ideals of virtue and honor in their young men and women. But one soon meets obstacles and quickly learns that customs of generations cannot be changed in a few months and years.

It would seem upon the face of it, that the social question with the natives, was largely a matter of education; that ignorance of nature's laws was the real cause of the immoral conditions existing. This is true to a great extent; but it is equally true that the native does not receive quickly when

light and truth do come to him. He has been bound by tradition and superstition until it is, indeed, difficult for him to break away.

As before stated, social conditions are so different from conditions in other parts of the world, that in teaching, one has to use his own judgment in regard to subject matter, suiting it to the conditions and needs of these people. Printed matter from the States gives us points but cannot be followed closely, because "milk" rather than "meat" is needed and were the same subject to be treated, we would be forced to approach the matter from entirely different angles. No auxiliary societies have been organized here as we have not thought it advisable, simply because the native sister is not ready for it. However, we think that in the near future one will be organized in Papeete because there will always be a white missionary's wife there who could properly look after it. But wherever Sister Christensen and the writer go, we hold classes or meetings for the mothers and sisters; we also conducted such meetings during the mission conference. In these meetings, we try to present such subjects as they need most.

We have discussed the following subjects in many branches: "Responsibility and sacredness of motherhood," "Play and its relation to child life," "Work and its relation to the child," "Children bathing naked in the sea," "Teaching children obedience, duty of parents in educating their children and the proper school to attend," "What mothers should teach their young girls from twelve to eighteen years," "How to keep our young people pure and virtuous."

The subject of "play" was introduced because the natives have a foolish idea that children should not play, in fact, that it is a sin to play. Sister Savage recently informed me that during their stay in the islands, an elder in the island of Hereheretue was silenced by the president of the branch, because he made a toy boat for his small boy and helped him sail it. This, perhaps, may be an extreme case, nevertheless, it is a very prevalent idea among them that it is wrong and sinful to indulge in play of any kind. We have tried to rid them of this idea and trust that some have been converted to the fact that the right kind of play is not only proper and just but highly beneficial in the developing of character.

In Papeete most of the Saints live on church property, inclosed by a stone sea wall. There is a large vacant place in the center which makes an ideal playground. Through the cooperation of the sisters in this branch, we have bought a croquet set from America. This is only one of the many things that we hope will be installed to educate and develop physically the children through play.

We discussed the question of schools, because our people are negligent in sending their children to school regularly. The compulsory school laws in Tahiti are very lax and in most of the Paumotu group, no schools have been established; consequently, the natives are very indifferent concerning the regular attendance at school, leaving it much to the child to do as he feels inclined. Again, we find many Saints placing their children in the Catholic convents and schools to reside the year around, leaving them entirely under the influence and control of the priests and nuns. There is absolutely no excuse for such procedure in Papeete as there are good Government schools here. Because of this condition the subject of schools was introduced.

Under the heading of the "young girls" we tried to enlighten them along the lines of the laws of our bodies. The young girls are so woefully ignorant of nature's laws and the consequence of breaking those laws. There is a tradition existing among the natives to the effect that pure, virtuous girls will not live—that it is sure death to a girl to remain a

virgin. When we were first made acquainted with this tradition, it seemed so revolting and disgusting as to be almost unbelievable. But as we studied the question more deeply, we found that there really was a cause for this idea so prevalent among them. Because of ignorance, they have transgressed nature's laws and as a result death has often come; again through ignorance, they have laid the cause of the death to chastity. One would think that when the functions of the body and nature's sacred laws were explained to a people who had received the light of the restored gospel, that such a foolish tradition would soon fade away. But not so. Former missionaries have persistently fought it, it is being "exploded" continually now, but still the majority of our people believe and cling to it, leading and guiding their young girls according to it. Revolting as it may seem, elders in the church have been known to command their daughters to go upon the street that they might not die. Some mothers help their girls to go wrong that they may, as they think, live; other mothers lay no obstacles in the way of their daughters when they see fit to become street women or bring a companion home to live; a few mothers, I am happy to say, counsel and make an effort to save the young from the sin of the race.

In the island of Makatea, in a mothers' meeting, in answer to the question, "Is the tradition concerning the chastity of girls true?" a majority of the women answered that they thought it was; one sister said that girls might possibly live as virgins until eighteen years of age but surely no longer; another sister answered that the girls would die in a physical sense, but "of course, we know that they will be saved"; another said that girls might live but she thought that they would have very weak bodies and very poor health. Is it any wonder that there is scarcely a young girl in this mission who grows to womanhood in purity and virtue? As long as this tradition remains among them, just that long immorality will flourish. Without a doubt, you who read, will think that this condition could easily be corrected through teaching and education. And so it would seem, but the natives cling so tenaciously to this belief that it is difficult, indeed, to get them away from it. Some few receive the light, but many persist in sticking to their old ways. We are trying, as have all other former missionaries, to teach them the inconsistency of such a belief and the sacredness of the better way.

We have edited a department for the sisters in the mission paper, *Te Orometua*. This has been conducted largely along home and child welfare lines. Sister Christensen is doing good work with the sisters along the lines of sewing. I think she intends organizing sewing classes for them. Many other lines of work are being attempted from time to time in an effort to bring them to a higher state of development. They need training and teaching along temporal lines—they need to know how to live.

Although great discouragements come to us, we feel to labor on and use our energies in promulgating a gospel that will not only purify our spiritual beings but our physical beings as well.

CLARA KELLOGG ELLIS.

The Schoolhouse as a Community Center

The women under the home department can make themselves a factor in the amusement and entertainment of the community.

The day is gone when the schoolhouse was intended simply for children. The school building is fast becoming the most important center in the community. Publicity for the schoolhouse is the new method. What can surpass a woman as a publicity agent? In Kansas, the women's clubs are being

used as most effective instruments of publicity for the schools and such associations have given a whole session to the discussion of the theme "what can be done to improve our local schools."

Every reputable form of entertainment should be invited to be held in the school building. The school building should be looked to as a source of all community entertainment. This elevates the character of all performances, shows and other amusements in the community for citizens will not tolerate in a schoolhouse what they might allow without protest in another place of entertainment. This method of amusement induces the young to expend their surplus energy in sane, decent ways, makes local society more democratic, encourages everybody to know everybody else, etc.

The woman's club can secure lectures of a high class often to be given in the schoolhouse. Educational slides may be borrowed from the universities by simply paying express charges; so, if a stereopticon machine is owned by the society, much legitimate amusement may be furnished to the young and older ones of the community at little cost.

There is a form of entertainment particularly vital which is being made a community activity in which all may take part in many small and rural places. The women of a club in Missouri are giving what they call reading plays. They take the classics of literature and vitalize them by reading them in character. The parts need not be memorized, but read from a small book. A real living acquaintance is thus made by the performers and listeners with the best in literature. Nothing is of so much assistance in educating the young people to shun the low forms of amusement than to give them a real live appreciation of the classic literature.

All these things the woman's club can assist in by support, and where they are not already being carried out by some community organization, can start the ball rolling themselves.

GRACE K. BRIGGS,

Superintendent Home Department.

LAMONI, IOWA.

Interest in Sewing and Cooking

A sister has asked me for a way to enthrone our girls in sewing and cooking during the coming school months. How would you like to hold contests for them in bread making, canning, preserving, preparing a simple dinner, or in darning, mending, making button holes, undergarments, etc?

If sewing and cooking are taught in the schools, use the subject matter handled there for your contests, otherwise let the girls learn from mother, and compete for some special time that will not interfere with regular school work.

Then I want you to do something for me. Reward the contestants by giving them ranks, first, second, third, etc. and send me the names of each of the three ranking highest, together with a stamp picture, if the girl has one, so that I may make a booklet of our winners to send to conference next April.

As for the women's classes, I know of no better way to plan for cooking lessons than to arrange for some one to take charge of a small group—four or five—in her own home about one afternoon each week and let them actually do the cooking under her direction.

All lessons would have to be planned ahead and each woman bring her material from home. Fuel expenses could be shared.

The sewing is even more difficult to handle in private homes because of lack of room but can be managed if only two or three are taught in one group.

It should go without saying that only women who cook and sew well and economically should be chosen leaders.

Let me hear from you concerning your local needs. I shall be glad to help.

BERTHA L. MADER,

Superintendent Home Economics.

MANHATTAN, KANSAS, 1509 Poyntz.

Letter Department

"Traveling in Beaten Paths"

Both HERALD and *Ensign* readers are at times confronted with the above, or the caption of this article, but it is always used as referring to others and not self! Is it not better to be careful in our accusations, and especially so when writing to the public or for the perusal of others? The trouble with such accusation is that it is usually couched in language that on the face of it shows a carping spirit, and the query arises, Is it wise to pander to such faultfinding? For instance, one may assert that he has been asked a number of times in different localities if he is going to take the old, old path, from branch to branch, "as has been done for many years." The query arises in the reader's mind as to the "number" and as to whether this represented the majority conclusion as to whether it were but the carpings of some disgruntled ones. If the former, then the matter should have been taken under the advisement of those having such field or mission, as the case may be, in charge; if the latter, then no attention should have been paid to it other than a quiet investigation and an effort made to adjust by rightful authority, rather than to emblazon it on the pages of public perusal, for it will at once be realized that the faultfinder has been justified in his course and at least a possible injustice done those who had labored as missionaries "for years."

The better way for all of us is to conclude that every man who has preceded us has done the very best he could under the circumstances, rather than to pander to a carping spirit of faultfinding and thus do unto our brethren an unmerited injury. Then there is the fact remaining that at times it becomes actually necessary to feed the flock of God rather than to go out and open new pastures and leave the ones already within the fold to starve. In fact there are so many things to be considered that one should be very careful not to become an accuser of the brethren. There are the individual characteristics in both the membership and the ministry that it would seem impossible to lay down a hard and fast rule, either in the method of proselyting or otherwise, hence one should be slow to condemn his predecessors even by inference.

Again: One may be so certain of his methods that he will break into the public print with: "If our ministers worked along this line more, the success of the church would be greater," All of which virtually says, my method is *the* one! Experience has taught me that even in the matter of tractating that as great a variety of methods are necessary as the variety of minds one comes into contact with is to be found. If all minds were fashioned in one mold it would likely be that one method of dealing with the minds of men would work, but since they are not it but naturally follows that differing methods are to be pursued.

I did my first street preaching in 1889, but that did not cause me to feel that I was one of the originators of this method of reaching the people for I fully believed that this method was pursued even by the missionaries of the 30's. Brother Charles Avery and I penetrated the dense Australian forests for miles with horse and buggy as early as the 90's and opened up new places. Brother C. A. Butterworth dur-

ing the first year of our stay in that far-away land penetrated into new places and came back laden with sheaves, but in all these instances and in all the trials incident thereto we thought that we were but doing what others had done before us and what was our duty. But even then the accusation came that we were following "beaten paths." To this we gave not even a second thought, for we realized that we were but doing what we conceived to be for the best, ever holding ourselves subject to the thought that so long as we were human we were likely to err in both judgment and action. My wife and I rode horseback and by cart for hundreds of miles and were subjected to all sorts of inconveniences incident to frontier life and sometimes traveled in "beaten paths" but tried at all times to be subject to the best judgment at hand rather than to be guided by the carpings of a few disgruntled ones and thus give to them an eminence that they in no way deserved. And so brethren is it not better to exercise charity for all and feel that each is conscientiously doing the very best he can, rather than to enter into the public print laden with the statements of the faultfinder, or more aptly, the "accuser of the brethren" and find ourselves a party to the accusations and doing our brethren an injury without cause?

With charity for all and malice toward none,

Very sincerely,

J. W. WIGHT.

Health Simplified

It is admitted and a proven fact that there is no greater asset in this life than health. Wealth without health is a miserable failure. There is really only one class of people living, and that is the healthy; the sick are merely existing. Men in business exert every muscle and nerve to accumulate wealth, but just when they have wealth by the throat, disease has the Nelson hold on them; life thus will prove a failure. I often think of the remark Mr. Armour made to his staff of physicians: "Boys, I will give you all I have if you will get me well." The physicians remarked, "We would gladly do it for nothing if it were possible."

Life is surely a wonderful study. It is something like electricity—we can feel it, but that is about all. It cannot be analyzed. Life can be prolonged and it can also be shortened. When a little bud of life comes fresh from the hands of God it would take little to destroy it. No wonder that one out of five children are destroyed before they reach the first year. Eight out of every ten of these deaths are entirely preventable and due to ignorance and carelessness. If one little pig out of every five should die the Government would spend millions to stop this terrible loss to the pig family. When it comes to the human family, we do not value them at more than about a cent apiece.

If we would only use the "horse sense" in the human family that we use with animals we would be quite a different race of people. It surely makes one feel very sad when we investigate and find that the human animal is the most diseased animal on earth. Over ninety-five million cases of constipation; fifty million people dying indirectly from this easily preventable disease; ten million dying directly from this awful, unnatural condition. About fifty million suffer with stomach trouble. I will not begin to tell of all the other diseases and the number that are suffering.

My desire for years has been to find the cause of disease and then apply the mighty ounce of prevention. What is disease? Very easy and simple to answer. The disarrangement of cell matter. Mother earth is made up of fourteen distinct elements. Through the establishment of the great vegetable kingdom these fourteen elements are absorbed and brought

into a state so that animal life can subsist and enjoy health and live the allotted time designed by the Creator. Our bodies are made of these fourteen distinct elements, and when used with wisdom we are healthy; if not we become diseased. Ninety-seven per cent of all diseases can be traced to improper and impure food.

Think of the great waste in this church by not using proper foods. Why rob the vegetable kingdom and feed it to the animal and then eat the animal? I wish you could read the entire report of the United States meat inspector and hear the story of how many animals are diseased. Animals that have tuberculosis of the lungs and those that have cancer have these diseased parts removed and the meat is shipped with the United States seal on it.

What a joyful lot of people the Saints would be if they would only live the Word of Wisdom! God never intended that we should be diseased. It is natural to be healthy, but quite unnatural to be diseased. Are you aware of the fact that this Government and the English Government made an investigation of ten years, trying to find out causes for all these diseases? The reports of both Governments were precisely the same. Now as the consumption of meat decreases in different nations, the following diseases decrease: consumption, cancer, tumors, gout, rheumatism, bright's disease, and drunkenness, until they came to the nations that use no meat, and all these diseases were unknown.

God foresaw the calamity that was coming onto the people and he wanted to warn his chosen children. Our heavenly Father is giving his children some special help, but it seems so sad to think so many do not love him; if they did they would be more faithful to his commandments.

We all want to be healthy. We all want to be good. Now in order to obtain this great blessing let us stop and give our food some thought. Eat only good, healthy food. Don't eat diseased, impure, adulterated, indigestible food. Learn to live on plant life and forget animal life. Ninety-five per cent of the animal life is impure and requires fifteen times more energy to digest. The cost is almost ten times as much. By eating the proper plant life and drinking plenty of pure water between meals, a man weighing two hundred pounds can live very nicely on a cost not to exceed ten cents a day. I wish I had the wisdom to influence the Saints to have one week in every month a "good health" week. What we save in this week give to the Lord.

Dear Saints, there is enough wisdom in this church—if we would only mix in sufficient will power with it—to wipe out the debt of the church in less than one year if we would only sacrifice the unnatural desires of the mouth. Don't worry that your body or spirit will suffer, for you will be blessed both spiritually and physically.

It takes a thousand pounds of protein to produce one hundred pounds of muscle. Sixty pounds of this is water. By this you can see the cost of meat must advance if the people do not discontinue its use. I am glad to say we have whole societies that have discontinued the use of meat. There are hundreds of foods that are far more nourishing and far more easily digested and do not contain any disease or poisons.

God created wheat for man. Bread should be the staff of life and we should pray for our bread daily. Nothing said about beefsteak and gravy. In most homes and hotels we find meat the staff of life. Mighty poor staff when seventy-five per cent of it is diseased. I believe that God's laws are as eternal as God himself, and that no man can make a law and no man can break one with impunity. I believe we can do things contrary to law but that this is sin. Sin is nothing

more than a violation of God's laws. It makes no difference whether it be moral, mental, physical or spiritual.

Let us all try to live more closely to God's laws.

Yours for health,

A. B. KLAR.

CANAL DOVER, OHIO.

Opposing Prohibition

"The members of the American Federation of Labor of Massachusetts has gone on record as unanimously opposing prohibition on the ground that it would throw them out of work."—News item, *Leslie's Weekly*, October 19, 1916.

One of the inevitable results of habitual drinking is that the laboring man gradually becomes less reliable and efficient and at last loses his job, and he drops out of the Union. This throws onto the labor market a class of men who must bid for work at cheaper wages, which fact is a menace to the laboring man who wants to see wages kept up. How, in the face of this, organized labor can entertain the fear that a sober working man will result in worse conditions is hard to understand.

G. R. WELLS.

Extracts from Letters

"I am so very busy at this time that I have no time to write as I would like and will soon. We are having some very splendid experiences, and some very trying ones. Find we are pressed to the limit for the want of time to meet the conditions; possibly it would be better to say, for want of ability to meet the conditions as ability is undoubtedly a timesaver. The Lord has done some wonderful things for us here lately, for which we are very grateful, and will try to give you the benefit some time soon."—Ward L. Christy, Brooklyn, New York.

FAIRFIELD, NEBRASKA, October 5, 1916.

Editors Herald: Having been appointed to labor in the Southern Nebraska District and running through the pages of the HERALD which we look for from week to week as a "comforter" and "spiritual feeder" and seeing no word from this part, I thought I would furnish a few words of encouragement and let those who may not know that there was and is such a place as southern Nebraska, and very much alive at that.

Am glad to say that since entering the field June 1, have found plenty to do and still have many calls ahead. I am only hoping that we may be able to fill them and in an edifying way. We have been blessed in our labors, not so much in baptisms, but with "liberty and wisdom" (which we always pray for) and the interest that is manifest by those whom we come in contact with.

Our first opening was at Pawnee City, with the district tent, but it being in such poor condition we were forced to abandon it at that place and use private dwellings and school-houses since. The people are restless and seeking for something. Many tell us they are not satisfied with what they have, as it does not seem to quench the thirst they feel.

Our next point was Wilbur, where we have a branch of Saints who are happy and contented in the work they are engaged in. We held forth at this place one week with good interest, baptizing one young man, and left food for thought for others.

From here we went to a little schoolhouse near Rulo, where

we were truly blessed. We preached here some ten or twelve nights, Brother J. F. Grimes being with the writer, and doing his part of the work. Here we had good music, being provided by Misses Maude and Verge Close. Brother Harland Jones and family reside at this place and are letting their work be made known. Owing to the repairing of the school-house we were forced to discontinue our meeting until later this fall. But we left many friends and invitations to come again, the community being made up of Catholics, Lutherans, Methodists, Christians and Holiness people, all taking us to their homes and caring for us royally. Later we held meetings at Shelton with fair interest, meeting more worthy people and making more friends for the cause.

We see more and more the power of God's hand in this work, seeing the promises fulfilled from day to day. With such evidences as these how can humanity continue to grope in blindness and not realize the "love" that Jesus had for us when he gave his life for us.

From here we went home for a short visit with family and friends, finding all well and in the care of the Master. We were permitted to attend the reunion at Council Bluffs, as our district had joined with them. In one way we were shown how eager the Saints are to learn by the books and publications that were sold, it being a great privilege to the writer to assist Brother Parker who was representing the Herald Publishing House. The writer sold nearly one hundred dollars worth of books and publications.

Here we enjoyed the companionship of the Saints, that makes us realize to a very small extent what it would be for all the Saints to dwell together in Zion, the abode of the Lord.

From Council Bluffs we went to Plattsmouth, where we found a small band of Saints who are striving to do the work of the Master. Here we have a Sunday school, presided over by Brother J. R. Jones. We held meetings at the home of Brother and Sister Welch with fair attendance and interest.

It now being near our district conference time, we went to Lincoln, the home of a branch of Saints presided over by Elder J. A. Dowker, a missionary to the district. Here we assisted Brother Dowker and the committee to arrange for the conference. The Saints here have a fine, new, stone church to worship in, and are happy in the thought that they have a permanent home, having before to rent halls to hold services in. The conference was pronounced by all a success, and one long to be remembered. Brother J. A. Gillen was in attendance, and all who heard him were doubly repaid for the time spent. May the same spirit continue.

The writer is now in Fairfield, having come here from Lincoln, and is holding meetings each evening in an empty store building that the owner, Doctor Spats, granted to us free of charge. It affords the Saints a place to worship, as they have no church yet, but are starting to erect one at the present time. They formerly held services in the lecture room of the library. So we are glad that we can say for and in behalf of the Southern Nebraska District that it is on the upward trend.

We seem to feel more and more the need of sacrifice and to lay aside things of a fictitious character and reach for that which is practical and that we can use for a foundation without fear of destruction. The writer is alone in the district at present, with the exception of Brother Dowker who is stationed at Lincoln. So we find much work and plenty of room, as we have thirty-eight counties to labor in. But we feel that our labors are not in vain, and we have the promise of the Master that if faithful a mighty work will be done. With such promises as these as our incentive to go on and

on, we can see no place to stop nor the end till he who gave the great commission has said it is enough.

We are giving here only a life of service for an eternal life of peace and happiness on the other side. Do you think it worth the price?

Yours for service,

CHARLES J. SMITH.

SIKESTON, MISSOURI, October 9, 1916.

Editors Herald: As I am renewing my subscription to the HERALD I thought perhaps a few lines from old southern Missouri might interest some. I read spiritual letters from all parts of the world and they are food for my soul, as I am down here where I can't hear God's word preached. Sometimes I feel as though I would give anything to hear a gospel sermon again. I am the only Latter Day Saint around here, but I try in my weak way to hold to the rod of iron.

I wish some one would come here and hold a meeting. I feel as though the good seed sown might bring forth fruit. I go to the Baptist church and help all I can to show them there is more for them if they only would believe, and I think they listen to me. On Children's Day I gave a reading for them, a poem taken from the *Ensign*. After I was through the people were smiling and happy, and they applauded me very much for the effort. The superintendent shook hands with me and said he had appreciated it very much.

I certainly enjoy the good articles and letters from the Saints, and can hardly wait for the church papers to arrive. I appreciate the poems as well as the other features of the papers, and thank God that his Saints write in that manner as well as in others.

I am in very poor health, and want to live so that I may recover, that the Lord may use me as an instrument in his hands. I was at the Sanitarium for a while, and thank God for the kindness shown me there.

God has told us that in the last days there should be perilous times, and we certainly see them in this vicinity, with cyclones and storms, even as has been prophesied in these latter days.

May the grace of God be with his church, and especially with the young, is the prayer of your sister in Christ.

EULA GRIGSBY.

GRAND JUNCTION, COLORADO, October 11, 1916.

Editors Herald: Feeling it a duty the missionaries owe to the church papers, I take up my pen to let you know we are not dead in the Western Colorado District.

Brother J. F. Petre and I have been associated together most of the time since coming into the field and can say our efforts have been blessed. Seventeen have been able to understand it was the correct thing for them to do to step out and follow in the footsteps of the Savior. Quite a number of others are almost persuaded.

Brother James E. Kelley was with us for a couple of weeks and organized a branch at Bayfield with twenty-one charter members. Elder W. B. Farley was chosen president, and Brother Clay Tharp, priest. We feel encouraged over the Bayfield Saints and hope to see others added to their number.

It is our desire to reach as many of the people as possible and we have been going from house to house leaving literature and talking the gospel wherever possible. It seems there are very few who care anything about the hereafter, and the most of the few are so steeped in the doctrine of the creeds they do not care to listen to anything else, however, we are glad to know there are some exceptions.

While in Durango there were some sisters that went from house to house with literature and helped to warn their neighbors. How we wish there were more who had the courage to do so. We have a message of importance for the people, and if we get them warned we have got to get busy. May the time hasten when we will have more laborers in the vineyard. We are burdened many times when we think of the amount of work and such a small number of workers and limited means we have to do it with. When, oh when, will we get the world warned? May the Saints of God arise as a mighty army to spread the glad news. The world must be warned and each needs to ask himself, "Am I doing all I can for the furtherance of the work?"

May the peace and blessing of God rest upon the Saints. I am
Your brother in Christ,

AMOS T. HIGDON.

Mission Address: DELTA, COLORADO, 326 Main Street.

CLEVELAND, OHIO, October 10, 1916.

Editors Herald: Referring to your generous mention of Kirtland Arts and Crafts Club, please note the needlework exhibit was a private enterprise not connected with the reunion proper, but preceded same; this will be seen from the writer's article in October *Autumn Leaves* descriptive of "Beautiful Kirtland" and interests attached therewith.

Also it should be understood in reading of the success of the sales mentioned, that a very high quality of material and a high standard of handiwork were demanded by the patrons, and the fact that same was forthcoming constitutes our main satisfaction. The work done was not entirely by our people; it is desired to interest the talent of all desirable parties, and as the revenue derived goes back to the producer, the church as yet benefits only as the recipients honor the financial laws of the church or make offerings. E. A. WEBBE.

DALLAS, TEXAS, October 11, 1916.

Editors Herald: In writing this letter I thought it might be of a twofold purpose: first, to let the readers of the HERALD known there are a few Saints in Dallas and that the Lord is prospering his work here; second, because there may be some Saints in the vicinity of Dallas who may miss our press announcements, but may see a news item in the HERALD from us and be attracted by it.

Brother Aylor spent several days with us last month and preached several good sermons, and on Sunday, September 24, organized the Dallas Branch, with a membership of sixty-three.

Brother G. R. Kuykendall also spent several days with us and gave a two-session lecture on "Ancient America and origin of the American Indian."

Our church is located at the corner of Third Avenue and Dallas Street.

1819 Lenway Street.

W. P. CREVISTON,

Chairman Press Committee.

ESTACADA, OREGON, October 11, 1916.

Editors Herald: If some of the missionaries or Saints in the East could call on my daughter, Mrs. Mary Boyd, 524 North Stricker Street, Baltimore, Maryland, I am sure it would be very much appreciated. She moved there last July, and is not acquainted with any of our people. Her husband belongs to the Methodist Church and they do not take any of our church papers. She belongs to our church.

Yours in faith,

MRS. LUETA MCWILLIS.

CENTRALIA, WASHINGTON, October 13, 1916.

Editors Herald: In renewing my subscription, I will say that I regard the HERALD as a necessity in my religious warfare and work, and pity the Saint who cannot or will not take it. Every department is valuable, and ably edited, and the general workmanship and arrangement is excellent. The magazine numbers are surely fine and attractive, and show great work and endeavor on the part of editors and managers; the Australian number deeply interested me, and made me want to visit and labor among the Australian Saints. I hope the Pacific Slope Mission will be honored with a number some day. I only regret that every family in our branch does not take the faithful HERALD.

May God bless you in your work.

Yours fraternally,

LEONARD S. RHODES.

1005 South Tower Avenue.

SCRANTON, KANSAS, October 13, 1916.

Editors Herald: I am surely pleased to see the progress that the HERALD has made of late, and also all our church publications seem to take on a new zeal, to be more united than they have been for a long time past, which is the secret of righteousness, unity of spirit and unity of purpose in righteousness. This is the key that will open the windows of heaven to the children of our God.

It seems that all the reunions of this season have been bearing good fruit. God could and did reveal himself to us and make our souls glad and rejoice in the plan of salvation which has been revealed unto us. I do hope and pray that we may continue to progress as we have now begun, that we may all come unto Christ and be perfected in him, and deny ourselves of all ungodliness and love God with all our might, mind and strength as he requires, which is only our reasonable duty and service which we owe to him.

Surely we can see Zion is now enlarging her stakes, and there is a general preparation for which we are thankful. The call is to all to be ready, and to be ready means first to prepare and see that the hastening time has come. Now it is time to get ready, that we might have on the wedding garment and be prepared to enter into the marriage supper of the Lamb, that we may all be able to stand the test and be able to abide the day of his coming, which seems to be nearer at hand than many of us would think. I was delighted to see in our General Conference minutes that of all the opposing organizations of the year, there was only one, which was the dominant church with headquarters at Salt Lake City, and their power seems to be diminishing very fast.

But oh, I would be a hundred times more delighted if we could say there were none of our brothers, especially our elders, who were now opposing the other churches. May God hasten the day when that spirit of antagonism shall have a burial and all Latter Day Saints, especially the elders and all those that hold the holy priesthood of our God, shall turn out to the funeral, and say, amen. Then we shall look for more progress than ever before, and more friendship, more love and more respect shall be given us, even by those that know us not. But they shall be more willing to learn of us when we prove our love to all mankind, which is only our duty and our reasonable service. We all have vowed to do it. Shall we not pay our vows to God that we might receive the greater reward?

May we all pay our vows that we have made, and receive the crown that is promised.

JAMES BAILLIE.

HERSMAN, ILLINOIS, October 13, 1916.

Editors Herald: As the readers of the HERALD have not heard from this part of the vineyard for some time, I will drop you a few items of our progress.

I have not been permitted to be in this district all of the time since General Conference as I was called upon to act as moderator in the Baker-Roberts debate at Sedalia, Missouri.

Mr. Roberts met the truth with the usual amount of bombast, ridicule and slander; but it didn't seem to interest the people much as they appeared very restless during Mr. Robert's speech. It was different during Brother Baker's speeches. They seemed intensely interested, and would lean forward over the seats seemingly to catch every word.

Many friends were made for our cause I am sure. I baptized one sister before I left the grounds, and we left a number of others deeply interested. I took subscriptions for some fifteen *Ensigns* and passed many tracts.

The Saints at Sedalia stood by the work gallantly with their means and prayers, and I am sure the Lord has blessed their sacrifice.

Despite the fact that W. G. Roberts states in the "*best paper in the world*" (the *Apostolic Review*) in referring to the "Latter Day Saints" that "sect will do no more good there" (at Sedalia), there are preparations going on for a branch organization to take place in the near future.

Also Elder House of that place writes me of excellent prayer meetings and a good attendance of outsiders at preaching services. So let W. G. Roberts imagine a victory if he wishes, it doesn't change the facts that the debate did much good for our cause.

After returning home from Sedalia to Beardstown, Illinois, I had the pleasure of baptizing a noble man and his wife into the kingdom who were formerly members of the Christian Church and had been searching for truth and at last found it. Also another fine young man, whose wife had been a member of the church for some years.

I am now holding a series of meetings at the little church near Hersman, Illinois, which the faithfulness of the Saints of this place with their friends have built in the past year.

One year ago last June I made my first missionary trip to this part of the field. I found three Saints who had waited faithfully for twenty-five years, more or less, for the Lord to send one of his servants this way.

I commenced preaching in the home of Brother K. H. Moore, a few came to hear, some believed and were baptized, the interest grew, the Saints had the right kind of faith, an *active faith*. Without any finances, but a strong faith in God, inside of six months by the help of God we had a little church, and furthermore, it was paid for. We all felt that nothing short of the power of God could have brought to pass the seemingly impossible.

We hope in the near future to dedicate the building so thankfully appreciated by all of us, to the honor and glory of God who made it possible for us to build it. Others here are interested and we hope to see them added to the kingdom.

Ever praying for the upbuilding of the kingdom, I remain,

Your brother in Christ,

R. L. FULK.

BEARDSTOWN, ILLINOIS, 1105 Monroe Street.

SAINT JAMES, MANITOBA, October 14, 1916.

Editors Herald: I was baptized into the church, as well as my husband, in 1910, by Brother F. A. Henderson, confirmed by Brother E. E. Long, and we received our patriarchal blessings from Brother J. W. Wight.

I wish to request the prayers of the Saints for myself and

husband, that we may understand the work and love it and become able to take our share of it. My husband is now in England and has been for eight months. I would also kindly ask the Saints to write to him and encourage him, especially those who know him, all letters I know will be greatly appreciated, and will cheer him and others as well. His address is Charles Samuel Case, Canadian Army Service Corps Depot, Bramshott Camp, Hants, England.

If there are any missionaries in that part of England, Brother Case would help them to reach the soldiers and second their endeavors to the best of his abilities, and he would be heartily glad to do so.

Owing to an accident, I broke my foot in the early part of the spring, and have been handicapped in attending church, and have gone backwards spiritually. I sincerely wish the Saints' prayers, that I may become a real, true Latter Day Saint and receive the many blessings promised me if I am faithful. I wish to receive more of the Spirit. Though I have been baptized six years and have been helped greatly, I have not received its presence as I desire. Of course I put that down to my own fault as not trying. I really wish to try to live closer to God and study and perfect myself and help others.

So will my sisters and brothers pray for my husband and myself? and rest assured you shall not be forgotten in my prayers also. I wish the church papers and the church itself, unity, life and peace, and all success in the grand work.

Your sister in Christian bonds,

MRS. A. E. CASE.

507 Park View Street.

News from Missions

Lamoni Stake

The work of the Lamoni Stake is moving along well under the new alignment effected in the organization of the stake presidency last June, when J. F. Garver, upon nomination of the proper authorities, was made stake president, with E. J. Giles and P. N. Craig as counselors.

These men differ in temperament as they have differed in experience. Coming to the work with different qualifications, with the cooperation of the people, which they seem to be already enjoying to a reasonable degree, if faithful, so as to receive the blessings of God, they should serve effectually in the responsible position to which they are called.

Brother John Smith, whose resignation from the presidency of the stake because of increasing infirmities of age opened the way for the reorganization referred to, is moving into his new work of patriarch under promise of good service. He enjoys the confidence of the Saints. He gives to the new administration his full support, and exercises a spirit that commends him to the Saints as one who—as he has often himself expressed a desire to do—as one who grows old gracefully, and as one who carries in his heart no spirit of jealousy or enmity towards those to whom he has surrendered his one-time arduous duties.

Between Brother Smith and Brother Garver, who for nine years were associated in the presidency of the stake, there is a bond of Christian fellowship and love and a genuine understanding which is good to see. As Brother Smith expressed it at the time of his release, they have walked together as David and Jonathan, and it is a strength to the Saints that they continue to do so.

Brother R. S. Salyards, the remaining member of the former presidency, is active in the work as called upon, and will

continue to labor in the stake as his other duties and as circumstances will allow.

Brethren R. J. Lambert and Oscar Anderson are carrying forward with credit the work of the stake bishopric under the trying conditions incident to the demise of their beloved coworker, Bishop Joseph Roberts, which occurred in July last. The first named is immediately directing the work of the office, with the counsel and advice of Brother Anderson. The Saints are supporting this department with their tithes and offerings, and indications are that the year will close with the temporal needs of the stake well supplied.

The first conference of the stake under the new administration which convened October 14 and 15, was one long to be remembered. The Spirit of God was enjoyed in a marked degree in opening prayer service at 9 a. m. Saturday, when a large number of people congregated in the lower auditorium of the Lamoni church. And in the business sessions the Spirit of the Lord moved in a manner befitting the occasion. The afternoon meeting was especially marked by an excellent spirit. Many remarked that it was "just like a prayer meeting."

The Sunday services were even an advance over those of Saturday, the Saints enjoying in the afternoon prayer service a spiritual uplift rarely equalled at this place. This enjoyable time following close upon the stake reunion held in August, calls to renewed diligence the Saints who have been redoubling their efforts, and indeed their number is many. The late reunion surpassed in spiritual power anything ever experienced in the stake, and with other influences at work, including the conferences, the Saints are persuaded to do good, and to move actively into the work necessary for a fuller establishment of those conditions which should characterize a stake of Zion.

At the conference just closed, Frank B. Almond, of Lamoni, and Flavius J. Sharp, of Oland, were ordained to the office of priest. The ordination of George B. Hall, of Creston, to the office of elder, was authorized. J. A. Gunsolley, R. V. Hopkins, and F. M. McDowell were set apart as members of the standing high council of the stake. All of these men have the confidence of the Saints, and are expected to render good service. There is a vacancy still remaining in the stake high council, but we understand that those responsible therefor are not prepared at this time to nominate one for the place.

Brethren J. A. Gillen, J. F. Garver, E. J. Giles, and R. J. Lambert completed a tour of several branches of the stake, preceding the conference, and Elder Gillen was in attendance at the conference. These men report improved conditions. They also report a good work being done at Creston, Iowa, where we have a noble little band of Saints, and where conditions promise the probable organization of a branch in the near future. At Chariton the Saints have purchased a lot and are beginning a campaign for the erection of a church.

Brother C. Scott recently closed a meeting at Lucas, Iowa. He is at this writing expecting to go to Graceland Branch, north of that place, to begin services. Brethren R. S. Sal-yards and Eli Hayer are conducting services at Greenville, near Lamoni. Brethren E. J. Giles and M. M. Turpen are holding forth at Lone Rock, also near Lamoni.

Brother Peter Muceus and family reached Lamoni, October 13, after a long journey from far-away Scandinavia, where Brother Muceus has for fifteen years been engaged in a difficult mission. They will make their home at Lamoni. It is hoped by the Saints that Brother Muceus may be appointed to labor in Lamoni Stake, for the rest of the conference year, at least.

The committee to direct preparations for the stake reunion of 1917 has organized, and is already making plans for that

event. Instead of assigning the work to committees of two or three or more, they have patterned after the commission form of government, and have assigned the various departments to one only. This will hold one responsible in each instance, and it is thought will make for greater efficiency. The reunion is a strong factor in the spiritual upbuilding of the Saints, and it will be the effort to have it continue so.

There seems to be an increasing desire on the part of the people of the stake to come up higher, by more righteous living and an increased activity in all lines of work before them. This good intention is shared in large measure by the priesthood. Continued in, it will make for a forward movement in this stake of God's own planting.

A. WORKER.

News from Branches

Philadelphia, Pennsylvania

The Saints' church had a fine representation in the rally demonstration held on October 7 by the Thirteenth District Philadelphia County Sunday School Association. The lookout is certainly favorable for a most successful Sunday school year.

Seventy singers were on the job Saturday evening ready for Brother Hoxie to "put them to" the study of "Elijah." Enthusiasm is more intense than ever along this line.

Our anticipations of a renewed and vigorous interest in every department of the branch have developed into realizations.

Our pastor preached Sunday morning on the laws of tithes and offerings, using for his text verses from the third chapter of Malachi.

The church will be better able to take care of the sick and those out of work when it succeeds in getting its members to appreciate fully the law of tithes and offerings.

A. J. DICKSON.

Boston Branch

We hear rumors once in a while of Saints living in Boston, who do not come to church, and of whom we do not know. So we would request and urge, that if anyone knowing of church members residing anywhere in Greater Boston, will advise us, giving street and town, as well as name, we shall be more than glad to look them up, and will be glad to have them associated with us in the branch work.

Will branch presidents and branch clerks who know of members residing in Greater Boston please advise us, as we should like to look after every member in Boston and vicinity.

For the benefit of anyone visiting Boston, the church can be reached for one carfare (five cents) from any part of Boston or the neighboring cities. Take tunnel or elevated train to Sullivan Square. (The elevated runs past South Station, along Atlantic Avenue. The tunnel train runs through the Washington Street tunnel, and past North Station.) Any conductor in Boston will tell you how to reach Sullivan Square. Then get off on left side of car, facing direction in which train is going, and take any car going out Broadway to Grant Street. This is about twelve blocks out, two short blocks beyond Fenway drive and park. There is a Methodist Church on one corner and the sign for our church on the other corner. One short block down Grant Street is Sewall Street and the church.

If you will drop us a card we shall be glad to help you with more minute directions. Address us: 154 Central Street, Winter Hill, Massachusetts.

S. A. BURGESS.

Scranton Pennsylvania

Sunday, October 9, was observed here as rally day. The services were all fairly well attended. We are glad to have the children in the Sunday school again, because for about seven weeks they were prevented because of an edict issued by the State authorities on account of infantile paralysis. We expect to rebuild a flourishing Sabbath school.

The eleven o'clock service consisted of rally exercises, addresses and inspiring talks. The two-thirty hour was a service of prayer and testimony.

In the evening the choir gave a concert under the direction of Sister J. R. Lentell, the choir leader. Everyone seemed to be well pleased with the success of the choir.

The sermons from our pastor, Elder J. R. Lentell, are listened to attentively. The messages delivered through him contain that which stirs the soul, and inclines the heart to be moved in the right direction.

Two of the local brethren, W. J. Lewis and W. J. Davis, have held forth in street preaching on Saturday evenings of late.

The young sisters of the branch have been organized into three circles of Oriole girls and at present are busy at work. They meet in the church auditorium and the young men meet in the basement each Friday evening. These two departments combine for joint program and entertainment on the last Friday evening of each month.

The young men of the branch have been formed into a young men's club, and through their attendance manifest deep interest.

There is a new opening in the central city. Three Sunday school classes, two juniors and one intermediate, have been formed, and on Wednesday night of each week a Bible class is held, also a preaching meeting on each Monday night. This opening is the result of efforts by our pastor, and Brother Richard J. Hawkins.

The band meet for practice every Monday night, while the Religio continues to meet on each Tuesday evening each fall and winter. The Religio is prosperous and we hope this year will be no exception.

The Green Ridge Branch in the east section of the city is in charge of Elder James Raisbeck.

There is a fine branch of Saints in Archbald, Pennsylvania, which is ten miles away. Though few in number they have erected by their own hands a neat little church building. They expect to hold special opening services on the second Saturday and Sunday of November and would like to have visiting Saints present. We believe that they are worthy of this.

E. WALTER LEWIS.

1414 Sadie Place.

Independence Stake

The new cultural movement on closer acquaintance is growing in interest, the full benefit of the lectures being obtained only by a previous research of the lesson study—the same as in the class work of the home department and Sunday school and Religio *Quarterlies*.

On October 17 Brethren Frederick M. Smith and W. W. Smith had class work in psychology and economics and two fine recitations were given on the subjects of food and other products, and the development of inventions.

The little folks of the kindergarten had their play exercises in the forenoon and took their lunch at the usual hour. "Thank you" they say when their teacher hands them the "napkin," and they are taught good manners always.

There was a good attendance at all meetings on Sunday, October 15, Brethren Walter Smith and T. C. Kelley occupying

at the evening and morning hours, and Brother James Bunt giving an interesting talk to the young in the basement at 11 a. m.

The convening of the stake Religio society took place on the 14th and 15th. Reports were read and the usual interesting routine business was transacted, not a large delegation being present, although a very good meeting on Sunday afternoon was reported.

The Sunday school convention of the stake will take place at the Second Independence Branch on Saturday, October 21.

Quite a wave of oratory has swept over the center place of late, for beside Congressman Borland, Mayor Ott and President Frederick M. Smith and others who were the speakers at the ground breaking for the young men's recreation hall, the city had on the occasion of the reunion of the United Confederate Veterans of Missouri Division 80, the pleasure of hearing Major General T. C. Love and Lawyers Paxton and Dryden, of this city, besides many other noted speakers of the Southern Army. Brethren J. Burnham, J. J. Vickery, and J. Taylor, valiant soldiers of Civil War times, were in the ranks on October 5 and 6, at this great gathering of the veterans.

ABBIE A. HORTON.

Los Angeles, California

The Los Angeles Branch is forging right ahead. One is impressed these days with the number of new faces seen at the services. The Sunday evening meeting which heretofore has been very poorly attended, is now showing up well with the morning service. The general expression is that we must have a new church if this keeps up.

Many new faces are seen, some members of the church from the East, others strangers, who have been drawn through advertisement in the papers. The other evening there were seven who came out as the result of one advertisement.

Brother John W. Rushton has been laboring in other places since reunion. He went to San Diego and organized a promising branch at that place, with George H. Harrington in charge. He spent two weeks at San Bernardino, preaching both Sundays, one service in the First Presbyterian Church at a union meeting. He was well received. During the week he visited among the Saints, reviving and cheering them.

Brother F. G. Pitt acting in his capacity as a patriarch has been holding revival meetings at San Diego, Santa Ana, and Garden Grove. He goes now to Long Beach, San Bernardino, Ontario and Los Angeles.

Good Reports come from San Diego and the impetus given the work through the efforts of Brother Harrington.

Our Los Angeles pastor, Thomas W. Williams, preached one of the most masterly sermons of his life Sunday morning. His subject was "A marvelous work and a wonder." No one hearing this sermon could have a misconception of the grandeur and all sufficiency of the gospel of Jesus Christ, and the part which the restored gospel plays in solving the individual and social problems of the day. Every one present was visibly affected by the stirring appeal for full and unreserved consecration to this latter-day work.

ANNA JASPER.

A lady who once needed legal counsel was advised to consult a prominent lawyer. She kept putting it off, and, when she finally went to him and began to state her case, he said: "Madam, you are too late. I cannot be your advocate, for I have been appointed your judge." God forbid that the Judge of all the earth should apply such words to any of us.—Ida Q. Moulton.

Miscellaneous Department

First Presidency

NOTICE OF APPOINTMENT

The First Presidency and missionary in charge concurring, Elder Peter Muceus has been appointed to labor in the Lamoni Stake for the balance of the conference year.

FREDERICK M. SMITH, *President*.

INDEPENDENCE, MISSOURI, October 18, 1916.

Conference Minutes

FAR WEST.—With the Alma Branch, near Lexington Junction, Missouri, October 7 and 8, 1916, J. T. Ford and B. J. Scott presiding, Charles P. Faul and S. J. Hines secretaries. Statistical reports: Cameron 174, First Saint Joseph 584, Second Saint Joseph 200, Third Saint Joseph 146, Edgerton Junction 47, Alma 86, Dekalb 51, Pleasant Grove 75, Far West 53, Delano 66, German Stewartville 98, Stewartville 226, Oak Dale 84, Kingston 97. The following brethren were recommended for ordination: Hyrum McKee and E. A. Gurdwell, teachers; Earl Olson, deacon; E. E. McCormack, elder. These brethren were referred to their branches for ordination. The Far West quorum of elders reported to the conference, also recommended the ordination of B. R. Constance to be counselor to the president. Brother Constance was referred to the president of the quorum for ordination. A vote of thanks was tendered to Brother Charles P. Faul for service performed in the past twenty years as bishop's agent, Bishop R. Bullard now being the bishop of the district. An auditing committee was chosen as a standing committee to audit the bishop's and district treasurer's accounts, as follows: J. L. Bear, for a term of three years; W. W. Scott, two years, Brother Hopkins, one year. Motion prevailed that each branch of the district nominate one delegate to the General Conference for each one hundred members or less, and no delegate be chosen to represent more than one hundred members. The remainder of the delegates be nominated by the district conference, the coming March conference in 1917. A bill for expenses of \$11.04 was presented by the district presidency, also one for \$1.45 for the secretary; both were ordered paid. Adjourned to meet with First Saint Joseph Branch, March 10, 1917.

EASTERN IOWA.—With Fulton Branch, October 14 and 15. A large attendance and a good spiritual conference throughout, during which there was one baptism and one ordination to the office of priest. Cora B. Hart, secretary.

DES MOINES.—At Runnells, Iowa, October 7 and 8, in charge of District Presidency, O. Salisbury, Charles Nirk, Henry Castings. Reports: Clear Creek 33, Fraser 42, Oskaloosa 51, Concord 56, Nevada 78, Perry 81, Rhodes 95, Boone 109, Runnells 127, Des Moines 487. Bishop's agent's receipts \$973.29, expenditures \$709.00. Wayne Wolfe and Roy Chevill ordained to office of priest. Meet in Des Moines in February. Bessy Laughlin, secretary.

Convention Minutes

Mobile Sunday school and Religio, also district conference at Escatawpa, Mississippi, November 3, 4, 5, 1916. Report blanks will be furnished the ministry. Let us have all reports in on time. A. E. Warr, District President.

Conference Notices

On account of quarantine, the Sunday school convention of the Eastern Maine District was postponed. As it is near time for the conference, it and the convention will be held jointly, November 10, 11, 12, at Jonesport. An excellent program is prepared and we are expecting some to be present from the Western District. F. J. Ebling, president; J. F. Sheehy, superintendent.

Convention Notices

Western Maine Sunday school, November 4, 10 a. m., at Mountainville. Election of officers and detail work. H. Arthur Koehler, superintendent, Sargentville, Maine.

New York and Philadelphia Sunday school and Religio, at the Philadelphia church, corner Howard and Ontario Streets,

November 18 and 19. Business session 3 p. m. Arrangements for institute will be made later. All secretaries send credentials, with number expected to be present, so arrangements can be made accordingly. Concert Sunday evening under leadership of A. N. Hoxie. Let this be our banner convention. William Davies, secretary, 1224 Hampton Street, Scranton, Pennsylvania.

Special Meetings

Steubenville, Ohio, November 4 and 5, 1916. Institute program on Saturday evening in charge of J. A. Jaques and Samuel Martin. Church services in charge of president of branch, J. H. Edwards. All district invited. James E. Bishop, district president.

Quorum Notices

Ministerial conference at Brooklyn, New York, Saints' church, Park Place and Schenectady Avenue, October 28, at 8 p. m., continuing October 29. Program, including all grades of the priesthood, under the auspices of the quorum of elders of Eastern Mission. Every effort made to make these conferences educational and no member of the priesthood can afford to be absent. All Saints invited. Come and bring the Spirit of God with you. W. A. Sinclair, president quorum of elders of Eastern Mission; H. W. Howlett, secretary.

Important Notice

QUARTERLY SUBSCRIPTIONS RAISED

On account of increased cost of print paper, prices of *Sun-school Quarterlylies* for January-March, 1917, will be as under:

Senior grade, 8 cents a quarter; 25 cents a year.

Intermediate, 5 cents a quarter; 15 cents a year.

Junior, 5 cents a quarter; 15 cents a year.

Primary, 5 cents a quarter; 15 cents a year.

Beginner, 6 cents a quarter; 20 cents a year.

Payable in advance, by order of General Convention.

There is no certainty these prices will apply to later quarters of 1917. Schools would act wisely to subscribe by the year. It would pay to borrow, to do so. *No risk* if a proper system of class collections is in operation. If heretofore you have ordered only by the quarter, it will cost you no more to buy now at the yearly rate.

G. R. WELLS, *Superintendent*.

Requests for Prayers

Sister Mary E. Goodenough, of Marcellus, Michigan, desires the prayers of the Saints for her two daughters who are afflicted with tumors. She has faith that the faith and prayers of the Saints will be effective in their behalf, and suggests that at the next sacrament meeting there be a united effort among those who will, in behalf of these suffering ones.

Information Wanted

The following is a list of members of the Pittsburgh, Pennsylvania, Branch, that we are very anxious to locate, and would appreciate very much if anyone can give us any information in regard to their whereabouts. J. A. Jaques, branch president, 1648 Fallowfield Avenue, Pittsburgh, Pennsylvania: Jacob Aber, Herman Behrman, Barbara Behrman, Thomas Clarkson, Thomas Clayton, Ellen A. Clayton, William B. A. Clayton, Sallie M. Colvin, Louise Cummings, William Cunningham, Mary Eaton, Samuel Evans, Annie J. Farrell, Mary Fawcett, Elizabeth Foster, Clara S. French, Henry C. Gillespie, Anna M. Griffin, jr., Sarah Haskins, Samuel B. Haskins, Thomas Hurst, Edward Jones, Minnie Knepper, Thomas A. Lathrop, George A. Liston, Emma J. Long, Alexander T. Long, Moses D. Lovey, John W. Marshall, Margaret J. Malloy, Valentine Mohny, Aaron Morehead, Margaret E. Morgan, Martha Morgan, Emma S. Orr, Arthur Ramsey, Henrietta Robertson, Mary Robinson, Elizabeth Russel, Emily K. Sheasley, Harry C. Sigel, Sarah A. Smith, Agnes Telfer, Mary Jane Thiret, Ida A. E. Udick, Amos Wanless, Elizabeth Wanless, Lula A. Warnock, Mary J. Whitman, Mary Wollwork, George Wollwork.

Died

FREBURG.—Rollin Freburg, born December 13, 1893, at Agency, Wapello County, Iowa; drowned May 8, 1916. Baptized June 19, 1907, at Ottumwa, Iowa, by S. M. Reiste, confirmed by C. E. Willey and S. M. Reiste. He was the only child of Thomas and Alice Freburg, his sister having preceded him to the great beyond 12 years ago. Funeral sermon by D. T. Williams, interment in Agency Cemetery. A host of friends testified of their regards by their presence and flowers.

GATROST.—Annie M. Carlile, born August 14, 1848, in England; died September 25, 1916. When 2 years of age she came to America with her parents, settling near Council Bluffs, Iowa. Married Michael Gatrost. To them were born 7 children, 3 sons and 4 daughters. Baptized August 13, 1872, and lived a consistent Christian life. She leaves to mourn her departure, husband, 3 sons, 3 daughters, 16 grandchildren, 4 brothers, 2 sisters. Funeral held from Saints' church, Persia, Iowa, September 27, 1916, by Joseph Seddon. Interment in Valley View Cemetery.

TROWL.—At Lamoni, Iowa, October 9, 1916, Elizabeth Trowl, aged 82 years and 16 days. She was born in Meadville, Pennsylvania, in 1834. Was married twice, but both husbands died, also all her children with the exception of one son, Benjamin, of Sioux City, Iowa. He was called and was with her in her last hours. She was baptized some years ago and was firm in her faith in Christ and the gospel, and lived a worthy life, being very patient all through her long illness. Funeral sermon by H. A. Stebbins, assisted by J. R. Lambert.

FOREMAN.—At Lamoni, Iowa, October 9, 1916, Sister Della Foreman, wife of Brother John Foreman, aged 71 years, 9 months and 10 days. She was born in Pennsylvania in 1844, and married Samuel Kirkland in 1866. Of 3 children born, the son, William, and daughter, Edith C. Spillman, of Woodland Park, Colorado, survive their mother. Mr. Kirkland died in 1887. Sister Kirkland was married to Brother John Foreman in 1905, and took faithful care of him during eleven years. He is now past 88 years of age. Funeral sermon by H. A. Stebbins, assisted by A. S. Cochran.

LIVINGSTON.—Verna May Livingston, born September 4, 1899, at Condon, Oregon; died August 25, 1916, at Portland, Oregon. She moved with her parents to Portland, Oregon, in 1907. Baptized October 20, 1907. Her devotion to the church and purity of life won for her a host of friends, both in and out of the church. She leaves father, mother, 5 brothers to mourn their loss. Funeral held at Saints' church, Portland, Oregon. Sermon by Marcus H. Cook.

STITT.—David E. Stitt, born December 9, 1848, in Armstrong County, Pennsylvania; died July 7, 1916, at Monmouth, Oregon. He married Mary Catherine Richardson, September 27, 1871; to them were born 6 children. Came to Oregon in November, 1877, and settled in Bandon. Moved to Monmouth, Oregon, September, 1910, where he remained until his death. Baptized January 20, 1901. Ordained a priest February 17, 1903, and elder November 28, 1903. His faithful life and sturdy Christian character won the confidence and esteem of the Saints and the respect of all who knew him. Funeral at his home in Monmouth, Oregon. Singing by a quartet from the Evangelical Church choir. Sermon by Marcus Cook.

The Blind Soldiers of France

There are actually some 5,000 blind in France as a result of the war, most of them blinded by gases or the sheets of flame vomited by the German "flammenwerfer," of which extensive use was made at Verdun. I have been told that an entire French company, their clothes aflame, ran to attack the incendiaries, and grasping them in a fiery embrace, burned to death, with their foes. It is around the blind soldiers that the prettiest and most tender nurses crowd.

In a little eighteenth century house in Passy, still standing in its shady garden among the new buildings of the modern suburb, Le Bourgeois, the recognized master of animal sculpture, has installed a shop for wounded soldiers.

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



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

VOLUME 63

LAMONI, IOWA, NOVEMBER 1, 1916

NUMBER 44

Editorial

JOSEPH SMITH'S PLACE IN THE CHURCH

"ONLY A MESSAGE BEARER"

It has been alleged in some quarters that we are becoming afraid to affirm that Joseph Smith was a prophet of God. Such a charge is far from being true.

It is true, possibly, that there has come something of a revision of opinion regarding the place occupied by him in the work of restoration. Following his martyrdom there was a somewhat natural tendency among his followers to overestimate his importance as an individual and to laud his character and work too highly.

There has come a clearer vision of his work with the passing of years and it is seen in its true perspective. Yet the conviction is none the less abiding that he was indeed a prophet sent of God; though we have never made the error so characteristic of the Utah people who are instant in season and out of season with their testimony that "Joseph Smith was a prophet of God."

Our primary testimony is that Jesus Christ was the Son of God. The prophets claim a secondary consideration, at best.

On the other hand the charge is frequently made that the church rests upon Joseph Smith. With this mistaken idea in mind frantic efforts are and have been made to discredit him, thinking that if successful in such an attack the church would fall.

The church is built upon that foundation mentioned by Paul. Other foundation can no man lay. Joseph Smith rediscovered to our attention the principles of the doctrine of Jesus Christ. Through him God restored the priesthood and used him as one of the instruments employed in the restoration of the historic organic form of the church and the gifts and blessings of the gospel.

The doctrine, the organization, the authority, the gifts are truths easily tested on their own merits. They are not affected by the record of Joseph Smith. Doctrine, authority, organization, gifts, as we hold them, may all be sustained in every vital particular by an appeal to the Bible, so that the church would

not fall even if Joseph Smith were entirely discredited. Or had he not existed, God would have found another person to have accomplished all that he accomplished in the work of restoration.

Our faith goes much deeper than superficial reasoners have supposed. They waste their efforts in their attack upon Joseph Smith and his record.

They seem to suppose that by showing some flaws in the private life of Joseph Smith they will thereby bring the whole church and the entire work to ruin. Have the lives of the prophets been flawless? Let them ponder that question. Let them apply to him no acid test that they are not willing to apply to others of the prophets. No church would consent to rest its case on the lives of the prophets.

They charge that in the year 1843 Joseph Smith gave a revelation sanctioning polygamy. Again we go deeper than they suppose, and in reply invariably insist that the primary question is as to the nature of the doctrine of polygamy. As a church we have always rejected it, and moreover by every official act of the church during Joseph Smith's lifetime, touching that matter, it was rejected.

So we are sound and clear on that subject and not open in any way to successful attack as a church.

The connection of Joseph Smith as an individual with that doctrine is of decidedly secondary importance. Even if he were convicted as an individual, the church would not be seriously affected thereby, for it has not placed its faith in individuals, but in God, and in his son, and in the gospel with all its associated truths.

Even if Joseph Smith were clearly and positively convicted of that crime, that would only impeach him as an individual during a certain portion of his life. Peter was at one time a profane fisherman. Even after he was called to the apostolate he cursed and swore and denied Jesus. Yet no one rejects the truths and revelations from God incorporated in his epistle at a later date.

David and Solomon at one time were men of God, one of them after God's own heart, the other a temple builder, but both fell and became polygamists. No one rejects their inspired writings and revelations because at a later date they went astray.

Their works are judged on their merits. No one repudiates the sublime twenty-third psalm because in the later years of his life David fell into most grievous transgression. The work of men rests on its merits. There is a principle of truth in the words of Jesus, "Believe me for the very work's sake."

Could the work of Joseph Smith performed in earlier life in the way of restoring the doctrine and church organization be discredited by a departure from rectitude in his private life in later years? The work of church building and restoration was completed long years before the alleged revelation on polygamy is supposed to have been given.

This is presented by way of argument only and is not an admission, for to the charge made we retort that evidence has never yet been adduced to convict Joseph Smith of complicity in the teaching or practice of polygamy. All his public utterances during his life, touching that subject, condemned polygamy. All the revelations coming through him and touching on that theme condemned polygamy. It will take strong evidence to overthrow those facts. So far only contradictory and easily impeached evidence has been produced. Surely the man, to say the least, is entitled to the benefit of the doubt, and in harmony with the universal rules of justice must be considered innocent until proven guilty. Conviction is very improbable, as in every instance wherein the matter has been taken before judicial tribunals he has been triumphantly exonerated, as in the Kirtland Temple Suit, the Temple Lot case, before Judge Philips, and also before the Senate Committee in the Reed Smoot Case. His accusers have never perfected a case against him that would stand before any civil court.

There has been a great deal of misrepresentation of our position regarding Joseph Smith, based on ignorance and misunderstanding, as in the case of the good lady who said to the writer, "I believe you people are honest, but I cannot see how you can worship Joseph Smith instead of Jesus Christ."

On the other hand there has been much misrepresentation that has been willful and intentional. To illustrate: in the *Apostolic Review* for September 16, 1916, a representative minister of the "Church of Christ," in a letter describing a recent debate with one of our men, says:

Sister Slaughter, of Jefferson, Missouri, made two nice charts for me, for which I am very thankful. One was the picture of Joseph Smith, the Mormon-God, and the picture of my opponent crying and saying, "I believe it but am afraid to affirm it."

This was not a case of misunderstanding. This man has met our people in debate many times and knows our position. He knows that no utterance of the church and no teaching of any representative men of the church ever at any time gave the slightest ground for an inference that Joseph Smith is re-

garded by us as divine or an object of worship in any way to justify the term "Mormon-God."

Indignation might prompt us to denounce such methods in scathing terms, but we leave each man to form his own opinion, remembering that even Michael contending against the Devil brought no railing accusation, but said, "The Lord rebuke thee." And this the Lord will do, in this case, for he says: "A false witness shall not be unpunished, and he that speaketh lies shall not escape."

Our epitome of faith, which is as near to being a creed as anything we have ever published, contains no reference to Joseph Smith or to his work, for the simple reason that our faith, in its fundamentals, is not predicated on him as an individual.

The fundamentals of our faith are set forth therein in some such order as this:

First.—"We believe in God the Eternal Father."

Second.—"And in his Son Jesus Christ."

Third.—"And in the Holy Ghost."

Fourth.—"We believe that through the atonement of Jesus Christ, all men may be saved, by obedience to the laws and ordinances of the gospel." (A statement of the ordinances follows.)

Fifth.—"We believe in the same kind of organization that existed in the primitive church, viz: Apostles, prophets, pastors, teachers, evangelists, etc."

Sixth.—"We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of Scripture is not full, but that God, by his Spirit, will continue to reveal his word to man until the end of time."

Seventh.—"We believe in the powers and gifts of the everlasting gospel, viz: the gift of faith, discerning of spirits, prophecy, revelation, visions, healing, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, etc."

These are fundamental. No one can seriously injure this church until he destroys the faith of the people in these principles. Those who make their primary attack on Joseph Smith are simply firing at long range at a minor position without first attacking and demolishing our first and second lines of defenses and other important positions.

So far as the prophetic calling of Joseph Smith is concerned, we are prepared to affirm and defend it in its time and place. He was a man bearing a message from God. The message is the important thing.

Nearly every message bearer from God has been attacked and maligned, slandered, persecuted, killed. That was the history of the prophets. Jesus called the attention of the Jews to that fact. That was the history of the apostles.

History repeats itself in these last days. Joseph

Smith was attacked, maligned, slandered, killed. The campaign against him goes on with undiminished fury and malice. That in itself, without other evidence, is almost enough to create an inference that he was indeed a message bearer from God. Let men then give proper attention to the message that he brought.

ELBERT A. SMITH.

THAT WHICH GOD REQUIRES

(The interpretation of a tongue delivered by Elder John W. Wight at the morning prayer meeting, August 21, 1916, Lamoni camp grounds, Latter Day Saint reunion.)

In answer to the earnest heart's desire of many, I speak unto you, my people, and say that in the years long ago I told my people that which I required at their hands. That command I repeat unto you now that I require at your hands all your surplus property as a beginning of your tithing, and annually thereafter one tenth of your increase I further require at your hands. And it is my will that you give heed thereto, that you specifically remember and forget not. That you put from you the pride of heart, the pride of life, the pride of vanity, all unholiness and unholy thoughts, all vain ambition, all worldly desire unto the accumulation of wealth to be used in harmony with the gratification of your own desires; but the rather that you seek to accumulate for the good of my church and people unto the accomplishment of my purposes on the earth in the redemption of Zion.

I say unto you this morning, as I said in the years now long ago, my people might have been redeemed even now, had they have given heed to the commandments that I have given.

And I say also, especially unto the young of my people, that it is my desire that you begin from this very moment, and fail not to cultivate a desire unto true service in my sight; putting from you all desires of a worldly nature and ambition, and seek to exercise in harmony with the law put upon you unto that cultivation that will qualify you to enter in and occupy the places even now awaiting you and for which you shall become fully qualified by the presence and power of my Spirit shall you but pay heed. And to all my people: I will to bless you by and with the abundance of my Spirit, its outpouring unto your edification and good, shall you but pay heed and forget not. So, be faithful, saith the Spirit. Amen.

CURRENT EVENTS

NEW GERMAN LOAN.—The Reichstag recently passed a bill asking for a new war loan of \$2,856,000,000.

CLASH IN SANTO DOMINGO.—In an engagement with rebels on the 24th several American soldiers, including some officers, met death.

DIVORCE RESOLUTION DEFEATED.—At the general conference of the Protestant Episcopal Church, held at Saint Louis, a resolution seeking to prevent their ministry from officiating at a remarriage of even innocent parties in divorce cases was defeated. It is now, as it has been, left to the discretion of the rector or bishop in each case.

BRITISH SEEK WAR LOAN HERE.—On the 25th official announcement of the sale of 5½ per cent bonds totaling \$300,000,000 was made in behalf of Great Britain. Five per cent French bonds are on the market to an unlimited amount.

CONSCRIPTION LOSING.—Incomplete returns indicate that the Australian vote on conscription is unfavorable to that proposition. An attack was made on Prime Minister Hughes who favors conscription, by an assassin but the attempt failed.

MEXICAN SITUATION.—With Villista forces active near Chihuahua, and various other internal disturbances being reported, the Mexican situation is said to be more serious at this time than for several months, and any suggestion to withdraw the entire military forces from that region meets with hearty disapproval from Government officials.

THOUSANDS SWINDLED.—A chain-letter proposition whereby the writer was to get a "new 1917 model silk petticoat" by writing to five friends and sending in a dime to a certain Minneapolis house, has swindled thousands. Nearly half a million letters containing ten cents each reached the address given and are sent to the dead letter office. Fearing federal investigation, the "company" has fled. No matter how transparent a fraud is, many will lose by it.

WHEAT STILL HIGHER.—At the Chicago market cash wheat has gone as high as two dollars a bushel, and corn to a dollar and one and one-half cents. This is a record price for wheat, having risen higher than the spectacular price in 1898. Flour has gone to twelve dollars a barrel. Corn has not sold for so much since 1867. Prices of commodities in all lines are constantly advancing. Here and there various industrial organizations are making advances in wages of employees to meet the unprecedented high cost of living.

EUROPEAN WAR.—The chief center of interest seems to be the Balkan region, with the spectacular advance of the Bulgarians and Germans from the south through Dobrudja. These troops have advanced along the Danube and taken the bridgehead of Tchernavoda, but the Rumanians have blown up the twelve-mile bridge at this place, which leads toward their capital, Bucharest. Von Mackensen's men have swept on to a point forty miles further

north, though the Rumanians and Russians have thus far prevented the crossing of the river and the invasion of the central part of the country. Vulcan Pass in Transylvania, is now controlled by the Austrians, endangering Rumania on the west, though recent reports indicate the Rumanian resistance is stiffened somewhat, preventing further advances in this region. On the south, moving from Saloniki, the Serbian forces have continued their advance on Monastir, which position is endangered even though German reinforcements have been sent to that region. Heavy rains on the western front have handicapped operations to a large extent, though the net result of the week's activities are the capture of the village and fort of Douaumont by the French in the Verdun region. A large number of prisoners have been taken. Vaux is in imminent danger of capture by the French in this advance, while Peronne is being encircled. The British have succeeded in taking important portions of the German trenches at various points. In a seven-day battle for possession of Lemberg, the Russians have been defeated with heavy losses. On the night of the 26th ten German torpedo boat destroyers raided the commerce on the English Channel, but comparatively little damage seems to have been done. The Italians have resumed their advance on Trieste, and have made some small gains. In German East Africa German forces are gradually being overcome and broken into small units, continuing in the retreat over wide stretches of unsettled territory.

NOTES AND COMMENTS

MORMONS AND THE PIONEER TRAIL.—In *The Nonpareil*, published at Council Bluffs, Iowa, under date of October 24, we notice a long letter from Brother H. N. Hansen, in which he refutes the claims often made that it had been the original intention of the Saints of Nauvoo to remove to Utah, and that Brigham Young and his colleagues were simply carrying into effect that intention. He quotes largely from Brigham Young's own statements and the various other statements against that position found in the History of Utah. It is a well-written article and likely was appreciated by the editors as well as the readers.

LARGEST "DRY" CITY.—On September 16 the province of Ontario, Canada, became prohibition territory. Toronto, with a population of four hundred thousand, thus becomes a dry city. The province of Quebec is the only remaining liquor stronghold in Canada, and there are less than two hundred towns even there where liquor is openly sold.

A HINT FOR AID SOCIETIES.—A local merchant found himself overstocked with some staple lines of

merchandise and short on comforters for the coming winter season. He called in the presidents of two aid societies and bargained with them to tie some for him, he furnishing the material. As a result the dealer has a fine supply of hand-made comforters that are bigger and better and cheaper than the usual factory-made article. Every lady that helped make the quilts is interested in the selling and can recommend the work to prospective buyers. It is a good proposition for all concerned. Why not try it in your community? If you want more details, write us and we'll turn the inquiry over to the sisters here.

CRIME INCREASING.—It is the belief of the committee having in charge the general care of discharged prisoners in the United States that the European War is having a marked effect on criminality in this country. F. Emery Lyon, for the committee, asserts that the prisons all over the country are becoming crowded. One State in the Middle West has a thousand more convicted felons than it had two years ago. From the report to the American Prison Association we quote:

A large contributing factor is found in the intermittent employment and limited wages available to the average unskilled workman. Worse still is the chronic condition of unemployment which has prevailed until within a few months. A still more striking cause of the increase in crime, in the view of many, is to be found in the great war. With a dozen nations at each others' throats, destroying life and property at an unprecedented rate, can there be any other result than the lessening of the sense of the sacredness of human life, and indifference as to the importance of material values? If the average citizen becomes more callous over the accounts of human slaughter, what of the slightly less than normal, more easily influenced, and less alive to the higher sensibilities and untrained in ethical standards? The war, therefore, with all its other burdens, is doubtless bringing its harvest of crime in all countries, and this harvest will continue beyond the present generation.

SPIRITUAL MANIFESTATIONS.—For some time past the HERALD has published very few verbatim reports of spiritual manifestations, such as prophecies or the interpretation of tongues. One reason has been that these manifestations are very often of local import, or even of purely personal interest. Again, they have not been submitted to any such test as is applied to revelations coming through the President of the church—yet when such manifestations are published some at once appear to regard them as law, and to be quoted as of equal binding force on the church with revelations accepted by the church and published in the Book of Doctrine and Covenants. Still it remains a fact that these manifestations are of interest to our readers, if for no other reason than as showing that the Spirit is still at work in the church and spiritual gifts still to be enjoyed. So the editors have decided to give space from time to time to such reports of these manifestations. (Continued on page 1077.)

Original Articles

BORN AGAIN

That birth is the entrance into physical life in this world is admitted by all. Life continues and develops from birth; it increases in its unfolding and developing processes till maturity is reached. From this fact has sprung the adage, "old men for counsel, young men for war." Life then is an evolution, a process of development. This is as true of the vegetable as of the animal, grasses and plants; many survive but a season, but that season is one of growth.

The oak, the monarch of the forest, lives and grows through centuries; lives and increases from its acorn birth to its mature development. The same is true of flesh, of fish, fowl, and animal in their measure of life. Born, then, is to live, and to live is to grow, enlarge, develop. "Except a man be born again he cannot see the kingdom of God." The Savior in this discloses another birth, one for man, developed man.

"Born again" is the term, again to enter into life, again to unfold by virtue of life implanted, develop, mature. This the Savior made manifest to the Samaritan woman at the well, in that if she would partake of the water he had to give it would be as "a well of water springing up into everlasting life." She would drink from an everflowing fountain.

The divine impulse should be ever active as reflected by the Master. "I am come that they might have life, and that they might have it more abundantly," richer, fuller in its developing processes than life in its ordinary sense. The people who were all about the Savior in life's ordinary way give us one view. The Savior in his life among them gave us the result of the added, the more abundant life.

The Savior's explanation of the success of his own life and that of his followers, he gives the source of in the words, "I in them and they in me, that they might be perfect in one." The living, growing process—"I in them and they in me." Who can but believe that Christ was in every continuing communion with God? "I in them" reflects the same for his followers as "thou in me," for Christ, so ever-continuing communion is the heritage of Christ's followers.

The beautiful figure in John 15, "I am the vine, ye are the branches," puts ever-continuing communion beyond dispute, the life-giving sap is common to vine and branches alike, as a whole. "As the branch cannot bear fruit of itself except it abide in the vine; no more can ye except ye abide in me." The living, revealing process is continuous.

It is not strange then that in this same chapter Christ uses the endearing term, *friends*, as showing the true relationship between himself and his, rather

than *servant*. *Friends communicate*. "I have called you friends; for all things that I have heard of my Father I have made known unto you."

Being born again entitles those so born to all the privileges of the life entered into. Being born again is conceded to be a continuing privilege among earth's children; all the privileges and realizations continue with it. Communion revealing processes are the main feature, realized in rich measure while the Savior was among men and being the result of being born again are to be realized now as then.

Revealing communicating processes are ever more abundant in man's present sphere and usage. Messenger, mail, telegraph, wireless and wireless telephone are suggested. These include transmitting and receiving apparatus. These processes are the product of man's mind, using to accomplish them the materials provided by the Creator of inventors. The mind endowed by the Creator to originate such processes should be enabled to receive from the Creator transmission in the larger scale. The inventor invests lifeless materials with receiving and transmitting properties. His own mind should be more than equal to results from its efforts. He calls to action activities from lifeless substances. Should his living mind respond to his Creator's call and touch? We think so.

All these various means of communicating place man notably as transmitter and receiver. He should be above all of his own work and under service of the higher power of his Creator and reap the results. The materials and laws of the transmitting power and induction coils are traceable only to the Creator of inventors, who are much superior to their inventions and should be receptive from the higher source, the Creator. God has made of man a first-class individual receiving station. It is held that in the ordinary process and activities of life psychic messages pass between people, as from father or mother to son or daughter, brother to sister, etc., between those suitably attuned by birth and soul characteristics. These messages cover distances long or short, and are oft realized under great stress and activity of mind in times of danger, etc. One is made conscious of the situation and condition of the other. If indeed there is such law (and it seems amply verified) it must be a spiritual law, and will operate anywhere in the spiritual realm.

Being born again would accelerate such process in the ratio of the added, the more abundant life. This was manifest in the life of Christ and those who partook of his "I in them" process. Born again, bearing the relationship of "sons" to him, there should be the same communing running scale in undiminished measure from the simple prompting to the receiving of great messages as those of Isaiah, Jeremiah, or John. If these do not occur, are people really born

again? Is such law operative between man and man and not between God and man?

Yes, the divine process "born again" is still in operation with all its grand promises and provisions. God does still reveal to man, who is born again.

R. ETZENHOUSER.

* * * * *

THE PARADOX OF LIVING

The ever-momentous subject, "The cost of living," is again to the front. Editors are devoting whole columns and even pages to the subject. Socialists are preaching their panacea with renewed zeal. Students of economy are submitting facts and figures, legislators are framing laws, and—prices grow apace.

The towering philosophy of economic writers and preachers is enough to make one dizzy trying to follow them to the conclusion of their exegesis. The statistician will chill the marrow in the bone with an array of cold facts and figures, showing the enormous expenditure of individual and national resources to keep ourselves barely above the condition of dire want. Trust magnates have been caricatured as the embodiment of greed, crushing their helpless victims with the weight of their spoils. Lawmakers have been banished to the Patmos of political exile for betraying the confidence of their constituents, and legislating in the interests of monopoly; while bankers, merchants, farmers—all have been accused of manipulating prices to further their own ends, to the undoing of the consumer.

A careful analysis of the conditions portrayed, reveals a grinning paradox, with the interrogatory: "Where is the trouble, and who is to blame?"

ONE VITAL ELEMENT

The subject is so complex it is difficult to find a starting point, and so vast in extent that we can touch it only here and there. However, there is one vital element forming a nucleus around which the whole economic tangle appears to be woven, that is either overlooked or ignored by writers and speakers alike. We might as well try to cure heart disease by surface applications, as to seek a remedy for economic irregularities without going to the seat of trouble. Remove the cause, and the problem will solve itself.

But here is where the difficulty becomes a problem. Are not legislators and economic writers working overtime, poring over pages of statistics and reports, in an effort to diagnose the case? Tariffs have been lowered, freight rates reduced, corporations prosecuted, trusts dissolved, still the cost of living increases!

The disease is constitutional, and deep-seated,

manifesting itself on the surface by eruptions in various places, more or less violent, and the "doctors" only aggravate it by local treatment. It never has had proper treatment. The virus must be removed from the blood. Surface applications may heal the local sore for the present; but it will break out elsewhere with increased violence, so long as the poison remains in the system.

ORGANIZATION INSUFFICIENT

We have sought a remedy for all our ills in "organization," and what are the results? Capital is organized, and interorganized. Labor, skilled and unskilled, is organized, and still organizing—for what? To throttle competition, and protect local interests. By multiple organization, we perpetuate—in a more subtle form—the very thing we seek to eliminate. We merely transpose it. In seeking to conserve the interests of local institutions, we have created a gigantic octopus, which has fastened its tentacles in the very vitals of the social body; and the system is so inoculated with the poison, the body is a mass of putrid sores from head to foot.

It is manifestly plain that there must be a reconstruction, by some means. Competition in production and distribution has been stifled, to some extent, and the competition of getting has taken its place. Under the old regime, the middleman had few terrors. He was looked upon as a necessary element in the process of distribution. Now, he can control everything, and name the price to producer and consumer. We have made this condition possible by teaching him the value of organization. Without organization, the control of commodities and inflated prices was impossible, except in case of famine.

IS IT CAPITAL AND LABOR?

If the trouble was between capital and labor alone, the situation would not be so acute. But labor is organized against labor, and consumer against consumer! Capital has united to meet the demands of organized labor. Labor has organized to protect itself against the encroachment of capital, and they are interorganized in a way to lead one to conclude that, if organization had any tendency to better conditions, we ought to be ready for the millennium. But every new society seems to irritate the feverish patient, and lay the foundation for another boil. Every organization effected for the benefit of some class must be met by a countersociety for the protection of some other class, or classes. Why should labor condemn capital, or capital censure labor? They are each dependent on the other, and all necessary to a healthy state of the social body. The consumer is making enormous demands of capital for the

various articles of consumption. Capital undertakes to meet the demand, and labor asks a reasonable share of the profits. Is there anything wrong with that phase of the matter? Perhaps the consumer is responsible to some extent for making exorbitant demands.

POSSIBLY THE CONSUMER IS TO BLAME

This last suggestion brings us a little nearer the seat of trouble. We are all afflicted with the craze of more getting. There seems to be no limit to our avaricious appetite for more. Let editors and philosophers preach against the sin of high living, and other problems will adjust themselves by natural process.

But, pshaw! Preachers of economic righteousness are, themselves, doing what everybody else does—getting all they can, and complaining because they cannot get more for less money. The man in the shop complains about the cost of bread, meat, and eggs. The farmer protests against the high prices of machinery, clothing, and shoes. The wage earner organizes to get higher wages, and the boss raises the price to meet the demand. The farmers unite that they may obtain better prices for the products of the soil, and the middleman has organized so as to corner the market. That which benefits one class is an injury to the others.

I said that organization was largely responsible for the present situation; but organization is not the primary cause. Organization is a wholesome necessity, but like many other good things, it is abused and misdirected. There is another cause away down in the very vitals of the body, originating in the heart, that surface applications, organization, and legislation, can never reach.

A VITAL DIFFERENCE

Let us distinguish between the "high cost of living," and the "price of living high."

The price of commodities is governed by the law of supply and demand. We require a certain amount of the necessaries of life; foodstuffs, clothing, shelter, and fuel. Only a relative portion of each one can be consumed. All over the amount necessary to sustain life comfortably is surplus, and will have the effect of lowering the price. Any amount less than sufficient will cause the price to go up correspondingly. Thus it will be seen at a glance that, by the law of supply and demand, prices alternate as naturally as cause produces effect. Of this natural law, no thinking person can, or will, make complaint. But this law cannot be held to account for the present situation, altogether. Of course, it must bear its portion of the burden of responsibility; but there are agencies that have combined to produce the

condition complained of, that we will do well to consider.

"FAD MADNESS"

We are victims of fad madness. It is not so much a matter of what we need that makes prices go up, as what we want, and will have—but don't need. We have been practicing economy at the table to satisfy an abnormal appetite for other things. High prices may stand between us and the meat shop, but they are no barrier to the movies, cigar stores, and saloon. They may deprive us of sugar and eggs; but whisky and tobacco we will have; and the latest design in fashion craft, however scant the material used, will hide an empty stomach.

Look at the display in that window over there. Why, I declare, the suit I have on—and it is not paid for yet—is a back number! And that new creation is such a charming affair!

"Yes," says Mr. Merchant, "Jones bought one last night, and Brown took one to-day."

And I bought one, not because I needed it, but because my inflated vanity craved it, and the merchant would sell it to me on time. Unconsciously, I am catering to the ever-increasing vagary of high living, and forcing prices up by making an unnecessary demand, and creating a false market.

Around the corner I meet Brown, and he makes me believe my business will go to the bow-wows unless I have a car. But I have no money. No matter, my note is good, or he will take a mortgage on my home. I bought! My machine may go to the junk pile before I make the last payment; but I will have a good time while it runs—and that's the price we pay.

I look out of my cottage window and see fine farms, big barns, and nice homes. I see my neighbors returning from town laden with luxuries that excite my envy. I wonder how they can afford so many things, and where the money comes from. I go over to Jones' and he proudly shows me his new car. I observe that he has a new piano. He has cement floors in his barn, and everything is shining with paint. But before I leave, he asks me for the loan of a hundred dollars to meet a pressing obligation. Bah! This exhibition of prosperity is a gigantic farce. He is living on borrowed money, and everything is under mortgage. He doesn't own the clothes on his back. His financial standing is but a bubble that is liable to burst with the first dash of an angry wave.

IN THE CITIES

What of the condition in the cities? I visit my friend in a prominent street. I note that he has an elegant home. The furnishings are elaborate. I know that he works in a down-town office for one

hundred dollars a month. He came to the city a few years ago with nothing but his hands and brain. This home, with its furnishings, is worth six thousand dollars, and he and his wife have a change of clothing for every occasion. I see his wife go to the phone and give the grocery man an order. Twenty minutes later, the delivery boy brings in a dollar's worth of eatables in a paper bag, and leaves the bill. The good wife exhibits the contents of the bag, and gives vent to her pent-up feelings by castigating the trusts, the grocer, the farmer, and everybody else, when she, herself, is a party to the offense.

On inquiry, I learn that my friend does not own this fashionable home; instead, he is a renter. Even the furniture is rented. Like my friend in the country, he is only a little particle of foam on the troubled waters of social unrest that may be blown away at any time by the winds of adversity. His social position is a sham, and, to keep up appearances, he must maintain a flashy wardrobe and a gaudy parlor over an empty cellar, while he nurses a grouch over high prices. He is in the vortex of the social whirl, and the simple life has long ago lost its charms.

Why should he complain at high prices? He tells me the trusts and high tariffs are responsible; but, so long as he and his friends—and they are legion—maintain the present rate of social madness, tariffs will be a necessary evil, trusts an unavoidable nuisance, and high prices the inevitable result.

A. N. OBSERVER.

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MORE ABOUT A CHAIR OF THEOLOGY

Recently there has been considerable agitation along the line of establishing a chair of theology in Graceland, which has set most of us to thinking. When we get to thinking we want to say something, and the saying part is all right so long as what is said is with courtesy and due respect to other people's opinions. What I have to offer on this will be with an endeavor to give due reverence and respect to those who may feel to differ with me on the subject.

As introductory to the subject, I will say we never have had a theological school in the church in the sense that the placing of a chair in Graceland would place us. We have always shied with a sort of holy horror of a theological school. We have always taken pride in the fact that our ministry's talents were not the results of a theological school, contending that a school of that kind could and did turn out anything else usually than what God ordained, or sanctioned.

I believe that the greater portion of heresy that was ever introduced in Christianity was incubated and brooded in theological schools, and this because

God, for some reason, cannot work with them. We have Martin Luther, while he did a good work, yet heresy was a part of the work he instituted. Calvin, the Wesleys and Melancthon—all of these and many more helped to bring out and develop the Reformation, yet God said of the work of these men, "Their creeds are an abomination in my sight," and he chose an illiterate boy to restore the gospel. These men were all men of much education and were the products of the best schools of the day. The trouble was that the schools had instilled in their make-up some things that the workings of God's Spirit upon them could not get out, even though it was heresy, and it is evident they were not fit instruments for God to work with.

We have never had any theological chairs in the schools of our church, and yet we assume that the gospel offered to the people through its supervision has been the power of God unto salvation and all who laid hold of the proposition and endured to the end were saved. Then we can correctly assume that the theological chair, at least is not a necessary part to salvation. In the past, without the chair, have any of us hungered and thirsted for righteousness and not been filled? Have we starved for spiritual food and had no way of obtaining it? If so, a chair of theology might help us out. Has our ministry been deficient in the proclamation of the gospel? Have they measured up with the theologically educated and been found wanting? have they been out-classed as ministers of Christ because of any lack of a theological education? have they not met in debate the best fruit that theological schools could turn out, and have they turned away confused, or in shame therefrom? Nay, to the glory of God, the victory has been on our side, and this without the help of any theological chair. If none of us have fallen short of salvation because we lacked knowledge that God could not impart to us, and our ministry have been efficient without a chair of theology, what is the essential need of it?

When God chose to restore the gospel did he honor the place of education by choosing an Alexander Campbell, one of the best educated men of the land, as an instrument to do the work, or did he honor the pales of an uneducated home, and choose an unlettered youth as that instrument? And why? God never chose a man in all the ages because he was educated, but rather because he could use him. A man filled with a lot of preconceived ideas, the result of being endowed with too much worldly wisdom is not a good instrument with which to work godly things. Nearly all the false ideas and philosophies about the generation of mankind is the result of too much worldly wisdom. It might be urged that there would not be anything but

godly wisdom taught, but I do not think seats in colleges are so thoroughly endowed with infallibility as to warrant us in assuming that to be true. Darwinism is one of the results of worldly wisdom. The denial of the divine birth of Jesus Christ is another spore of too much education. The trouble with the most of us is when we begin to mix up with worldly education too much, that is, if we absorb it, make it a part of ourselves, we begin to cast aside the medium of revelation of God. We have to cast it aside, for by worldly wisdom we are told that the things of God are foolishness.

Who among us would pose as a pupil of one of these schools and assert to a teacher that the source of our knowledge was a revelation from God? The source of knowledge of a seat in college is no higher than man.

Our ministry has been admonished not to preach without the Spirit. They have been sent to teach by preaching. Can anyone teach legally—I use this word in the sense of godly affairs—can anyone teach legally in any other way than God has ordained? I assume not. Has God ordained a theological chair in college as one way of promulgating the gospel? Learning the things of the world by the wisdom of the world may be all right, probably is, but learning the things of God by the wisdom of the world is another proposition and should be accepted with a good deal of caution.

When God chose a Savior of the world he did not go to the courts of the Sanhedrin to find a Christ, and when he chose his apostles he did not go to the courts of a Jewish bar to get a lawyer, but rather he chose unlettered fishermen. And he admonished that it was foolish to put new wine into old bottles. When you educate a man in a college you fill him with the theories and fads of that particular lot of instructors. When he goes out into the world and God attempts to pour into him the new wine of truth, the chances are that he explodes. That was why he could not use the Sanhedrin to get a Savior, or the bar of a Jewish court to get his apostles. It appeals to me that God uses other ways to educate his ministry and his people, as pertains to theology. May God be with us and lead us to the right.

GEO. W. LINDSEY.

Hold fast to the Bible as the sheet anchor of your liberties; write its precepts in your hearts, and practice them in your lives. To the influence of this book we are indebted for all the progress made in true civilization, and to this we must look as our guide in the future "Righteousness exalteth a nation, but sin is a reproach to any people."—U. S. Grant.

Of General Interest

AN ANTIGOSSIP CRUSADE

A young girl recently killed herself in an English village. The coroner's jury, however, brought in the verdict: "Killed by idle gossip." The girl had been guilty of nothing actually wrong, but "the gossip disseminated by the women of the village blackened her name until she could bear the suspicious looks and spoken taunts no longer, and so she ended her life." The event caused an antigossip crusade, an account of which appears in *Pearson's Weekly* (London):

A society has been formed and rules drawn up. The entrance fee has been fixed at a nominal sum, because the society desired to embrace all classes, both rich and poor. Our richer women are just as adept at robbing others of their character as are the women of the working classes who chat with each other from their respective doorsteps.

The organizers are quite hopeful of minimizing the number of gossips, because they are convinced that the worst offenders talk scandal more from a matter of habit than through any really malicious desire to injure another.

Members must take a vow to avoid either starting or spreading any unkind remarks about anyone else, nor will they listen to a person who tries to tell them. To repeat what they have heard, even if known to be true, is equally as bad as to set the ball rolling. For the first ten breaches of this law a fine is imposed, graduating from a shilling up to the maximum fine of ten shillings. After ten slips the women are to be blackballed as incurables. . . .

If we pick up mud and throw it at a fashionably dressed lady and spoil her clothes she can get redress through the law; no well-brought-up woman, however, ever dreams of throwing mud at her friends.

If, on the other hand, we imagine that she is too flighty in her behavior, and, in order to strengthen our belief, we repeat all her trivial indiscreet actions, we are flinging mud at her character, and she can get no redress unless it should happen to interfere with the earning of her livelihood, or can be proved a malicious act.

Idle gossip does more harm than anything else in the world, and if the organizers of this antigossip crusade have only the perseverance and courage to make it universal they will do inestimable good for the general happiness of the community.

Charity, like all else, should begin at home, and those who cannot join the crusade should begin in their own family circle and resolve not even to think ill of their friends, acquaintances, or those of whom they have little knowledge. When ugly tales are told them these should be immediately forgotten.

Before making a statement about anyone do not forget to let it pass the three golden gates: "Is it true?" "Is it needful?" and "Is it kind?"

These form the motto of the antigossip crusade.

—*The Literary Digest.*

* * * * *

As diamond cuts diamond, and one hone smooths a second, all the parts of intellect are whetstones to each other; and genius, which is but the result of their mutual sharpening, is character too.—Bartol.

THE NEW LATTER DAY SAINTS

MINISTERS AND MILITARY SERVICE

The annual conference of the Reorganized Church of Jesus Christ of Latter Day Saints was begun on Saturday evening in the church in James Street, Ashton New Road, Manchester. There were special services in the church yesterday, and the conference will be continued this morning. Between eighty and one hundred persons attended the Saturday meeting, which was occupied in the main with the reading of reports from missionaries, priests, patriarchs, or other agents of the British Isles Mission, as the denomination is called in this country. The writers invariably reported to the "saints." But apart from a slight difference in the designation of officials there was nothing in the proceedings to distinguish them from those of better-known religious bodies.

The president was an American, who expressed his view of the war by saying that if he had the power he would "don the khaki" that he might fight on our side. There were two khaki-clad men in the conference; one, a corporal, was once minister of the James Street church. There appears to be nothing in the tenets of the church to forbid the members taking military service, and the only claim made at the conference in this connection was that ministers duly appointed, even if, like Saint Paul, they "labor, working with their own hands," should be exempt from compulsory military service, just as are the accredited ministers of other denominations. To this end several speakers urged that the church ought to be registered at Somerset House as a religious body. For want of this registration there had been, it was said, a good deal of misunderstanding and controversy before the local tribunals. One speaker said there were twenty branch churches in England and Wales duly registered as places of worship. The corporal said the members had been asleep in the past or they would have seen to the proper registration of the church before now. The resolution with respect to registration was under discussion when the conference adjourned until to-day.

The reports from elders and others spoke of progress here and there, but in nearly every case it was pointed out that Sunday schools and congregations had been weakened by the departure of men to the colors. The war was referred to as an indication of the imminence of Christ's second coming. The Reorganized Church, it may be added, has always opposed polygamy, and holds that it was foisted on the original Church of Latter Day Saints after the foundation of the church.—*Manchester* (England) *Guardian*, August 7, 1916.

ALCOHOLISM THE GREAT CAUSE

I am forced to the conclusion that the saloon in the average community can create more cases of tuberculosis, or conditions which result in cases of tuberculosis, than a public sanatorium can cure in any given year.

It begins to appear to me as a queer paradox that, on the one hand, society struggles to teach the young men the rules of right living and sanitary lives and, with the other hand, through the saloon solicits the young men to paralyze every vital force with alcoholic poison and to neutralize every rule of right living that is otherwise taught.

My experience and observation teach me that if we could eliminate the widespread use of alcoholic beverages we would do more for the prevention of tuberculosis, or of the conditions favoring tuberculosis, and not only tuberculosis but a great many other diseases, than by any other single step.—Extract from an article by C. G. Strobel, M. D., in *The Medical World*.

Hymns and Poems

Why I Voted

The saloon that stood by the street's broad way,
Sent not forth music nor laughter gay;
'Twas lit not up with a glare of light,
To make it shine in the dark of night.
Very quiet and unexpressed it stood,
By appeal to the eye of bad or good.
A youth passed quietly down the street,
What was it that stayed his listless feet?
What caused him to pause and loiter there,
Sniffing again at the evening air
A hurried look to right and left,
From eyes of a world of hope bereft;
He slowly turned to the silent door,
That had closed on many a youth before.
And who can say when he'd entered in,
To this haunt of vice, this home of sin,
That many a hope stayed not behind;
That death came not to a bright young mind;
That a soul once pure in the eyes of God,
No more the path of virtue trod?
And I who had loathed the taste of drink,
Was moved, most serious thoughts to think;
The men of the West, with their chivalry,
Had granted the right of vote to me,
And careless I'd stood in victory's hour,
Indifferent to this new-found power;
Content while the smoke of battle blew,
To leave the fight to those who knew.
To those who knew! knew I not well,
What tempted many a one to hell?
That many who paused upon the brink,
Were under drawn, by the *smell* of drink?
For temperate I, to you confess,
A shameful fact you may not guess.
For I, who found the *taste* loathsome,
Had always liked the *smell* of rum.

There stood the saloon beside the way,
 Where a man must pass it every day.
 For the eye and the ear he might find help,
 But alas for him, if he was not snelp!*
 And here was I, with my share of power,
 Should I use it in the decisive hour?
 O, God forbid that those like me,
 Should shirk their responsibility.
 So let us awake, not idly stand,
 Let us strike at the curse of this fair land.
 That allows the gusts of every breeze,
 To float our flag o'er dens like these.
 Let us have cities clean and fair,
 Free from the rumshop's awful snare,
 With fresh, pure air, God's greatest boon,
 Not scented up by the old saloon.

GERTRUDE WALKER.

*The new word coined by Jennie Allen Spinney to signify being devoid of the sense of smell.

Passing Away

They are passing away; they are passing away;
 Our near ones and dear ones are passing away.
 And what is their gain is our great loss,
 But perhaps it may lead us nearer the cross:
 Nearer to Jesus, our friend evermore,
 To walk in the light on that beautiful shore.

Let us think of it ever, and keep it in mind;
 A friend dearer than Jesus we never will find.
 And although we shall miss them, and mourn for them still
 We must trust in his wisdom, submit to his will;
 He knows all our sorrows; and when our life is o'er
 Let us walk with him there on that beautiful shore.

Let us strive in our weakness, but with all our might,
 To walk in his footsteps, and do what is right.
 He surely will guide us, and help us to stand
 If we only shall trust him, and reach for his hand,
 He will lead us on safely, where sorrow is no more
 To meet the loved ones on that beautiful shore.

How blessed to know that from old Galilee
 Came a friend and a Savior for you and for me.
 We are his children, he loves us we know,
 And can change us from crimson to "whiter than snow."
 Then let us rejoice, praise his name evermore,
 This Pearl of Great Price, on that beautiful shore.

They are passing away, they are passing away,
 Our near ones and dear ones are passing away.
 Our spirits are saddened, our hearts full of pain,
 And wishing and longing to see them again.
 Still, we trust we shall meet them, and greet them once more
 When we pass through the gate to that beautiful shore.

Then cheer up, sad heart, it cannot be long
 Till we hear the sweet music and join in the song.
 For we think that by faith we can see from afar
 That the beautiful gate is standing ajar.
 There our blessed Redeemer is beckoning us o'er
 To reign with him there on that beautiful shore.

LAURA E. BELL.

Woman's Auxiliary

EDITED BY AUDENTIA ANDERSON, 2009 LOCUST ST., OMAHA, NEBR.

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Straws Which Show Which Way the Wind Blows

We shall devote this issue to the publishing of reports from several fields in which the women of the church have been active this year. "Nothing succeeds like success" is a trite saying, but we cannot question its accuracy, and simply reading of the successes of others goes a long way in opening our eyes to our own possibilities and encouraging us to "go and do likewise." Some of these reports have been in our hands some time, and the items as "news" are not new; but their message will be none the less impressed. We are glad to note that many of the locals and district organizations have complied with the suggestions in the new constitution and by-laws, and have appointed press chairmen, and we can look forward to a regularity of reporting, when all is systematized, which will keep us well informed concerning that which others are doing.

The awakening of the Saints to the necessity of educating themselves, and equipping themselves mentally for service spiritually is very gratifying to those who, standing where a view of the whole field may be obtained, can see and understand both the need and the value of such effort. The glory of God is intelligence, the latter-day revelations reassert, and, this being true, the higher the degree of intelligence obtained by God's people the closer comes the time when his "kingdom shall come" and his "glory" shall cover the earth! If perfect intelligence were ours, if it were possessed by the whole human race, could evil and wrong exist? Is not evil the result of ignorance and inefficiency? And is not this the mission of Christ—to eliminate through the slow processes of educational light and advancement, the fact and the power of wrong thinking and wrong adjustment into which the world has fallen? Hasten the day; and let us each recognize the part and place we can occupy in the onward march. Purifying and elevating every unit will purify and elevate the grand total of the forces of Zion, and there should be no such words as "indifference" or "failure" in the vocabulary of the Saints.

AUDENTIA ANDERSON.

News from Locals

Uby, Michigan.—Sister Florence Newson, secretary and press chairman of the Uby, Michigan, local tells of their organization last June, with child welfare, home, and relief and service departments. They helped raise money for their new church, which was begun last spring, and near enough completed for a two-day meeting and church opening on October 7 and 8. A name quilt brought enough money from sale of names and sale of quilt to pay for the church lot—\$116.50. An advertising quilt, upon which space for name and business was sold to business men, brought \$59.75. One sister got up a Larkin order, and gave the auxiliary the

profits—\$10. A refreshment stand on a holiday cleared \$20 and an apron sale cleared \$40. The First Auxiliary of Boyne City sent them a gift of \$25 also. Altogether this record speaks much for the enterprise, energy and devotion of the Michigan sisters in that locality.

McKenzie, Alabama.—During reunion at McKenzie the Woman's Auxiliary held four meetings which were greatly enjoyed by those in attendance. Sister Bertha Harper, field worker for Alabama had charge of the sessions.

Monday afternoon, at two-thirty she explained very lucidly the purpose and scope of the auxiliary. At two-thirty Tuesday afternoon, Miss Sarah E. Luther, principal of the Conecuh County High School, Castleberry, Alabama, spoke to the women, using as her subject, "Women's work in the community." At four she spoke to the young people on "character building," and its relation to a life of service. On Wednesday at eleven a. m. Mr. James L. Sibley, rural school agent for Alabama, spoke on the "Needs of education" in general. In the latter part of his address he gave special attention to the local taxation amendment for schools to be voted on at November election. In the afternoon Brother Edward E. Rannie spoke in a very forcible manner on "The church and education." Mr. Sibley spoke to the young people on the necessity for social activities. He stressed the idea that no organization would be successful if it did not have as a fundamental principle service for others.

All of these talks were inspirational, and the Saints were not immune. They caught it.

On Friday afternoon we sought to arouse an interest in organizing a child welfare department and I am sure we did, but the time was so short and the sisters were so busy that we deferred organizing until a later date, and so you may expect to hear more from here by and by.

BERTHA HARPER, for press committee.

Kansas City, Missouri.—Our president, Mrs. Lula Sandy, called a meeting for August 14, and about fifty ladies were present, who wished to take up study along special lines. The following classes were organized: Sex hygiene, first aid to the injured, psychology, child welfare and story telling and home economics, the whole to be known as the Kansas City Stake Woman's Auxiliary Study Class.

Department superintendents were appointed, as follows: Child welfare, Mrs. Margaret Robertson; relief and service, Mrs. Sarah Hawkins; young woman's department, Miss Alice Berg; home department, Mrs. Minnie Paxton; educational department, Mrs. Amy Wells; press chairman, Mrs. T. T. Grabske.

The stake officers were selected as the officers of this class, and have extended an invitation to the women of every branch in Kansas City Stake. Meetings will be held from two to four p. m. on the second and fourth Thursday's of each month.

September 14, members of the auxiliary met for their first regular study classes. Elder J. A. Tanner of Central Church gave us a very hearty welcome. He spoke of the importance of "The home to mankind" and the benefits we can derive from organized study. He used as the basis for his remarks, "The glory of God is intelligence."

Mrs. Sandy assigned the classes to their permanent study rooms, made remarks and announced the teachers for each class.

The story-telling class has Mrs. Walter Smith of Independence, formerly of Philadelphia, for their teacher. They will have eighty minutes for study each session.

Doctor Charles Sandy of Kansas City has a forty-minute period in "sex hygiene," and Sister Hull, a graduate nurse,

forty minutes for "First aid to the injured." These two classes have combined and are contemplating some thorough study.

Mrs. Will Scott, recently of Saint Joseph, Missouri, in charge of child welfare, has two classes of forty minutes each.

Miss Willisey, instructor in home economics, at the polytechnic college has been secured to teach our home economics class. She comes highly recommended.

Besides this big class we have fifteen very energetic students in story-telling under Mrs. Simpson, who meet with her at her home every Tuesday afternoon.

There is also a class studying child welfare at Bennington Heights.

Eighty-six ladies were present at this first regular meeting, and twenty-two children were cared for, by our competent sister Mrs. H. B. Curtis.

At three-forty, all assembled in the Sunday school room where Elder Walter W. Smith addressed the assembly on the value to the world and stake, of such a study organization and showed the necessity of education for the mothers, who are molders of the coming generation.

MRS. T. T. GRABSKE, Press Chairman.

Independence.—In our stake organization we are trying to gather the small societies into a unity of purpose and effort. We hope to be able to say in the near future that all the locals are doing teamwork.

In our earnest effort to master the domestic problems and respond to the call of enlightened motherhood, we have felt the waste of isolated effort but with an enthusiasm for the common good and cooperative endeavor we shall find the equipment that will make us important factors in the shaping of Zion's conditions.

The big movement on foot stirring us to greater activity is the commission of education, under the direction of Doctor Frederick M. Smith with Walter W. Smith as chairman.

Classes are held in psychology, sociology, economics, biology, history of education, four classes in English, two collegiate and two preparatory, and, last but not least, a training class for young girls in kindergarten work and story-telling with a school of thirty-eight little folks to demonstrate with, under the management of Mrs. Eunice Winn Smith.

Much of the class work is under the lecture method, notebooks are copious and as a result we may become careless in forming our letters.

A mother in talking to me about her son, who was in college, said she could hardly read his letters, and that may be the reason that so many professional people are such poor penmen.

A fly had fallen into the inkwell of an author who writes a very poor hand. His little boy rescued the fly and dropped it on a piece of paper where it crawled about. After watching it intently, the boy called out: "Oh, mother, come and see the fly that writes like papa."

One circle of Oriole girls, (some of the older ones under Miss Mary Steele) feeling the need of some definite work aside from the Orioles, have joined as a circle the class in psychology, meeting for class work each Tuesday evening.

Under the direction of Professor L. F. Blackburn, county superintendent of schools, an educational inspection tour was conducted last week. Professor C. A. Phillips, dean of education of State Normal School, T. J. Walker of Jefferson City, Missouri, rural school inspector, E. A. Ikenberry, farm advisor, and Professor W. L. C. Palmer, superintendent of Independence schools were among the party, as also were Mrs. A. L. Yingling and Mrs. C. O. Leeka who represented the parent-teacher association.

Through the invitation of Mrs. Yingling several of the women of the Woman's Auxiliary attended.

We found that the rural schools were second to none in the State. In all twenty-two schools were inspected and the following points were noted:

Location of school and outbuildings, well or cistern, yard with reference to grass, weeds or flowers and drainage, apparatus for games, size of school grounds, external appearance of the school plant.

Inside the buildings, heating apparatus, system of ventilation, lighting and color scheme, desk and arrangements, blackboards (space and kind), pictures and other decorations. Compared the arrangements of the seating in the rooms where the heater stands in the corner of the basement, with the arrangement where heater stands in middle of school-room. We noted the compact seating of the rooms where heater was in corner.

The trip was profitable and many points of value were gathered. In some districts where the valuation of property was the highest the poorest school buildings were found.

At one school they were doing some work for the county fair and had quite a complete sewing room, another was demonstrating production on the farm by a real farm plant in one corner. Two lunch rooms equipped for their needs was a feature of another. Libraries were found in several, adjustable seats and desks, maps, globes and pianos. Much of this the result of cooperation with the parent-teacher movement which certainly is one of the redemptive agencies in solving the common need. Creating an environment that will materially help in adjusting the pupils to right living.

ALTHA R. DEAM, *Press Chairman.*

Don't Let the New Baby Cry

It is hard to realize that the tiny baby lying all day long on its crib and hardly able to lift its head from the pillow is really doing more "work" than the mother who cares for it or the father who toils long hours over his desk. Yet this is the fact. The baby's heart beats nearly twice as fast as an adult's. Its lungs pump to correspond. Both, when the infant lies asleep, are working as rapidly as those of a grown person quite out of breath with running. All the little one's bodily processes go on at the same high speed.

The result is that while an ordinary adult, toiling at some sedentary vocation, does some sixteen or seventeen "calories" of work each day for each pound of his weight, all proper infants do thirty. Some go as high as forty-five. They work, then, two or three times as hard as most of their elders.

One of the latest studies at the nutrition laboratory which the Carnegie Institute maintains in Boston has shown that no small part of the baby's work is done in crying. An unhappy baby wailing and tossing restlessly may add as much as a fifth to the work which a contented child would do.

All this is sheer waste. Whatever energy the child expends in crying is just so much lost for growth. The food that he uses up in discomfort will never be used for anything else.

This matter is especially important during the first few days of life. Rarely during this period, does any baby get enough food to keep him going. He has, therefore, to live in part on his own tissues like a starving man. This is bad enough at best. But how much worse to let the newborn babe exhaust his little body still more by the hard labor of crying. By and by, he may have to be let cry for the good of his soul. But for the beginning, "anything for comfort" lest the slender forces that should be getting the first grip on life be spent in useless pain.—E. T. Brewster, in *American Motherhood.*

Letter Department

Fair Dealing of a Brethren Pastor

Dear Brother Elbert: One evening some time ago, after prayer service at Long beach, Mrs. Alsip, a visiting friend, informed me that Mr. Louis S. Bauman, pastor of the Brethren Church at Fifth and Cherry Avenue, was to deliver a discourse Sunday morning on "Mormonism," and was to give it straight from the shoulder.

In pondering on the best method to get ourselves properly represented, I remembered the way you handled a similar situation at San Bernardino with a pastor of the Methodist Church, accordingly called Reverend Bauman on the long distance phone and told him I was pastor of the mission of the Reorganized Church there and asked for an interview before his discourse, which he very kindly granted for thirty to forty-five minutes for Saturday morning.

At the appointed time I was on hand at his study in Long Beach and we had a very pleasant interview for an hour and fifty minutes, frankly discussing our church position on various points, after which he freely promised to make a good, clear distinction between us and the church in Salt Lake City.

He then showed me the topics he intended handling Sunday morning, nine in all, covering among other, Adam-god worship, polygamy, wives of the Deity, one-time mortality of God.

I asked what sources of authority he had at hand and learned he had not the original books at his disposal but was using extracts. However, he did have your Open Letter to the clergy and one or two other tracts of ours, which he had already read.

Originals are always much more preferable, so I came home and that evening telephoned him I would bring down some material, *Journal of Discourses*, volume 2, containing the claims that Jesus was the bridegroom at the wedding in Cana of Galilee, and also had Mary, Martha, and various others for wives; Key to Theology, by Parley P. Pratt, stating that God the Father once died the same as we do; Mormon Doctrines, by Charles W. Penrose, informing us that unmarried persons of either sex are not able to attain to a fullness of salvation or celestial glory; also a Utah edition of the Doctrine and Covenants, containing the section on polygamy. In addition to these I loaned him my Doctrine and Covenants and Book of Mormon. All of these books he used in his discourse, as well as his transcribed extracts.

On Sunday morning we dismissed the preaching service at the mission and all of our people went over to his church. There was a good congregation, about three hundred and fifty to four hundred, and he kept his promise royally. He began by a dissertation on the two churches, one at Salt Lake City of about four hundred thousand, and one smaller in Iowa with about fifty thousand to seventy-five thousand, the former he termed "Brighamites," and the latter "Josephites," but he said the Josephites do not believe in polygamy, Adam-god, nor any of those terrible things taught in Utah and "The Josephites are as high above the Brighamite branch as the stars are higher than the earth," and except for his first item dealing with the belief in the three books, his remarks were directed against and to be understood to be only against the Utah church.

He then quoted from encyclopedia, giving "Mormon," Non-"Mormon," and our church views, giving a very fair brief history of the original organization. He did not indulge in any unpleasant personalities, stating that a work should be judged and stand or fall on its own merits and intrinsic, internal worth. Some minor items did not put Joseph's boy-

hood and ancestry in as nice a light as we think he is entitled to, he also persisted in calling us both "branches," though informing his congregation that we did not acknowledge the relationship, and stated the church was founded on the Book of Mormon, but on the whole he gave us a splendid representation and remarkably fair for the limited opportunity of investigating our position, and one or two points on which we had not agreed, such as saving by grace, in Ephesians, second chapter, and the fall of Adam contributing to the welfare of man as set forth in the Book of Mormon he very kindly refrained from mentioning at all because we had not had time to canvass those points, and to present them as he saw them at the time would have done us an injustice.

At numerous times during the discourse he called their attention to the fact that he was talking now about Brighamism and not the Reorganized Church.

At the outset of each new topic dealing with the objectionable tenets of the Utah church he would state the same thing and then again declared that the Josephite or Reorganized Church was as high above those things as the stars were above the earth.

Altogether he treated us splendidly and at the close granted me the privilege of the floor and I thanked him before his congregation and told them he had accorded us such fair and kindly treatment as is seldom experienced by our people, suggested that by his vivid portrayal of conditions in Utah they would readily understand why our church had been so prompt in sending missionaries into Salt Lake City even three years ahead of any other denomination, and have maintained them there to the present time, and that from our peculiar position we were singularly able to meet some evils there portrayed more successfully than any other denomination and while we were not antagonistic but believed in an affirmative gospel, we felt sure the efforts we had made would receive their hearty sanction.

Reverend Bauman is to repeat the discourse at a Pacific Coast gathering of their people this summer, and I loaned him my books to familiarize himself and make any copies he might wish, and also offered to assist him in dissecting the section of the Utah Book of Covenants covering celestial marriage.

The good will of his whole congregation was manifest and I think his conduct worthy of mention. R. T. COOPER.
LOS ANGELES, CALIFORNIA.

Coming Up Higher

Of late, I notice a great deal in the church papers about "Coming up higher," and am glad to say it has caused me to meditate considerably; it has caused me to look over my past, as well as present life, and see many of my shortcomings, and to-day I desire more than ever before to "come up higher."

"We expect to do so much in the years to come,

But what have we done to-day?

We shall give our gold in a princely sum,

But what did we give to-day?

We shall lift the heart and dry the tear,

We shall plant a hope in the place of fear,

We shall speak the words of love and cheer,

But what did we speak to-day?"

Yes, to-day is the day of opportunities, and we must make use of each opportunity if we expect to "come up higher" as the Lord desires us to. We must begin to examine our life to-day and see where we are falling short of our duty to our Master.

As we begin to examine our life, let us call it an inventory,

for inventories are very necessary in any successful business, and we are engaged in a great and successful business for our Master. Thus it is necessary that we inventory our lives to see if we are gaining or losing.

Sometimes I fear we, as Latter Day Saints, do not make this investigation as often as we should, and for this reason are not making the spiritual progress we should.

Each year, the successful business man takes an inventory of his business to see if it has been a gain or a loss to him, and also to determine how many items are "dead stock."

If upon investigation he finds his business has been a loss to him, he at once begins to search for the cause of the loss, and, of course, as soon as found, it is removed and the business run on a paying basis; but on the other hand if he finds his business has been a source of profit to him, he rejoices, and he tries to manage this business so carefully that it may bring him even more profit.

Now if man can be so careful and thoughtful of a business for just a little earthly gain and pleasure, how much more careful should we, as Saints, be of our Master's business, in which our gain is not a little earthly profit, but a great reward that mortal man cannot describe—a crown of eternal life.

Let us begin to-day to take an inventory of our life and see if we are living as Christ would have us live.

Suppose some one should ask us to-day if we are living as a true Latter Day Saint should live, what would be our reply? could we say, Yes?

If we were given just one week in which to make a complete inventory of our present life—of the things we do, that we know are displeasing to our heavenly Father, and also the things we neglect, that we should do—I really imagine some of us would be ashamed of our own report, so if we are ashamed of our life, how then can we expect it to meet the approval of our heavenly Father?

Just to enter the waters of baptism, have hands laid on our heads and be confirmed members of the church does not end our work, in fact our labors are then just begun. Let us bear in mind we are required to work if we expect to accomplish anything, even spiritual strength is only complete when we labor.

One more thought presents itself. Probably you have often noticed the great muscles of the blacksmith, how they are made prominent as he raises his heavy steel hammer to strike the red-hot iron on the anvil. When we see a well-muscled man, we are sure he has great physical strength. And, too, we know it is constant work and exercise that produces such unusual strength and muscles. This is looking at the physical man, but the same rule will apply to the spiritual man, for our spiritual strength is increased as exercised, and we need not expect to grow very strong spiritually, when we leave all the work and duties to our brothers and sisters.

Sometimes as we sit and listen to one of our elders, who has had many years' experience preaching the gospel, deliver a fine discourse, we at once begin to say to ourselves, or probably to some brother or sister, "If I could only exercise the great faith that Brother ——— seems to exercise, or if I could only preach such a discourse as he delivered to-day. I wouldn't mind trying to do something for our cause, but I just know I can't and there's no use in me trying, so I will let those who have such good talents do the work."

Dear Saints, "procrastination is the thief of time," and we may rest assured we cannot accomplish anything in a spiritual sense if we are idle, any more than we can become a professional athlete without exercise.

Those of the ministry who deliver the gospel with so much force and eloquence were once weak as we, but they had the

self-will and determination to try. So if we expect to accomplish anything worth possessing we must try, and while we may never be great preachers, still we can be great in our sphere, by constant study and prayer, we can accomplish so much that those around us will see the life we are living is worthy of imitation, and if we take an inventory of our lives as we should and profit thereby, we will soon have gained so much spiritual strength that those around us will feel as if life to them is far more pleasant by us living in their midst.

Now don't forget it takes an effort and lots of work if we make the spiritual progress we should. If your chances are limited and your opportunities few, use to the very best advantage all you have, and progress will soon be noticeable.

We have spoken rather freely of the things we should do and the things we should remember, but this is not all. There are many things we should not do, and many things we should forget, and I believe they are best described by what one writer has to say regarding the things we should forget.

"If you would increase your happiness and prolong your life forget your neighbors' faults. Forget all the slander you ever heard. Forget the temptations. Forget the faultfinding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if reported would seem a thousand times worse than they are.

"Blot out as far as possible all the disagreeables of life! They will come, but will only grow larger, when you remember them, and the constant thought of the act of meanness, or worse still, malice will only tend to make you more familiar with them.

"Obliterate everything disagreeable from yesterday. Start out with a clean sheet to-day and write upon it for sweet memory's sake only those things which are lovely and loveable."

Sometimes it is easy for us to think we are unable to accomplish anything or gain any spiritual strength on account of our surroundings. It may be that we are surrounded by oppression on all sides. It may be our neighbors take a delight in sneering at us on account of the position we occupy in a religious way. Now if this is the case let us remember the words of one writer, Richard Wightman: "Your greatest problem is yourself, you are also your greatest treasure."

Let us take courage,—investigate our own life and see where we fall short of our duty, and when we discover our faults, at once set about to correct all our errors and mistakes.

We must also remember, we cannot do all that is required at our hands without faith, and one of the best ways to gain faith is by going to God often and regular in our places of secret prayer and there ask him to help us in our determination to live a better life and not become weary or discouraged just because he does not lift all our burdens the first few times we pray. I believe it sometimes takes burdens and trials to make us humble and submissive to him as we should be, and I assure you the Lord will gladly acknowledge every earnest, fervent prayer we may offer, and even if we continue to have trials and burdens to bear, our faith and strength will be sufficiently strong and we can more easily bear them.

Let us remember there is no middle ground, for we are either going forward or backward, and as we all believe the "hastening time" is upon us, and the Lord is continually calling us to "come up higher," so if we may expect his richest blessings, we must heed his call. Being isolated, I feel my weakness. It seems more than I otherwise would, and I ask an interest in your prayers, that I may be counted worthy

to stand, and may be ready and waiting to heed my Master's call.

Your brother in Christ,

E. C. SELLERS.

YORKVILLE, TENNESSEE, September 5, 1916.

"Beautiful Kirtland"

ELBERT A. SMITH,
Lamoni, Iowa.

Dear Brother Smith: This is to acquaint you with the fact that under separate cover there will reach your office a package of half tone cuts relative to an article for *Autumn Leaves* under the title of "Beautiful Kirtland," descriptive of the recent reunion held there and boosting for a bigger event next year on its return, as voted for. [See October *Autumn Leaves* for this article.—EDITORS.] I was fortunate enough to be able to spend a whole week with the Saints for the first time in my association with the work, and went there expressly "to spy out the land" in my official capacity as district vice president, and see what possibilities lie before us there while my job lasts!

I have been blessed in vision relative to Kirtland early in my contact with the work, as perhaps you will recall since my first appearance in print for the church was on your solicitation to use in the *Leaves* a little poem on the Temple, written for Sister Madge Siegfried. I have seen in vision the Savior appearing quietly to his people, as I have appended, years ago, but have never been so interested (outside a genuine love and reverence for the place) as since my call and ordination to place as an elder—at the time of accepting I wondered why another should be added to the number of elders we have, and could only reconcile it satisfactorily by understanding my work was to be of a special and peculiar nature. This was verified by the words spoken over me by Brother G. T. Griffiths when ordaining me, and is suggested in my blessing received previously through Brother John Lake.

However, this time I went down to Kirtland to look at it and its setting in a purely matter-of-fact way as well as to receive such blessing as was my right, with others, to receive. I found a wonderful catalogue of possibilities open before us, and, in spite of circumstances that have been hindering in their nature, found the fruits of the "new idea" for Kirtland already appearing.

By the way, there are parties trying to acquire every possible acre around the place, and it is a shame our wealthy Saints are not more interested to keep it out of the hands of strangers while comparatively cheap, for Cleveland will soon extend to the very hearthstones of Kirtland—that means something.

Cleveland has a very large Jewish population; great garment industries here. These people are orthodox only nationally, and speaking of the younger generation they are very progressive—seems to me they are getting ripe to understand the reason of the Book of Mormon coming to light and hence its opening statement "To the convincing of the Jew and Gentile that Jesus is the Christ." Kirtland still has a mission to perform!

I am mailing the text of the article, together with proofs of illustrations. Regret I could not type it—had to take advantage of a few days' absence of my family in Detroit to get a dozen delayed things cleaned up in addition to my own business routine—moving into larger offices to boot—bad as a fire to move a business!

When you have used the cuts, return them, as I want to get out a little art souvenir booklet on Kirtland for distribution. Just now we have gotten through distributing a

thousand Temple folders (such as already sent you) with a blue route map attached like the inclosed. These were stuck in the driver's seat of the automobiles parked on downtown streets and are causing a flow of visitors to the Temple.

Sorry to have made this note so long, but it will bear waiting for a more convenient time for a reading. Some fine material has been added to our branch of late, one of whom will soon find himself called to action in the priesthood. This makes us happy in the work and hopeful that the time is at hand when every real man will be pressing into the kingdom.

Faithfully,

EARNEST A. WEBBE.

CLEVELAND, OHIO, 520 Caxton Building.

A vision in 1903:

"THE MAN FROM KIRTLAND"

It seemed I was called into the office of the firm I was at that time working for—a paper box firm—for consultation with a customer regarding a design for a seed package.

The customer stood looking out of the window as I was given the preliminary instructions, then our office man said, "By the way, this man is from Kirtland!"

I replied, "Is that so! I didn't know there were any florists in Kirtland. I know most of the folks out there."

At this the man in the window turned and looked me in the face saying, "The seed I am interested in is Abraham's seed, the righteous seed, which I am gathering!"

Then the Spirit came upon me and I discerned beyond the quiet voice the face of Him who must be the Savior, although I may have thought him to be only a gardner at first!

I awoke thrilling from head to foot under the realization that the vision had some portent for me and many others.

EARNEST A. WEBBE.

From Honolulu

[EDITOR'S NOTE.—From a personal letter to the senior editor, written by Elder C. Ed Miller, from Honolulu, we extract the following:]

Am trying to get my bearing here. Have been unusually blessed in my preaching, and have in the last few days had about a dozen sermons suggested to me. Have been blessed with the Spirit in preaching to the people here. There is lots of work to keep me busy, and trying to move along slowly and safely.

That Joe Pine story [in the *Autumn Leaves*] is the kind of material I believe we need at the present time. Young people will read a well-written story like that. The conception of what the business man is to do and his mission is grand and inspiring, and leaves an indelible impression on the mind that we can all, in whatever station of life, be workers together with God. I am glad you worked in the fine vein of humor it contains.

Did you see the article in the September 8 *Digest* on Egyptian culture in America? [It was printed entire in the issue of October 11.—EDITORS.] Have you been reading the "Circuit rider's widow" in the *Saturday Evening Post*? Lots of good sense in it. Trust you are well.

Sincerely,

C. ED MILLER.

P. S. It seems to me when you say anything nice about a fellow it is a fine chance to follow it up with something of a different kind, or vice versa.

I don't like your headings in the *HERALD*. They are too insipid. For instance, now in No. 29, "The perfect law of

liberty." That is an old, worn-out subject. Though you handled it in an attractive way, you started out with a poor heading, in my opinion. In the No. 38 *HERALD*, "Under the juniper tree," was a dandy heading for a fine editorial. When I saw that caption, I was curious to know what was coming. I think curiosity aroused often leads to investigation. Seems to me that "perfect law" caption could have been improved by being put in form something like this, "One hundred per cent free." In No. 34, "The dead line" would strike me as being a good title for that editorial. No. 37, "Woman's work in the church" explains what you are going to write about, and if that is the chief and sole aim of a caption, then all that I am writing is out of order, but I think a little bit of mystery is a good thing to start out with. No. 37, "Woman's work in the church" has been used by hundreds in essays, etc., so would prefer to see something like this, "Eve in the vineyard."

You know, being one hundred per cent free, I can sit down to my type writer and jauntily roll off these petty little criticisms, and find immense pleasure in doing so. But I am afraid I am all right in this case!

Brother and Sister McConley arrived all right on Monday.

C. E. M.

Extracts from Letters

Under date of October 19, in a personal letter, Elder David J. Williams writes from Burlington, Iowa, as follows: "The district conference at Rock Creek was well attended, especially by the Burlingtonians, twenty-eight I believe from here, but our boys kept the flag waving over Sunday, and wife said they had some good sermons even though we were gone. Brethren Henry Broman and Elmer Bierman were recommended to the conference for ordination to the office of priest and deacon respectively. The recommendations were approved and they were ordained, and in all we believe we had a splendid conference. We were privileged to hear of some good things from Lamoni through Brother Holloway. We hope all are well and will continue to enjoy such blessings."

Sister Mary J. Ferguson writes from Lansing, Michigan: "I attended the two-day meeting at Uby, October 7 and 8. The Spirit was with us in power, the Lord recognizing his people, and speaking to them by the gifts of tongues and interpretation. We were admonished to put away all wrong and accept of the Lord's blessings, and were told to be true to our calling, be pure, be humble, and be faithful. Five were baptized. Uby has a fine new church, and we will not soon forget the spiritual feast partaken of therein."

RICHMOND, VICTORIA, AUSTRALIA,

September 27, 1916.

Editors Herald: Thanks for the explanation on Aaronic Priesthood continuation in issue of August 16.

Our work in this southern land is moving on quite as well as one could reasonably expect under the disturbed condition of society through participation in the European conflict.

The burning issue now is whether we shall or not adopt compulsory service abroad—it is already in force for home service. The labor premier of our commonwealth, W. M. Hughes, has returned from England full of zeal for conscription and has succeeded in getting a bill passed through both houses—representatives and senate—authorizing a referendum of the people on the question. The Labor Party as a whole seem to be against compulsion, and some of the very powerful organizations have repudiated Mr. Hughes as a

labor leader. However, he still goes on, depending on the imperialistic forces to carry him through. This great war seems to be proving the weakness of democracies as war machines and the strength of autocracies as means for destroying human life. Seemingly the natural trend of democracy is towards peace and autocracy the opposite.

Does this not presage the final destruction of kingship and vindicate the word of God given to Israel through Samuel the prophet and judge? So far as I can discern there is one king only to whom the world can look for universal peace, and seemingly we shall never enjoy that condition until he comes "whose right it is to reign." Zion is to be the kingdom of the future, but the processes of her advance and evolution from the chaotic world forces are discernible only to the spiritually minded—it is still a vision. "Where there is no vision the people perish." We require a strong visionary mind to-day to buoy up our hope amid the "war of elements" now pervading both our social and national life.

If compulsory service abroad is put upon us it will of course affect us as a church, for we can ill spare any of our young stalwarts, many of whom are fighting nobly for the establishment of the only permanent kingdom promised. We have a fine band of young men in Melbourne, also Sydney, many of whom married early and have families and consequently will not be forced until all the single are exhausted, which we trust will synchronize with the end of the war. Those who have married since the war began will be treated as single as they may have done it to evade service.

There seems to be a tendency now manifesting itself to turn from a contemplation of earthly conflict to a search for spiritual truth, and this I feel will in the near future move with accelerated force and result in many being brought into the kingdom of God. The opportunity for Zionism propagation is near at hand; and I trust that with the call will come the power to accomplish.

No doubt the need will be supplied; are we to be the main force in that work? The judgments of God are cleansing the earth and no doubt will continue to do so until the "consummation decreed." Shall we stand the test and "come again" with the redeemed? I trust so.

With fraternal greetings, I am,

As ever yours,

80 Richmond Terrace.

J. H. N. JONES.

BASINGSTOKE, HANTS, ENGLAND,

October 7, 1916.

Editors Herald: I feel that I ought to bear my testimony, telling of God's goodness to me. So I take this opportunity through the SAINTS' HERALD. I always look forward for this paper because of the splendid food value. The Saints' letters are very encouraging to read, full of love and comfort, telling of the blessings our heavenly Father has bestowed upon his people, also telling of ways they have been brought in contact with the angel's message. The paper is full of grand reading. I enjoy reading its pages very much, and in many a lonely hour I have been comforted and strengthened thereby.

Also the paper is of great educational value. It would be well for all the Saints to take this paper, keeping in touch with God's work in various parts of the universe, also for studying purposes. We get much enlightenment upon many doctrinal points.

As each day passes away I realize the great need for laborers in this latter-day work, but the laborers are few; in this great country the gospel has greater opportunities than ever before. I believe that a great work is before God's servants, the field of work is large, that much could be done

is left undone for want of more laborers. The day is fast approaching when this work must be accomplished. Shall we be found unprepared and give it to others, or shall we be faithful to our calling when Christ calls for workers?

Let us as individuals study the work more seriously and come out of the world, fit and prepare ourselves so when the call is sounded we can buckle on the armor of truth and fight against wrong and Satan.

I feel my unworthiness and my weakness because of the little I have done for Christ who has done so much for me, but I know that the Lord will not forsake those who trust in him and worship him with a repentant heart and true spirit. God has watched over me and spared my life in many ways. I cannot praise him enough.

My testimony to you and the world is that I know this work to be true, and God does speak to his people in these latter days. God is unchangeable.

I trust that this letter will be the means of bringing comfort to some lonely and weak Saint.

Your brother in gospel bonds,

77 Southern Road.

HARRY HAILSTONE.

HAMILTON, MISSOURI, October 16, 1916.

Editors Herald: Our conference of the Far West District, October 7 and 8, with the Alma Branch, is a thing of the past. While the attendance was not large as we have had, on account of it being to the extreme south end of the district, we certainly had a good time. The spirit of peace prevailed throughout the entire conference. There was not a jar, even in the business sessions. The preaching was by J. W. Roberts, Bishop Bullard, and B. J. Scott. The prayer meeting Sunday at 12.30 was one that will be remembered by those present. The Spirit of God was there from the beginning. The gifts were manifested by prophecy on two occasions. The Saints all rejoiced, and some outsiders were melted to tears.

After the conference Bishop Bullard accompanied me home to visit the Oak Dale Branch. He preached during the week and many of the Saints of this branch are rejoicing that they have been enlightened in the great gospel work, and many of them paid their tithing in full.

Sunday, October 15, we had a prayer meeting at 12.30. The Spirit was with us in power from the beginning. Two prophecies were given. The Saints were admonished to live up to their resolutions and inasmuch as they do, God's hand would be over them, blessing them in basket and in store, and protecting them from the judgments he is beginning to pour out on the land. Outsiders were melted to tears in this meeting.

I have visited each branch and mission in this district since our conference in March, and I believe the Saints are trying to come up on higher ground. The local men, many of them have been more active this year than ever before, some of them opening new places and preaching for two weeks at a time. I have encouraged this. I have urged those holding the priesthood to move out and magnify their office and calling. Let us be laborers with God in the fullest sense of the word.

We are glad to report those who have moved into our district in the last two years are rejoicing in the work, and inviting their friends this way. We have a few farms for sale at bargains. We would like the Saints to come in and buy. The Kingston Branch, also Far West Branch have some good bargains in farms. We would like our people to buy them.

In gospel bonds,

J. T. FORD.

KIRVIN, TEXAS, October 18, 1916.

Editors Herald: I am sending you a pamphlet entitled "Mormonism exposed." The Baptists have been circulating them around in the community where I live. One of them was sent to a Latter Day Saint lady and she read it and sent it to me. I thought I would send it to you and you could do as you see fit with it. Several elders have passed through here, and it seems that the Baptists fear they may make an impression on the people.

If any of the elders pass through this section, would be glad for them to call on me, as I never get to church or hear any one preach of my faith.

Your brother in the faith,
J. B. GOOLSBY.

[We will be glad to send the copy of the pamphlet mentioned to any of our elders who contemplate a visit into the vicinity of Kirvin. The author of the booklet is W. O. Benson, a missionary Baptist of Wellington, Texas. The arguments are of the usual unsubstantial sort, having been answered and refuted many times.—EDITORS.]

BURLEY, IDAHO, October 19, 1916.

Editors Herald: It seems good to read the letters written by the Saints. We came to Burley in the spring of 1916 from Boise, where we left a branch. Here there are only a few scattered members, but the Lord has blessed us. Twins came to our home this summer, and were blessed by Brother George W. Winegar. On October 17 we lost our oldest daughter, Florence. She was five years old. We ask for the prayers of all the Saints, as we feel that it will strengthen us so we can make a greater effort to properly rear our little ones.

We remain as brother and sister in the faith,
J. A. AND LENA F. GREENE.

WALNUT, KANSAS, October 19, 1916.

Editors Herald: It has been some time since I have written anything to the HERALD.

I went to Ridgley, Missouri, last June, forty miles south-east of Joplin. Brother James Sheppard and his good family live there. I held forth in a large school building with good crowds and a good interest. Brother Sheppard is superintendent of a union Sunday school and he is wielding a good influence among his neighbors. I then went to Helper, Kansas, and preached two weeks on the streets. While here I was called home to preach the funeral sermon of Brother Hills.

From here I went to Parsons, Kansas, where we found Brother Budd with the tent, and Brother Fry was with us here one night. Brother Silvers also came back, as he had been called away on account of sickness. Here we found a noble little band of Saints.

Next we went to Joplin to arrange for the reunion. The reunion in the main was good. From Joplin we went to Rich Hill reunion and helped what we could. We were placed in charge of the street work. The crowds and interest on the streets were all we could ask for. The reunion was a success from start to finish.

We then went to Carthage, Missouri, where we met Brother Silvers. The next day we put up the gospel tent and held forth for three weeks, preaching each Saturday night on the streets. The Brighamites were on one corner and we on the other, but they were unable to hold the crowd. We had all the way from seventy-five to over a hundred. The last

Saturday night we were there they did not try it. They have a few members in Carthage, but it is hard for them to get a good hearing. At the close of our meeting we had the pleasure of baptizing seven.

We were with the Webb City Saints the first Sunday of this month, helped them with their rally day. They have painted their church inside and out. I wish more of our branches would take more interest in their places of worship. I don't believe the Lord is well pleased with us if we lavish money on our homes and let the church go looking like a woodshed. In olden times the Lord asked for the best of the flock as his for a burnt offering. How hard it would be for some people of to-day to give the *best* to the Lord! When we get out of debt, get a nice house and barn, and an auto, and all that we want, then we pay our tithing and help to build a church; but say, when we get all these things will there not be other things we will want? Would it not be better to give the Lord his part first (the best)?

May the Lord help us all and help us to keep the whole law.
Your brother,
LEE QUICK.

PEORIA, ILLINOIS, October 23, 1916.

Editors Herald: Feeling confident that there are many of your readers who will be interested in hearing news from the Kewanee District, we take this opportunity of writing concerning it, both as to its past and also the present.

We have just returned from attending the district conference held at Kewanee, Illinois. This is the fifty-fourth time that the Kewanee Branch has entertained the district in the fifty-three years since the district was organized. There have been one hundred and eighty sessions since the first one was held in Galesburg, Illinois, in 1863, for Kewanee District is almost as old as the Reorganization itself. And even before that meeting in Galesburg, back in 1860 there was a representation from Henderson Grove Branch to the General Conference held at Sandwich, Illinois. Zenos H. Gurley was the man who was representative.

So, you see, it has been a good many years since we first began to hold these district conferences and many a remarkable experience has passed into history; many good and earnest men and women have taken part in the deliberations of its councils and have passed on.

To-day, we have felt specially interested in the history of the Kewanee Branch, which is the second oldest branch now in the district. The first is Buffalo Prairie. Many and sacred are the memories clustering around the branch. Away back in the winter of 1863, when the troublous times of the Civil War were at their worst, James Blakeslee visited Kewanee and preached there. A number of those who had joined the Church in England and Wales had emigrated to America and reached here, and upon hearing the reports from the West had refused to go farther. But some were waiting and were "Brighamites." Brother Blakeslee reported that "there was a great work to be done there." A little later that same winter Joseph Smith stopped there, and in company with John Shippy preached and labored among the people, and reported the work to have met with success.

The following spring, April, 1863, James Gillen and John Shippy returned and organized the Kewanee Branch with ten members. John D. Jones was the first president. Quite a remarkable "sign" was witnessed by many at this time. There appeared in the heavens, a huge egg-shaped ball of mellow light which traveled toward the east and disappeared. The sun was shining at the time. It was seen by many, and was apparently about eight feet long. There were many

manifestations of the gifts of the gospel enjoyed at this time.

The third district conference was held at Kewanee in 1864, and from that date till this, October, 1916, this branch has led the district in size and has always seemed to do her part in helping to carry on the district work. It was long the custom to hold the winter conference there and often twice a year the district met at Kewanee in those early years.

Some of the ablest and best known men in the church have labored there, as well as many more just as worthy but not so widely known upon earth, but who, we are persuaded, are no strangers to the angelic hosts that await the coming of the faithful on the other shore. We find among them Joseph Smith, Alexander Smith, Zenos Gurley, W. W. Blair, James Gillen, Mark Forscutt, and a host of men who have been valiant in their testimony. And as we recall these days and turn the pages of records that speak so plainly of sacrifices made, homes left, and privations endured that the gospel might be planted here in this place, our hearts yearn to do our part as well.

We felt, as we have seldom felt before, that we are entering upon a new "era"; and that that which had been spoken of by prophets long since gone, was at hand. That to us, the living, remained the task of completing what they who have gone on did so nobly begin. And like the immortal Lincoln said at Gettysburg, "It remains for us to dedicate ourselves anew to that service."

But enough of the past. We turn to the here and now.

This last session, the one hundredth and eightieth, passed off very pleasantly. No division was manifested and the business was soon dispatched. The preaching and prayer services were good and were attended by the Spirit of God.

Brother W. A. McDowell was present, with his stenographer, Brother Guy Fairbanks from Chicago, and gave many blessings to those who were desirous. Brother McDowell also preached to the Saints along the line of practically applied principles of the latter-day work. With the text, "Let us go forward and not backward" for a keynote, and with the aid of the Holy Spirit to a very marked degree, he was able to bring the vital issues that confront us to the minds and hearts of his hearers with such force that it can hardly fail to bear fruit.

The conference was not so well attended as is usual, caused by the cold rain on Friday, and, too, there was a regret in the minds of many, that some of those long associated with the district, were not with us.

During the Sunday afternoon prayer meeting, the Spirit of prophecy was manifested, and to the one delivering the message an open vision of the events described was given. The message was one of warning, comforting assurances, exhortation, and warning again. A strict keeping of the laws and commandments was enjoined upon the Saints and when the promise that "I will be as a wall of fire round about you" was given, there appeared to the speaker a wall of fire encircling those present. It was like a wainscoting around the room and reached a little higher than the heads of the congregation. Again when the assurances were given to have no fear, though the waves of disaster, storms, etc., might beat upon them upon the right hand and upon the left, "yet will I be in your midst; ye shall not be overcome," there appeared the form of Jesus Christ seen dimly as through a veil, yet discernible in the middle of the room. And, oh, the love depicted upon the countenance and the tenderness felt as "My people" were urged to be faithful; "to regard not lightly My word as written, neither to fail to give heed to the counsel of my Spirit." Then followed the admonition in which the alternative condition was depicted. If the word was disregarded and the counsel treated lightly and disre-

garded then there was woe, woe, woe! And in the vision the light which had seemed to center around the room receded and was replaced by darkness so thick and dense that it could almost be felt.

The sensation of love was so keen and full that it almost pained, but the feeling of regret at the loss of the presence and protection was one never felt before and one which caused the frame to shudder for hours afterward.

It was a testimony that was given to some present for a witness as well as for warning, comfort, and encouragement to all that so needed. Of that, the writer is well assured.

And so, after enjoying the sweet influences of the Spirit of God, and association of friends, we are home once more. The daily work again going on and one more conference on the records here and over yonder.

MARY E. GILLIN.

HOUSTON, TEXAS, October 24, 1916.

Editors Herald: I am now in the midst of a heated discussion with the non-progressive wing of the Campbellite church. My opponent is Early Arcennaux, the one I met in San Antonio in debate eight years ago. We are holding the debate in their tent with large crowds. Brother A. J. Banta is acting as my assistant and shows by his acts that he is of good material. My church is on trial now; close on that to-night, and then we will have Arcennaux in the lead for five nights. Comments from the outsiders are encouraging for us. The Saints are taking the abuse in a commendable way. The debate closes next Sunday night, the 29th. We are all feeling fine in the conflict.

Sincerely yours,

W. M. AYLOR.

News from Missions

Des Moines District

It has been some time since I have observed anything in the columns of the HERALD from the Des Moines District and more than a year since I have contributed any news, so I write to say I am still in the faith and give my friends and acquaintances, who read the HERALD, some idea as to where I am and what I am doing.

At the last General Conference I was appointed for the fourth time to the Des Moines District. After moving our family to Omaha, Nebraska, about June 1, we again entered into active missionary work, after being temporarily out of the field on account of conditions over which we had no control.

After our district conference in June we went, in company with Brother E. E. Long, to Dunreath, Iowa, where we held a series of meetings, baptizing four and leaving a good feeling among the people of that place, and a desire for us to return. We have learned since that others have embraced the gospel and still more are interested as the result of the efforts of local men in that locality.

About this time Brother Long and I parted company, he going to Tama, and the writer to Sandyville, where we held a short series of meetings and had the privilege of baptizing two more fine people, one of whom has been afflicted for a number of years with the dread disease known as inflammatory rheumatism. We had to carry him into the water, but he suffered no ill effects from the experience and was happy to know he had entered into covenant relationship with God. From the above place we went to Nevada and Colo, Iowa,

holding a few meetings in each place just prior to the convening of our reunion at Boone, and I want to say here, that by and through the kindness of our district reunion association my wife, as well as the wives of my colaborers in the district, were permitted to attend the reunion at the expense of the district and to say we appreciated it, would be putting it mildly.

After the reunion, a brother who owns a fine, new car offered to convey us to Sioux City where our two oldest children were staying with their grandmother. From there we drove to Omaha, where we were unfortunate enough to be sick for several days, but after recovering and getting a few days' rest we again left for our field of labor, making our first stop at Perry where we found the Saints wide-awake and anxious for some meetings. So we went to Boone after the district tent, setting it up at once. After holding forth for about four weeks we were compelled to take the tent down owing to cold evenings, but we had a splendid interest while there and baptized four. Brother Hand, who ably presides over the branch there, has baptized two more since. The work at that place is moving nicely as is the case nearly everywhere else in this district.

From Perry we were urged to come to Rhodes, where we are holding forth at the present time with good attendance and interest, so far. Brother Wayne Wolf, a young man just ordained a priest and just entering the mission field, is associated with me and he preached his first sermon this week. He did well, and with experience and study will make an able man in the field. The Des Moines District has a number of young men just like him, and the writer fully believes that for three and a half years he has labored among some of the finest people in the world. The Des Moines District in many respects is one of the most progressive fields we know of. System has been the watchword at all our reunions and conferences and the branches throughout the district have breathed of the same spirit. As a result new buildings of worship have arisen at various places, new members added, old ones revived and the work is surely on the upward trend. I am sure we all rejoice for that, but we are not without our troubles and disappointments. The two things that worry the missionary the most are the absence from his family and securing the financial assistance to properly care for his loved ones. Saints, let us all do our full duty by paying in our tithing and surplus offerings and the financial difficulties of the missionary will in a great measure be overcome. The spirit of sacrifice should be in the heart and mind of every member of the church. Remember that Paul said, in the last days perilous days shall come, men will be lovers of pleasure more than lovers of God; and the Doctrine and Covenants says the Saints would hardly escape. Let us be careful, because just as sure as we set our desires and affections on the things of this world, we will withhold our means and the work is bound to suffer. Let us all live up to the light God has given us before we ask for more light. "Onward and Upward" should be our motto.

I hope to remain faithful and do my part in the great work of God. As ever, in gospel bonds,

J. L. PARKER.

Home Address: OMAHA, NEBRASKA, 2914 North Twenty-fifth Street.

I thank God that if I am gifted with little of the spirit that is able to raise mortals to the skies, I have yet none, as I trust, of the other spirit that would drag angels down.—Daniel Webster.

News from Branches

Independence Stake

At the midweek prayer meeting, October 18, Brethren E. A. Smith and J. F. Garver presided. Brother Garver recognized the wonderful development attending the recent forward movement, and he felt hopeful of results. Brother May spoke of a letter received from his companion which contained an account of the terrible events which had taken place within fifteen miles of her home in London quite lately. Brother Elbert's remarks concerning the work in Lamoni were very encouraging, especially those concerning the reception of the gifts, and the spirit of unity prevailing at their reunion.

October 20 witnessed the first snow of the season, and the temperature lowered to 28 degrees. Notwithstanding the sudden changes of cold and rainy weather, the classes and "get-together" meetings have continued with interest. The young people turned out well at the early prayer meeting Sunday, October 22, and at the Sunday school, Brother Esgar, by request of the superintendent, gave a sketch of some of his travels, which was interesting. Brother Elbert gave an excellent discourse at the morning church service, based on a text from Doctrine and Covenants 85, his theme being "Authority," and showing that a religion without authority is but an institution of ethics. He also placed stress on education and advocated educational training as well as spiritual direction, which guides into all truth. False science has condemned religion, but true science is helpful to religion.

On Saturday evening the stake Sunday school association held an interesting business meeting, and on the following afternoon a teachers' institute, when a few instructive papers were read, and conferences were held in different rooms.

These meetings were with the Second Branch, and President Frederick M. Smith held forth at the evening hour at the Stone Church before a large congregation. All these gatherings were in the interest of Sunday school work and child training.

May the interest in the advancement, especially of the young, continue, is our prayer. ABBIE A. HORTON.

Philadelphia, Pennsylvania

Brother Hoxie introduced oratorio work to about twenty-three of our Saints who were serving in the capacity of a volunteer choir. His kind of work was far beyond even the comprehension of most of these workers, but they were desirous of becoming more valuable instruments in the hands of their Master, hence were willing to sacrifice the time and energy necessary to produce big things.

Every Saturday evening during the winter of 1913 found them rehearsing the difficult parts of the "Holy City," which was rendered in Brooklyn on February 22, 1914, by the Philadelphia and Brooklyn choirs combined.

The results of the efforts put into this work increased their desires to develop talent. They were benefited spiritually and intellectually.

"Olivet to Calvary" was studied next, and rendered in Philadelphia on February 21, 1915; Saints from Brooklyn and Scranton assisted. This was followed by "The Messiah," by Handel, which was rendered in Philadelphia on March 3, 1916, assisted by the Brooklyn choir.

To master these oratorios required considerable consecration and cooperation. If we would master anything in life we must put our shoulder to the wheel. Those who are

unwilling to come without much serving generally remain in the background.

The little choir of twenty-three developed into a chorus of nearly one hundred voices and is now studying the "Elijah," by Mendelssohn, which we expect to eclipse all past events of its character.

Brother Hoxie's efforts during the past three years produced marvelous results, and if as much progress is made during the next three years as has been made since 1913, human words will not adequately describe the majesty of our production. We have every reason to expect even greater successes.

A. J. DICKSON.

Lamoni, Iowa

The spiritual atmosphere in Lamoni is indeed exhilarating. In various ways which might be enumerated, and in some which are only instinctive do we note the indications of an onward movement among the people in Lamoni, as well as elsewhere in the church.

The prayer meetings are exceptionally well attended, as are the other services at the church. The various classes for intellectual development in such subjects as the Book of Mormon, psychology, English, etc., are well attended. One brother who has been closely associated with the church since its reorganization was heard to remark that from the sessions already held he had learned more of the Book of Mormon than in years of study heretofore. He attributed this difference to the fact that systematic study had been indulged in, and the result was a comprehension such as he had not hitherto been able to receive.

The Sunday school and Religio are well attended, with excellent interest. The former has an average attendance of about five hundred, while the latter has from one hundred and fifty to two hundred.

Graceland College as usual exerts an important influence in the community, socially as well as educationally. Working with the Woman's Auxiliary, representatives of the college have succeeded in making the lyceum course which has been an annual feature of our social life, a real community affair. Sufficient tickets are sold to guarantee the expenses of the course, and the balance of the seats are given over without charge to those especially interested in this excellent form of entertainment and education.

Several of our local and general church leaders have recently been in Independence conferring with stake and general officers there. A number of things were developed, some of which we shall hear later, but one of them being the appointment of Bishop A. Carmichael, manager of the Herald Publishing House, as bishop of the Lamoni Stake, he to act in that capacity until General Conference convenes. A special stake conference has been called to ratify this action, as also his selection of counselors, and will be held November 4, at Lamoni, convening at 2 p. m., and continuing over Sunday.

A number of new residences are being erected in our city, which will largely relieve the situation, as residences have heretofore been scarce.

A proposition is being considered which, if carried out, will result in the Lamoni Coliseum being made a municipally owned and controlled structure, it being our largest and most convenient place for general assemblies aside from the church building. Its use and disposition are important to our community welfare. If the present plans are carried out it will necessitate a bond issue which will require the expenditure of about eight thousand dollars, and to do this the vote of the people must be secured.

DELBERT.

(Continued from page 1060.)

festations as may appear to be of more than local or personal interest. Those reading them, while exercising no undue suspicion, will still remember that these communications have not been put forth as law adopted by the quorums and by conference, but are to be received as other spiritual gifts manifested in the prayer meetings, confirmatory of the law and the promises, and calculated to comfort and edify the Saints, and should be considered each on its own merits.

SPARE THE GOAT.—It has been suggested in a Prohibition paper that the goat be made the emblem or symbol of the saloon interests. A writer protests and says the goat has too many good qualities to be thusly used and suggests a reptile or an octopus, otherwise known as the "devil fish."

NEW LAMONI STAKE BISHOPRIC.—At a recent sitting of the First Presidency and Presiding Bishopric, Bishop Albert Carmichael was selected to occupy until the next General Conference as bishop of the Lamoni Stake, to succeed Bishop Joseph Roberts, deceased during the conference year. This is in harmony with the rule that bishops are to receive appointment in a joint council of the Presidency, Twelve, and Presiding Bishopric, or in the interim between conferences by joint action of the Presidency and Presiding Bishopric. Since the death of Bishop Roberts the two counselors, Richard J. Lambert and Oscar Anderson, have carried on the work in a manner exceedingly creditable, but Brother Anderson is almost wholly engaged in secular work and Brother Lambert found the work of the office too exacting for one man to carry longer. A special stake conference has been called for Saturday, November 4. Bishop Carmichael proposes to nominate as counselors, R. J. Lambert and A. J. Yarrington.

THE H. S. V. U. S.—These letters stand for the High School Volunteers of the United States. The movement has been launched by *Everybody's Magazine* and has the indorsement of several Government officials. This is not surprising, as military men should favor that sort of training. While it is conceded to be military, yet, "they believe we are trying to make soldiers of the boys, that they must go into the army after receiving such training. All who desire the movement to succeed should do all in their power to dispel that idea," according to Glenworth Sturgis, of one school that is trying out the plan. Those desiring to be better posted on this important matter should write this organization at New York City, in care of *Everybody's Magazine*. As a high school patron you may be called on to express an opinion or help decide this question in your community.

Miscellaneous Department

Conference Minutes

CLINTON.—At Mapleton, Kansas, October 7, 1916, district presidency presiding. Reports from Eldorado Springs, Walker, Taberville, Veve, Mapleton, Coal Hill, Nevada, Butler, Rich Hill, and Fort Scott branches. The ordination of Harmond R. Beebe as priest left with the district presidency. Adjourned to meet February 17, 18, 1917. Zora Lowe, secretary, Eldorado Springs, Missouri.

Kewanee.—At Kewanee, Illinois, October 21 and 22, W. E. Peak and W. A. McDowell presiding; M. E. Gillin secretary. Branch reports: Kewanee 139; Joy 104; Twin City 88; Dahinda 85; Millersburg 80; Buffalo Prairie 73; Matherville 58; Peoria 57; Canton 56; Rock Island 35. Total number in district 775. District treasurer's report showed total collections for four months ending October 1 to have been \$80.45; disbursements \$61.80. Bishop's agent, H. C. Ziegenhorn, reported total collection for same time as above \$507.89, disbursed, \$494.50. No report from the reunion committee appointed at last conference although it is well known that the reunion was held and was successful. Dahinda Branch recommended the ordination to the office of elder of William Lorange, and Millersburg Branch did likewise in the case of William Wakeland. Conference sanctioned both requests and both were ordained. The resolution adopted at Joy conference in 1915 relative to the ordination of the priesthood was rescinded unanimously. Delegates to the next General Conference were chosen as follows: Kitty Pine, Anna Amos, William Willetts, Doctor Joseph Asay, C. E. Willey, W. E. Peak, W. A. McDowell; alternates, E. A. Curtis and Alfred Needham. These named or those present to cast the full delegate vote and in case of division, a majority and minority vote. The next conference is to be held at Dahinda June 2, 3, 1917. Patriarch McDowell gave many patriarchal blessings. Not many visiting Saints but a very quiet, peaceful session had. Mary E. Gillin, district secretary, 115 Clarke Avenue, Peoria, Illinois; W. E. Peak, Independence, Missouri, president.

NAUVOO.—With the Rock Creek Branch, at Adrian, Illinois, October 14 and 15, district presidency in charge. Branches reporting: Keokuk, Montrose, Farmington, Fort Madison, Burlington, Ottumwa, and Rock Creek. Ordinations: H. F. Bromann, priest; E. O. Biermann, deacon. Provisions made for holding a reunion in the Nauvoo District in 1917. Resolved that we favor the purchase, by subscription, of an automobile for missionary purposes in this district. Adjourned to meet at Burlington, Iowa, February 10 and 11, 1917. W. H. Gunn, secretary, Fort Madison, Iowa, 3014 Seneca Street.

BRITISH ISLES MISSION.—In the Saints' church, Bradford, Manchester, August 5, 1916. U. W. Greene chosen to preside, with W. H. Greenwood as associate. W. R. Armstrong and William Worth chosen secretaries. The mission president, U. W. Greene, in presenting his report, said that circumstances had arisen which had prevented him from coming into this field last year. W. H. Greenwood had acted as president in charge. It was three years since he met with us. Brother Greenwood, associate minister, next presented his report; the secretary, W. R. Armstrong; the financial secretary, Bishop R. May, and the auditors report by J. E. Meredith and J. A. Judd. Missionary reports: high priests, Thomas Jones, J. W. Taylor, W. R. Armstrong; elders, Edward Maloney, J. E. Meredith, John Schofield, Abel Hall, James Schofield, W. H. Chandler, Charles Cousin, Ernest Wragg, J. A. Judd. District reports: Birmingham; Western Wales; Eastern Wales; London. Isolated branch: Broad-clist. Report of committee composed of the secretaries to write the Presidency for the return of Bishop R. May to the British Isles Mission read. Reports of seventh quorum of elders and sixth quorum of priests read. Report of the mission Sunday school association read. Resolved that we purchase the blank report forms provided by the church for the various quorums and missionaries who report to the conference. The following communication from the London District was read. "Conference of London District was held in London, July 7, 1916. It was resolved that this conference of the London District hereby authorize and request J. A. Judd to call the attention of the mission conference to the non-registration of the church as a religious body in this country and to the nonregistration of the ministers thereof with a view that immediate steps be taken by the church authorities to rectify the omission." The question was discussed. It is

a matter of vital importance to us in this land and has been forced upon us through the great European War which calls for all men between the ages of nineteen and forty-one years to join the army or the navy. Our ranks have thus been depleted because our ministry have not been placed as those of other denominations are amongst the noncombatants. From 1 to 2.15 p. m. there was a procession of Sunday school workers and Saints. The large banner typical of the angel's message and the blessing of the children was carried by our brethren. The children carried beautiful branches of flowers, some of which found their way into the hospitals for wounded soldiers later. The day was an ideal one for a procession and the sight was most impressive. As the procession passed along the streets it was headed by a boy scout band which played hymns. Some of our familiar tunes were sung by the Saints on the march, and the sight was witnessed by many people. At the afternoon meeting the chairman called the attention of the meeting to a declaration made by the Presidency and the High Council respecting the ordination of Elders William Ecclestone and John Schofield to the office of high priest. The brethren named were so ordained. The sacrament was then administered to the congregation. This was a soul-stirring gathering. The following resolution passed: "Resolved, That we appoint a standing committee of one or more to attend to registration matters and recognition of the church according to the law of the British realm." "Resolved, That we consider the needs of the work in providing for a recognized headquarters of the British Isles Mission." After consideration it was resolved that this matter be referred to the Presidency of the mission. The following notice of motion was read: "We hereby give notice that at the next mission conference we shall ask leave to move that all the membership of the British Isles, together with the ministry in good standing, have voice and vote in this conference. The following resolution was passed: "Resolved, That the consideration of the purchase of cycles for missionaries be referred to the presidency of the mission." Brother and Sister G. H. Holmes, of Claycross, offered as a gift for the use of the mission a gospel van fitted with beds for two or four men. This very generous offer was accepted with appreciation. J. E. Meredith offered to supply free of cost to solicitors and branch agents of the mission a very neat case of re-fills which may be used either in collecting tithes and offerings or for payments for church literature on the weekly installment principle. It was resolved that we accept Brother Meredith's kind offer and thank him for the same. Resolved that the secretaries write the Manchester *Guardian* expressing our appreciation of the article appearing in its columns. The selection of the place for the holding of the next annual conference of the mission was left with the presidency of the mission. W. R. Armstrong, William Worth, secretaries.

FLORIDA.—At Alaflora Church, October 7, 10 a. m., D. M. Rudd, F. M. Slover presiding, E. N. McCall, W. A. West secretaries. Branches reporting: Local 45, Alaflora 193, Cold Water 98, Santa Rosa 87, Fair View 60. Bishop's agent reported: Last report \$55, receipts, \$122.50, paid out \$177.50. Auditing committee reported books and report correct. Report read from the district Sunday school association. D. M. Rudd, James Cooper, and J. D. McArthur were appointed a committee to determine as to the advisability and practicability of purchasing a tent for missionary purposes in district. Next conference will be held at Local, Alabama, time to be set by the minister in charge and district president. E. N. McCall, secretary.

The Bishopric

AGENT'S NOTICE

"Will a man rob God?" (Malachi 3: 8-12.) The Lord says, "Yet ye have robbed me." We read in the scripture that no robber shall enter into the kingdom of God. We will continue to ask ourselves the question, "Wherein have we robbed thee?" The answer is, "in tithes and offerings." Further on it says, "Ye are cursed with a curse: for ye have robbed me, even this whole nation." The tenth verse reads, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Some will say, "Oh, well, wait until the Lord opens up the way before me and blesses me with all I need, and then I will pay tithing." Notice the words "try me." We find there are many of God's children who are always waiting for the Lord to try them and are not willing to try the Lord.

We read in the Doctrine and Covenants 64: 5: "Behold now it is called to-day until the coming of the Son of Man, and verily it is a day of sacrifice and a day for the tithing of my people." Now we can plainly see that we cannot afford to wait until we receive all we need, but there must be a sacrifice made on our part. How gratifying it is to think of the gospel that was brought to us. Who brought it? You would say one of the servants of God. Let us ask ourselves the question, Are we sending it to some one else? And are we helping to feed the poor, and are we clothing the naked? Let us remember the Lord will say, "Inasmuch as ye have done it unto one of these my brethren ye have done it unto me."

In the Doctrine and Covenants 101: 2, we read, "If any man shall take of the abundance which I have made and impart not his portion according to the law of my gospel unto the poor and the needy, he shall with the wicked lift up his eyes in hell, being in torment."

The hastening time is upon us and it would pay each and everyone of us to live by every word that proceeds out of the mouth of God and if there are any who wish to pay tithing in the Southern Indiana District, no matter how small or how large the amount, it will be gladly received.

Your coworker in the gospel,

JAMES B. WELCH, *Bishop's Agent.*

SOUTHERN HEIGHTS, LOUISVILLE, KENTUCKY, 4622 Belleview Avenue.

Conference Notices

Spokane, December 9 and 10, at Spokane, Washington, F. D. Omans, district president; W. W. Fordham, secretary.

To Ministers in Charge

I have recently sent out to each one of the brethren in charge of the fields, a roll of the annual report blanks with the questions for application, the lists for recommendations and the annual blanks for reporting to conference.

Should any not receive them in due course kindly let me know at once and the matter will be duplicated and forwarded.

JOHN W. RUSHTON,
Secretary of Twelve.

LOS ANGELES, CALIFORNIA, 951 West Thirty-fourth Street.

Normal Department

Mr. Edward F. Yerrington, box 1273, Providence, Rhode Island, has been appointed assistant superintendent of the normal department, and is to have charge of the work of securing enrollments of teacher-training students. The immediate aim is to enroll 1000 students in the new standard course, details of which were recently published in *Autumn Leaves*. Superintendents of schools and presidents of locals are urged to get in touch at once with Brother Yerrington if their organization does not have a training class for teachers.

Miss Maude L. Parrish, 5249 Devonshire Avenue, Saint Louis, Missouri, has been appointed superintendent of the Normal department for Arkansas, and Missouri outside of the stakes, vice Mr. G. S. Trowbridge, resigned."

L. F. P. CURRY.

Addresses

Home address, J. L. Parker, 2914 North Twenty-fifth Street, Omaha, Nebraska.

Correction

In the HERALD for October 18 there are several errors in article "Zion in Africa." On 1017, 18th line from the bottom, in the first column, correct "high priesthood" to read "high priest." In the line just below, correct "inherited" to read "inheres." In the second column, same page, line 18 from the top, correct "Israel" to read "Ishmael."

Died

MEADOR.—Lawrence Raymond, son of brother and Sister S. F. and Mary Meador; born February 6, 1903, at Independence, Missouri, baptized June 13, 1916; died October 21, 1916, at Cameron, Missouri. Services at the Cameron L. D. S.

THE SAINTS' HERALD

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

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

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church, in charge of Brother I. McCord, sermon by William Lewis, to a large audience of sympathizing friends; he was laid to rest in the Delano Cemetery, four miles north of Cameron. He leaves to mourn father, mother and four brothers and three sisters. Lawrence was a dutiful son, much thought of by his numerous associates in the Sunday and public schools.

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The best family paper and the best fashion magazine—*The Youth's Companion* and *McCall's Magazine*, both for \$2.10. *The Youth's Companion* (\$2.00 by itself) has for years been one of the best, most entertaining, most useful of Christmas presents, crowded with stories, articles, humor, science, and the progress of the world week by week. *McCall's Magazine* (50 cents by itself) is the most widely circulated fashion magazine in America.

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L. F. Siltz, Ticket Agent

THE SAINTS' HERALD

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

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

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



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

VOLUME 63

LAMONI, IOWA, NOVEMBER 8, 1916

NUMBER 45

Editorial

THE BIGGEST THING IN YOUR LIFE

What is the biggest thing in your life? Stop a moment and think.

With typical old-time Latter Day Saints the biggest thing in their lives without doubt was the church. Everything else was of secondary importance.

When they met together of an evening that was invariably the subject of their conversation. To drive fifteen miles or walk ten miles in order to hear a sermon was nothing uncommon.

They talked it to their children. They expected their children to take up the work and carry it on after them. They were willing and anxious that their sons should become missionaries and that their daughters be missionaries' wives.

That is why so many old-time Latter Day Saint families are now represented in the work by sons or grandsons. In a recent prayer-meeting we noted at least six such old-line families thus represented in the service—families that were pioneers in the work years ago—families in which the church was such an important factor that it left an impression on their children.

What is the biggest thing in your life to-day? Many answers might be returned if this query were pressed far enough and wide enough and answers were frankly given.

Without doubt the biggest thing in some lives is money. The entire attention is riveted on methods of cornering and capturing the elusive dollar. Imagination dwells upon but one thing—prospective or real financial returns.

In other lives the biggest thing is fashion. Changing modes are constantly watched. Fashion plates are studied. An eager scanning of costumes is all that relieves the intolerable boredom of church-going—and nothing can be so utterly unprofitable and uninteresting as a religious service to one whose heart is on some other shrine. Enough is spent on fads and fancies along this line to go a long, long

way toward paying the church debt if the church were the biggest thing in every life.

With others pleasure is paramount. Card games, shows of various kinds, dances, social diversions, engross the spare time, attention, physical strength, mental ability, and financial resources. Is it not proper to conclude that in such a case pleasure is the biggest thing in such a life?

We might enlarge upon the list—noting even grosser ideals. But that is sufficient. In the very first section of the Doctrine and Covenants we read: "Every man walketh in his *own* way, and after the image of his own god, whose image is the likeness of the world."

Yet God said a long time ago: "Thou shalt have no other gods before me. . . . for I the Lord God am a jealous God."

The present forward movement in the church means that the church must become the biggest thing in the lives of Latter Day Saints. It is again to become the chief subject of conversation in many homes, to the exclusion of much unprofitable gossip about trivial matters.

And the church must become the biggest thing in communities where Latter Day Saints predominate. By the term *church* here we mean that the upbuilding of the kingdom and the establishment of righteousness must become the paramount ideal in such communities.

No better places are suggested for such work than in Independence and Lamoni. In one of these towns our church people are overwhelmingly in the majority, in the other they have a very large following.

(Certainly in Lamoni if the church and her aims shall not become the biggest thing in the community and the biggest thing in the lives of individual members, then the Saints are left without excuse, and are in the position of having followed in their own way and after gods of their own choosing.

Returning to the individual plea; the church should be the biggest thing in the life of every member. When we consider the aims and ideals of the church we know that thus members will become better citizens of city, state, and nation—better mem-

bers of the family, better neighbors. All gain when the church is first in the lives of men.

Most positively the object of the present *spiritual* and *educational* revival in the church, and especially at Independence and Lamoni, is to put the church first in the lives of members, and in the community so far as is proper and right. Are you in line with that ideal? Is there anything else that looks bigger to you?

Personally we believe this ideal to be in harmony with the Master's admonition: "But seek ye *first* to build up the kingdom of God, and to establish his righteousness." ELBERT A. SMITH.

THE WORD OF ENCOURAGEMENT

(Given through Elbert A. Smith at the morning prayer service of the Lamoni Stake reunion, August 24, 1916.)

This morning before rising from my bed, and while thinking about this prayer service, the spirit that has characterized our prayer meetings came upon me, and I was given that which I believe to be a message for the people. Lest I might forget some portions of it, I wrote it down before arising, and will now read it and leave it with you for what it may be worth to you:

The Lord is well pleased with the order and sobriety that have characterized the gathering of his people at this place. He has noted their willingness to heed the instructions and suggestions of those in charge of the meetings and responsible under him.

He has delighted in your happiness—and think not that he has been displeased with your songs, and your pleasantries, and your games, and your laughter in the hours set apart for recreation and social intercourse, so long as you have respected the prohibition against folly and excess of laughter.

He has looked with love upon the little children at their play, and in their services, even as he did upon the little Hebrew children in the days when Jesus tabernacled in flesh in the Holy Land, as you call it—but behold, this also is holy land, if ye are holy. He is pleased that some have felt to labor with the children and for them during these meetings.

He is pleased also with the young people who have entered into the prayer service and into the service of song. Yes, he recognizes the reverential feelings that have entered into the hearts of many of the young. Through some have kept those feelings concealed as a holy thing of which as yet they do not feel to speak, yet will they bear the fruits of the Spirit in their time.

The elders are approved for the soberness with which they have conscientiously sought to deliver

the word of the Lord at the hour of preaching, and when under the impress of the Spirit. And those aged men among the priesthood who have borne the heat and burden of the day are especially blessed and should rejoice even though the sun of their service be declining, for God has given them a light that even the shades of the valley of the shadow of death cannot obscure, and in their hands has set a rod and a staff to comfort them.

There may remain exhortations and rebuke, but for this time the Spirit extends only the word of cheer and approval, to the extent that you have merited approval. Amen.

A FIVE-HUNDRED-DOLLAR LETTER

Missives worth while are not all written by high-salaried men who do nothing else. Specialists in that line of work no doubt write the most valuable commercial letters, but the value of a letter is not always to be measured in dollars and cents.

For instance, who will attempt to place a value on a letter to the patient, waiting mother in a distant home who lives in the past, in the days when romping children flocked around her and developed under her kind maternal care? Are there any who care to evaluate the letters of true lovers? Perhaps none will.

The situation surely determines the intrinsic value of a written message as well as a spoken one. Possibly circumstances do not allow us to enlist in either of the two general classes mentioned above, but in the following instance we wish to call attention to at least another field for our best endeavors with the pen.

The following incident really happened as described here, and coming to the attention of the writer, was considered as an example worthy of emulation because of its unlimited possibilities.

A certain elderly man had lived in a community where there was a large branch of Saints, but for years he had fought the gospel influences. His wife was a loyal Saint but he was far from being one. His companions were the common loafers who smoke and spit and exchange questionable stories upon the streets and gathering places of such men. Having a naturally good heart and a kindly disposition, he clouded and handicapped the operations of even these by the company he kept and the thoughts he indulged in.

A series of special meetings were advertised by a Latter Day Saint preacher who had considerable reputation as an orator, and this man was interested in the effort sufficiently to attend regularly. The gospel plan was presented so effectively that he with

some others heeded the call and obeyed the impulse to become a citizen of the kingdom of God.

Perhaps those of us who have grown up in the work or have never been required to change our habits so materially and suddenly will never comprehend the extent of the struggles of our brethren in these circumstances, but with a little prayerful consideration we can quite well imagine.

It takes time as well as patience to work the necessary conversion in a man's character and habits and change him from a nominal enemy of the work to one who is really a part of it. There must be a readjustment all around which comes not in a day or a week or a month. It is a natural process that develops character, yet no less a miracle than if it took only an instant. True evolution is indeed miraculous in the sight of finite eyes.

A young man in the community whose work prevented an intimate acquaintance with the new convert before or after the conversion, saw possibilities in the situation, and fearing the result of a relapse from neglect which often comes to those who thus seek to change their lives, wrote the following letter to the new brother:

Dear Brother: Learning of the step you have taken in joining our church, I wish to express my gratitude in this manner, since I seldom see you. Even though our lives are not thrown much together, let me assure you that there are many of us who are desirous of each doing his little part in helping you to continue in the path that leads to nobility and godliness.

You have made the right start now, and may God help you as we will try to, in doing those things that will fully prepare you for the glorious things he wants to give his children.

Sincerely, your brother,

That was a simple matter, wasn't it? Just a brief letter like any one of us could write. Certainly. But there is another chapter to the story.

The next day after the receipt of the letter, the old brother with joyful countenance made a visit to a near neighbor and proudly showed what he had received.

In commenting on the incident to the young man later on, the neighbor remarked: "You couldn't have done more for that man if you had sent him a check for five hundred dollars. He was as delighted as a little boy to think that one who knew him so slightly would have such a real interest in him."

Making some further inquiry into the situation later, the following incident was elicited, and which may or may not have a bearing on the situation:

At one time the young brother who wrote the letter had visited the home of the old man as a priest, with another young priest. The man was not at home that evening, being out with his friends down

town. They had briefly visited with the sister in the line of their work as visiting officers, seeking to give consolation and comfort to her in her half-isolated condition, and before leaving, all knelt in a word of prayer. While in this attitude the man of the house stalked noisily in and stood impatiently waiting for the prayer to close. His greetings were gruff and his manner apparently resentful.

Who knows but what some of the gratitude in that man's heart at the later date was because of the tacit Christian forgiveness in the act of writing that letter? No doubt a self-accusing memory held him guilty for his seeming opposition to that which he now recognized to be godliness and noble efforts.

Now, looking over the opportunities that come to us, is it not possible that we could write several five-hundred-dollar letters, or better still have a few thousand-dollar conversations? If we were to try to value these things in paltry dollars and cents, we might easily be rich in deposit slips of hundred-dollar kindnesses, or at least a number of five-dollar handshakes. We can do all these things and more if we will. A true follower of Christ certainly should be satisfied with nothing less than a sincere effort to do these "little" things as well as the more spectacular features.

We are all thankful that these things are not weighed up to determine their monetary value, but we must realize that they are worth while—some of the treasures we are to lay up in heaven where they shall safely repose until immortal conditions allow us to serve more fully and efficiently.

E. D. MOORE.

CURRENT EVENTS

AMERICANS ON SUNKEN STEAMER.—The British ship *Marina*, recently sunk by German submarine had as crew a number of Americans whose names appear among the missing. Official action is withheld, pending more definite reports.

PROHIBITION IN VIRGINIA.—October 31 was the last day on which intoxicating liquor could be legally sold in this State. About eight hundred saloons close their doors as the new prohibition law goes into effect. This is the eighteenth State to prohibit the sale of intoxicating beverages.

"DEUTSCHLAND" ARRIVES AGAIN.—Carrying a cargo of dyestuffs and chemicals said to be worth ten million dollars, the *Deutschland* docked at New London, Connecticut, on the 31st. This is the second trip to foreign shores by this German submarine freighter. Captain Konig expresses the belief that the *Bremen*, a sister ship, has been lost at sea.

KINGDOM OF POLAND REESTABLISHED.—Germany and Austria-Hungary, by joint action on the 5th pro-

claimed Warsaw and Lublin the kingdom of Poland, and reestablished autonomy to the people of this nation. Most of Poland was in Russian territory prior to the war, but was taken by the Germans in their early advances.

"PASTOR" RUSSELL DEAD.—Charles T. Russell, the leader of the Millennial Dawn sect, died October 31. Two special phases of religious belief have been strongly emphasized in his sermons which have been printed in hundreds of newspapers: That the millennium is dawning, and that hell is not eternal punishment.

HURRICANE ON IRISH SEA.—During a hurricane of exceptional violence on the Irish Sea during the night of the 3d, the British ships *Retriever* and *Connemara*, collided and ninety-two were drowned. Only two are known to have been saved. The accident occurred off Carlingford Lough, an inlet between the Irish counties of Down and Louth.

EUROPEAN WAR.—The French on the Verdun front have captured Fort Vaux. Both French and British on the Somme front continue their operations, with occasional successes of a minor nature. There seem to be see-saw operations in the Rumanian part of the Balkan region, with little news from Dobrudja where they had been losing. The Rumanian resistance on the Austrian frontier seems to have been considerably strengthened, and reports indicate that they have driven back the Teutonic forces somewhat. Bad weather has prevailed on the Macedonian front, although the Allies and Serbians have made some gains over the Bulgarians. The Italians continue intense bombardment on Trieste and surrounding territory, reporting a large number of Austrian prisoners captured. It is reported from the Armenian theater that Turkish offensive has been developed, though the same report indicates that it has been checked. Little change is noted in the Galician region where the Russians have for a long time been trying to reach Lemberg.

NOTES AND COMMENTS

QUAKERS FEAR BAPTISTS.—That sounds like it might be a heading for some religious news, doesn't it? But it isn't. That's simply a newspaper heading for some baseball news, which only indicates one of the tendencies of the times.

DES MOINES HOME-COMING.—The branch in Des Moines, Iowa, is announcing their annual home-coming day for November 12. This event has always been a pleasing success and with the increased numbers their correspondent is reporting elsewhere in these columns will likely be even better this year. We note that Elder J. F. Garver, President of Lamoni Stake, is to be the principal speaker.

BRANCH ORGANIZED AT OTTAWA.—The *Ottawa* (Canada) *Evening Journal* of November 2, contains an announcement that Elder David Pycock, president of the Toronto District, has recently organized a branch at that place. The official title is "The Capital Branch of Ottawa," and Philemon Pement was chosen president, with Priest F. A. Pement assistant. A Sunday school has been running there for several months. We are glad to note that the work has been established at this place where the French Catholics predominate and where Brother Pement has labored so zealously.

FIRST ANNIVERSARY.—We notice with pleasure the announcement that the Saints at Guilford, Missouri, are observing the first anniversary of the dedication of their church, which was announced for October 29. Bishop M. H. Siegfried was the speaker, and a big basket dinner with special music, and everyone invited were features of the event. We are firm believers in the efficacy of special occasions of this character, believing that upon such occasions our friends who do not ordinarily meet with us may be induced to do so and become acquainted with our religious beliefs and our ideals in general.

CHURCH OPENING AT LONDON, ONTARIO.—The *London Advertiser* and also the *Free Press* give liberal space to announcements concerning the opening of the Saints' new church building at London. The location is Maitland Street, between King and York Streets. Meetings have been held in the building for several weeks, but the formal opening will be held November 19. President F. M. Smith, Bishops B. R. McGuire, R. C. Evans, and other prominent churchmen will be in attendance. London has the second largest branch in Canada and the Saints have built their new church with surprising rapidity. We commend their united zeal and extend congratulations.

FROM LAMONI STAKE.—At a special conference of the Lamoni Stake held November 4 and 5, a reorganization of the Stake Bishopric was effected. The appointment of Bishop A. Carmichael to act as stake bishop until the next General Conference, or until the appointment should be revoked, coming from the First Presidency and Presiding Bishopric, was concurred in by the stake. Bishop Carmichael nominated as his counselors, Brethren R. J. Lambert and A. J. Yarrington. At the afternoon prayer service Sunday, Bishop Carmichael was blessed and set apart for his new work and the two counselors were ordained. A splendid spirit was present. Brother Carmichael will still continue in charge of the Herald Publishing House. At the conference a resolution was adopted pledging the Saints to support the "dry" side in the present campaign for the election of governor of Iowa.

Original Articles

THE RESPONSIBILITY OF INSPIRATION

In attempting to respond to the request of the Editor to write something under this heading, I find myself upon very delicate and important ground, for it may be in giving expression to my views on the subject, there may be a clash with deeply grounded opinions and usages which may cause pain to disturb, and my only reason in applying myself to this task is, that light may be given and good accomplished; however I see an opportunity of doing some good if the Master chooses as an instrument to help in this important duty, such as may need light and assistance. I certainly feel very dependent upon him for light, instruction, and guidance; and for this I pray.

It seems to be natural for a Saint to turn to the writings of the Apostle Paul as a text book for information upon all gospel subjects so I turn to his first letter to the Saints at Corinth, chapters twelve and fourteen, for it is there we can obtain information upon this subject.

"Now concerning spiritual gifts, brethren, I would not have you ignorant." As an instructor authorized of Jesus Christ, he calls the attention of the saints to the fact that there was something to learn about these spiritual gifts, that they were not shrouded in mystery, but the humble yet apt scholar in the church or school of God could learn of their purposes and use; that the refined senses of man could be quickened by divine light of God's Spirit and understand somewhat the purpose of God in his wise distribution of these gifts; so that edification through revelation would be the result of their use in the church.

There would then be placed upon those receiving these spiritual gifts a measure of responsibility; God holding the recipients of them responsible for their proper and sacred use.

In the church of Jesus Christ of latter days God has placed these spiritual gifts for profit withal, and surely they are profitable when wisdom directs their use. They are choice and sacred, for they come from the storehouse of God for the blessing of his children.

Let all who read this article understand that whatever of revelation coming from God to man, man is left with his agency to deliver or not, as he to whom the revelation comes, wills—"The spirits of the prophets are subject to the prophets." Any power that robs man of his agency is not of God; any power that brings the mind or will under subjugation is opposed to the laws of God given for the blessing of mankind, and the free and rightful exercise of our agency has been, and ever will be, the prerogative of the human family; any power or influence, in its

exercise depriving man of this, I repeat, is not of God.

The spirit of revelation is the source through which man has conveyed to him the mind, will, or purpose of God; especially that pertaining to divine truth. Truth will always be in harmony with itself. There can be no clash with what has been given before, when God speaks his mind by revelation. "I the Lord change not," "Jesus Christ the same yesterday, to-day and forever," "I and my Father are one."

In Doctrine and Covenants 9:3 we have an infallible guide as a notification to such as are used by the Lord to express his mind and will, that they are touched by his Spirit. The Lord surrounded himself as well as his people with safeguards, and is thus protected against spurious imitations. Listen to what he says to Oliver Cowdery in Doctrine and Covenants 9:3, (speaking of the Spirit to translate.)

Behold you have not understood; you have supposed that I would give it unto you, when you took no thought, save it was to ask of me; but behold I say unto you that you must study it out in your mind; then you must ask me if it be right, and if it is right, I will cause that your bosom shall burn within you; therefore you shall feel that it is right.

With the spirit of revelation therefore will come the burning glow of fire within the heart or bosom, and the mind will become active, and the message through a quickened mind and thought, will be clearly given as the soul is directed to God in prayer.

To some the message may come in an audible voice, to another the quickening of the intelligence, and the mind directed to the person or subject revealed; in this state of mind is the very best time to commune with the Lord, and get all the assurance necessary that the Lord is directing the message. Then comes the responsibility of seeking for a clearly defined message before delivering it.

"The glory of God is intelligence," and he will never rebuke his child for the exercise of the intelligence he has given him under such wonderfully important circumstances. "And it shall come to pass that he that asketh in the Spirit, shall receive in that Spirit," is the promise of God, and if there is one time or occasion more important than another, it is when impressed to deliver a message from the Lord; and if the glory of God is to be revealed through an intelligent and inspired message, we should be in close touch with its author, and this through the exercise of faith in prayer to him.

Remember that that which cometh from above, is sacred, and *must* be spoken with care, and by constraint of the spirit, and in this is no condemnation; and ye receive the Spirit through prayer; therefore without this there remaineth condemnation.—Doctrine and Covenants 63:16.

The temperament of the individual is often strongly in evidence in the exercise of spiritual gifts;

but there is no need of excitement, or to be unnaturally boisterous in delivering a message under the influence of the Spirit; calmness is best. "The spirits of the prophets are subject to the prophets."

A careful reading of the prophecies of olden times as well as of latter days will reveal somewhat of the human, intermingled with the divine, startling as that may sound or appear to some who may read this. But this should in no wise detract from that which has divinity in all its wonderful helpfulness revealed, but should help us to "rightly divide the word of truth," and in the sifting process when permitting our intelligences to work, separating the human from the divine, we can thus credit to the Lord that which is his product, and try to apply its value, and not cast away what of wisdom we find in the human.

The writer has no hesitancy in making the above statement, for to his own intelligence he has proved its truth. And why should we wonder at this when we are so well acquainted with human frailties, weaknesses, and ambitions? How liable we all are to mistakes, yet our heavenly Father has to use these imperfect agencies to accomplish his purposes. The references made to the human need not necessarily be untrue or of no value, for we may discern under the light of that gift, discernment, the characteristics of the man, the servant of God, in the message he delivers, and we should not go to the extreme and discard the whole message as not being of God because of our discovery.

I am persuaded the reader of the revelations of God, who is studiously looking for the pearls of truth therein contained for the value to him, is entitled to the witnesses of the Spirit as a testimony to that which is divine. I think God has placed upon him the responsibility of searching and analyzing what purports to be the word of God, and will surely assist him in such important work, and will not chide him for it. I find in this wonderful work, the school of God, as I make advancement therein, much to encourage me in his message to ancient Israel through his servant Isaiah: "Come now and let us reason together, saith the Lord." The last few years of my life have been so ordered that I have found a measure of the value of this invitation, and have proven again and again that poor, weak man whose spirit is contrite, and who has faith in the promises of God, can reason with the infinite one when under the influence of the spirit of truth.

This then adds to our responsibility as children of the covenant. The possibilities open to us are wonderful if we will learn how to apply them to the natural endowments, as well as to the spiritual gifts imparted to us.

A good brother wrote me some time ago relative

to a discovery he had made in the writings of Moses, where a certain command was given to Israel which was entirely out of harmony with what God had in many places in the Scriptures given as his law and counsel to his people. I was asked how I could harmonize the statement with other scripture. I replied I could not, neither would I try, nor would I find an excuse for it. It was untrue, and I used the language of one of the writers of the Book of Mormon: "If there are mistakes, they are the mistakes of men." Men of God are fallible, but God has to use them.

The mistakes of a Moses, or a David, or Isaiah, Jeremiah, or a Joseph of latter days, should not disturb our faith in God; his word will stand forever. Men are human, and make mistakes, but should not be condemned for their mistakes, but honored for the good they accomplish, and the truth they deliver from the Most High should be appreciated.

Referring again to Paul's letter to the saints at Corinth, fourteenth chapter, he doubtless had the same trouble in the prayer meetings in his days as we now experience in some of ours. He dwells very lengthily upon the gift of tongues and its exercise. The only intelligence we get from an unknown tongue is in its interpretation, and unless the one giving the tongue has also the interpretation, and no other present having the gift to interpret, the tongue should not be given, for what profit is derived "unless I speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine," says Paul.

This wonderful man was an expert in regulating these important matters in the church, and gives us valuable information. The great need in the exercise of spiritual gifts is to obtain the mind of the Spirit; not only feeling the glow or fire of the Spirit in our heart—for that is given for the operation of all the gifts—but we are to know to what it is directing us when impressed by its power, for testimony, prayer, evidence of the truth of what another has delivered, or give to the body what may be assured by the Spirit to be one of the outward gifts, as we say when referring to prophecy and tongues. An exhortation or song may be just as valuable when directed by the Spirit as one of the other manifestations could be. They are all helpful in their time and place, and all assist in making the service in the house of God a delight to his people and acceptable to him.

The responsibility comes with the call to duty, to find out by communion with the Lord what he wants done, and this information will be forthcoming if faithfully sought after, for God cannot deny himself.

"If anything be revealed to another who sitteth

by, let the first hold his peace . . . that all may learn and be comforted."

Here is counsel of great value, not to rise suddenly and without the evidence necessary to render faithful service to God, when feeling the touch of the Spirit, but watch and see where the Spirit may be resting, and thus give another the opportunity to exercise the gift; for many valuable testimonies strengthening to the faith will be given by thus giving way to another. The Lord may give to the one the same message imparted to the other, then will come testimony of the message not otherwise obtained, strengthening to both receiving the manifestation as well as to the body.

Danger lies in hastily rising to deliver a message before obtaining the clearly defined mind of the Spirit, and doubt will be engendered when the mistake is discovered. This has been a fruitful source of severe and sometimes cruel criticism, and the wounded, sensitive Saint has suffered untold humiliation and pain, because of the mistake made in the exercise of the gift. The greater mistake is perhaps in the uncharitable manner of referring to the matter. So Paul's declaration as to his use of these gifts (and he was abundantly blessed of the Master with the gifts of the Spirit and could speak as one who knew), "What is it then? I will pray with the Spirit, and I will pray with the understanding also; I will sing with the Spirit and I will sing with the understanding also." He includes in his letter the statement that all the gifts shall be exercised with the Spirit and with the understanding. Thus rests upon those exercised by the Spirit the responsibility of understanding with clearness what is required in the use of those choice gifts.

The handing over to a novice a prayer meeting where these gifts are usually given, is a serious mistake; but the very best material as found in a wise, spiritual, experienced man should be sought out for this department of our work; one who has the gift of discernment, and the courage and wisdom to use it in rebuke with kindly firmness, when a rebuke is needed, and to correct when correction is needed, sometimes to "head off" when he discovers an unwise move is about to be made, if by rising and giving instruction in such a way as to accomplish the purpose and save the meeting from disaster. A minister with his eyes closed while in charge is in the wrong place; he should be watchful, alert, and on the tower of spiritual attainment to be a success in that important position.

This gospel is a wonderful school; and there are opportunities of becoming experts in the line of work God has called us to if faithful. He expects this of us. I often think the Lord is doing much of

the work that we should have become competent to accomplish had we realized the open door of opportunity before us, and the responsibility resting upon us to perform this work.

We have an Enoch to learn from, and what wonderful powers God could intrust to him, handing over to him the "switch" as it were, that he might turn on the power of the very elements when needed to bring about the purposes of the Lord, and their personal consultations resulted in the wonderful attainment of the church and the glory of God.

A Moses, a Joshua, a Daniel, have demonstrated what faith in God, and the exercise of his gifts to them could accomplish, and in this the greatest of all dispensations, there must be men who through their experience with God in his church, qualify themselves for service greater than our brightest visions of Zion have given us. His work must be done, his promises to his people be verified, and his servants qualify themselves for the service that will mature his purposes.

May the revealment of God's purposes to us bring about the consciousness of their responsibility.

RICHARD BULLARD.

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THE ASSOCIATES OF THE YOUNG.—NO. 1

[This article is one of a series by various writers on this subject. Other numbers will appear occasionally.—EDITORS]

To my mind at least the young of the church should associate with those of like faith as much as possible, wherever such are to be found. This will induce a tendency to talk along spiritual lines. I believe all true Latter Day Saints have the things of the gospel uppermost in their minds.

The young, being more timid, would not be as likely to speak or think along spiritual lines when associated with those not of like faith, though many questions arise in their minds. When those of like faith are associated together they can talk along gospel lines knowing that all are or should be truly interested, and that they will cause no strife or contention. Thus their thoughts will be clean and pure.

How good it is to be able to be associated together with those of like faith, knowing that we are being understood and that our thoughts are all along the same lines—pure, clean, wholesome and elevating, knowing that each has the welfare of the other at heart, and that each is striving to do the will of the Master.

We also feel more free to speak of those things which are dear to the heart, and such things as would please the Master. I believe those of the world are more given to seeking after the pleasure of the world—things which are exciting, mattering

little whether good or bad. Their thoughts are along worldly things, how they may enjoy themselves, even at the expense of their own souls. They give little or no thought to those things that are spiritual, and that should concern us most.

Many of the household of faith have been drawn out of the straight and narrow path by these associates. This is one of the favorite means by which the Adversary works. How often when with worldly minded associates our young have not had the courage to say no. They yield once with many misgivings, thinking, Just this once. Next time it is easier to drift away from the pure principle of the gospel of Jesus Christ and his loving watchcare and become enmeshed in the net that Satan has set for us. Take a peck of perfectly sound apples and put them away and they will keep for a considerable length of time. But let just one of them have a decayed spot on it and see how quickly all will decay.

Two young sisters in a certain Sunday school seemed to take considerable interest in that meeting, but after some time they began to associate with young folks not of the church and soon their interest began to wane. In time they ceased to come altogether. When asked by some why they did not attend any more, they said among other things that it was not exciting enough, they desired to go where something more exciting was going on. One has now married a man outside of the household of faith. They seldom attend Sunday school or church services now, though efforts have been made to bring them back. It makes the heart sad to see how they have drifted away out of the circle of God's love. They have been lured away by their associates who thought only of worldly pleasure.

Can we forbid our young associating with those not of like faith? I think not. But they should be very careful in choosing their companions. Sometimes we will make mistakes, but when we find them out let us rectify them. Let us never forget to pray to our Father in heaven and ask him for strength to meet all these trials and temptations.

If our associates seek to do that which is wrong or that has the appearance of evil, let us first reason with them and try to turn them away from that which is evil. If they hearken unto us we will have gained the victory, if not it is better to withdraw from them even amid jeers and taunts. It is better to meet the disapproval of our companions than to meet the disapproval of God in becoming partakers of their evil deeds. In this our day and time when all the world is in commotion we cannot afford to be careless and indifferent as to whom we associate with. The hastening time is at hand and we must be pure and clean.

Jesus tells us we cannot serve God and Mammon.

Paul says that to whom we yield ourselves servants to obey, his servants we are.

Let us all live just as near to the Master as we can, and shun evil companions. As God in his mercy saw fit in these latter days, to call us out of darkness into his marvelous light that we might become laborers together with him in building up his church and kingdom here on the earth, let us strive to keep our spirits pure, so that we may not bring shame or reproach upon the work. Let us be careful in choosing our companions and associates.

H. M. AEBLI.

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ADAM DID NOT FALL FROM CELESTIAL GLORY

WHAT IS CELESTIAL GLORY?

They are they who are the church of the Firstborn; they are they into whose hands the Father has given all things: they are they who are priests and kings, who have received of his fullness, and of his glory, and are priests of the Most High after the order of Melchisedec, . . . wherefore all things are theirs, *whether life or death*, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's. . . . *These shall dwell in the presence of God and his Christ for ever and ever*; . . . These are they whose bodies are celestial. . . . And thus we saw the glory of the celestial, which excels in all things; *where God, even the Father, reigns upon his throne for ever and ever*. . . . *They who dwell in his presence* are the church of the Firstborn; and they see as they are seen, and know as they are known, having received of his fullness and of his grace; and he makes them equal in power, and in might, and in dominion.—Doctrine and Covenants 76: 5, 7.

The Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom. . . . Therefore, it (the earth) *must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory*; for after it hath filled the measure of its creation, it shall be crowned with glory, *even with the presence of God the Father*; that bodies which are of the celestial kingdom may possess it for ever and ever. . . . The earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law.—Ibid., 85: 2, 4, 6.

I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, *and in due time receive of his fullness*, for if you *keep my commandments you shall receive of his fullness and be glorified in me as I am in the Father*: therefore, I say unto you, you shall receive grace for grace. . . . He that keepeth his commandments, receiveth truth and light, until he is glorified in truth, *and knoweth all things*. . . . The elements are eternal, and *spirit and element, inseparably connected, receiveth a fullness of joy; and when separated, man cannot receive a fullness of joy*.—Ibid., 90: 3, 4, 5.

They who shall be accounted worthy to obtain that world, through the resurrection from the dead, *neither marry nor are given in marriage*. *Neither can they die any more*; for they are equal unto the angels; and are the *children of God*, being the children of the resurrection.—Luke 20: 35, 36, I. T.

That ye *might be filled with all the fullness of God*.—Ephesians 3: 19.

The glory of God is intelligence.—Doctrine and Covenants 90: 6.

From a close study of the above, the following are clearly found to be characteristics of celestial glory:

Celestial glory is in the presence of God the Eternal Father and his Christ for ever and ever. Its possessors have all the fullness of God, power, dominion and might; together with perfect love, intelligence, light, truth, etc., as their eternal inheritance. They are immortal and cannot die any more, possessing the issues of life and death. Being spirit and element (body) inseparably connected, they receive a fullness of joy. They neither marry nor are given in marriage. It will not be fully bestowed until after the final judgment, when the earth, together with all that are sanctified and prepared during the millennium receive the fullness.

WAS ADAM IN CELESTIAL GLORY

when placed by God in the garden of Eden? If he was, then the following should be answered in the affirmative:

All celestial beings are immortal. Was Adam?

All celestial beings enjoy the continual presence of God and his Christ. Did Adam?

All celestial beings are endowed with all the fullness of God, perfect intelligence, power, dominion, light, truth, etc. Was Adam?

The following should be answered negatively:

Celestial beings cannot die any more. Did Adam?

Celestial beings dwell where God, Christ, angels and general assembly of the church of the firstborn are together. Was Adam alone?

Celestial beings neither marry nor are given in marriage. Were Adam and Eve?

Satan and evil cannot of themselves enter God's presence or celestial glory. Did he enter Eden?

If Adam and his condition meets all these requirements—being perfect in intelligence, enjoying God's continual presence, incapable of separation from God, immortal, neither male nor female—then we must concede that he was a celestial being.

THE REDEMPTION

For as in Adam all die, even so in Christ shall all be made alive.—1 Corinthians 15: 22.

Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul.—Doctrine and Covenants 85: 4.

I will ransom them from the power of the grave; I will redeem them from death.—Hosea 13: 14.

As death is an inherited condition of the human race resultant from Adam's transgression, the redemption, reclamation, restoration of mankind from death and the grave is an unconditional free gift to

all. But salvation or redemption from personal transgression is conditional, being the result of obedience to God and his laws. Jesus Christ atoned for original sin and its result, by breaking the bands of death and freeing its captives. His blood was the price of ransoming the obedient and becoming their mediator. By observance of his teachings reconciliation to God is obtained. The reconciliation or redemption does not produce the celestial condition, but only restores to the first Adamic condition.

Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became in their infant state, innocent before God.—Doctrine and Covenants 90: 6.

Obedience to the gospel of Christ insures a remission of past sins and reconciliation to God: the infant innocent state being regained. The Holy Spirit "Comforter" is then given as promised, to complete the development, until "eternal life, even the glory of the celestial kingdom is obtained.

GOD'S WORK

God's work in celestializing the human race did not begin with fallen man. It is his purposed work from the moment of creation.

The heavens they are many, and they cannot be numbered unto men, but they are numbered unto me, for they are mine; and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words *behold this is my work and to glory, to the immortality and eternal life of man.*—Doctrine and Covenants 22: 8, 9.

He is consistent with himself and does not endow created men with what he is endeavoring to bring about. Celestial Glory is the goal of every divine creation, even the earth itself.

The infant, inexperienced, impressionable state of Adam accords perfectly with God's plan in working out the celestialization of his creations. Man fell from his first innocent estate, and when he obeys the gospel of Christ the past is blotted out and he returns thereto.

In the millennium the earth will be restored to its Edenic condition.

And every corruptible thing, both of man, or of the beasts of the field, or of the fowls of heaven, or of the fish of the sea, that dwell upon all the face of the earth, shall be consumed and also, that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth.—Doctrine and Covenants 98: 5. See also Inspired Translation 2 Peter 3: 8-12; Luke 17: 30-40, Genesis 7: 67-73; 9: 21-23; 14: 33-36; Revelation 21 and 22; Doctrine and Covenants 108.

The earth, purified and sanctified from all unrighteousness, will blossom as the rose, and the knowledge of the Lord will cover the earth as the waters cover the deep.

And in that day the enmity of man, and the enmity of beasts; yea, the enmity of all flesh shall cease from before my face. And in that day whatsoever any man shall ask it shall be given unto him. And in that day Satan shall not have power to tempt any man.—Doctrine and Covenants 98: 5.

This is not celestial glory. It is the restitution of all things, the endowment, the sanctification, the preparation for it. Celestial glory is not the earth's portion until after the little season and final judgment.

Adam's original condition was identical with that of the righteous saint born during the millennium. Without the fall Adam would never have been subject to death, but translated when he reached perfection, from mortality to immortality. This is to be the lot of the righteous saint in the millennium also.

And there shall be no sorrow because there is no death. In that day an infant shall not die until he is old, and his life shall be as the age of a tree, and when he dies he shall not sleep (that is to say in the earth), but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious.—Doctrine and Covenants 98: 5. (See Doctrine and Covenants 63: 13; Revelation 21: 4.)

Death will cease for God's people. They will be changed and caught up into the heavenly city which will then be on earth. There they will continue to develop until after the final battle and judgment (at which time the heavenly city and the camp of the saints will be besieged and delivered by the power of God, Revelation 20: 7-9), when they, together with the earth will be celestialized.

MAN IN THE CREATION

Thou madest him a little lower than the angels; thou crownedest him with glory and honor, and didst set him over the works of thy hands.—Hebrews 2: 7.

The body of man was molded of earthly elements, and fashioned to be a fitting tabernacle for the spirit which was placed within it. God had beforehand determined the bounds of man's habitation. He was to be God's vice regent on earth. His duty was to be fruitful, multiply, replenish and subdue the earth. The implication is that powers were vested in him, by means of which he would be able to fulfill the measure of his creation, but they would only be developed according to their exercise by their possessor.

Adam, like Jesus Christ would have developed grace by grace, his life would have been one continuous unfolding of virtues and knowledge until he attained to a fullness of intelligence. Death would have been an unknown factor. He would have enjoyed the visitation of Christ and angels, together with the continual presence of the Holy Spirit, until he attained to a fullness (like Enoch, etc.), when he would have been translated to celestial glory.

Man was created "a living soul" (not a dying one), and his end a fullness of life, i. e., "immortality and eternal life." He became subject to death through the fall. Jesus Christ had to be *made* subject to physical death because it had no power over him. When he was subjected to it, it could not hold him. The unfolding of inherent life and translation to fuller life was the divine plan, and in the millennium it will be an accomplished fact. The death sentence will be removed from God's people, because the Edenic conditions are restored. Death will be the result of personal transgression and fall. (Isaiah 65: 20.)

Like the Edenic condition they will eat, drink, marry, multiply and subdue the earth, finally being translated. It will be the literal lesson to mankind, revealing the original condition and purposes of God.

THE FALL

The fall of man is generally regarded as a strategical victory, by means of which Lucifer attempted to annul the work of God by obtaining sovereignty over fallen man; but by means of which he was really the instrument of furthering and fulfilling the divine purpose. But Satan did not fulfill any divine purpose. He attempted to destroy the work of God. He did not frustrate it; but the result was that God foreseeing the plans of Satan which would counteract his, prepared a second plan for the celestialization of his creations. So perfect was the divine plan that the fall brought about the conditions necessary for its fulfillment. God's original intentions were not frustrated, but only delayed, and the process of its accomplishment complicated.

Had the man and woman been celestial beings with all the fullness of God, either or both would have perceived the intents of the Evil One and rebuked him. They could not have fallen. It was an innocent, undeveloped, infant mind which knew neither guile nor deceit he appealed to. They knew no evil, neither having encountered it, not possessing the power to perceive it, beyond the divine commands.

God forbade the partaking of that by means of which they would become the possessors and assume the personal responsibility of determining good from evil. The words which impressed the tablets of the infant mind were:

Thou shalt not eat of it; nevertheless, thou mayest choose for thyself, for it is given unto thee; but remember that I forbid it; for in the day thou eatest thereof thou shalt surely die.—Genesis 2: 20-22, I. T.

God gave man his choice; whether he would continue developing in innocence under divine guidance unto perfection, or whether he was willing to accept the personal responsibility which the knowledge of good and evil carries with it, and act for himself.

The first meant continual progress, ending in union with God; celestial glory. The second, separation from God—spiritual death—and personal responsibility of continually choosing the good. Failure meant the separation of body and spirit; physical death.

Eve received from Adam the teachings of God and Satan knew she would be the easiest victim of his diabolical plot. Behold the bombastic way he approached her: "Hath God said, ye shall not eat of every tree of the garden."—Genesis 3: 6, I. T. In wonderment at being thus questioned, she replied: "God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die."—Genesis 3: 9, I. T.

Eagerly the woman listened, to learn something of the mystery which God had withheld from them, and which she felt was about to be revealed.

"Ye shall not surely die," (Genesis 3: 10) comes the subtle lie of the deceiver, annulling the divine command. Then God is blamed for attempting to withhold from them a desirable food and quality, which would make them more like himself.

For God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.—Genesis 3: 10, I. T.

In her eagerness Eve disregarded God's command, which was erased from her mind by the contrary Satanic impression. She knew his words—which were a bait to the innocent, trusting soul—were true, and perceived that the fruit was desirable.

When the woman saw that the tree was good for food, and that it became pleasant to the eyes, and a tree to be desired to make her wise she took of the fruit thereof and did eat.—Genesis 3: 11, I. T.

No doubt she also remembered that God left it in their hands as to whether they would eat or not. And she ate. She was deceived, beguiled, but "Adam was not deceived." (1 Timothy 2: 14.) He remembered the impressions received when God had forbidden them to partake. He might even then have selfishly chosen life without death, but rather chose life with his companion, and accepted the responsibility incurred by the act. In so doing he acted in accordance with the primary divine law inherent in every nature: the desire for union.

As a consequence the Edenic condition was taken from the earth. Angels became the ministers unto the heirs of salvation. Man became subject to evil impressions as well as the good, possessing the faculty of distinguishing both. He became subject to physical death the moment evil predominated the good. He became the battle ground of two forces which continually fought for mastery, aided by external stimuli: The Spirit of God which lighteth every man, and the powers of evil which sought the over-

throw of all good. As man nourished and fostered the good, the evil was overcome. Therefore it is written: "Be not overcome of evil, but overcome evil with good."

THE RECONCILIATION

The plan of redemption prepared was perfect. The atonement of Christ brought about the resurrection, which restored body and spirit again.

Obedience to God's commandments restored the fallen spirit to divine favor—its primitive, infant, innocent condition—which made it a candidate for celestial glory.

The names of such were recorded in the book of the celestial kingdom (Doctrine and Covenants 85: 1; Malachi 3: 16-18; Revelation 21: 23), and the Comforter, which is the promise of eternal life or celestial glory (Doctrine and Covenants 85: 2), given them. It is to "guide them into all truth" (John 16: 13), which terminates in the fullness of God.

The gospel plan provides that what was lost by the fall may be regained by a legitimate use of the acquired power, knowledge of good and evil. God gave them their free agency and they chose contrary to his will. His work was not frustrated and the immortality and eternal life of man was still his aim. He provided that through the exercise of the acquired faculty—choosing always the good and obedience to the divine will—man might not only regain his lost estate, but become a candidate for celestial glory: the originally intended goal.

Christ not only taught redemption and reconciliation to God, but a possibility of receiving all his fullness. Reconciliation is the first fruit of obedience to the gospel. Celestial glory is the reward of "them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." (Romans 2: 7.)

By *faith* God is approached. By *repentance* divine favor is apprehended. By *baptism* the past is remitted or blotted out and reconciliation to God effected. By *laying on of hands* the Holy Spirit, which is the power of God leading and guiding into all truth and knowledge, and working in the man both to will and do, is bestowed.

Thus fallen man has in his favor: the knowledge of good and evil, and "the light which lighteth every man" and prompts him to do good. But the man reconciled to God has the Holy Spirit, which leads and guides him into all truth, intelligence, power, etc.

Obedience to God is the moving cause, reconciliation the effect. Reconciliation, restoration and redemption are but the first steps on the path to celestial glory.

HERMANN PEISKER.

Of General Interest

NEW YORK'S "CATHOLIC WEEK"

Probably the greatest religious convocation ever held in the United States was that of 20,000 Roman Catholics, most of them of the laity, who met in New York during the week of August 20, to discuss "vexed" problems of the day. This is the opinion of a writer in the *New York Sun*, who tells us that the principal body of the assemblage was the American Federation of Catholic Societies, which, with a membership of more than two million, exerts a wide influence "not only within the borders of its own church, but comes in touch at many points with the non-Catholic world." To define the federation, he quotes from a pastoral letter of Cardinal Farley, of New York, as follows:

The meaning of the federation is evident from its name. It seeks to bind all Catholic organizations, parishes, clergy, and people in easy ties of acquaintance, affection, and cooperation, based upon the single principle, which, humanly speaking, causes the perpetuity of the church and the glory of the nation—in union there is strength. The conventions are held every year in different cities to discuss and to promote the most important interests of the church and the great questions of the day in their relations to the church, public and private morals, patriotism, social reform, domestic and foreign propagation of the faith, the theater, Catholic press, Catholic literature, Catholic education, etc.

Our informant points out that the federation resembles somewhat the Catholic congresses of the days of Bismarck, when the faithful of the Teutonic states felt that they were not getting their full rights, and consequently formed groups of all political parties to obtain recognition. Catholic congresses were held in other European countries with the result that the laity were able to promote the solidarity of those of the same fold, and we read further, in this country, the *Deutsche Roman Katholische Central Verein* is a heritor of the German movement. But the writer emphasizes the fact that the American Federation of Catholic Societies is to be regarded wholly in the light of an American institution. Its inception dates back to 1899, from which time it had the cordial support of the Reverend Doctor James Augustine McFaul, who, in 1894, became Bishop of Trenton, New Jersey, and who is now commonly referred to as the "Father of the Federation." As an authority on the organization in an article written for the *New York Times*, he says:

The clergy are consulted regarding the policies of the federation, yet it is in reality not under the direct control of the hierarchy, although bishops are on the advisory board.

The utmost freedom of discussion is encouraged, for the convention of the federation is an index of the mind of the faithful. Its reflex extends to the thought of those of all religious beliefs. The Catholic laity, coming in contact with their fellow citizens in business and in all relations of life,

give to these deliberations a breadth of view which greatly enhances their value. The inspiration which these sessions bring is carried by our laity to every part of the Nation and enables them to impress upon all with whom they are in touch that the church has a message for the community at large—to those who are both within and without its fold—that it would aid in every plan to advance pure government and good morals.

The federation naturally cannot enter into any relations with other organizations in which any question of doctrine would be involved. It does stand with them, however, on a broad platform of American citizenship. Although the founders of the Republic avoided with the utmost care any semblance of a union of church and state, this is a country which is governed and inspired by ethical and religious standards.

Of especial interest to non-Catholic readers is the claim of the federation that it can cooperate with non-Catholic bodies. Thus Bishop McFaul tells us it can say on the matter of divorce to the Episcopalians, to secular or civic societies, to legislators, to all citizens: "Come, let us work hand in hand for the maintenance of moral standards, for the education of youth, for the uplifting of humanity," and he adds:

In my mind there is not the slightest doubt that if the Catholics and the non-Catholics, the Jews and the Gentiles, united for the stamping out of evil, success would crown our efforts in many directions.

The American Federation of Catholic Societies, which has the inspiration and guidance of the mother church and at the same time has so wide a reach into the world, is peculiarly adapted for working with citizens of every creed and racial strain in the furtherance of sound morality. There is such wonderful accord in many ways that all who believe in decency and honor should be allies. . . .

The federation is a fit forum for the discussion of all questions of public and private morals, of social reforms, of the relation of the church and the state to the theater and to amusements in general, of education, of literature—in fact, of everything which has to do with the eternal fight against wrong. Our brethren of every household of faith, therefore, may with profit follow the deliberations of the convention, for they will find in them a helpful index of what is stirring the nation, and see many ways in which they could lend a hand. . . .

We are not devoted to any political purpose, for as there are men of all parties in the organization, it is manifestly absurd that such an organization should seek to control through partisan activities. Catholics, as do all other citizens, safeguard their interests and record their convictions at the ballot box. There is nothing which the federation may ask which is not in accordance with the principles on which this Republic was founded. It does not consider Catholics as a law unto themselves, but as free men entitled to rights and privileges. It does not demand, it does not seek to carry its point by assault—it appeals to enlightened public opinion. The federation looks upon publicity as a searchlight. It has no secret policy. It does not sap and mine. It is frankly an organization of societies for the advancement of the civil, religious, and social interests of Catholics. It is an instrument attuned by conservatism for radiating throughout the world the waves of Catholic opinion on important issues of the day.

Its object may be described as twofold. It is of value not

only to the authorities of the Catholic Church to have its laity freely discuss matters of vital interest. Through the medium of the press it serves to give non-Catholics a clear idea of what the church means. It shows many points where men of all sorts and conditions may agree on policies for the betterment of the human race. It is a powerful organization which is growing every year in influence, as its purposes are better understood both by those within and those beyond its ranks.

Its function is through publicity and by precept and example to uphold the tenets of the Catholic Church, and if necessary to become their champion. If we can make the meaning of Catholicism clear through the Federation and similar agencies, the church will need no defenders.

—*Literary Digest* for September 2, 1916.



A QUAKER VIEW OF MEXICO

The peace committee of the Philadelphia Yearly Meeting of Friends has issued the following statement:

Mexico suffers from the misgovernment of centuries. The land has been, and is, held in vast tracts by private owners, of whom many are foreigners. While there are exceptions, nearly all these landholders have for generations reduced their tenants to peonage, or practical serfdom, and have forced them into ignorance and depraved conditions of life.

The vast natural resources of Mexico, in oil minerals, have been made over by concessions to English, German, French, Dutch, and American owners on such terms that the national wealth flows to other lands, and the native Mexican labor is exploited so that the workers continue in nearly all cases impoverished and unenlightened.

The dictatorial and autocratic power of earlier presidents crushed out the democratic spirit and imposed throughout Mexico the rule of unscrupulous and all-powerful local political agents, who manipulated elections, administered the laws to suit the interests in power, and ruled with ruthless military authority.

Education, marriage, and other social institutions have been church monopolies, and there have resulted ignorance and general neglect of that we consider common duties of decent living. Insurrection, revolution, and local anarchy have prevailed for a period of years.

From the chaos some order is gradually appearing. In the judgment of men competent to form an intelligent and fair opinion, the so-called First Chief and his assistants are endeavoring honestly and with a fair measure of success to restore government and redress the age-old wrongs of the Mexican people.

A large number of the states are at peace. As rapidly and justly as possible land is allotted to small holders on terms that guarantee continued cultiva-

tion of the soil and the independence of the workers. The local political autocrats of the earlier regime are being gradually supplanted by duly constituted civil officers, who represent the best elements in their community. The church monopolies are abridged and education and other important matters are placed under civil authority. In a number of states traffic in alcoholic drinks has been abolished with immediate good results.

There has developed an intense rivalry among the different states to see which can organize the greatest number of schools. Already there are said to be twenty times as many schools as in the last epoch of President Diaz, and under the influence of Carranza five hundred teachers have been sent to the United States to study modern pedagogy and school administration.

Several of the states, chiefly in the north, near the United States border, are unsettled and in insurrection. Roving bands of outlaws are abroad and lawless leaders are making trouble.

For a time such men will make raids and commit depredations not only in Mexico, but occasionally over the border in the United States.

The boundary between the United States and Mexico is 1,756 miles long, as far as from New York to Denver. Most of this distance is wild mountain and desert country, without roads and with very little water. For hundreds of miles there is no railroad on the Mexican side, and troops of either country must be transported on the United States railroad. Such a border cannot be patrolled so as to prevent occasional incursions by outlaw bands, and it is more criminal than foolish for the press to urge such chance acts of outlawry as a cause of war.

These in briefest form are some of the facts the people of the United States are entitled to know. If properly presented and supplemented, they will revolutionize public opinion.

Although there is need of cooperation with Mexico for police and patrol duty, our country does not need a large force of young and inexperienced troops on the border.

There is nothing like suffering to enlighten the giddy brain, widen the narrow mind, improve the trivial heart.—Charles Reade.

It is in our own bosom that the power of temptation is found. Temptation is but a spark. If a spark fall upon ice, snow or water, what is the harm? But if it fall upon powder, the powder is yours; the spark only is the Devil's!—Beecher.

Woman's Auxiliary

EDITED BY AUDENTIA ANDERSON, 2009 LOCUST ST., OMAHA, NEBR.

Better Children, and Better Conditions for Children

This seems to be the cry of the day. Every paper we pick up, every magazine we read, is apt to confront us with some phase or another of this world-wide campaign for better children and better conditions for them. The former no doubt, hangs upon the latter. If conditions were perfect, perfect results would obtain—a statement true of every expression of earth life. But the great "if" is there! We see daily evidences of children who are sadly lacking in manners, morals, and ministry—vociferous witnesses themselves, of methods and environments as sadly lacking as they. Parents, busy with the hustle and the bustle of life—with perhaps badly distorted views of what life really is—give infinitely less thought each day to the best development of their children than they do to their schemes and devices for material success. Can the neglected, choked, thwarted, perverted, twig grow into a straight, tall, symmetrical tree? Can the human flower, neglected by the home gardeners, choked by uncontrolled impulses, thwarted by lack of opportunities to expand, perverted by vicious influences from servant or associate, blossom into the perfection intended for it, and later bear the full fruitage God and nature designed for it? And such mothers, with days and weeks filled to the brim with social frivolities, and such fathers, with horizon bounded by the almighty dollar and the frantic scramble after its elusive charms, put up their hands in righteous wail, "Why are we visited with so cruel an affliction as this wayward son, or shamed by this perverted daughter?"

It is intended for each human being to grow and expand Godward; every human experience lends itself to this belief, even though, for the time being, that soul appears to be going downward. In the mighty, rushing river, the waters are being steadily borne seaward, even though we may perceive eddies and currents which, to our view, are apparently going in the opposite direction. Thus it is with the development of the soul; it may appear to retrograde, instead of advance, but the very experience of its retrogression, is perhaps the needed one to cause it to surge even further ahead afterward. Even Christ learned by the things he suffered; and as temptations test the soul, and the fires of adversity purify, it comes out stronger and more beautiful for the experience. Will we not some day learn to be thankful for even our mistakes, recognizing in them opportunities for development otherwise impossible for us? It is true, that every soul must pass through many of life's experiences for itself and even the most trusting and careful parent cannot, at all times, prevent the child under his care from getting these experiences at first hand. This however, does not excuse the parent from warning, and guiding, and counseling from doing all he can to prevent the feet of the innocent and unsuspecting little one from traveling over paths unnecessarily hard and cruel.

Let us be concrete: A parent knows something of the physical dangers which await the child as he leaves the domain of childhood, and enters that of maturity. Impulses, new and strange, take possession of him, which we older ones know must be brought into subjection and under the control of a will which recognizes both their good and their evil possibilities. Is it wise, or kind, or just, to that child, to neglect his education along these lines, blindly trusting that innocence may attend his ignorance of the subject, until his very soul has been scorched and disfigured by the uncontrolled and misunderstood expressions of those impulses? We ask, are we fair to the one who is treading life's pathway after us, when

we neglect to explain, and to fly the danger signal? Can we for one moment believe ourselves justified in neglect at any period of a child's development, if, by attention, by careful counsel, and loving warnings, we are able to give that child the benefit of what life has taught to us? We think not; and we would urge every Latter Day Saint parent, to read carefully the instructions God has given us in regard to our duties. Do we teach his will diligently unto our children? Do we talk of it when we sit in our homes, or walk by the way—when we lie down, or rise up? (Deuteronomy 6: 7.) Do we "bring them up in the nurture and admonition of the Lord"? (Ephesians 6: 4.) Do we "teach them to walk in the ways of truth and soberness, to love one another and to serve one another"? (Mosiah 2: 3.) Or do we come under the condemnation which rested upon some a generation or two ago: "You have not taught your children . . . according to the commandments and that wicked one hath power over you. . . . If you will be delivered you shall *set in order your own house*"? (Doctrine and Covenants 90: 6, 7.)

A. A.

A Mother's Reverie

I have found earth's greatest treasure,
Lips of mine have tasted life!
Happiness in untold measure
Now replaces empty strife.

I was young. It was life's dream time.
Just ahead bright visions whirled;
But, alas! I lost life's springtime
Chasing fancies of the world.

Now, thank God! The quest is ended.
Humble though my lot, 'tis good!
All life's longed-for sweets are blended
In the joy of motherhood!

GEORGE A. KELLEY.

The Value of the Story in the Home

(Sister Sandy, so alive to the possibilities of development along the lines of the child welfare department, of which she is superintendent, gives us the third number of her series concerning the child in the home. She tells us of the value of story-telling, as an aid and instrument in the careful training of children. The most vital truths, those which affect both body and spirit, may be explained and made clear to the opening and receptive mind of a child, by means of this legitimate vehicle, the story. This is being recognized and emphasized as never before. Every large city has its story-telling classes; educators, even of older children, use the story to illustrate the lesson desired to be impressed; kindergartners, of course depend very materially upon it in their work; shall we parents be behind in seeing its possibility and usefulness to us in our efforts to guide the young souls, intrusted to our care? In many branches of our church, there are banding together certain earnest ones who are *learning how to tell stories*. They are using the skill and information so gleaned in their own homes, and in the Sunday school as well, and certain devoted members are entertaining and teaching groups of children during the preaching hour, while the mothers of those children are drinking in their spiritual nourishment from the "preached word." God speed all such efforts, and help us all to see that these are things that we can do, and that we must do, not simply reading, hearing, or feeling the impulse and then quietly sitting back and letting

some one else *do them*, letting some one else "win and wear our crown!")

Of late we have come to take story-telling seriously. Long ago, before there were books, old and young gathered about the fire and stories were told and listened to. Primitive stories of the forest and animal life, myths and fairy tales, legends of great deeds, and of the gods of war, funny stories, and sad stories—all helped in the development of the race, and opened the door unto life and knowledge.

Story-telling has its physical value. A story hour at the close of the day, means rest to the spirit, charm for the mind, and preparation of the body for sleep and the restoration of strength.

The educational value can never be rightly estimated. It is the very language of childhood. A story reveals life to the child. It reveals to him not only the natural world, but the world of thought and fancy. It brings out all his better impulses, his sympathy, imagination, warm-heartedness, and his sociability. It trains his memory, enlarges his vocabulary, and gives him a wider range of intelligence and recollection.

It is of emotional value, also. It stimulates and satisfies the feelings. It is a great aid in character building, teaching the child the value of right and wrong, and helping him to distinguish between good and evil. William Byron Forbush tells us that "the story helps the child to *know* what is good, to *feel* what is good, and to *will* what is good."

In the home, the story has an important place. It brings joy and contentment to the child; it strengthens the companionship he should find there; it develops his imagination, and dark places and difficult situations are robbed of their terrors. The story helps more at home than at school, for in the latter place, the teacher must first awaken interest (create atmosphere) before telling a story, while in the home, the mother may seize the psychological moment when interest is aroused or events permit the presentation, and tell the story with impressive effect.

Hand in hand with story-telling in the home, goes the home reading. It is an easy matter, too, to teach a child to make storybooks of his own, illustrating and arranging them in his own way and to his own tastes. This is a valuable index to the stage of his development of both intellect and heart.

What better way could a child be taught obedience, patience, reverence, kindness, and the many, many lessons waiting him in life's experience, than through the medium of well-chosen stories told in the home? They are fitting at any opportune moment of the day, but the season of all seasons for them, is at the close of the hours of activities, when cares and duties are laid aside, misunderstandings forgotten, the mind in a contemplative and receptive mood. A story then, that fits the needs of the hour, that impresses the lesson needed, that emphasizes the experiences of the day, that presents the goodness of God, or that expresses the peace of the trusting soul, is like unto the benediction after prayer, bringing smiles of love and joy to the childish faces, inspiring in the childish hearts confidence and yearnings towards God, and sending the little ones happily to bed.

LULA M. SANDY,

Superintendent Child Welfare Department.

Danger to Child Life in Fly Poison

The child betterment bureau of Chicago send out a protest against the useless loss of child lives during the fly season, by the careless use of fly poison of various kinds. Very often the symptoms which result are very like cholera infantum, and unless the child has been detected in sucking the poisoned

cloth or paper, or in drinking the poisoned water, the real cause of the serious illness or death may not always be ascertained. Through the efforts of the child betterment league, the Michigan Legislature, at its last session, passed a bill regulating the manufacture and sale of fly poison, but a similar bill introduced in the Illinois Legislature, failed to pass, though the papers of Illinois for the past summer report many cases of such poisoning, almost half of which were fatal. The bureau asks that as wide publicity as possible be given to this very real danger to the *lives of children*, announcing that a campaign against it will be made in every State, desiring everybody to do what he may to help the betterment movement along. Reprints are made of over thirty news items of the past summer, detailing various cases of child poisoning from this cause, ending with a summary of 31 cases reported, with 10 fatalities, and 7 whose recovery was considered doubtful. "Let him who is warned, warn his neighbor!"

A Mother's Face

The golden day sinks in the west,
And quietly I sit and rest.
My thoughts go back into the past,
View days that were too good to last.

Among the faces that come near
Is mother's—ever hold most dear,
Not just because of beauty there,
Nor for the crown of auburn hair.

But for the quiet, pleasant way,
That greeted us from day to day,
For the calm example of her life,
Amidst the scenes of earthly strife.

She made the gospel plan seem clear,
The Savior not afar, but near,
She taught us that his ways were best,
To follow him brought peace and rest.

So to my heart I oftentimes press
The little ones in our home nest,
And looking in their faces fair,
I breathe a silent, earnest prayer;

That through the years where 'ere they roam;
Sweet thoughts will come to them of home;
That memories of *their* mother's face;
Will help them win the heavenly race.

CARA BAILEY BRAND.

What the superior man seeks is in himself; what the small man seeks is in others.—Confucius.

Nothing on earth can smile but man! Gems may flash reflected light, but what is a diamond flash compared with an eye flash and mirth flash? Flowers cannot smile; this is a charm that even they do not claim. It is the prerogative of man; it is the color which love wears, and cheerfulness and joy—these three. It is a light in the windows of the face, by which the heart signifies a bud that cannot blossom, and dries up on the stalk. Laughter is day, and sobriety is night, a smile is the twilight that hovers gently between both—more bewitching than either.—Henry Ward Beecher.

Letter Department

A Fulfillment of Prophecy

"A POSSIBLE CAUSE OF CANCER"

"I cannot get it out of my head," said Doctor William J. Mayo to a gathering of physicians at Baltimore, "that the cause of much cancer of the stomach is the drinking of hot drinks."

"No one, not even the great Dotor Mayo himself, yet knows precisely what causes cancer. But this much is certain, that irritation of any character is a frequent predisposing cause. A wart, a boil, a burn, so placed that it can become chafed, is often the seed from which cancer springs; sailors, for instance, whose hands and thighs are continually bruised by the rough surface of ropes, are common sufferers.

"The cancer on the surface, however, is not the real problem. In an increasing number of cases medical science is able to catch and treat it in time. It is the internal cancer that destroys. In spite of all the research lavished upon the subject seven men and sixteen women out of every hundred, between forty-five and sixty years of age, still die of cancer.

"While we wait for some more hopeful word from science, it is certainly the part of *wisdom*, to spare the stomach every bit of irritation that we possibly can."—*Woman's Home Companion*.

The true prophet though he be unlearned, or even as the world will have it, ignorant, declares truth, and as the above witnesses even scientific truth, far in advance of its discovery by the learned.

We were warned in 1833 concerning hot drinks, but Doctor Mayo, the president of the American Medical Society and possibly the greatest surgeon of all times, has just begun to suspect the truth.

This, however, is as it has always been. Job, in a book older than the books of Homer, declared that the air has weight, (Job 28: 25), yet Galileo, less than three hundred years ago, was able to startle the world by the same announcement. Also in Job 24: 7 we find modern scientific thought plainly stated.

So also witness the assertion "The stars are innumerable to man," and Hipparchus and Ptolemy declaring their number to be 1,026 and 1,029. To-day telescopes reveal 18,000,000 in one system and other systems visible and admitted to exist even farther than these powerful instruments can penetrate, and all men admit that only such a being as God could count them. He also "callesh them all by their names" though they be "as the sands of the sea."

In Psalm 19, we are told the sun's going forth is from the end of the heaven and his circuit to the ends of it, and men, even scientists, thought this to assert that the sun went around the earth, until they verified this with earliest astronomical writing and found it to be the true law of the planets. The sun itself must obey the law which it in turn enforces on our earth and others, and flies from one end of heaven in Argo to the other in Hercules.

Geologists tell us how our earth was formed, stratified by the action of water, and, if we will, we can read in many volumes nearly as much as Peter has said in these few words: "Thou coverest the earth with the deep, as with a garment. The waters stood above the mountains. At thy rebuke they fled. At the voice of thy thunder they hasted away. The mountains ascend, the valleys descend into the place thou prepareth for them."

Joseph Smith told us that the time had come when events were to take place that had been prophesied of as to come when "it is yet a little while and Lebanon shall become a

fruitful field," etc. Now comes Albrecht Socin, Ph. D., Professor of Semitic Philology in University of Leipzig and Tubingen, and informs us that the ancient truculence of the people of Lebanon has "given way before strong government action since the middle of the nineteenth century" and "because of the great increase of agricultural pursuits, to which the purely pastoral has become quite secondary, etc."

A. G. LARKY.

DETROIT, MICHIGAN, September 11, 1916.

In Sunshine Prepare for Rain

I have attended quite a number of reunions, and as a rule in wet weather, camping was very unpleasant; the clothing and bedding would be damp, and sometimes wet. The public dining room would have scarcely a dry seat, and underfoot, soft and muddy; the large tent, where services are held, like the dining room, leaks almost like a sieve. Under such conditions holding reunions is, to say the least, very discouraging and many go home with a determination that they will not take chances to live outdoors for ten days in sunshine and rain. "No place like home." However, much of the unpleasant conditions can be avoided.

First, regarding the place where service is to be held. The ground should be such as the water would run from; the tent, if on a sidehill, should have a ditch at the upper side to keep the water from running in on the ground. Second, the covering, or the roof, should be such as will keep out the rain; the committee should not rent a tent that will not keep out the rain; it is not treating the campers, or those who attend service, right to hold service where they are not protected from even an ordinary shower of rain. And what is true of the large tent is also true of the dining tent.

All of the small or living tents should have a fly, which will keep out extreme heat or rain, and all should be ditched, not outside of the tent, but inside, so that the water from the tent runs into the ditch. Now, if all, in sunshine or fair weather, would prepare as above suggested, much of the unpleasant conditions in wet weather would be avoided.

It seems to me that where reunions are permanently located, suitable buildings should be erected, not only to keep out the rain, but the flies and other insects.

I attended the Saint Louis reunion at Creve Couer Lake; it was a beautiful location, fifteen miles from the city; the grounds, lights, water and transportation of tents and supplies were free; the electric railroad company was very kind. The reunion convened August 4 to 14, during that time we had about four hard rains, some of which lasted several hours, and made it very unpleasant for us because we were not prepared. I trust that the experience of the past will teach us to be in a better condition in 1917. Try it again, brethren! Your columns have had a brief account of the reunion, so I shall say only that I enjoyed the services, and there was much of the sweet peace that is characteristic of the presence of the Holy Spirit.

From the Saint Louis reunion I was expected to go to the Clinton District reunion, held at Rich Hill, Missouri, which was in session, but the expense to go and then return to the Southeastern Illinois reunion, that would convene August 18 to 27, was twelve dollars, making it twenty-four dollars for both my stenographer and myself, so I concluded not to go. I had written to Brother Macrae, president of the Clinton District, asking to be released, and not hearing from him, I took it for granted "silence gave consent," besides they had a strong force of missionaries present.

At the Southeastern Illinois reunion, there were present

of the missionary force, Brethren Sawley, Fields, Pritchett, Walters, Henson, and Brother F. M. Sheehy came the latter part of the reunion. There was a fair attendance and the spirituality of the meetings was above the average; the preaching was good. Several of the local ministers were present and were quite active. One of the old and worthy pioneers was present, Brother Isaac A. Morris; his father, Nathan A. Morris, was ordained an elder in 1842. Brother I. A. was baptized in 1860, ordained an elder in 1862; he had not heard of the Reorganized Church until 1864, when he was received by vote as a member and an elder. He has been a member of the Brush Creek Branch in the Southeastern Illinois District and has presided, off and on, over the same branch.

This branch was organized in 1843, during the lifetime of Joseph and Hyrum Smith, and has never been disorganized. Several hundred have been baptized into the church whose names appear on the records. The fact that the Brush Creek Branch was organized in 1843, before the latter-day apostasy, and remained to cast her lot with the Reorganized Church, is strong evidence that the claim of the followers of Brigham Young (Utah Mormons) is not true; namely, that the membership of the Reorganization came out of their church, or were expelled. Here is one branch, active and alive, that never did indorse or approve of any of the various factions that came—but remained in the middle of the road, strong in the original faith, as taught in the days of the Martyrs, and in harmony with the Scriptures, the three books, Bible, Book of Mormon, and Doctrine and Covenants.

Father Morris is held in high esteem, not only by the Saints, but by the people of that community. His voice has been heard all over southeastern Illinois, in the proclamation of the gospel. He takes great pleasure in meeting with the Saints at the conferences and reunions, and he, in my judgment, is overtaxed in trying to comply with the numerous requests to administer to the sick. I suggest that the Saints bear in mind that he is getting up in years and cannot stand what he could twenty-five years ago. May he and his faithful wife, who takes pleasure in doing her part, be spared until they will say, "Let us go hence."

I had the pleasure of returning home in time to attend the Stewartville reunion, just the last Sunday. It was a treat to me and my wife, for I had not had the privilege to meet with our home reunion for three years. It was the general expression that it was one of the best of the twenty-four held. I am glad such is the experience of all the reunions heard from this year.

On September 16, I entered the Nodaway District; held eight meetings in the Bedison Branch, attendance fair, interest good. Brother Rasmus Lorensen has been in charge for fifteen years; he is a good, careful man, much thought of by all. Last July he buried his wife, who for thirty-four years had traveled side by side with him; and while he has tried to become reconciled to his loss, he feels keenly the sting that death has brought. In the gospel he has comfort. This branch is also the home of Brother Andrew Jenson and his highly respected family; the HERALD has often published valuable and interesting articles from his pen. Brother Jenson has also musical ability; had he the confidence in himself that some have, who are not his equal, but because of their push and confidence have become leaders, he would also have been of national fame; many who are born and blessed with natural gifts and abilities, hide their talent under a bushel for the want of encouragement and self-confidence, and they go to their graves with their talent uncultivated, in a measure.

I also visited the Sweet Home Branch, held eight meetings

from September 23 to 29. Brother J. W. Powell is in charge; I found a band of Saints, eager to have preaching, and much interested. My first evening in their cozy little church, I had a very pleasant experience; there came a peace of mind and the assurance that the Lord had often met, by his Holy Spirit, with his Saints in that house, and would continue to do so. Father John Hawley, Father Powell, and their faithful companions, had often met there to worship and their love and faith in God and his work is indelibly stamped upon the memories of the Saints of Sweet Home Branch. It is encouraging to see the children and grandchildren follow in the footsteps of their parents, who had lived a long and faithful life in the service of the Master.

This brings to my mind an incident in July, 1911, on the train in company with Brethren Frederick M. Smith and W. H. Kelley, on our way to Saskatoon, Saskatchewan. A man by the name of Evans, a minister of the Congregational Church, was conversing with Brother W. H. Kelley about our faith and church. When informed that Brother F. M. Smith was the grandson of Joseph Smith, jr., and that he was one of the Presidency and an active minister of the church, and highly respected, Mr. Evans spoke: "The son and grandson of the noted Joseph Smith, following in his footsteps. Two generations; well, that speaks well for such theology, the church and faith of the Latter Day Saints." We informed him that three generations, the three sons and daughter and the grandchildren and great-grandchildren were strong believers and supporters in the work, brought forth by that man who is so much misrepresented and misunderstood by the religious world.

Mr. Evans seemingly could not see the consistency of the statement of the world, that Smith's theology was low, degrading, false, deceptive and he a false prophet, in the face of the fact that three generations of Joseph Smith's posterity were intelligent, upright, good citizens, all faithful members in the Latter Day Saint Church, organized and brought forth through the instrumentality of Joseph Smith. I am not a man worshiper, but I thank God that the posterity of Joseph Smith are honorable men and women, worthy of the good will and respect of all good people.

The next branch I visited was Guilford. Began meetings October 1, continuing for a week with growing interest. Brother C. C. Nelson has presided for a term of years; he is a man of good works and faith; his home has been headquarters for missionaries for several years. Sister Nelson takes much pleasure in caring for them. The words of Proverbs 31:31 will apply to this faithful couple, "Give her (them) of the fruits of her hands and let her own works praise her." The Saints of Guilford have one of the best arranged chapels for the money that I have seen in the whole church. Brother Nelson donated in cash liberally and was one of the faithful workers on the building from start to finish, gratis. He was relieved of the responsibility of branch president, October 3, and Brother W. B. Torrance, chosen to succeed him. The church is fortunate in having an army of young men to take up the work as the aged lay it down.

Brother Hoxie made no mistake in appointing Brother W. T. Ross as musical director of the Nodaway District; he has a good voice and good ear for music. He is the leader or instructor of the Guilford band and has organized an orchestra in the Guilford Branch. His wife and two daughters are members of this orchestra. There is a good band of Saints at Guilford, membership of one hundred and four.

On October 7, I began a series of meetings at the Ross Grove Branch, near Mound City, Holt County. Brother R. K. Ross is president of this branch; he came after us in his

car. We had a pleasant ride of twenty-eight miles, through good farming country. There are some fields of corn in Holt and Nodaway counties that will yield seventy-five bushels of corn an acre. Those in search of good farms can find them in the above counties at seventy five dollars to one hundred and twenty-five dollars per acre, and will have good markets. It is thirty-five to forty-five miles from Saint Joseph, a city of one hundred thousand. Judging by the corn, the rolling land of the above counties is of a better quality than DeKalb, Clinton or Caldwell counties; has better subsoil, while the hard pan is not so near the surface and the upper soil is thicker and fully as rich as the surface soil. Brethren R. K. Ross of Mound City, C. C. Nelson of Guilford, Rasmus Lorenson of Conception Junction, J. W. Powell of Ravenwood, are all practical farmers, have had years of experience, are reliable men and will cheerfully answer letters of inquiry.

We are looking forward with interest to the time when Far West District will become a stake, with her eighteen branches, and will also include Nodaway District, with her four branches. When this is done, with Independence and Kansas City and Holden Stakes on the south, and Lamoni on the north, Far West will be in the center. May that day soon come.

The Ross Grove Branch has a membership of seventy-one—good material. Brother R. K. Ross, president, was born in that neighborhood sixty-four years ago and is quite an extensive farmer, has several sons who are faithful workers in the church; one, Isaac Ross, in the Holden Stake, is counselor to Bishop Hunt.

Conference convened with the Ross Grove Branch, October 14 and 15—a large attendance, a profitable gathering. On Sunday, nine a. m., the Saints assembled in fasting and prayer in the behalf of Sister Mae Rowlett, who for four years has been unable to walk; she was administered to and hope the results will be what was sought for, restoration to normal conditions. May our heavenly Father grant this needed blessing to the good of the dear one and his praise.

We have another young invalid, Sister Jessie Parson, at Sheridan, Missouri. For twelve years she has not been able to walk, except on crutches, and the last six months has not been able to get out of her chair without help. As I see these unfortunate ones I wonder when will the day of the Lord's power come, that we look for, when the lame shall walk, the dumb speak, the blind see, and the deaf hear! True, there have been some healed who have been afflicted as these sisters are, but where there is one healed, there are ten not. Why such a few? I believe I understand why, by the following experience of October 15, 1916. At eight a. m., just before going to the prayer service, I was in Brother R. K. Ross's front room, when in less time than it takes to tell the circumstances, I had an open vision; I saw a column of very bright light, extending from heaven to the earth; it was of a funnel shape, extending out over a large space. There were not many within the circle of the light, but a large number heading that way. Outside of the rays of that light it was rather gloomy; I was given to understand that if we lived within the circle of the light we would have a claim on the Lord for his blessings and he would bless us richly, but as long as we occupied on the outside, we had no just claim upon him. The day of the Lord's power is when we live, walk and abide in his light. I take comfort from the fact that I saw many striving to enter within the circle of the light, and the nearer we approached to the center, the more we enjoyed of the power of God. May we have strength to live so that we may be, not only children of the light, but in the light, so that the promises made in Doctrine and Covenants 87: 4 shall be fulfilled, "For it shall come to pass in that day that

every man shall hear the fullness of the gospel in his own tongue and his own language, through those who are ordained unto this power by the administration of the Comforter and shed forth upon them, for the revelation of Jesus Christ." Notice the preaching is to be by the Holy Spirit, not by the wisdom and education of man.

I enjoyed my sojourn with the Saints of Nodaway District and pleased to see so many promising young people, some of whom were recommended for ordination at the conference, as the readers will notice in the minutes of the Nodaway District conference.

To the various branches in Far West District I wish to say that I hope to do some labor if those in charge think it advisable. Please let me hear from you soon, so I can arrange accordingly.

In gospel bonds,

WILLIAM LEWIS.

CAMERON, MISSOURI, October 18, 1916.

Massachusetts District History

[The Massachusetts District recently held a jubilee anniversary conference and a complete report has been sent to the HERALD. It being rather local in its nature, we extract some portions that seem to possess an aspect of general interest.—EDITORS.]

The jubilee anniversary of the Massachusetts District was held September 30 and October 1, 1916, at Somerville Massachusetts, presided over by District President John D. Suttill, and Elders Samuel A. Burgess, Ralph W. Farrell, and Ellsworth B. Hull of the general missionary force.

The business of the conference was exceedingly light, occupying little more than one session, and in the evening Bishop Myron C. Fisher addressed the assembly on sacrifice and consecration.

Sunday sacrament service was a spiritual feast, many beautiful suggestions were presented by the gifts of the Spirit, the whole import of which was that the Saints should occupy on higher planes than those on which they are now living, and that the priesthood should be deeper concerned in the salvation of human souls and the teaching of the flock than they had been, that they should refrain from lightness of speech and actions, and as servants of God they should be Godlike.

A historical sketch was read by District Secretary W. A. Sinclair, as follows:

The events leading up to the organization of the Massachusetts District reach back to the early days of the work in England. We would like to give the history of the several families included in this line of descent, but time and circumstances forbid. The apostasy of the church was kept secret from these early English Saints and they continued laboring with might and spirit to further an apostate cause.

The McKee family were members of the old church in England. Some time between 1844 and 1850 a conference was held at Manchester, England, seven miles from Ashton Underlyne, England, the home of the McKees. This family desired to attend the conference, at the same time everyone was trying to save money to send up to Zion. After working all day Saturday in the mill, Sunday morning they started to walk the seven miles to conference, Mother McKee carrying her two-year-old child (who is now Ann Granger) the whole seven miles and back. After attending the conference they returned Sunday night that they might be on hand to go to work Monday morning. They did this to save the railroad fare that the amount thus saved might be sent to Salt Lake City to assist in the building of the temple. Such were the

early Saints. They were ignorant of the true status of the affairs in America but were willing to do their part for the sake of the cause that they had joined in full sincerity of heart and believed was of God. Are we in the true cause willing and anxious to do our part of sacrifices?

Very soon after this elders came preaching polygamy and like abominable doctrines and Mother McKee withdrew her name from the church, but John McKee still continued a member though not with the same ardor as formerly. He was reluctant to give up his former faith and still attended the meetings but for this he was very often rotten-egged, and stoned by the neighbors and called a "Mormon" and "Starvation Jack." He was naturally thin, but they said he was thin because he drank only water—no tea or coffee.

During the panic in England caused by the Civil War here, he came to America and went to work in the coal mines at Pottstown, Pennsylvania, to get enough money to bring the family out from England. Later they came with the idea of going on to Zion, or Utah. They landed at New York in January, 1863, after seven weeks sailing, but went on to Philadelphia. After six months they moved to Fall River because of work being promised them there.

Henry Heywood and David Leather also worked in the coal mines at Pottstown at the same time John McKee did. David Leather also moved to Fall River, leaving Heywood as the only one of the English Saints in Pottstown.

In 1864, four years after the Reorganization of the church, Elder James W. Gillen was sent on a mission to the Eastern States to represent the Reorganization.

En route he stopped off at Pottstown. Inquiring if there were any Latter Day Saints in the city he came in contact with Henry Heywood, who informed him that he knew of a number of old church Saints who had at different times moved to Fall River, Massachusetts, and Brother Gillen decided to immediately go on to Fall River and hunt them up. Since John McKee had been the last one that Mr. Heywood had seen he told him about where he would find him, and so Elder Gillen looked him up first.

He arrived at the McKee home in a severe snowstorm in December, just about one year after they had landed in America. They had but a very small house and little accommodations, a large family, the baby only six weeks old, but when he explained who he was and what he wanted to do, they offered him the best they had, which was only a bed of straw on the floor. The next day the storm had abated and John McKee took him to find the other families.

None of these who had come from England knew the others. They had come over at different times from different places, except the Gilberts and Bradburys. The other families were, Rogersons, Hackings, Cottams, Rigbys.

Elder Gillen finally rounded them all up, as he had their names, made his home with the Gilbert family, and immediately started preaching services, rebaptizing the members of the several families named, continuing his work until December 3, 1865, when he organized the Fall River Branch with 13 members.

The following is copied from the Memoirs of W. W. Blair, pages 126, 127: "On the 13th and 14th (which was October, 1866) we held the first conference of the Massachusetts District, Brother William Cottam being chosen to preside. The attendance of the membership was not large, but the Spirit of the Lord blessed the people mightily. The gifts were bestowed abundantly at the meeting of the forenoon of the 14th. Among those who were so blessed was a little daughter of Brother William Cottam. She arose in the assembly and in a weak, humble way, bore her testimony, saying that God had greatly blessed her with his Spirit in answer to prayer;

that her teachers and parents had taught her to pray, and she knew that the gospel she had received was of the Lord. At this she stopped speaking, stood and trembled, her face bathed in tears and shining like light, and then, with clasped hands and face uplifted, she broke forth praying in another tongue. The Holy Spirit rested upon the entire assembly in great power, and all were melted in tears.

"The president of the meeting gave the interpretation which was a prayer to God that he would bless, preserve, and finally save her in his everlasting kingdom. Time can never efface from my memory the experience of my first trip in gospel work to the Eastern States."

The membership at the first conference consisted of 25 males and 38 females, of whom there are seven still living—total 63.

Our present membership of 1057 gives us an average increase of 21 7-50 per year.

W. A. SINCLAIR, *Press Committee.*

FULTON, IOWA, October 24, 1916.

Editors Herald: Our district conference held Saturday and Sunday, October 14 and 15, is now history. We had our church full to overflowing with interested and attentive listeners. On Friday the Religio and Sunday school had their business meetings, and in the evening there was a program rendered, and everyone who took part did well. Everyone seemed cheerful and happy. Peace and harmony prevailed all the way through.

As a branch here we had been praying to the Father to give us favorable weather, which was granted to us. One, the head of a family, was baptized. One was ordained to a priest. I believe the work is taking on new life by the efforts of Brother Sparling, and the district and local priesthood. We believe the influence of this conference will be an uplift to the Saints throughout the district. Brother Sparling is here holding meetings and regulating things for the betterment of the branch. I believe the Twelve made no mistake in sending Brother Sparling to this field of labor, and may God bless the efforts put forth here. As a branch we have been trying to come up higher for some time. How well we have succeeded remains to be seen later.

One thing we can say is that the officers are in unity, also the members seem to be all in harmony. May this continue.

Your brother,

JOHN HEIDE.

VALENTINE, IOWA, October 23, 1916.

Editors Herald: While reading the many letters in the HERALD, I thought perhaps a few lines from this place might be interesting to some.

I have been a member of the church since 1877, and much of the time have been isolated from church privileges, but I have never lost faith in this latter-day work. I enjoy going to the Saints' meetings and prayer service more than anything in this life. I sometimes wonder why those who have this privilege are so careless about attending the meetings. I couldn't help but notice this at the Logan reunion, which I was privileged to attend. It was such a treat to me, for it had been over two years since I had heard a sermon, and many that I had hoped to see there were not present. It was my old home—where I was born, and where I learned to love the gospel. While reading Brother Derry's letter in the HERALD, tears came to my eyes, and oh, how I wish I may hold out as faithful as he.

In gospel bonds,

JULIA C. SHEPARD.

[The following letter was sent in for publication, but because it also contained items intended for the business office it was filed there before being copied for the editorial department, and consequently it has been delayed.—EDITORS.]

CLEVELAND, OHIO, September 8, 1916.

Editors Herald: Please find my fifty-second subscription for the Saints' Herald; send it along. It is a pleasant guest here. It made me feel good to read in the last number the "Reminiscences of fifty years in the church," by Brother William Lewis. Be of good cheer, Brother William, we are traveling close together.

I wish to let the Saints in Wales know that I am still alive and comfortable, and pressing forward in the good work. I have fond recollections of my associates there, and the feasts we enjoyed together under the influence of the Holy Spirit. I wish them Godspeed. I am here among a faithful band of Saints who have the work of God at heart. The outlook for the church here is bright and the meetings are spiritual.

I press forward to the goal.

9123 Wade Park Avenue.

JOHN R. GIBBS.

WALLA WALLA, WASHINGTON, October 24, 1916.

Editors Herald: If any Saints living in Walla Walla, Washington, see this, please call at 442 North Sixth Street and you will be heartily welcomed. We came here a short time ago and inquired if there was a branch of the Saints here, and were told that they held meetings in Moose Hall on Main Street. We were so pleased we could hardly wait until Sunday. We arrived on time, but lo, our spirits sank. We had been in the hall only a moment when we discovered that the Saints were Mormons.

So we take this way of learning if there are any Saints here. An elder will be welcomed at our home at any time.

Your brother and sister,

CALVIN and KATE NEPHEW.

442 North Sixth Street.

RUTLAND, SASKATCHEWAN.

Editors Herald: I am glad to note the safe arrival of Brother and Sister Peter Muceus and family. They have been faithful to their mission, and I knew that God would bring them back safely to America. I would love to see them. I remember the day they left my home to go to Scandinavia, how cheerful they seemed to be. I hope we may meet again some time.

We are now in Canada trying to let our light shine to all we come in contact with. We left the Boston Branch about five years ago. We are about eighteen miles from a branch now, but we have Sunday school and Religio every week here, so you will see that we are not altogether dead, but are trying to keep alive the best we can.

May the Lord still bless you, is the prayer of

Your sister in the one faith,

MRS. OWEN NEWCOMBE.

RUSHOLME, MANCHESTER, ENGLAND.

Editors Herald: It is with a great degree of pleasure I am permitted to write, this being my first attempt. I was born in the year 1899, so you see I am not eighteen until the 26th day of February, 1917. I am very pleased to say that the Lord has truly blessed me in every way I can think of, and I have never regretted the step I took when I asked for baptism for the remission of my sins some seven years ago.

The brethren and sisters have helped me considerably and have given me many encouraging words.

I have been organist of both Sunday school and branch for about four years, and secretary of the Sunday school for three years, and I am president of the Religio in the East Manchester Branch. I was ordained a priest when not quite seventeen years old. In all these offices I have been amply repaid for any little sacrifice that has been made.

I don't mention these things to boast, but because I want to speak to encourage and to comfort and cheer my other young brethren who are also occupied like myself in the marvelous work. Many a time have I pictured to myself the incidents that surrounded Nephi, what marvelous faith he must have had to endure the trials and persecutions, and the Lord blessed him wonderfully. And he will bless similarly if they will only obey and trust him.

This war is playing havoc in our branches. We feel the loss of the great number of our young brethren who have gone. The missionary staff and bishop's counselors are a committee and have started a legal aid fund whereby we might be recognized as a religious body, and to have our brethren of the ministry exempt from military service. I may say we have been successful in our first case, Elder James Schofield being exempted. I have enjoyed the company of our mission president, Apostle U. W. Greene, more so his addresses. They have done me much good, with brotherly counsel and advice which will never be forgotten by the writer.

At the last mission conference the writer was appointed secretary of the sixth quorum of priests, and will the members of that quorum please write me and give me their names and addresses? Will Bishop R. May, of the British Isles note the writer's address?

I pray that God will bless each and every one of us, and that we may so live that our lives will be pleasing unto our heavenly Father.

Your humble brother,

9 Thornton Road.

GEORGE B. TOWERS.

News from Missions

Lamoni Stake

It has been some time since I have written for our church paper, so thought a word might not be amiss at this time.

It is now some two and one half years since I was appointed to labor in the Lamoni Stake, yet I have been unable to get acquainted with all the territory, or Saints of our field of labor. During the conference year 1914, I labored mostly alone, as usual, at various points.

June 5, 1915, to September 30, I labored in company with Elder J. Frank Mintun, and we were kindly allowed to use the stake gospel tent, and notwithstanding the continued rainy season we lost but three appointments by the rain. Our hearing was encouraging, notwithstanding.

We labored at Tingley, Creston and at Avery. Some gospel seed fell into "good ground," some were baptized by Elder Mintun, while we confirmed some.

I have labored during the present conference year so far at Tingley, and during July at Creston with the gospel tent, as also at Lucas, and at Graceland church, near the town of Lacona, and at other points.

Brother William E. Shakespeare and I held a series of tent meetings in September, 1916, at the village of Kent, Union County, and although the attendance was not large, we felt blessed in the labor. Brother and Sister James Bowman and his sister represent the work at Kent, and we be-

lieve good can be done there. Brother Shakespeare is a pleasant companion in labor, and a good tent worker. I have also done some labor in New Buda, Pleasanton, and at Allendale, Missouri.

Last March I preached at Fredric, nine miles east of Albia, in Monroe County, Iowa, where abide Brother E. N. Reeves and wife, whose grandparents lived at Nauvoo, Illinois, at one time. As children they became lost to the work, in the "dark and cloudy day." Others are favorable to the work there. We anticipate further labor there soon.

I have been privileged to attend the three reunions of the stake, and have noted the divine blessings attending those sessions. At the late reunion, in August, wonderful awakening came to the Saints. The young were wonderfully awake. This wonderful blessing continues, seems permanent. It is the earnest desire to be of use in the Lord's service, to be helpful to others. Surely this is of God. A larger acquaintance with the work is their earnest desire. It is remarkable to the more mature. A greater impetus to the work of God is given. Also the reorganization of the presidency of the stake, and the accession of some strong young men to the high council is a move forward.

There is reason to be much encouraged on the part of all the Saints. Yet we must watch and be faithful.

May I now say a few words relating to the work in the "regions round about." Elder George F. Angell of Avery, with the aid of a few other faithful Saints, represent the work there in honor. He has taught in the Sunday school for some time in the Methodist church there. Brother E. N. Reeves, of Fredric, has been an acceptable superintendent of the Baptist Church Sunday school near Avery for quite a while. Brother L. W. Moffet, Chariton, Iowa, has charge of the branch there of over one hundred members, a young man yet, and is doing well.

Our venerable Brother John R. Evans, a former missionary of extensive experience, known to many Saints, is in charge yet at Lucas, with Brethren Wilkinson and Chris Hawkins, as aids, the former a priest, the latter a deacon. The incidents common to branches in coal mining regions have given Lucas Branch seasons of prosperity and seasons when few in number, but there have ever been the faithful few there, and hopes are entertained that Lucas shall yet be revived encouragingly.

Of other branches in the stake I will not speak now, but give way to others. I believe encouragement abides with them. At any rate one of the chief church authorities recently said he would rather live now in the stake than in Enoch's beloved city of old!

Brother George B. Hall represents the work at Creston; is superintendent of the Sunday school, and is holding regular services, and is encouraged by the Saints residing there, about fifteen in number, with prospects for more, I believe.

A few Saints still hold onto "the rod of iron" (God's word) at Graceland, near Lacona, keeping the Sunday school moving, and encouraging the preaching of the word, with Sister Stemm as superintendent.

Other openings invite the preaching of the word throughout the stake.

Why should we not be encouraged?

Hopefully,

Your brother and colaborer,

C. SCOTT.

Those who bring sunshine into the lives of others cannot keep it from themselves.—J. M. Barrie.

News from Branches

Des Moines, Iowa

The Des Moines Branch is making gratifying progress. Elder Daniel T. Williams was elected branch president at the election of officers in June. The other officers elected were: Priests: R. J. Farthing, Joseph Lilly, William Kaestner, Joseph Carpenter, H. T. McCaig, H. T. Watson, William Bowlby and W. D. Hall. Teachers: George E. Davis and William C. Fetter. Deacons: John W. Rudkin and Ralph W. Brannon. Secretary, Orpha Emslie. Brother Mansel T. Williams, deacon, was later added to the branch staff.

The report to the October district conference shows that the branch membership has increased to 487. There appears a noticeable migration of Saints to Des Moines. Among those who have come from Lamoni recently we mention the following: Brother Mansel T. Williams and family, Brother S. E. Ballou and family, Brother and Sister Harry Gelatt, Brother Jay Barr, Brother W. J. Mather, and Sister Elsie Goode. Then there is the colony from Hiteman, the Adamsons, the Williamses, the Phillipses, Brother Barker, and others; besides the Kirkwoods from Perry, and a few from other places—not the least important of whom is Brother F. T. Mussell, of Missouri, and his numerous family.

The deacon, with the aid of a few willing helpers has made considerable improvement in the interior of the church building and basement, by cleaning, painting and varnishing.

The branch recently purchased the lot and building at the north of the church for a parsonage, and Brother Williams and family have taken up their domicile therein.

November 12 will be celebrated as home coming day, and extensive preparations are being made for the supplying of both the temporal and spiritual needs of the Saints on that occasion. Elder John F. Garver, president of Lamoni Stake, will be the principal speaker.

Following home coming day Brother Williams will commence a series of Sunday evening discourses on the fundamental features of the faith and practice of the church that should be of special interest to nonmembers. The attendance at all the services is increasing splendidly and the prospects are bright for an effective work of increasing proportions to be done in the city of Des Moines.

R. J. FARTHING, *Branch Correspondent.*

Independence Stake

Halloween with all its frolic and some vandalism has passed into history, and the busy Laurel Club, by engaging in social chat and offering to its patrons not only a fine assortment of good things to eat, but also a program of music and interesting story, has raised the sum of forty-five dollars for some worthy cause, and so make good use of this old Druidistic holiday.

Birthdays, funeral days and wedding days are also important events, and it has been the lot of the Saints to participate in some of them, too, in the recent past.

The old folks in Zion have had their share. One couple of seventy-eight and eighty, another seventy-six and seventy-one, and one more ranging in age about seventy, are representatives of the matrimonial plunges lately made at the center place.

But our poor lives, weary with toil and care must also meet with sorrows. Sister Lottie, the beautiful, gentle, loving young mother has, but a short time ago, been called away from us, and only two or three days have passed since we laid to rest the remains of Sister Sophia Bierlein, a pioneer faithful and

true, and who has left behind many pleasant memories and a record of good service for the Master here and in Wisconsin and Dakota.

And now, we have some of the best of tidings for the Saints everywhere, for we hear of excellent service done by our brethren and sisters in the other branches of the stake, and here the meetings and classes of late have been very uplifting, and, as usual, generously patronized.

On Sunday, October 29, J. E. Vanderwood in the morning took for his text Matthew 10:16, and W. W. Smith three verses from John 14. And here is an adage of Wilson's that will apply to both speakers, and to many a worthy Latter Day Saint elder throughout the church, "Let men lead you who are looking forward."

May we all heed well the trumpet slogan, "Upward and Onward."

ABBIE A. HORTON.

Miscellaneous Department

The Presidency

APPOINTMENT OF BISHOP

To the Saints of the Lamoni Stake: After due consideration of the matter, the Presidency and Bishopric have decided to place upon Bishop Carmichael the responsibility of Lamoni Stake Bishop, and we cheerfully commend him to the Saints of that stake. This appointment will hold till the next General Conference or until otherwise revoked.

Your servants,

FREDERICK M. SMITH, *President.*
BENJAMIN R. MCGUIRE, *Presiding Bishop.*

INDEPENDENCE, MISSOURI, October 24, 1916.

At a special conference, November 4, 1916, the Lamoni Stake formally concurred in this appointment. On nomination by Bishop Carmichael and approval of the same conference, Brethren R. J. Lambert and A. J. Yarrington have been set apart as his counselors. These men are all commended as worthy the trust imposed.

Sincerely,

J. F. GARVER, *Stake President.*

LAMONI, IOWA, November 6, 1916.

The Bishopric

CORRECTIONS OF THE BISHOP'S REPORT

Please note the following corrections to the Bishop's report for 1915: Toronto District: M. J. Crowley, 50 cents, should be \$50.00. Independence Stake: Mrs. E. A. Lively, \$72.50, should be Miss E. A. Lively, \$55.00; Mrs. L. M. Lively, \$22.50. Minnesota District: Otilia Harpster, \$4, should be \$40. Page 5, column 3: Elder's expense returned, \$15 of the total amount was received from R. Newby. Corrections Graceland offerings, page 45:

The following, which were credited to other Iowa Districts should have appeared in the Little Sioux District: Mondamin \$11, Little Sioux \$2.15, Sioux City \$9.20, Pisgah \$16.50, Logan Religio \$1, Logan \$16.65, Logan Sunday School \$1, Moorhead \$33. Moorhead Aid Society \$10, Woodbine \$11.50.

BENJ. R. MCGUIRE.

INDEPENDENCE, MISSOURI, October 31, 1916.

Conference Minutes

FREMONT.—At Bartlett, Iowa, October 7, 1916, with T. A. Hougas in charge and C. W. Forney, secretary. Statistical reports: Henderson 82, Shenandoah 112, Bartlett 46, Thurman 195, Hamburg 61, Tabor 73, Riverton 52, Glenwood 70, total 691, showing net gain of 12 since last report. Sermons reported, 100; baptisms, 10. A motion that we dispense with winter conferences and have but two conferences a year, one in June and one in October, was lost unanimously. Time and place of next conference left to district presidency. Bishop's agent reported \$30.70 on hand. W. E. Haden's request for funds was referred to the presidency with power

to act. A collection was taken at close of Sunday forenoon service amounting to \$17.27 for W. E. Haden. Motion carried that the presidency appoint a committee of three to audit bishop's agent's books annually, one to be appointed for three years, one for two and one for one year. D. M. Eittleman, W. M. Leeka, and George E. Omans were so appointed. Thus closed the first conference ever held at Bartlett. C. W. Forney, secretary.

WEST VIRGINIA.—With Harmony Branch, on Indian Creek, September 2 and 3, 1916, with Elder Joseph Biggs in charge, and Thomas Newton and B. Beall associates. Reports from the following branches were read: Clarksburg 105, Cabin Run 33, Mount Zion 43, Vanvoorhis 24, Masontown 21. Bishop's agent's report showed \$425.10 collected and \$264.36 paid out. The committee appointed at last conference to learn the cost and solicit funds for the purchase of a tent were continued and given power to purchase. Resolution passed condemning the use of tobacco. Officers elected: President, Joseph Biggs; first vice president, Thomas Newton; second vice president, V. P. B. Beall; secretary, Frank L. Shinn; treasurer, B. E. Wadsworth; chorister, Mocie D. Shinn; Frank L. Shinn was sustained as bishop's agent. Adjourned to meet with Clarksburg Branch at call of district presidency and missionary in charge. Frank L. Shinn, secretary.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.—With the Coldwater Branch, October 21 and 22, district presidency presiding. The weather was very unfavorable for a large gathering, but a nice company of the Saints from over the district, at the beginning of the services, was on hand and this number continued to increase until on Sunday the church building was packed. Meals served in basement of the church. Election of officers: President, G. A. Smith; counselors, O. H. Storey and Samuel Stroh; secretary-treasurer, W. P. Buckley; bishop's agent, S. Stroh; chorister, Louise Evans; member of library board, Sister Frances Bailey. A ladies auxiliary was organized for the district by Sister Louise Evans with Sister Dean Corless, president; Sister R. C. McElhene, vice president; Sister Alice Storey, secretary; Sister O. H. Storey, treasurer. Branches reporting: Battle Creek, gain 3; Belding; Buchanan; Capital City, gain 10; Clear Lake, loss 3; Coldwater, gain 1; Galien, loss 1; Grand Rapids, gain 7; Hartford; Jackson; Kalamazoo, gain 1; Knox, gain 3; Sparta, gain 1; a net gain of 22, total membership in district of 1,088. Delegates to next General Conference: E. K. Evans, J. D. Stead, G. A. Smith, Louise Evans, O. R. Miller, Alice Storey, John Goodman, S. W. L. Scott, S. Stroh, and F. A. Cox. The need was seen for an extra day at our conferences as the time is too much crowded for the full carrying out of all the services as we have them at present and the matter is to be left to a vote of all the branches in the district and then to be taken up at the next conference. The prayer services were well attended and the Spirit was poured out in the gifts of tongues, interpretation and gift of prophecy. A meeting of the quorum of elders was held and the subjects brought up were thoroughly enjoyed by all. Adjourned to meet with the Clear Lake Branch some time in June at call of the district presidency. W. P. Buckley, secretary, 737 Loomis Street, Jackson, Michigan.

GALLANDS GROVE.—At Deloit, Iowa, October 14 and 15, in charge of District President J. L. Butterworth, assisted by J. B. Barrett and C. A. Winey. Branches reported: Deloit 241, Gallands Grove 250, Dow City 152, Mallard 70, Coalville 74, Lanesboro 43. Bishop's agent reported, on hand June 11, \$182.35; receipts \$989.29; on hand \$212.29. A resolution that this district hold a reunion of its own was passed, and the district officers were chosen to act as a committee to carry the resolution into effect. Adjourned to meet at Dow City, Iowa, in February. Wave Cross, secretary, Dow City, Iowa.

NODAWAY.—In Pleasant Hope Church, Ross Grove Branch, near Maitland, Missouri, October 14, 1916. J. W. Powell, assisted by O. W. Okerlind, chosen to preside; W. B. Torrance secretary. Reports of branches: Guilford 119, gain 15; Ross Grove 76; Bedison 68, gain 1; Sweet Home 42, gain 2. W. B. Torrance, bishop's agent, reported: Balance on hand, February 26, 1916, \$237.46; received since, \$448.50; expended \$705.50; due agent \$19.54. District secretary had secured 300 printed copies of by-laws; bill ordered paid. Edward Jensen, of Bedison Branch ordained priest. Moved that W. B. Torrance and W. T. Ross be ordained to the office of elder and A. E. Jobe to the office of priest, and that the president of the district present the matter to the Guilford Branch and obtain their approval and proceed with the ordinations of the brethren named. So ordered. Thirty dollars was re-

ported as received from rent of district tent, which by order of the conference was turned into the hands of the district treasurer to be used to defray expenses of the missionary, and when the tent will not furnish enough to defray said expenses the district treasurer inform the several branch presidents and a collection be taken for this purpose. Elections: J. W. Powell, district president; R. Lorensen, vice president; W. B. Torrance, secretary; Alec Jensen, treasurer; W. T. Ross, chorister, Roscoe Ross, member library board. The following motion was filed for consideration at our next conference: "Moved to amend the by-laws to correspond with the light of the moon in both February and October." Bedison Branch was chosen as the place to hold the next conference, in February. W. B. Torrance, secretary, Bolckow, Missouri.

Convention Minutes

LONDON.—Religio, at Stratford, Ontario, October 6, 10 a. m., in charge of President J. V. Gleason and Vice President James Winegarden, assisted by Apostles J. F. Curtis and R. C. Russell. The most important item of business was a decision to hold next convention separate from district conference. Joint program with Sunday school in the evening was an interesting feature. Officers elected: President, J. V. Gleason; vice president, W. D. Bayne; secretary-treasurer, George Tomlinson; librarian, Rosa Tier; home class department superintendent, Aubrey Blanchard; normal superintendent, J. V. Gleason; gospel literature superintendent, James Winegarden; temperance superintendent, George Tomlinson. Next convention will be held in London, Ontario, February 3 and 4, 1917. George Tomlinson, secretary.

Conference Notices

Northeastern Missouri District, at Bevier, Missouri, November 25, at 10 a. m. Send all reports to William C. Chapman, secretary, Higbee, Missouri, route 3.

Alabama with Flat Rock Branch, December 9, 10 a. m. Sunday school will have entertainment on Friday evening before. Some of the missionaries are expected to be with us. All branches are expected to report. J. H. Harper, district president.

Convention Notices

Alberta Religio, at Calgary, Alberta, December 8, 9 a. m. Mary E. Skinner, secretary.

Northeastern Missouri convention, at Bevier, Missouri, November 25. Thena Rogers, secretary.

Died

HALL.—John Leonie, infant son of Mr. Ben and Mrs. Eliza Hall, born September 3, 1915; died October 6, 1916, at Fort Dodge, Iowa. Funeral sermon by Columbus Scott, assisted by James Wilkinson. Interment at Lucas, Iowa. He is deeply mourned by the young father and mother.

CLINE.—John B. Cline, aged 73 years, died August 17, 1916, at his home in Council Bluffs, Iowa. He was born in Wisconsin, July 8, 1843. He united with the Latter Day Saints at Keystone, Iowa, in 1881, and was ordained an elder at Shenandoah. He was a member of the G. A. R., having served in the 120th Illinois Infantry during the entire war. He is survived by his wife, two daughters, Mrs. Dorothy Holzberger, and Mrs. Otto Murray and two sons, Charles D. and Vernon. He also leaves a sister, Mrs. Mary P. Fessler of Lamoni, Iowa.

"St. Nicholas" Magazine Notes

No country in the world is so well supplied with alert young wireless-telegraph operators as the United States. It is estimated that there are more than 150,000 wireless stations, large and small, scattered throughout the country. For each of these outfits there is at least one intelligent operator, so that America must contain an immense army of wireless experts. The Government at Washington has just come to realize that this great force of loyal and alert young men may be made extremely valuable in organizing a vast signal system, and work is being pushed forward to

THE SAINTS' HERALD

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

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

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organize the amateur wireless operators. This new third arm of the Army is called the Junior American Guard, which already comprises nearly ten thousand members. To the November *St. Nicholas*, it is announced, Francis Arnold Collins, of "The Wireless Man" and "The Camera Man," will contribute an article on this remarkable development of an amateur wireless service. Mr. Collins believes that at the present rate of progress the United States will soon have one of the most efficient and enthusiastic wireless signal services in the world.

Book Reviews

BLACKFEET TALES OF GLACIER NATIONAL PARK.—By James Willard Schultz, Houghton Muffin Company, New York, price \$2 net. The author of this book is one of the few old-time frontiersmen and Indian fighters remaining. He was adopted by the Blackfeet tribe when a young man, married an Indian maiden, and for years lived, hunted, and fought with them on the buffalo-covered plains of the west. Recently he has revisited his former comrades at their encampment in beautiful Glacier Park, and has seized the opportunity to take down some of their most interesting legends, making what is considered by some the best collection of Indian stories ever brought together. With these stories is combined the author's own narrative of his experiences and adventures, made even more graphic by a series of superb photographs.

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THE GOSPEL MESSENGER.—A plainly told series of sermons by J. S. Roth, followed by a synopsis of his life as a "gospel messenger." This book is very popular; doubtless because of its simple, affirmative manner. It is not a book alone for the "wayfaring man or the fool," but for the earnest seeker after truth. No. 208, cloth\$1.00

DOCTRINAL REFERENCES.—Alvin Knisley, being a compilation of references on all subjects connected with the gospel, taken from the Bible, Book of Mormon, and Doctrine and Covenants. No. E185, paper, 10c; No. E186, cloth, 15c; No. E187, leather\$3.30

DOCTRINES AND DOGMAS OF UTAH MORMONISM EXPOSED.—A strong arraignment of Utah Mormonism by J. D. Stead. Brighamism is judged by its own works, teachings and admissions. All the quotations are legally sworn to, and no loophole has been left for the equivocator. A book that seizes the issue and adheres to it with the strength and tenacity of truth. Thorough and prolix. No. 177, cloth\$1.25

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HIS FIRST VENTURE AND THE SEQUEL.—A story by Estella Wight, editor of *Stepping Stones* and the "Religio's Arena." It tells about a country boy who was led astray by the lure of the city, but came back at last to loved ones—and the realization that "homely goodness" is the best thing after all. No. 369, cloth\$3.60

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



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

VOLUME 63

LAMONI, IOWA, NOVEMBER 15, 1916

NUMBER 46

Editorial

THROWING CLUBS AT "AUTHORITY"

Occasionally of late our attention has been called to a remark, written or spoken, in the nature of a fling or a sneer at "authority." Once in a great while such a remark comes from a source that is surprising—as for instance, from one in the field, who must on occasion defend the principle of authority; one who if the principle of authority were overthrown would not have a leg left to stand on, theologically.

Such a feeling is occasional, not general, sporadic not epidemic, yet it may be worthy of a moment's notice. We do not wish to be misunderstood in that which we say as defending any despotic abuse or misuse of authority on the part of any individual, no matter what his position. Joseph Smith truly said:

There are many called but few are chosen, and why are they not chosen? Because their hearts are set upon the things of the world and are aspiring to the honors of men; they do not learn the lesson that the rights, of the priesthood, are inseparably connected with the powers of heaven; and that the powers of heaven cannot be controlled nor handled, only upon the principles of righteousness, that they may be conferred upon us, it is true, but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men, in any degree of unrighteousness; behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man.—*Times and Seasons*, vol. 1, pp. 31, 32.

In our church philosophy authority is a very important principle. We contend that it must have come down by succession from the days of the apostles or have been restored in latter days by divine direction. Our historic contention along that line shows the measure of importance that we attach to authority.

The Catholics claim it by succession; the Latter Day Saints by restoration. One who holds authority to be a negligible quantity, or a principle worthy only of derision or defiance, certainly has no legitimate place in either of these church organizations, but should ally himself with such of the denominations

as treat the matter lightly—the "Church of Christ," for instance, which repudiates organization and apparently does not even claim authority to expel or excommunicate offenders, but instead "withdraws from them," and has, so far as we know, no court of jurisdiction, and in common with the "Christian Church" rests upon the hypothesis, "If we have authority to preach, we have authority to baptize." A Latter Day Saint who repudiates authority as a principle is fighting the enemy's battles.

It is written:

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; but whatsoever ye shall ask of the Father in my name, he may give it you.—John 15: 16.

And no man taketh this honor unto himself, but he that is called of God, as was Aaron.—Hebrews 5: 4.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.—Matthew 16: 19.

Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.—John 20: 21-23.

"As my Father hath sent me, even so send I you," Jesus said to his disciples. Did Jesus come with authority? Yes, even the casual observers recognized that, and declared that he spoke not as the scribes and Pharisees, but as one having authority.

How did God send Jesus? I have given him for a witness to the people, a leader and a commander to the people.—Isaiah 55: 4. And Jesus said: "As the Father hath sent me, even so send I you."

Either these statements meant something or they did not. If they meant anything at all they meant that the members of the priesthood were endowed with authority that was to be recognized both on earth and in heaven.

It is the belief of the church that the priesthood, in both divisions, and in all grades, was restored to earth miraculously in the early days of the nineteenth century. Either that belief is well founded, or else it is based on fables and falsehoods. If it is well founded, then authority now exists among the

priesthood, and must command respect within the proper limits of its jurisdiction.

In addition to divinely bestowed authority, certain individuals have delegated authority, from the church, by appointment or by election. This fact alone is worthy of consideration. An institution which does not respect its own duly elected or appointed authorities and their official acts cannot long endure, nor can it command the respect of others during its brief career.

Those who tilt at authority enter the tourney on the side of anarchy. There is no place for an anarchist in the church.

Pastors, district presidents, ministers in charge, standing church officers, in addition to their priesthood, act in certain fields as being in charge, as "overseers," by virtue of calling, election, or appointment. Certainly God has commanded that such men should be respected in their official positions. (Or else he has not so commanded. Those who repudiate the revelations of course may reject the authority, but not as representative members of the church.)

The advice and counsel of such men should have sufficient weight to at least command careful consideration. So far as advice is concerned, few men of the church claim infallibility. Even the joint councils of the quorum in submitting advice or suggestion do not regard it as something that must be received willy nilly; but they do hold that it should be worthy of consideration, and not be laid on the table without consideration.

Men in the positions mentioned may be required to go even further and perform certain official acts in the pursuit of their work. Such official acts under proper conditions must be considered binding, subject to the usual appeal. Otherwise there can be no order or discipline. And the house of God is said to be a house of order.

Again, the courts of the church are vested with authority, both by divine appointment and by the rulings of the church herself. Their authority within ecclesiastical lines is recognized even by the civil courts. Yet it sometimes happens that one who has taken his appeal to the courts, finding the decision against him, at once flies into a passion and challenges the intelligence and probity of the court.

This has happened within much less than a thousand years, in an instance in which the case was carried to the presiding bishop's court, and when the decision was adverse, the defendant and counsel branded the bishop's court as corrupt. Appeal was taken to the High Council. Again the decision was adverse, after careful and prayerful consideration. At once the defendant and counsel challenged the decision, and with every insulting adjective that they

could well think of assailed the Presidency and the High Council as being both stupid and dishonest.

This does not happen often enough to disturb the unity and serenity of the church as a whole. The case is exceptional, not typical, but may illustrate the extremes to which senseless and unfounded revolt against proper authority may lead one.

If one feels on the start that he has more grains and more integrity than the fifteen men composing the High Council, when it is fully organized, or than the members of the bishop's court, he should not take an appeal at all, but should determine to become "a law unto himself" and abide the consequences, rather than to run the course and then make that choice.

Up to a certain point in every court and in every quorum, in matters both judicial and executive, there is provision for an appeal. But of necessity there is reached a point where appeal can go no further, and the decision must be final. One who is not prepared to abide the final decision should not begin the process of appeal.

No man is bound to remain in the church and acquiesce in her system of authority. But if he should elect to so remain a member he should in all consistency abide the consequences.

If the church is indeed an authoritative body, vested by Almighty God with the priesthood and the right to speak in his name, it certainly is an institution worthy of respect. And those who are members should be the last ones on earth to discredit by precept or practice that principle of authority which has such a conspicuous and important place in our theology.

If the church is not such an authoritative body, she is a sham and a pretense, not worthy of respect, and on a plane with all other organizations that may arrogate to themselves a "form of godliness" but deny "the power thereof."

Every man may take his choice and get in or get out. But no man can consistently choose to stay in and persist in using against the church those arguments that he might be free to use if he were a non-member, and opponent, or an infidel.

In the exercise of authority let the men of the church see to it that they give no occasion for just criticism, or defiance. Authority should be used to save men, not to destroy them. Jesus reminded the apostles when they would have called down fire upon their opponents, that he had come to save men, not to destroy them, and chided them with the statement that they knew not what spirit they were of. Authority should be used to build up the kingdom of heaven, and not to build up self; it should not be exercised to obtain vengeance, or to crush others. Some one has said that it is a splendid thing to have a

giant's strength, but a shameful thing to use it like a giant.

Even in the extremity when it becomes necessary to expel men from the church it should be done in a Christlike spirit. Authority is not given to men that they may lord it over their fellows, but that they may be of service to their fellows. It should be exercised humbly, but with dignity and resoluteness, that it may command respect among thoughtful men and women.

We must avoid the extreme to which Brigham Young went. It was his boast that when he crooked his finger the hosts of Israel moved. Dowie also said that he had never put a matter to vote in Zion City. He declared: "This church voting is all nonsense. I should just as soon ask a flock of sheep to vote where the shepherd should lead them."

This is the one extreme to be avoided. But on the other hand we must avoid the other extreme to which some would rush who apparently recognize no authority aside from their own sweet wills, neither as vested in the priesthood nor yet as expressed in enactments by common consent.

We have on the one hand to reckon with the principle of democracy, expressed in the rule of common consent, the voice of the people; and on the other hand the principle of theocracy, as expressed in the authority of the priesthood conferred from God on high and in the revelations from time to time.

We can and must secure a harmonious blending of these two principles in practice so that the voice of the people and the will of God shall be in accord in all our work.

[These lines have been written with the idea in mind that the church is spoken of as the army of the Lord. It is not like any other army, true, yet it is impossible to think of an army in which discipline is not a very important factor—otherwise we have a rabble, not an army.

If the army of the Lord is to become very great and very terrible, it must be a disciplined body. Authority must be recognized and it must be exercised along the lines indicated in the law. Those in charge of divisions must give instruction, and those under their jurisdiction must heed those instructions. And the authority of the church as expressed legislatively must be respected. If this shall not be, inevitable processes of disintegration will set in. Which shall it be? Who is for law and order? Who is for discipline, system, mutual respect, forward movement, victory? ELBERT A. SMITH.

God has so arranged the chronometry of our spirits that there shall be thousands of silent moments between the striking hours.—Martineau.

CHRISTMAS OFFERING

We note an excellent feature in the standard of excellence of the Chatham, Ontario, District Sunday school association. As the eleventh point in their standard they require a "contribution to the Christmas Offering each year." To be a first-grade school in that district it is required that at least some amount be given to that fund. While we would suppose that most Sunday schools would do this anyway, it is a good plan to keep it thus constantly before the membership during the year rather than to wait till the last few Sundays before the offering is taken. Every Sunday school member and those who are not in touch with that organization, should make a consistent effort to maintain our previous record in this line at least. Last year it was \$10,904.24; how much will it be this time? More than ever in these times of high prices do the families of the missionaries need the aid this freely-given fund affords them. Let it be included in your Christmas plans.

E. D. M.

CURRENT EVENTS

ELECTION IS OVER.—For several days the results of the presidential election was a matter of doubt. While all the returns are not in at this writing, and some may be contested, it is generally conceded that Woodrow Wilson and Thomas R. Marshall have been reelected President and Vice President for another four years.

CHRISTMAS SHIP TO SYRIA.—On December 1 the contributions by the people of this country for the relief of starving Armenians and Syrians will be sent on an American collier. More than \$250,000 worth of foodstuffs will be carried, together with a large amount of new clothing. To alleviate immediate suffering, \$208,000 has been cabled.

PROHIBITION MAKES BIG GAINS.—In the recent election five States, with a population of 5,400,166 swung into the "dry" columns. These were Nebraska, South Dakota, Idaho, Montana, and Michigan. Alaska also voted for total prohibition. In five other States efforts were made by liquor forces to weaken the dry laws already in effect, but in each case this was frustrated by large majorities. Complete returns will likely show that Detroit has gone dry, making it the largest city on the continent enjoying prohibition. It is significant that a number of large cities, such as Kansas City, Omaha, Grand Rapids, Seattle and Tacoma gave majority votes to prohibition. Missouri as a State remains wet by a large majority.

FEDERAL INQUIRY OF HIGH PRICES.—The reasons for the rapid rise in price of foodstuffs of all kinds are sought by a Federal commission working from

Chicago. We have given up trying to keep track of the record-breaking prices for various products. Some newspaper headlines say that coal at twenty dollars a ton is possible in New York this winter. A dispatch says that Sea Island cotton recently sold for fifty cents a pound. Wheat hovers around the two-dollar mark.

EUROPEAN WAR.—The allies continue to nibble at the German line in the west, taking a few small villages. The Russo-Rumanian forces have succeeded in driving the Teutons and Bulgarians back a considerable distance in Dobrudja. In the other theaters of war little change is recorded though activities have continued. German submarines continue to sink vessels on several seas. It is reported that an American ship, the *Columbian*, has been sunk by German submarines and that its crew has landed in Spain. The state department has been informed that Arabia has set up an independent government, following the revolt against Turkey.

NOTES AND COMMENTS

ELECTION NEWS BY WIRELESS.—This year for the first time Lamoni received its election news by wireless, Graceland College acting as a receiving station. A receiving station was installed in the high school also, and the students were kept posted on returns by way of the college.

CHURCHES IN IOWA.—The 1915 census of Iowa shows that Decatur County—wherein Lamoni is located—has next to the highest Protestant church membership in the State. The percentage is 43, while that of the next county is 45. Along the Mississippi and Missouri rivers the percentage is low, running down to 11 per cent, and these are the counties where Prohibition has its hardest battles. In Scott County, on the Mississippi, 11 per cent are Protestant. Only 14 per cent in that county belong to churches of any denomination.

GRACELAND COLLEGE RECOGNITION.—We are pleased to publish the following letter, which speaks for itself:

UNIVERSITY OF MISSOURI—COLUMBIA
College of Arts and Science,
Office of Dean.

1 November, 1916.

PRESIDENT GEORGE N. BRIGGS,
Lamoni, Iowa.

My Dear President Briggs:

I am very glad to know that the University of Iowa has recognized Graceland College as a Junior College and I congratulate you upon your recognition. Since Graceland is a Junior College, approved by the University of Iowa, we would, of course, give your graduates the same recognition that is given to them by your own university.

Very truly yours,

(Signed) J. C. JONES.

PROHIBITION FOR GREAT BRITAIN.—Press Dispatches state that a petition is to be presented to the British Government by the "strength of Britain movement" asking that the British Government follow the lead of her allies and absolutely prohibit the sale of alcohol. This bill has already been signed by one thousand of the representatives of the nation, including leading officers of the army and navy. The following charges are preferred against alcohol:

It hinders the army, delays munitions, keeps thousands of men from war work daily, makes good workmen second-rate.

Hampers the navy, delays transports, places them at the mercy of submarines, slows down repairs and congests docks.

Threatens the mercantile marine, absorbing during the war between sixty and seventy million cubic feet of space and retards building of ships.

Destroys food supplies; in twenty months of war it consumes over two and a half million tons of food, with sugar enough to last the nation eighty days and uses up more sugar than the army.

Wastes our financial strength; in the first twenty months of the war our people spent on alcohol three hundred million sterling.

Diverts the nation's strength; it uses 500,000 workers, one million acres of land and one and a half million tons of coal yearly; during the war it has involved the lifting and handling on road and rail of a weight equal to fifty million tons. Shatters our moral strength; its temptations to women involve danger to children and anxiety to thousands of soldiers.

"MODEL SUNDAY" IN BURLINGTON.—The following plan for demonstrating Zionite conditions is unique and interesting. Following the statement by the pastor, is one by the superintendent of the Sunday school, then an interesting program for the morning sessions which takes up the ideal Sunday school from a scholar's standpoint, the Sunday school and the home, and the priesthood and the Sunday school, closing with a sermon which no doubt touched on all these and kindred subjects. This is the pastor's statement:

Dear Saints: Let us observe the following points of law November 12 that we may have a taste of conditions as they will be experienced in Zion. The above date, if observed by each member may result in a model branch.

Does that sound good to you? Then prepare your food on Saturday for Sunday. (Exodus 16: 22, 23.)

"Rise early." (Doctrine and Covenants 119: 9.)

"Refrain from unnecessary work." (Doctrine and Covenants 119: 7.)

"Do none other thing only let thy food be prepared with a singleness of heart, that thy joy may be full." (Doctrine and Covenants 59: 3.)

"Thou shalt go to the house of prayer—for verily this is a day appointed unto you to rest from your labors and to pay thy devotions unto the Most High." (Doctrine and Covenants 59: 2.)

In doing this it will be a model Sunday in your home as well as at services. Come with a prayer upon your lips that God will bless each heart with a desire that will result in great good to his kingdom here and glory to his name.

D. J. WILLIAMS, *Pastor.*

Original Articles

THE NEEDS OF THE MISSIONARY

BY ONE OF THEM

The missionary himself should know his own needs as well as do any others, and better than does the local or presiding ministry. A number of recent articles and suggestions in the church papers attempt to point out to the missionary arm of the church his needs and qualifications. But these have not come from the missionary himself, or from those who have had much experience outside the branches.

Perhaps it would not be out of place to hear from the missionary himself, or one of "him," who has spent twenty-eight years in the missionary field—half of that time as district president, and eight years under foreign flags, one reared in the church, whose father and grandfather before him were also members. His experience and his opportunities to observe the needs of this class of men, should entitle him to a hearing if not to credence.

HIGHER EDUCATION ESSENTIAL

By way of preface I might say that I shall attempt to prove that higher education is the most needful thing for the missionary, and is absolutely necessary. In fact there can be no real and lasting success without it. But the higher education I shall contend for, has not to do with books of men.

Lest some prejudice me, and conclude in advance that I do not value worldly education of any worth, let me say; The more of it the better, provided it be properly guarded and considered. I am free to admit, however, that I am not credulous enough to believe everything I see printed in schoolbooks. A printed error is as great and perhaps greater than a spoken one. Books are no more to be believed than men; and neither one, simply upon assertion.

Most of the articles pointing out the needs of the missionary, place too high a value on the books and ideas of men, and too little on the help of God. Several of these articles mention spiritual fitness last and least of all qualifications. This article shall attempt to reverse that order, and credit God with having at least a little more wisdom than the philosophers and professors of this or any other age; and having a means of giving that superior wisdom to man—in fact sufficient wisdom while yet this old world was in its infancy, and philosophers yet unborn, to set a standard for man that none since has been able to equal or surpass.

The philosophy of the present age is no safer than that of Egypt, Babylon, Greece, or Rome, for all are but partial truths, coming from men who know only in part. Not only does the minister need di-

vine help, but all students need that Spirit which will guide into all truth, in order to separate truth from error. Hence I have said that a worldly education needs to be properly guarded.

GOD THE TRUE SOURCE

God being the source of all truth and knowledge, how may we connect with that great source? Through the fallible thoughts of a fellow man printed in a book? or, by a spiritual connection with the great forces of heaven? Evidently the latter.

I deeply deplore a recent effort to make worldly education the master, and the Spirit of God the sword to be used by it, if such could be done. The divine plan is just the reverse. The Spirit of God is the master and the word of God is the sword of the Spirit. (Ephesians 6:17.) The word of God is most important. The word of man is of little importance. The word of God being a sword, the word of man is but a stave. How much need of the staves, the Spirit will ever have, all must decide for themselves. One not having the Spirit, but having a plentiful supply of staves well in hand, might use them to make a great demonstration. If they are well-padded staves, the consciences of sinners may never be aroused, and they could have an easy and honorable place in the church. At the judgment, however, such minister should share the punishment of the sinner whose conscience he failed to arouse. I cannot better express my thought, than to quote an editorial in the HERALD for June 7, of the present year.

I am told that at the wireless station at Graceland College they receive commercial messages from various great cities, that is, they hear them. They pick up messages from the Atlantic fleet, and from the Secretary of War, and even, I have been told, the Kaiser's war orders in cipher.

Now to my mind, the singular and dramatic thing about this is that these messages are passing about our heads at the time. They may be vibrating through this room at this moment, but I do not hear them, and you do not hear them. We do not know of them, because we are not in touch with them. But those individuals who have the equipment and are in attune, can hear these messages. . . .

And I believe just as sincerely that the otherwise stagnant atmosphere of this old earth is vibrating with spiritual messages from on high; but we do not hear them unless we are in tune and equipped to receive them. . . . The lesson of the wireless warns us to be careful how we reject those claims to divine direction or inspiration that have been made in all ages of the world. Even so great a scientist as Sir Oliver Lodge says that the methods of science are not the only methods by which men may arrive at truth.

How shall we catch the messages of heaven that vibrate in the "otherwise stagnant atmosphere of this old earth." What wonderful truth may lie just above your head, and what glories and ecstasies higher up. Oh for men to reach up and bring these down to their fellows.

A WORTHY EXAMPLE

A poor, stuttering lad, hated of all the people, who lived long ago, furnishes us one of the best examples of the possibilities of things higher up.

As Enoch spake forth the words of God, the people trembled and could not stand in his presence. . . . And so great was the faith of Enoch, that he led the people of God, and their enemies came to battle against them, and he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command. And the rivers of water were turned out of their course, and the roar of the lions was heard out of the wilderness. And all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him. . . . And the giants of the land also stood afar off; and there went forth a curse upon all the people which fought against God.—Genesis 6: 48 and 7: 15, 16, 17, 19, I. T.

Another example is that of Melchisedec, "a man of faith, who wrought righteousness, and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire." (Genesis 14: 26.) A half dozen such men to-day would accomplish more than all the ministry since the organization of the church. Who can lead us to that standard? Oh, for that great endowment! Oh, for some one to increase our faith even to the size of a mustard seed. Faith, faith, more faith, is needed by the ministry to-day more than anything else.

THE WRITER'S EXPERIENCE

"When the Son of Man cometh, will he find faith upon the earth?" More in regret than boasting, the writer states that he spent three years in college and the latter year studied one lesson in theology each day. But now the whole thing looks so insignificant and crude, compared with the power of faith, that he feels more like repenting of his little learning and unreservedly taking hold upon God.

What minister does not pray for liberty of speech and illumination of intellect? Where does he receive it? Not from books. Only when void of faith, and bereft of the Spirit, does he fall back on what he has read in books. But his efforts then are only entertaining. Such men do not reach the heart. Power with God is the principal need of learned and unlearned. There is really not much difference in God's sight. The man with faith is the favorite with God, whether trained or untrained in the ruts of men.

VALUE OF DIAMOND NOT ALL IN POLISH

A more powerful and divine vocabulary is a very necessary qualification to most of our ministry. Great truths can of course be expressed in ungrammatical language. One should not miss the truth for the sake of the language. It may be "a diamond in the rough." But how much more brilliant when

accompanied by the scintillating influences of God, and in proper language. We should not forget that the value is in the diamond and not in the polish.

Let us not forget the greater things, and wander after the lure. Pure gold may glitter, but all gold does not glitter. The value is in the gold and not in the shine. We should admire the shine of course, but the real thing is the intrinsic value. Heretofore many of our unpolished ministry have put to flight and shame the worldly wise, but more complete would have been their victory if they themselves had been divinely polished instruments. But great care must be exercised in polishing God's truths and the men he has called to deliver them, lest the truth be distorted to fit the wisdom of the world, and the polished shaft be too thinly ground to stand the strain.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the vices of the world." Many a noble soul has been differentiated from his fellows by a little book learning. The sorrows of others no longer engage his attention. As a religious duty he may condescend to visit the sick and afflicted of his own class, but often feels he is descending from a higher plane to commiserate those below. From reading a few books too often many feel exalted. Everyone but themselves know this to be true. The writer knows it to be true. He had his home in a college town, and during that time sickness invaded his home and death looked in at the door. And although living on the road to the college, not a student (except special friends) and not a professor offered assistance. Nor is he aware of any past graduate of either sex that called, except by phone. The pure and undefiled religionists were among a humbler class. Care should be taken not to develop this class among us. Not all are of this class, but learning has a greater tendency to exalt than to humble as one has said, "the book worm." Shall we then educate the ministry? Certainly, but let us first instill such a faith in God and his church, in their hearts that a little reading of books, and reciting of lessons, will not differentiate them from others. Better have a diamond in the rough than a useless cut glass article too delicate for service.

The men whom God has really called are all diamonds, some in the rough and others the more highly polished of men. When God polishes his men the work is complete. When man does it, sometimes the diamond is chipped and ruined. God's school is best for the ministry—the school of the prophets. But let us not forget that the diamond is the real thing; the polish matters but little.

I am sorry that so many are lured and dazzled by

the polish. From those of their own polish and kind, they choose their associates. With them they do their visiting, and with them they feel at home. To the polished class they go for counsel. The humbler class are a bore to them. I wonder how Zion is to become one, in that way. Which class are the real friends of God? Were they all polished diamonds it would not matter so much, but everyone knows that much of the polish does not hide a diamond beneath. A heart that can be differentiated from his fellows, which disregards the poor and needy, and does not feel at home with the meek, is by no means a diamond. The cripple in mind and heart needs even more of our sympathy and help than those crippled in limb. Neither one should be neglected. *The true minister must be "humble and full of love, having faith, hope and charity."* (Doctrine and Covenants 11:4.) Whether he be educated in the lore of men or whether he be trained of the Spirit of God, if he lack these things he is a failure. By experience and observation I know that the education of the world has the opposite tendency.

A SUMMARY OF THE NEEDS OF THE MINISTRY

Summing up the needs of the ministry in their order, as I see them, I would say:

1. Find a true man, or rather let God find a true man, for he alone knows the heart, whether educated in the ruts of men or not. One who is full of love for all men, and who really makes no distinction among men, who would as soon associate with the lowly as with any others, and who counts as his friends the poor as well as the rich, who sees the diamond or the lead behind the polish, and who knows and admires a diamond in the rough, as well as others.

2. Let him then get a thorough knowledge and understanding of the books and history of the church, being careful of hobbies and new theories, letting each have its proper bearing on the others.

3. Unbounded faith in God and his word, having an unbreakable grip on the powers above, so as to catch and utilize the messages from heaven, for the good of others.

4. A knowledge of the operation of man's spirit within him. Not psychology which makes the nervous force the real man, but the spirit that utilizes the nervous system. Not the brain, but that which controls it. The thing that is dormant in sleep and absent in death. Not mind, but spirit. We should study that. "Man, know thyself," and knowing thyself learn to know others.

5. A knowledge of the operations of God's Spirit on the spirits of men, and also on his physical being, and all things animate and inanimate.

6. A knowledge of the subtle influences of evil on

man, both spiritual and physical. This will include popular opinion, fascination, and infatuation. The diverse spirits operating in the various churches, societies, schools, communities, cities and nations. This is very important so as to resist the almost superhuman drawing and fascination one feels in schools and societies. This subtle influence more than anything else draws so many of our young into the ways of the world and of evil. The writer had some experience with this force while at school. Glad I am of our Graceland, free from these evil influences. More glad would I be, if we had our own textbooks.

7. A knowledge of archæology, and especially that of America; to support the Book of Mormon claims.

8. Ancient history; to support Bible history.

9. Modern and current history to support the books of the church and for general and particular knowledge and information.

10. Logic and law; so as to determine the value of evidence; taking God into the account as to his value of evidence. The logic of Christ may differ from that of men.

11. A knowledge of comparative religions, getting the good out of all, and getting proof of the antiquity, origin and unchangeability of our own. It will not hurt any man's religion to correctly understand that of another unless his own be of that kind that will not bear comparison.

12. A study of sociology, so as properly to adjust ourselves to the social conditions confronting us, and more properly to adjust our own. Perhaps I had better say more properly adjusting ourselves. God's way needs no adjusting, but we need it.

13. A study of languages—especially our own. The reasons are so many and so obvious that I need not mention them here.

14. Science will be of some worth but it will need some sifting first. Men who know only in part cannot give us full scientific truths.

15. Arts will be useful, especially music and drawing.

NEED OF SPIRITUAL FOUNDATION

There is danger in a worldly education without a proper spiritual foundation, a thorough knowledge of the gospel and an implicit faith in God's word. God himself has given us the warning. We should heed it. Hear what he says:

O that cunning plan of the Evil One! O the vainness and frailties and the foolishness of men. When they are learned they think they are wise, and they hearken not unto the councils of God, for they set it aside, supposing they know of themselves, wherefore their wisdom is foolishness, and it profiteth them not. And they shall perish. But to be learned is good, if they hearken unto the councils of God.

Again:

Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain.—1 Corinthians 3: 18-20.

Another:

Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.—Jeremiah 17: 5.

Yet again:

And my speech and my preaching was not with enticing words of man's wisdom but in the demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to naught; but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory. . . . Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.—1 Corinthians 2: 4-7, 13.

For my thoughts are not your thoughts, neither are your ways, my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.—Isaiah 55: 8, 9.

I will proceed to do a marvelous work among this people; yea, a marvelous work and a wonder; for the wisdom of their wise and learned shall perish, and the understanding of the prudent shall be hid.—Isaiah 29: 26, I. T.

This text refers especially to the angel's message in which we are engaged. Let us not miss our calling and seek to "turn things upside down" and "say of him that made it, He made me not." But let us "tarry until we are endowed with power from on high" and then say we be "witness even unto the uttermost parts of the earth." (Acts 1: 4-8.)

Again I say, hearken ye elders of my church whom I have appointed: ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my spirit; and ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken.—Doctrine and Covenants 43: 4.

Therefore, in consequence of the transgression of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people might be taught more perfectly, and have experience, and know more perfectly, concerning their duty, and the things which I require at their hands; and this cannot be brought to pass until mine elders are endowed with power from on high: for, behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful, and continue in humility before me. . . . And it shall be manifest unto my servant, by the voice of the Spirit, those that are chosen, and they shall be sanctified; and inasmuch as they follow the counsel which they receive, they shall have power after many days to accomplish all things pertaining to Zion.—Doctrine and Covenants 102: 3, 10.

We plead for that endowment; we plead for the school of the prophets to prepare us for it. The

wisdom of this world is a poor substitute, in fact is hardly an excuse.

May we not all labor to bring about the conditions that God desires and not be so eager concerning the ways of men?

Everything in its proper place. God first. His way before all. "Intelligence is" truly "the glory of God," but it is not intelligent to seek some other way to build up Zion and to prepare the ministry. That would be foolishness instead.

"God over all," is my motto.

IOANE.

* * * * *

REWARD ACCORDING TO WORKS

(A sermon by E. F. Robertson. Delivered at Pleasanton, Iowa, July 16, 1916.)

"Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap."

DETERMINING OUR ETERNAL CONDITION

If I am able to do to-night what it is my most earnest desire to do, I shall impress upon the minds of all my hearers the fact that the things we do from day to day are important factors in determining what our eternal condition will be, but before proceeding with my argument I wish to call your attention to a few texts of scripture, as I wish all my positions to be firmly grounded in the word of truth.

First, I cite you to the words of Solomon, he who desired of the Lord wisdom. He says: "Rejoice, O young man, in thy youth, and walk in the ways of thine heart, and in the sight of thine eyes, but know thou, that for all these things God will bring thee into judgment." This is found in the eleventh chapter of Ecclesiastes and ninth verse. In the twelfth chapter and fourteenth verse we read, "For God will bring every work into judgment, with secret thing, whether it be good, or whether it be evil."

DEATHBED REPENTANCE

It is my purpose, to-night, to combat an idea that is often preached, and which, in my opinion, is responsible for many young men, and perhaps older ones, continuing in sin, namely, the doctrine of deathbed repentance, the theory that one who has spent the days of his strength in sowing to the flesh, and in the enjoyment of carnal pleasure, may, at the last, when his spirit is leaving the body, defeat the claims of justice by professing repentance and faith on the Lord Jesus Christ and be wafted away to the abode of the eternally blessed.

I may say that this line of thought has been called up at this time by a funeral sermon I heard, near here, a few days ago. I had been told that the minister on this occasion would have an undesirable task,

as the deceased person had been a man who had gloried in his unbelief and boasted of the immoralities of which he had been guilty. However, the minister told us that a very short time before the dissolution the man had said that he was ready to go, and that he was not afraid. This minister said the man's case had been appealed to the highest court of the universe, the court of God's mercy, his sins had been forgiven, and long before the funeral rites were celebrated over his mortal body his soul had been received into the mansions that Jesus had gone to prepare, and that he is now sitting with Abraham, Isaac, Jacob, and the redeemed of all ages, in the kingdom of God.

I don't believe that, friends, for my text tells me that God is not mocked, that a man must reap what he has sown. If he has sown to the flesh only, he must reap corruption only.

Young man, remember, you may walk in the ways of your heart, and in the sight of your eyes, but God will bring you into judgment. But, you ask me, if I repent of my sins later in life, will not God forgive me, and will not the sins then become as though they had never been? I answer, God may forgive sinners upon the terms of the gospel, but that does not make the sins as though they had not been.

SOME HUMAN EXPERIENCES

I appeal to human experience as evidence. Behold the mother, who night after night has been deprived of sleep, whose mind has been filled with apprehension, and whose soul has been wrung with anguish because you were away on some wild spree. Her hair has whitened, her form become decrepit, her eye dim, and she is much nearer the grave than she would have been. Does the light of life return to her eyes or the roses of health bloom on her cheek because you have become a better man? Perhaps she went down to her grave in sorrow and with a broken heart before your eyes were opened. Does your final repentance make those death struggles any easier?

The young girl that has been wronged, is her virtue restored, does she regain her good name and the purity of innocence and is she relieved of the awful blight put upon her life because the guilty one sees the folly of his way?

If you are the guilty one your own health is broken, your appetite debased, and the passions of your body abnormally developed. Do you recover all you have lost because you have repented?

I have in mind at the present moment, a man whom I have known since my boyhood. He is now living a noble, Christian life, but he bears on his face a disfiguring scar (will carry it to his grave) that he received in a drunken fight. He will be dis-

figured all his days because repenting of sin and being forgiven does not undo the sin nor make it as though it had not been.

My attention has been called to the prodigal son as an example of the great mercy of God in making our sins as though they had not been. Let us examine the case and see.

TWO SONS

Briefly stated, the story runs thus, A certain man was the father of two sons, the younger one being inclined to enjoy the pleasures of the world. He goes to his father, asks for, and receives his patrimony (his lawful share of the estate), and with it goes away to a far country where he spends it with harlots and lewd companions. Being reduced to necessity he joins himself to a man of that country, as a servant, and attends to the swine. When so hungry that he fain would eat husks with the swine, he comes to himself and says, "I will return to my father's house and say, 'Father, I have sinned against heaven, and in thy sight, and am no longer worthy to be called thy son, make me as one of thy hired servants.'"

The father, who is a type of our heavenly Father, sees him while he is yet a great way off, rushes out to meet him, falls on his neck and kisses him, calls for the servants, tells them to put the best robe upon him, and a ring on his finger, to bring the fatted calf and slay it and make a great feast. Now, if his sins had become as though they had never been, his patrimony would be restored; he would become an heir of his father upon the same terms as his elder brother who had continued in faithful service through all the years. But you will notice that when the elder brother returned in the midst of the merrymaking and reminded the father that he had divided the estate with this boy, who had spent his money with harlots, the father replied, "Son, thou art always with me, and all that I have is thine." He adds that it was meet that they make merry because the other son, who was dead was alive again, but that did not change the fact that he had wasted his patrimony, and it was gone. He was his father's son, but a penniless son, and while the father could manifest his love by rejoicing over his return, and show his mercy by putting the best robe and gold ring upon him, he could show his *justice* only by saying to the other son, as he did say, "All that I have is thine."

It is good for us to contemplate the love and mercy of God, but we should also consider his justice and his law. The natural, logical, lawful, and just consequences of his prodigality were still remaining upon the younger son. As I said before, justice rendered him penniless, hence his father could not

give him that which according to justice and law belonged to his brother, though he could love him and be merciful to him.

Let us not forget that God will never dishonor his own laws, and one of the fixed, immutable, unchangeable laws emanating from him is stated in our text, "Whatsoever a man soweth, that shall he also reap."

WE REAP AS WE SOW

All our human experience teaches us that this is true. It would be folly for me to spend my time trying to convince you that we always reap the same kind of seed in a natural way that we sow. If I were to tell you that you could sow oats and reap wheat, you would think me insane. Am I not equally justified in questioning the sanity of the man who tells me I can scatter "wild oats" with a lavish hand, and by a few words of repentance at the harvest time change the nature of my crop, and reap the grain that will make the bread of eternal happiness?

Jesus says, "Men do not gather grapes from thorns, nor figs from thistles," neither does man gather fruit from the tree of life, when he has sown only the seed of death. Paul tells us that the wages of sin is death.

I am quite prepared to believe that God will give to the man who repents on his deathbed, or even afterward in the prison house, all that love and mercy can give consistently with justice and law.

MORE THAN TWO CONDITIONS

A thought which enters in here, and is perhaps the basis for a great deal of misunderstanding along this line, is the idea, held by so many, that there is but one condition in heaven or hell, but one degree of reward for the righteous and one degree of punishment for the wicked.

The fact that God can exercise mercy toward the unfortunate to whom justice bars the doors of the celestial kingdom cannot be allowed by those who believe in this doctrine, and they cannot admit that those who make a belated claim upon the mercy of God before leaving the present world can fail in any degree to receive the highest reward within the gift of God.

This is a doctrine that I want to hit, and hit hard. I wish I could give it a blow that would be fatal to it in the minds of all my hearers. It flatly contradicts the language of my text, it holds out the hope of eternal life and glory following a life of sin, it extends the hope of defeating justice, mocking the unchangeable God, and placing upon the head of the libertine and the blasphemer the crown of the martyr.

I do not believe—I cannot believe it, because it contradicts my very conception of justice and right.

The whole universe denies any such doctrine; my intelligence denies it, and this sacred volume I hold in my hand denies it unmistakably.

DIVERSITY EVERYWHERE

As I look upwards to heaven I see the king of day flooding the world with his own glorious light, the queen of night reflecting her borrowed radiance, or the countless stars, no two of which are exactly alike in glory, and I see diversity. Turning my gaze to the lower atmosphere, I see the little insect, so small as to be scarcely visible to the naked eye, and the great eagle whose outspread wings shut out for a moment my view of the sun, I see diversity. Turning to what we sometimes call the crowning work of God; *man*, I find him in the darkest depths of benighted Africa, unclothed, uncultured, ignorant and ugly, using a club or undressed stone for a weapon, or I see him in the busy marts of civilization, digging in the sewer, sailing in the airship, teaching in the university. Everywhere I see diversity—difference in glory.

Turning from my contemplation of the *work* of God to what I have accepted as the *word* of God, I read, "There is one glory of the sun, and another glory of the moon, and another glory of the stars, and as one star differs from another star in glory, so also is the resurrection of the dead."

That there will be diversity enough in the rewards and punishments meted out to fit the case of *every man* the following scriptures attest.

And, behold, I come quickly, and my reward is with me, to give every man according as his work shall be.—Revelation 22: 12.

And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which was the book of life, and the dead were judged out of those things which were written in the books, according to their works.—Revelation 21: 12.

For the Son of man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works.—Matthew 16: 27.

Who will render to every man according to his deeds.

It will be noticed that the New Testament nowhere promises judgment according to what a man *believes*, nor according to what he *professes*, but according to his *deeds*.—Romans 2: 6.

SALVATION BY GRACE

In this connection let us pay a little attention to the doctrine of salvation by grace without works. With this, as with most every other doctrine advanced by the varying orders of Christendom, there is a true and false idea presented. The false idea is that a man's works do not enter into the accounting at the day of judgment at all, that he is saved through the merits of Christ alone, regardless of what he had done or failed to do.

The true doctrine is that man was absolutely unable to conquer the grave or attain to immortality. The resurrection was obtained for him by the grace of God, and eternal life is God's free gift to him through Jesus Christ. Inasmuch as no condition of glory beyond the present life could have been attained by man without this free and unconditional gift as a foundation, Paul truly tells us that it is by grace and not our works. But he also tells us to be careful how we build upon that foundation, for our works will be taken into account in determining to what extent we shall be permitted to enjoy the free gift.

Turn with me to the third chapter of 1 Corinthians, and we will read, "Let every man take heed how he buildeth thereupon." He then explains how that while some are building upon it with gold, silver, and precious stones, others are building with hay, wood, and stubble. You may not say because you do not feel that you want to build upon Christ that you *will* not do so. Christ has done an effective work for you, free of all charge, has laid a foundation upon which you *must* build, you are left to choose the material with which you build. If all your building is consumed the foundation remains. So he says in the fourteenth and fifteenth verses, "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he, himself, shall be saved, yet so as by fire."

UNFIT WORKS TO BE BURNED

My friend, if your works are not fit to remain they must be burned, and if they are burned *you* will suffer loss, though you may yourself be saved to that glory which God's mercy and love can give you through the free gift. If your works are worthy to remain you get as much through the free gift, and through God's mercy and love, and all besides to which your works entitle you.

If you are a sinner now, if your works are corrupt, the best thing you can hope for is to have them burned, and here let me offer a suggestion. Why not proceed to burn the unprofitable work yourself? "Some men's sins are open beforehand, going before to judgment, some men's sins, they follow after." I believe the man who has contracted a bad habit and overcome it is under condemnation. I once knew a man who had for many years been addicted to the use of tobacco, who on examining himself thought he had found something that ought to be burned. He had burned lots of tobacco, but he wanted now to burn something else, and found this quite a different proposition. He resolved to burn the habit. He asked God to forgive him for acquiring the habit but thought he could not expect forgiveness until he had

abandoned it. He learned that after he gave it up and obtained pardon, that he was not just the same as the man who had never used it, for he had a depraved appetite that craved the weed and for months he had to struggle continually against a yearning desire that the man who had always been clean knew nothing of.

LOSS OF TIME IN SIN

Another thought that I want to call your attention to is the time that is lost in sin. Though you may be forgiven you have not the time returned. The opportunities for doing good that have been unimproved have gone never to return, the building you have erected will be burned and there is not time to build another.

A certain man had two sons whom he sent out onto his farm to work, promising to pay to each of them thirty dollars a month. Both labored and one drew each month the sum of forty dollars, running himself in debt to his father to the extent of ten dollars, the other drew each month the sum of twenty dollars, leaving his father owing him ten dollars.

A final settlement is at last to be made, and the first comes to his father and says, Father, I have been very unwise, have lived beyond my means, have wasted your money, and now I am owing you five hundred dollars which I cannot pay. The father is moved by the grief of the son and freely forgives him the entire amount. The second son comes and claims the five hundred dollars that remains unpaid of his wages together with the accumulated interest thereon. He goes away with a little more than he would have received had he gotten all that he had earned as fast as he earned it, and his brother goes his way penniless, yet the father has been very kind and merciful to the one and absolutely just with the other.

My friend, which condition do you prefer? Your works must determine it, for if you live in sin to the day of your death and then cry to God for forgiveness, though you may be saved from death, redeemed from the grave, and endowed with immortality, your works will be burned—*you will suffer loss.*

"Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap."

Zion means a life, not an argument; a reality, not a theory; a character, not a profession.—J. E. Vanderwood.

Greatness is the aggregation of minuteness; nor can its sublimity be felt truthfully by any mind unaccustomed to the affectionate watching of what is least.—Ruskin.

Of General Interest

A BLUNDER OF THE CHURCH

The pastor of the church one morning, received a call from the chairman of his board of trustees. No one ever told the details of that interview, but the substance of it was that the minister was told that the church would prosper more rapidly under the ministry of a younger man. The pastor was sixty years old—"too old," he was told, to continue and "hold the church together." He had served the church for nearly forty years: had given the best years of his life to its upbuilding and to the ministrations of its people: he had married its young; baptized its children; had soothed the last hours of those who had passed away, had laid them to rest and had said the last words over them. And now he was "too old" to do any of these things, and a younger man must take his place.

Of course there is nothing for such a servant of the community to do but to accept the inevitable, and this the minister did. The announcement was shortly made that "our beloved pastor felt compelled to relinquish his work after nearly forty years of tireless, self-denying and successful ministry in the church which his own efforts had built." Then there was a farewell sermon at which all the women of the church wept and the men looked at the ceiling. A "largely attended" reception was given the minister and his wife, the board of trustees made up a purse (there was seven hundred dollars in it) and presented to "their beloved pastor a suitably engrossed and illuminated address." And with these "suitable offerings of affection," so the local paper said, "the beloved minister" retired, and a younger man took his place.

In short the minister, after a lifetime of service, was thrown on the scrap heap—with seven hundred dollars in his pocket and an illuminated address. Oh, yes, of course he could ask for "clergy relief," and receive the pittance that would be coming to him. But has it ever occurred to many of us that a clergyman has quite as much self-respect as a man in any other profession, and that these "clergy reliefs"—simply another name for doles of charity—do not appeal to a man, that his self-respect will not allow him to ask for them, and that, even if he does ask, they are absolutely inadequate for the most moderate support of even an old man and his wife? And so this servant of man and of God went the way of hundreds of others of his cloth.

A little sequel to this story—it is a true one—is very important and very significant: This man had a youngest son who was at college and was just entering the seminary to take a theological educa-

tion and become a minister like unto his father. He came home to attend the farewell reception, and at its close he went with his father into his study and, throwing his arms around his father's neck, said: "Dad, this is rotten! I know now what the ministerial scrap heap means. My decision to be a minister is off from this day! I am for a job where I can hood my rights and ask no favors, and where at sixty I'll have a competence."

The father demurred, but the son was obdurate. He went back to college, changed his course, was graduated as the most brilliant scholar that Yale had seen in three decades, and is to-day one of the most respected and successful professional men in the United States.

The church lost a man—something that it needs more than it does anything else. And it will go on losing men until the average layman wakes up and sees the responsibility of the church to take care of its old clergymen as business houses are taking care of their employees.

A little business welfare would help the church!—Editorial in *Ladies' Home Journal* for November, 1916.

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ANCIENT MAYA CIVILIZATION

That a civilization which compared very favorably to that of Europe and Asia flourished in America before the coming of the white man is the opinion of Doctor Sylvanus G. Morley, who has been studying the old Maya civilization of Central America under the auspices of the Carnegie Institute of Washington.

Doctor Morley spent three months in Guatemala this year, and expects to return to Central America as soon as political conditions there enable him to carry on his work again.

He said:

In our studies of the early American civilization we have to decipher the hieroglyphics left on tombs and monuments which we have unearthed. The Mayas had a custom of building historical monuments every five years, on which they wrote the story of the past five years in hieroglyphics. We have found a number of these monuments, and have charted them in their chronological order.

In the course of time we expect to have practically all of the Maya history worked out. A number of monuments have not yet been located, and still others located have not been deciphered. The monuments were once the centers of plazas in Maya towns.

The Maya civilization flourished during the first fifteen hundred years of the Christian era. It was in its last stage at the time that Columbus discovered America, though it is doubtful if white men ever encountered civilized Mayas. The Mayas were followed by the Aztecs of Mexico, who made use of many accomplishments of the Mayas. However, the Aztecs

and the Inca Indians never attained the wealth nor civilization of the Mayas.

The present Indians of Guatemala are descendants of the Mayas, though there is no trace of the former civilization. The Central American Indians are an ignorant lot, from our point of view. They are peaceful in their agricultural pursuits, and we do not have trouble with them in our research work.

Doctor Morley expects to return to Central America about the first of the year to begin work unearthing the story of this ancient civilization, the record of which at best is very poor compared to European records, but bespeaks great wealth, political development, and a certain amount of culture on the part of the early American peoples.

Doctor Morley is a Harvard graduate and carried on research work for a number of years under the auspices of the American Archaeological Association. During the last four years he has been representative of the Carnegie Institute in Central America and southern Mexico. While at Stanford he was the guest of Professor H. R. Fairclough of the Latin department.—*San Francisco Examiner*, September 23, 1916.

The Staff

EDITED BY AUDENTIA ANDERSON, 2009 LOCUST ST., OMAHA, NEBR.

Our Chorister's Message

Hardly a day goes by but what the mails bring messages from near and far of earnest activities of our choirs and jots concerning individual consecration. We rejoice with those who discover the same possibilities and are meriting the many blessings that come with our peculiar service.

My fall message to the musical fraternity has indeed been a subject of much consideration. We are but beginning to build the foundations of the choir movement. It should be one of the great pillars of the church. A reliable and sturdy institution, a dependable unit devoted to the service of mankind.

How well we realize that this means individual consecration—personal application, hard, industrious work, and absolute consecration to our church and our art. Our institution can become stronger only as we ourselves develop and throw the results of the additional power into our work. In other words, let us not be satisfied with the amount of knowledge we have acquired—and the things accomplished in the past—but go forward. To go forward means planning, and much planning at that. I have always made it a practice to build my air castles in the summer or perhaps it is better to say, plan my yearly work when things are not so strenuous, then when fall comes I am prepared to present a very definite program.

Nothing successful is accomplished that is not planned. What a crude collection of buildings we would have if we just built them as we went along. To-day we cannot build dwellings, massive structures, bridges, boats and a thousand other things but what our plans must be drawn and submitted to close scrutiny before a foundation is even started.

If you would be successful plan your work Mr. Chorister, don't say to your choir: "What shall we sing?"—that is for you to decide. Plan that ahead of time. Then again, how

often we have seen choir leaders stop their rehearsals and announce, "Something is wrong; we will start over again." That is not the way to correct a mistake. Be absolutely familiar with the four parts; and if a section is in error you will after a little experience detect which one—and a little work-out will correct the trouble. Know your music, for how can you teach it unless you do?

I cannot advocate too strongly the thought of study and research. Unless we specialize, our powers of attracting and holding are few and far between; but if we are masters, if we have something worth while to impart, then we will not lack for efficient workers. But remember that you must always be the master of the situation—and knowledge is the key. Of course this applies to the individual chorus member as well. If you have the opportunity to study and improve your talents, do so, that the service you are rendering will be efficient.

This summer I received a letter from one of my bass singers who wanted to know what oratorio we were taking up this fall, as he wished to anticipate the rehearsals and thereby become a help to me in his section. I sent him a copy of "Elijah" with my personal compliments, at the same time writing him that it was one of the most pleasant incidents that had come to me for many a day.

Rehearsals would never be a bore if the individual choir member would take his work more seriously and devote some time at home in working out carefully some of the perplexing situations. I am urging everybody to buy their own oratorio books, for I have learned by experience how valuable the personal copies become through constant associations. A member of a New York choral society who sang with us at one of our performances brought to my attention his copy that he has used for twenty-six years, and a careful record was kept of every occasion in which it was used. That book is a priceless possession. Incidentally it was a splendid recommendation to me that he was eligible for service. I might add, too, that he seldom referred to his book during our rendition. Are you as willing to be of real service and true worth?

Thus my strong personal appeal again this year is, Become efficient workers by carefully planning your work and studying it until you know it and can impart your knowledge quickly and effectively to those who are willing to listen if you have a message.

ALBERT N. HOXIE.

Our Choir at San Francisco

I was asked to write an article for this institute and thought you might like to hear of some of the problems and obstacles our choir has met and overcome.

All who have had anything to do with a volunteer choir know that difficulties are bound to arise, as they haven't the impetus of a salary and so have to be kept together entirely by their love of music and their desire to help in the work. To do this the choir must necessarily be made instructive, as it is usually easy to keep people interested when they feel that they are learning.

As a people we are inclined to think that we are conferring an honor on the church by belonging to the choir, but my idea is that the choirs of the church could be brought up to such a high standard that people will feel it an honor to belong to them.

One of the first difficulties we encountered this year was lack of suitable music. We had in our library an odd collection of anthem books, only a few of a kind. This came about by each one buying his own books and then moving

away or losing them. We took this matter up at business meeting and asked that the branch buy the music and thus remedy the difficulty. We were surprised at the willingness shown in granting our request. They gave us money to subscribe for the *Choir Leader*, a magazine that comes monthly and is admirably adapted to our needs. We find that new music coming regularly is a great factor in maintaining interest.

We had been in the habit of going down into the audience after the anthem to listen to the sermon, as some said they couldn't enjoy a sermon as well if they couldn't see the preacher's face. After talking this over and putting it to a vote, as we always do matters of interest, we decided to make this little sacrifice and thus do away with a certain amount of confusion.

The next question that came up was about using the baton during church services. We took a vote and the majority ruled that it be used. About that time Brother Pitt's article came out in *The Staff*, and after reading to them the part about the use of the baton they decided to see if they could get the time established in their minds during rehearsals. They soon proved that they could rely on themselves.

Regularity of rehearsals is one of the most important items in choir work, as we have often heard people say, "I guess I will not go to rehearsal as they may not have one to-night." So we have made a resolution that we would have a rehearsal every Wednesday night after prayer meeting (this being chosen as the most practical time for us) even if there were only two present, which, I am glad to say, has never occurred.

For a time we seemed to have difficulty about the interludes in the hymns. We tried to make a set rule but it seemed that some one would forget and start singing without waiting for the organ, so we adopted the plan of just making a slight pause after each verse and find it much more satisfactory. These things may seem trivial and unimportant but they help a great deal in making a service reverent and dignified.

We have a program of the service in large print in view of the choir so that they may know what is coming next and have their places found and know how many verses of each hymn to sing. We also have lists for organist and pulpit of typewritten cards.

We have all our music numbered and each one is responsible for the music of his number. We also have a librarian appointed to look after the music and have it distributed and collected at each service.

We started a plan a few months ago which has proven very interesting. There are twelve in our choir and the first of each month the chorister appoints two captains and they choose sides and an attendance record is kept of rehearsals and preaching services, and the side with the largest attendance at the end of the month wins. We have a special rehearsal the first Friday of every month to look over our new music and the losing side has to entertain. Besides trying over our new music we take up some instructive work. We generally read short articles pertaining to our work, extracts from *The Staff*, etc. One evening we played a game like a spelling bee, only instead of common words we used words found in music. Lately we have started lessons in musical terms, their pronunciation and meaning, which have proven helpful to all of us. This winter Miss Waller, our organist, is to give us the benefit of her years of study by preparing lessons for us in sight reading and harmony.

If we were asked to choose one thing which has been of the most help to us in our choir, I am sure we would all unite in saying that it is the words of earnest prayer with which

we open each rehearsal, for our heavenly Father's help and guidance.

LILLIAN EWING, *Chorister*.

The 1917 Anthem Series

The greater portion of the music for use at the next General Conference by the combined choirs has been selected, and the remaining numbers will be in hand and decided upon by the time this notice appears in *The Staff*.

Owing to the peculiar conditions existing in the trades that would necessarily handle the setting up and binding the series in book form as heretofore, we are not going to follow our usual procedure. Therefore the selections will be obtainable *in octave form, only!*

We are in a position to suggest to the smaller choirs music suitable for grades 1 and 2. As we are anxious to be in close touch with all choristers who are using the course prescribed by the general choir movement, we suggest and urge that all inquiries relative to this part of the work be sent directly to us as per address below. *Do not* address such requests for information to the editor of *The Staff*, please, as she must in turn forward the communication to us, and thereby cause delay to you.

The musical events of the combined forces at the 1917 conference we hope will not fall behind those of last year in interest, though they will be of a different character. The magnificent rendition of the "Messiah" at Independence was our crowning effort, and we review the experience with satisfaction and pride, and a hearty wish that we might some time repeat the performance with equal success. However, the progress made by our orchestral movement, prompts us to plan something for next spring in which they may participate. We are gratified to know that Lamoni and its vicinity have organized, and will sustain, unit orchestras of our national association, which is developing into a department extraordinary of our general choir movement under the able direction of that ardent worker, Brother Arthur Mills, of Independence. One of the musical thrills of the last conference was the rendition of "Gloria," from Farmer's Mass in B-flat, when the big choir of one hundred and seventy-five voices was accompanied by the orchestra of thirty-five pieces, the pipe organ, and two piano's.

So we have deemed it advisable to plan our work for next spring in such a way as to stimulate and give impetus to this orchestral feature. They should be able to do solo work as well as accompanying, and we are arranging a program which will include both features. Let us hope that ere long our national orchestra will be able to handle the oratorio work, the preparation of which will be most inspiring to both musicians and singers. Let us all keep this great goal in view, and qualify and prepare for some wonderful experiences in the future.

Watch for the announcements of the special numbers to be given, and lose no time in supplying yourself, your choirs and your orchestras with copies of the same, that we may look forward with unprecedented eagerness of anticipation to the efforts of 1917. What say? "All in favor"—

ALBERT N. HOXIE.

NEW YORK CITY, 173 Madison Avenue.

News from Our Orchestras

The orchestra spirit is truly of the "drouth resisting" variety, for it has thrived in spite of the intense heat of the summer that has passed. We have received correspondence from various points over the church showing genuine inter-

est and a desire to develop.

Since our last report the writer, as general director, has done some traveling in the interest of the movement. First, Knobnoster, Missouri, was visited and the musicians there, who are rallying around the leadership of Brother Erwin Moorman, were encouraged and advised as to the future and its possibilities. On our return home we stopped and again visited the Holden, Missouri, orchestra, which is certainly very much alive.

On August 12, we went, under the invitation of Brother Frank G. Hedrick, the president of the branch, to Fanning, Kansas, and represented the orchestra work before the conventions and conference of the Northeastern Kansas District. These Saints are receptive and progressive to a large degree and the musicians of this thrifty rural community have within them the "yeast of success"; and they contemplate a scheme of real development.

On August 18 we visited the reunion at Rich Hill, Missouri, and were given ample opportunity to place the work and ideals of the orchestral movement before the Saints.

And now comes August 25, which finds us on the reunion grounds at Stewartsville, Missouri, where the Saints of the Far West District were assembled. On the morning of the 26th, under the big canvas tent, we presented, with the best of liberty, the work of the orchestral movement to a large audience. Also, from the material already on the grounds we organized quite a good, little orchestra, which gave good service in the accompanying of the congregation during the balance of our stay at this reunion. The reunion is the place where the value of the orchestra is best seen, perhaps.

There are the makings, of several good local orchestras in the branches of this fine district. Stewartsville in particular has the material already at hand for the formation of a first-class organization and we are glad to learn "just as we go to press" that they are making the start.

Once more as to Holden, Missouri. We visited them just a month later than the time of our first mention in this report, and were surprised at the real progress made. Also report from the recent stake conference there tells of the excellent and greatly enjoyed service rendered by them at some of the sessions.

Other items, as yet minor in their character, give promise of progress and development in many places.

ARTHUR H. MILLS.

INDEPENDENCE, MISSOURI, 1514 West Short Street.

Just a Phone Message

Hello, Mrs. Editor! May I talk with the Church of Jesus Christ? Hello, Saints! Do you hear the music? Well it has been said that music sounds good on water, but this is not on water—it is at Coldwater! In spite of the "cold weather" our late conference at "Coldwater" was one of the best.

New feautres call for more work, and more work brings greater happiness. Listen, ye Hoosiers and Michiganders: Add another day to our confidence. What is the excitement about? Don't call it excitement, but "enthusiasm." Thank you, that's better. You know that activity inspires activity. Our district chorister, Sister Louise Evans, is active. She travels throughout the district. In an epistle written by her to the branch choristers she refers to the general movement inaugurated in 1912 at our world's conference and says, "This movement was motivated by a desire to coordinate the work of various local choirs to make possible better choral and

congregational singing at conference and conventions, district and general."

Sunday, the closing day of conference, was crowded with services, but the musical institute modestly began its program in the late afternoon, after a preaching service. It was a new feature for our district, but was hailed with enthusiasm. Quartets, choruses, and many splendid, short, spicy papers and speeches caused the audience to forget their weariness.

Sister Audentia Anderson and Brother E. C. Bell and T. J. Elliott of Saint Louis sent papers that were appreciated by all. And the work of the "home talent," if you please, was enjoyed.

Every countenance from the audience offered encouragement. Many lips gave praise. (In fact that was the harmonious spirit of the whole convention and conference.)

Would like to tell you all about the spiritual feast enjoyed from the opening of the convention to the closing moment of conference, but I must "ring off!"

A rivederci,

O. R. MILLER.

(A rivederci [Greek]: Adieu, until we meet again.)

GALIEN, MICHIGAN, November 3.

The Children's Home

EDITED BY HEMAN C. SMITH AND CALLIE B. STEBBINS,
LAMONI, IOWA

Change of Superintendent

Another change has taken place in the home. Father and Mother Briggs, who took charge of the home November 4, 1915, resigned at the expiration of their one-year term, and on November 4, 1916, Father and Mother Goode, formerly in the Liberty Home, for the aged, were installed in their places, agreeing to stay until the regular trustees' meeting in April, 1917, at least. Father and Mother Briggs (E. D. and Alice) leave us with the best wishes of the board and of all the inmates and employees of the home and Father and Mother Goode (Joseph and Carrie) assume the duties of their positions with the entire confidence of all concerned.

Mother Briggs's health steadily declined under the burden of her duties and they will spend a year in visiting and recreation before settling down to business again. They then expect to return to their strawberry farm at Nebraska City, Nebraska. We hope that their interest in the success of our Children's Home will continue and we will receive their active support.

Father and Mother Goode were for many years well and favorably known in southwestern Iowa and in their few years residence in Lamoni have established a reputation that justifies the confidence reposed in them.

The home is financially in need of funds for current expenses, being behind in the payment of salaries of employees who need the means. This we feel sure will be met as soon as the Saints and friends realize the true situation. We are also in need of articles of furniture. The most urgent are a cooking range, as the one we have now fails to properly discharge its legitimate functions. This causes us much inconvenience and loss.

A musical instrument—piano or organ—is also much in demand, and would not only add to the proper education, but also to the pleasure of the children for whose pleasure and education we are responsible. Cannot some of our good friends arise to the emergency and supply the needed articles, while others respond to the current expense? The holidays

are at hand, and while we remember those near to us, shall we not remember those needy ones who have no loving hands to minister to their wants in the day of cheer which should come to us all in this happy season?

The high cost of living is affecting us very materially, increasing our expenses very considerably, and we have no other resources only to appeal to the generous and kind who have never yet failed us.

Woman's Auxiliary

EDITED BY AUDENTIA ANDERSON, 2009 LOCUST ST., OMAHA, NEBR.

New Spirit and the Clubs

When women's clubs first began to ask the why of our modern civic ugliness and dirt, they appointed a committee upon beautifying the city and another upon civic betterment, and these duly waited upon the mayor and city council and leading business men. They were received politely, with more or less concealed amusement, and graciously granted permission to plant flowers around the bandstand and shrubs along the walks of the city square, or try to get a little grass to grow, in spite of soot and dogs and litter and cigar stubs, upon some of the open spaces down town, or along the parkings of the sidewalk coming up from the depot. They were even favorably listened to when they urged larger grounds and a finer building for the new high school, because it would be a good advertisement for the town and attract desirable new citizens to settle there.

But their timid requests for more ambitious and radical improvements, such as well-paved side streets and clean alleys and playgrounds and housing reform and factory sanitation were met by stern refusals, not unmixed with indignation. All those things cost money, and money meant taxes and burdens and restrictions upon big business. And if big business was too heavily loaded or restricted it couldn't run at a profit, and if shops couldn't run at a profit they'd have to shut down and everybody would be thrown out of employment, the stores would lose trade and the town would begin to run to seed. A town that was growing always had to be dirty, and it was necessary for progress that two thirds of the community should work hard and live in poor houses on dirty streets in order that the other third could live in nice houses on clean streets. It was all a matter of business and women didn't understand business anyway, and they ought to know when they were well off and be satisfied to let well enough alone and leave all that sort of questions to men.

But this answer didn't satisfy the women a little bit, nor did its logic convince them, although they were compelled to accept it for the time being. They talked the matter over among themselves again and calmly decided that if this was business then business had to be made over again and made different. Men might be able to stand it and even pretend that they liked it, as they did so many other things which were bad for them, but women simply couldn't and wouldn't stand it nor would they tolerate it for children, so something had to be done. Mr. George Bernard Shaw was perfectly right when he said that he was in favor of women coming into public life because they had "no business habits of mind" and were not accustomed to balancing human life and suffering against dollars and cents.

Already they have almost succeeded in achieving the impossible. They were promptly joined by a small but active group of men in the community, who were concerned with public health and housing reform and civic improvement and

factory hygiene. These doctors and city beautifiers and park cranks had been struggling along for some decades against heavy odds and were not slow to discover what a tremendous force on the right side could be exercised by the organized sentiment and influence of the women of the community. The women's clubs were as eager for the opening as the health departments and civic welfare leagues were for their cooperation, and between them they have well-nigh revolutionized conditions already. It is not too much to say that a full half of the wonderful progress in improving public health and civilizing living and housing conditions and hours tolerable and human has been due to the energies and public spirit of the women's clubs of America. They still study literature and art and architecture and music as enthusiastically and far more thoroughly and effectively than before, but their great field of enthusiasm and interest lies in doing everything to make the city, the state and the world a healthier, happier place for children to live in and for the next generation of citizens to grow up in.

They have taken the world for their parish, and the class which has already been most benefited by their activities is those grown-up children which we call men.—Woods Hutchinson, in the *Omaha Bee*.

Home Will Always Be the Greatest Center for the Women of America

"Don't think the world's gone awry because a loaf of bread in the oven was burned. Set about quickly to make another loaf. Don't lose sight of the big work to be done by involving yourself in petty trifles. Develop the impersonal point of view and the ability to adjust yourself to conditions," advised Mrs. Josiah Evans Cowles of Los Angeles, president of the General Federation of Women's Clubs, who was lately the guest of Omaha club women. Speaking for the 2,500,000 club women she represents, the diminutive executive voiced the sentiment that home will always be the greatest center for women, no matter how much the trend of modern times seems to have taken her activities out of the home.

"Citizenship is an added responsibility women have to meet. It will be the policy of the federation for this term to unify and coordinate the forces of our big organization for the citizenship of the future."

Conservation of energy and resources is strongly advocated by the chief club women of the land.

Elimination of waste would go a great way in obviating the high cost of living, according to Mrs. Cowles.

"There is a great waste in every household every day in the item of bread alone," said Mrs. Cowles. "If bread will be ten cents a loaf in Omaha, it will be up to the housewife, to eliminate that waste. The influence of one's dress on other women should always be considered," she said. Setting an example of dressing in too showy a manner or above one's means should be avoided."

The Americanization of the immigrant and establishment of rural schools and teacherages are two of the big lines of work for the federation.

Mrs. Cowles was en route to the State federation meeting at Hastings, Nebraska, from a council meeting in Chicago, where the date of the next biennial was set. It will be held in Hot Springs, Arkansas, on the National Government Reserve, in May, 1918, while the council meeting to arrange for the big convention will be held in New Orleans, April 10-12, 1917. The reaction, the desire to meet in a smaller place after having met in New York City, was evident in the overwhelming vote to meet in Hot Springs, although Kansas City and Norfolk, Virginia, bid for the convention.—*Omaha Bee*.

Our Women at Work

LAMONI

Graceland College Patronesses.—The attendance at Graceland College is larger this year than ever before. This is inspiring to those who are working for its success, and the Graceland Patroness Society is working with the enthusiasm which has marked its service in the past to meet the demands of the present season. At one afternoon session they made eighteen sheets and twenty-eight pillowcases, the material being paid for from their treasury. Twelve table cloths are also among their donations.

The Bloomington local recently sent ten sheets, and Evergreen four. The auxiliary at Saint Louis donated a bolt of sheeting which will be made up by the Patronesses. The sisters in attendance at the Logan reunion furnished and made twenty-eight sheets and thirty-eight pillow cases. The Patronesses, having an oversight of the needs of the dormitories are especially interested in these contributions and thankful for them.

Patroness Hall, which includes the girls' dormitory and the dining hall, has been the largest recipient from the efforts of the society, but they have not been confined to it. The boys' dormitory, Marietta Hall, also the farm dormitory, which this year houses sixteen boys, have received each a portion of attention and supplies for some of their needs.

The society holds a monthly business meeting and usually a monthly social is provided by its entertainment committee. Light refreshments are served at these socials and ten cents is paid by each one present, whether member or invited guest. The last social was held in the evening and an interesting Halloween program was rendered.

On election day the Patronesses will serve dinner and supper to the public and will hold a sale of aprons and fancy-work.

One feature of the work of this society is the giving of scholarships to some of the worthy young people who desire to take a college course, whom the matter of expense might debar from so doing. The practice of giving one scholarship each year was begun early in the life of the society and in recent years two have been given annually. This year and last, the educational department also gave a scholarship.

THE DORCAS SOCIETY

A new element in the aid and service department of the Lamoni auxiliary is the Dorcas Society, which has joined our ranks since the stake reunion. This is a band of sisters who sew for the Children's Home. One afternoon each alternate week is given to this work. Several dressmakers are included in their number and they have given most acceptable service, especially in the making over of partly worn garments donated to the home from various sources.

THE EDUCATIONAL DEPARTMENT

The work in the classes of this department was discontinued during the reunion season and was not resumed until October. After a long waiting the classes in psychology and the history of education welcomed back their instructor, Professor F. M. McDowell who by serious illness had been kept from meeting with them, as also from filling his chair in Graceland College during the first weeks of school.

The psychology class is now held in the evening and is open to men as well as women. This arrangement has also been made in regard to the class in English, taught by Miss Olive Thomas. This class is now studying Browning and correct speaking. Miss Thomas is the instructor in English and German in Graceland College.

A class in the study of mothers' and teachers' problems was organized on the second Friday in October. A committee was elected who are to arrange in regard to subjects to be presented and persons to conduct the lesson.

After the business incident to organization Mrs. Lydia A. Wight gave a most interesting preview of possible ground to be covered, showing the wide scope of needed study and the impressive array of writers and their works from which to draw in the course of our investigations.

A house-to-house canvass of the town will be made with the purpose of interesting the mothers in attending these meetings. One strong inducement will be the provision to care for the children during the time of meeting. An extract from the committee report on this matter contains the following interesting items. The rooms referred to are in the high school building where all the meetings of the educational department are held.

"We have secured the assistance of Miss Jarvis (the kindergarten teacher), and the use of the kindergarten and Room 2, adjoining it, in which to care for the children. Miss Schenck (primary teacher) will assist as she may be able. We have also found a number of the college girls who are willing and anxious to give their service in this work, so we expect to be able to care for children of any age the mothers may wish to bring. The children of three years and over will be cared for in the kindergarten room and the babies in Room 2, which will be under the personal supervision of one member of the committee during each meeting. We may have the help of some of the Oriole girls in caring for babies who can be wheeled about outside in their carriages when the weather is pleasant."

These plans sound very attractive and we have no doubt they will bring happiness to the children and comfort to the mothers who avail themselves of the opportunity thus provided to seek helpful information free from anxiety in regard to the present welfare of their children.

CALLIE B. STEBBINS,
Press Chairman Lamoni Local.

Letter Department

Aylor-Arceneaux Debate

Houston is still on the map and would like to let the HERALD readers know that we are still trying to do something to further the cause in which we are all earnestly engaged.

The local officers a few weeks ago came in contact with that faction of the Church of Christ known as "Nonprogressive." Their elders seemed somewhat anxious to lock horns with us scripturally, therefore negotiations were begun and by agreement were left open until Apostle W. M. Aylor made his visit to us. An opportunity was recognized by Brother Aylor to present the gospel before a large number of people and consequently a discussion was arranged for, lasting ten nights, with articles drawn up as follows:

"The Reorganized Church of Jesus Christ of Latter Day Saints, of which I am a representative, is in harmony with the New Testament scriptures in origin, organization, doctrine, faith and practice." Affirmed by Elder Aylor the first five nights. The last five nights Evangelist Arceneaux affirmed the same propositions in regard to his church.

It is useless for me to say that we came out victorious, because every Latter Day Saint knows that this gospel, as represented by us, is founded upon solid rock, and when compared with any other is bound to show up in the proper light as it always has since it was first given to mankind. Brother Aylor in the first five nights brought out the gospel

in a plain and forceful manner substantiating his argument by proof after proof. The affirmative was never assailed by the opposition, but in the customary manner, which has become so familiar to us all by its repetition, the old, vile stories were rehashed and hurled at us continually, piling insult upon insult.

And right here I want to say that the Saints of Houston carried themselves all through the discussion in a way to be proud of and in a way that becomes Saints of God. Elder Aylor refuted these wild, absurd stories from time to time, but in general he followed out his plan of preaching the gospel of Christ in word and in power and in much assurance.

During the last five nights, Evangelist Arceneaux brought forward considerable scripture to uphold his church, but the most of his time was spent in the same trash pile he delved in the first five nights. His affirmative was refuted in two ways: First, by tearing to pieces argument founded on proof texts as given, and second, by gathering together numerous scripture in direct opposition to thoughts presented. After showing their origin and foundation and then tearing them to pieces, Brother Aylor still found time to preach the gospel of Christ and show conclusively that their bed was too short for a man to stretch himself in, and their covering too narrow for a man to wrap himself in.

The seed has been sown, God will take care of the increase. We believe good has been accomplished, some that we see now and some that perhaps we shall never see, but others will.

May God's work progress and may we all do our part in a way that shall be pleasing to him.

Yours in service,

A. J. BANTA.

President Houston Branch.

HOUSTON, TEXAS, 949 Yale Street, November 3, 1916.

Extracts from Letters

A. G. Miller writes from Dacusville, South Carolina: "I have organized a Sunday school here where several of the Utah Mormons have been baptized. I am told they are about two thousand strong in this State. Though there are many of them poor, they are clean and intelligent people. They have a whole Indian tribe in their church here, with Indian ministers."

H. W. Savage writes to Brother C. I. Carpenter, from Papeete, Tahiti, September 25, and among other things, says: "We leave here to-morrow for New Zealand. We have been busy here. There is always much work to be done in this mission. We are well and hope to stand the trip fairly well from here on. I had an awfully hard trip up through the low islands—very seasick and no relief."

William M. Aylor writes from Dallas, Texas: "Our debate at Houston was good for us. Made lots of friends and some are to be baptized. The opposition lost from every standpoint. I left the Saints rejoicing."

[Noting the practical suggestions in the following letter, and feeling that possibly there were many in the church who did not know the extent of the work being done along that line, we referred the matter to the authorities in charge of the Homes in Lamoni. Brother Lambert's brief statement follows the letter from Brother Richardson. Naturally the work of the Sanitarium is along different lines and not so favorably located for this kind of work, though they do have a nice garden.—EDITORS.]

FARMINGTON, MISSOURI, October 29, 1916.

Editors Herald: As I read so many profitable articles in the HERALD it impresses a desire upon me to contribute something. There are many Saints blessed with gifts and talents; if they were brought out and made manifest we would be greatly astonished; if we cultivate them, added light comes to us.

I dreamed one time of traveling a road, it was plain, but I came to a river, then to a hill. I thought at first I was obliged to stop, but as I advanced the way opened up for me to go on. So it is all through life, we must do the little things, whatsoever our hands find to do, and do it to the glory of God, and ask his blessing on any new undertaking.

I have been thinking it would be a good experiment if the church had a vegetable garden and a poultry yard composed of a few acres near some stake, to furnish the charitable institutions with fresh vegetables and eggs, poultry, fruits, etc. And at the same time it would be a good experiment for the church and those that do the work. This is a suggestion for consideration. It seems to me it would be the cheapest and most substantial, economical way of supplying these things for the Sanitarium, Children's Home, old people's homes, etc., and if there were any surplus it could be marketed and the profits go to charitable purposes.

I am gardening on a small scale, and it gives me an idea of what might be done. The expense of farming on a large scale is much greater. The garden could be enlarged from time to time to supply the needs of these institutions, at, I think, a nominal cost, and would lessen the expense of these places. Of course much is contributed to these institutions, but this garden would add profits for surplus and it would be fresh and not adulterated. The Word of Wisdom would be exemplified.

I think the time is ripe for laboring with all our might for the advancement of the kingdom of God. The letter on "Health simplified," by A. B. Klar, is certainly worth our consideration.

May the Lord add blessings to his church as a whole and individually, is my prayer.

R. F. D. 4.

A. C. RICHARDSON.

Dear Editor: In response to your request for a statement of what is being done at the homes in the way of gardening, the raising of poultry, egg farming, live stock raising, etc., I submit the following. This being supplied on a moment's notice, it is not likely that it will do justice to the work which is carried on at the three farms owned and operated for the Children's Home Association and for the two old people's homes of the church, at Lamoni, Iowa.

The Children's Home has a large garden and fruit patch, from which the tables are supplied with fresh vegetables, and much fruit is preserved by old methods for use on the tables during the winter. Five cows are kept on the place, three of which are Holsteins and two Jerseys. A flock of chickens in maintained, and they have done much in the way of supplying eggs for the table for several years; also they are used at table for meat. An immense and excellent strawberry garden is now in bearing, and the children quit eating fresh strawberries picked from this garden about October 1.

The old people's homes have rather a large farm, and an orchard and garden at each. The orchard at Liberty Home, which was planted by the late president of the church, Joseph Smith, has been a splendid thing for the old people, and has shown the judgment of the man to have extended further than to merely ecclesiastical matters. The writer went to Liberty Home just a few days since and ate two apples of

Grimes Golden variety, which to his mind were the best apples he had eaten in years. Lamoni and vicinity is not a potato country, yet many of the potatoes used to feed the seventy-five inmates and helpers at the homes this winter have been raised on the farm. The gardens at each place have been splendid assets for several years, and if those interested in the homes would contribute enough money so that we could purchase and operate a small canning outfit, thereby preserving the vegetables raised on the farm for winter use at table, many more dollars of expenditure could be avoided. The flock of chickens at the homes have done their part in caring for the old people of the church, and we will just quote figures from the October report of the superintendent of the home as an illustration of what is marketed over and above what is used on the place: "October 3, 13, and 31, poultry products, \$52.46."

In connection with the old people's homes there is also a fine herd of pure-bred and high-grade Holstein cattle, which are supplying all the milk and much of the butter consumed at the homes. They will supply all and a surplus for sale when the plans are carried out which are begun. The development of a good dairy herd is a matter which takes time and money, but it will be done if the Saints support the homes with their donations, and the plans of the present ones in charge are completed. If you will stop to consider that it would take nearly seventy-five dollars per month to supply the people of the homes with butter, if it had to be purchased, exclusive of milk, you can then see what we are saving by our partially organized dairying at these places.

At the old people's homes we also have pure-bred hogs, and at present could spare three or four good young male large type Poland China hogs, of splendid blood lines, to Latter Day Saints who are in the business of raising good hogs. These hogs and the cattle largely furnish the meat consumed at the homes.

We will do more in years to come than we are now doing, and hope to make the farms contribute a very large percentage toward the keeping of the old people.

R. J. LAMBERT, *Secretary-Treasurer*.

LAMONI, IOWA, 802 West Main Street.

MACON, MISSOURI, October 31, 1916.

Editors Herald: Brother Ely and myself closed a series of meetings at the Watker Schoolhouse one mile north of Eccles, Missouri, last Sunday, the 29th. We began there the 7th and had a very interesting time, the house being filled nearly every night except two or three stormy times. We stopped with Brother and Sister Kincaid. We closed with many hearty invitations to "come and preach for us again."

We are commencing at Oak Ridge, nine and one half miles southeast of Macon, to-night. Are occupying in a Lutheran church and staying with Brother Irvin Gray.

A. M. CHASE.

HONOLULU, TERRITORY OF HAWAII, October 23, 1916.

Editors Herald: In the Australian HERALD, you had a cut of a bear which you credited to me but which Paul Hanson took. I sent you several bear pictures but not that one. Kindly make the correction.

I think the Saints in Australia will be very much pleased with the HERALD, and have no doubt it will also interest the HERALD readers.

I should think a combined Society and Hawaiian Island HERALD sometime would be interesting.

Brother McConley baptized Mrs. Clegg recently. She is Brother Waller's daughter, and there was great rejoicing here over the event.

The McConleys have gone to their mission, on the island of Hawaii.

Sincerely,

C. EDWARD MILLER.

MISSION HOUSE, MIKI LANE, KALAKAUA AVENUE.

HILO, HAWAII, October 23, 1916.

Editors Herald: I write to let the Saints know that we arrived here safely and tell them something of our trip.

My wife and I left San Francisco on Tuesday, September 26, on the *Sonoma*, en route to Honolulu. The first two days at sea it was very rough and of course I was seasick as usual, and even my companion spoiled her reputation by being sick also. We got acquainted with three Mormon missionaries en route to Australia and gave them some pointers which we hope may be the means of some day opening their eyes. As there was to be no religious services on board on Sunday except Catholic mass, we secured permission to hold services in the first cabin saloon. Notices of the meeting were posted in all quarters of the ship and there was a representative attendance from steerage, and second-class, as well as first-class passengers. The steward informed us that it was the best attendance he ever saw at a religious service on that boat.

We arrived in Honolulu on October 2 and were met at the wharf by Brother and Sister C. Ed Miller and a number of the Saints, and as we were permitted to greet the Saints we had known here before with "Aloha nui," we felt the spirit of welcome and that instead of having gone on a foreign mission we had simply returned to our island home. We were taken out to the Mission House on Miki Lane where we were the guests of Brother and Sister Miller.

At the Wednesday evening meeting I was permitted to assist in ordaining three men to the priesthood: Brother Charles Lee, whom I baptized while here before, to the office of elder; J. W. K. Wright, a young man whom Brother Barrett and I first reached with the gospel in the country districts on the island of Hawaii, to the office of priest; and Brother Clancy, a recent convert, to the office of teacher.

As soon as news of our arrival had spread to the school where Sister McConley formerly taught, the former pupils began calling on her and almost every day the mission house was visited by some of them. So one evening she gave them a party at the mission house. The children have grown a great deal and some of them are just turning into young men and women. They are mostly Chinese and Japanese and not members of the church. Also some of the former scholars of the Chinese Sunday school, which has been disorganized, called on us. When we saw how devoted these young people were to us we were sorry we could not be in Honolulu and get them interested in the gospel. We did get one young man, Chinese, to come to the church to Sunday school, and he promised to continue.

Brother C. Ed Miller, our new missionary in Honolulu, is doing good work and seems to be well liked. But several men could find plenty to do there. Brother Miller is also a first-class painter and I helped him paint the tower and front of the church, so that the building looks almost like new.

On Sunday, October 15, I was permitted to baptize Mrs. Ruth Waller Clegg, which caused us all to rejoice. She is a daughter of Brother G. J. Waller, who has had charge of this mission for so many years. We feel that her acceptance of the gospel is largely the result of the faithful life of her

father. "Cast your bread upon the waters and after many days it shall return again" is indeed true. The trouble is that sometimes we are not patient enough to abide the Lord's time.

Tuesday evening, the 17th, the Woman's Auxiliary gave a farewell party at the mission house, as we were to leave for this island the next day. About seventy-five were present, and as we looked at them we could see that our young people are developing and being so prepared that not many years hence, we will have an efficient corps of workers developed from our own ranks who will help to spread the work to all these islands. At present we have people living on the five principal islands. We enjoyed meeting the Saints again in a social way and were sorry we could not bring them with us to this island.

Wednesday, October 18, we left Honolulu on the *Mauna Kea* at ten a. m. and arrived at Hilo about seven next morning. At present we are staying at the home of Mr. O. T. Shipman, while looking for a suitable house. There is no branch here but there are now six Saints in Hilo, including ourselves. The little Sunday school started in 1912 by Elder Barrett and myself has continued at irregular intervals up to the present time, having been recently reorganized by Brother Puuhau, one of our live young men who has moved here with his family from Honolulu.

We held Sunday school in a friend's house yesterday with twenty-two present and preached at Mr. Shipman's home to about the same number in the evening. Many of those who were interested before are still attracted to our work and we expect to report a number of baptisms in the near future. Already some have suggested the advisability of trying to build a church. This of course is premature at this time but we think our hopes along that line will some day be realized, too.

We are feeling good in the work and very hopeful for the future. But we realize our own weakness and the need of divine strength and wisdom, and ask that the Saints will remember the work here in their prayers, that our work may be a success.

With kind regards and best wishes to the Saints everywhere, and especially those in Colorado and California,

In gospel bonds,

M. A. MCCONLEY.

NEOLA, IOWA, October 29, 1916.

Editors Herald: I feel to contribute a few lines to your valuable pages. The HERALD imparts much comfort and inspiration to all of its earnest readers. It means much to the isolated Saints. You are a welcome and worthy visitor in their homes. In homes where they do not take the HERALD I have tried to make them feel how much they need to take it, and how impossible to do without it. I try to tell them how necessary it is for the Saints to take it in order to make the necessary growth and development that they should. The missionaries surely miss the HERALD when they go into a home and do not find it.

A dear Sister Stevenson who lives in Red Oak, Iowa, isolated from the branch, said to me, "My HERALD is surely a kind visitor in my home. I never open it until I have all my work out of my way on Sunday morning and then I feast on it all day. The Spirit of God is with me to bless and direct."

I just closed a good meeting at New Market, Iowa, at which place Brother Novinger lives. I found them to be dear, earnest children of God. I sure found the HERALD in their home,

too. They said they could not get along without it, said, "We couldn't live our religion quite so well without the HERALD."

As Paul, not ashamed of the gospel, they wished to warn their neighbors and have them know the angel's message. So we preached in the Baptist church there three weeks; had a joyous time. Sister Novinger an earnest worker, arranged for the music. She worked up a good choir among the Christians and the Baptists. So we had much good music and songs.

Brother Novinger went out among the bankers, lawyers and doctors, as well as other business men, and urged them to come out and hear what we had to offer. We all found joy in our word, for our dear Father was with us to bless. We had a glorious time and at the close the trustees of the church came to me and said, "We one and all appreciated your efforts, and would like for you to stay with us longer." I baptized one dear father and many others were near. I felt that it was only the beginning of a great work in that place. This was the first work done there.

So we are hopeful, laboring on, doing the best we can. More calls for preaching than we can possibly fill.

Your brother in Christ,

W. E. HADEN.

PORT ARTHUR, ONTARIO, October 30, 1916.

Editors Herald: I arrived here from Niagara Falls, Ontario, on the 19th, and with the assistance of Brother A. Miller secured a hall and held our first meeting Sunday the 22d, at 2.30 and 7.15 p. m. On the following Wednesday evening we held forth again. The first two services we had an attendance of four. I then announced a lecture on "The present war" for Sunday the 29th, at 2.30, and on "Which is the true church of Christ" for 7.30 p. m., and we had sixteen out at each service—a very small percentage for a city of eleven thousand. But we feel somewhat encouraged since our last night meeting.

This is the first time our work has been proclaimed here by our elders, and I would like to more fully get our work before the people by a house-to-house canvass, and would like the church to send me a number of good tracts for free distribution.

We are having very cold and disagreeable weather here at present.

I would like to say to the Saints at Niagara Falls, New York, that I called upon Sister Chowan, at Port Williams, and found her very poorly. I administered to her twice, and her sister phoned me last Saturday that there was a wonderful change for the better. This sister needs the prayers of God's people, as she is very desirous to go home. She has been confined to the hospital all summer.

Ever praying for the welfare of Zion, I remain,

Yours fraternally,

General Delivery.

S. W. TOMLINSON.

WELLAND, ONTARIO, November 1, 1916.

Editors Herald: Your columns are read by us with keen interest and many times have we thought to contribute to them, that perchance we might encourage an isolated or an indifferent or discouraged Saint.

We have recently moved to this place from Ohio and have found a faithful little band numbering about thirty, zealous indeed in their efforts to float the gospel standard in this growing town. The branch, though in its infancy (organized, we believe, about two years ago) promises fair to become a

great credit to the work. Its officers are as follows: president, Elder F. C. Baldwin; priest, Samuel Taylor; teacher, Noble Wilkinson; deacon, Percy Baldwin.

Their Sunday services are held in a down-town hall while the midweek prayer service and Religio convene at the home of Elder Baldwin.

Elder J. L. Mortimer, an old-timer in the work, has just come among us. The Grand Theater has been engaged for next Sunday evening, and Brother Mortimer has been announced in the local papers and on handbills to lecture that evening on "The Latter Day Saints—who are they?"

We are not going to just *say* we have a desire to do what we can for this great work, but we are going to *put forth the effort now*. Will you who know the value of prayer, pray for us that our light may truly shine in Welland?

Your sister in the gospel,

113 Maple Avenue.

MRS. LORA STRACHAN.

FORT TOWSON, OKLAHOMA, November 1, 1916.

Editors Herald: Since our late reunion I have labored quite satisfactorily to myself at least, at different points in Oklahoma and Texas. Near a place called Simms, however, I was treated to eggs which did not give entire satisfaction on my part, as they were neither fried nor cooked, and not as fresh as they might have been, and served in a kind of a hand-out fashion, and that, too, right at meeting time, after which we returned to Brother J. E. Durham's, at 9.30 p. m. and put out quite a washing, by the help of Sister Durham. The next day the house was closed against us, but we preached in front of the building to a fine congregation, after which we moved our meeting to Brother A. M. Durham's house. It was at this point that a mob tore up two of my charts last year, and would have handled me roughly, too, had it not been for my friends. The same was true this year. May God have mercy upon them and forgive.

I came to this old battle field to act as moderator for Elder J. M. Simmons in his debate with Elder W. M. Allen, of the nonprogressive wing of the Christian Church, which began October 20, 7.30 p. m., and to the credit of Elder Allen we must say that he was quite fair when compared with many of his faith in public debate, but it was undoubtedly his first discussion with our people. He took a long journey to the Holy Land—where unfortunately, he got lost, and wandered around and around pentecost till all the grass was trampled down and killed. Disappointed and exhausted, he sits down now and then to look over his manuscript, hoping to find proper direction, but in vain—lost sure enough. Careworn and perplexed, he made a halt and offered Elder Simmons or any other elder or apostle of our faith one hundred dollars if they would heal his sore toe, and thereupon join our church, no matter how rotten, bad or corrupt it might be. Of course he received a suitable reply.

Poor fellow we felt sorry for him, but he should not have wandered so far away from home, but should have remained somewhere near Brush Run, Cross Creek, Buffalo Creek, Red Stone, or Mahoning, where he belonged and was better acquainted. Time and time again Elder Simmons tried to give him proper home directions, but to no avail; he could not be awakened from his Pentecostal nightmare. At last Brother Simmons took pity on him and brought him back to Alexander Campbell's old Homestead, Washington, Pennsylvania.

Fort Towson (Fennell Schoolhouse) is where Elder J. M. Smith held a debate just one year ago with Elder W. H. Jackson of the same faith, and ere this they have no doubt found out that small boats should stay near shore, while larger ones venture more. Elders J. M. Smith and J. M.

Simmons are strong defenders of the Faith, and from marked indications—so far as I can see and learn, both debates were grand victories for us, and will in time bring good results.

Thanks be to God for divine revelation and the restoration of the gospel that has withstood the battering rams of Satan and an army of preachers of nearly every shade.

Yours in gospel bonds,

J. C. CHRESTENSEN.

News from Branches

Burlington, Iowa

Burlington was well represented at the district conference and conventions held at the Rock Creek Branch, October 13, 14 and 15, there being twelve in attendance at the convention sessions Friday, a few more Saturday, and twenty-five or twenty-six Sunday. Of especial interest to Burlington people was the ordination of Brother Henry Broman as priest, and Brother Elmer Bierman as deacon at the Sunday afternoon prayer and social service. This service was especially good, the gift of prophecy being manifested, giving admonition and promise of future blessing. All the meetings were good and well attended, the interest in auxiliary sessions Friday being especially encouraging.

Brother L. G. Holloway remained after the conference to hold a series of meetings which were somewhat interfered with by a change of weather. He stopped in Burlington on his way through Wednesday, October 25, and was present with us at the Wednesday evening prayer service. He is working energetically toward the purchase of a district automobile, and the plan as he presents it, merits favor.

Elder Nephi Snively was in Burlington, Sunday, October 29, and occupied the morning hour.

Tuesday evening, October 31, Sister Lizzie Stumpf gave a Halloween social for the benefit of the building fund, which is reported as a success socially and financially.

We were made glad Wednesday evening, November 1, by the baptism of five of our little folks, as follows: Ethel Kunz, Hazel Kunz, Velma MacIntire, and Ruth and Elbert Willey.

Auxiliary work is moving nicely. The branch in cooperation with the Sunday school is planning a "Model Sunday" for November 12, with special numbers which we trust will help all to appreciate more fully the opportunities afforded us. Another feature of our work which seems worthy of note is the distribution of literature by some of our Junior boys, under Brother Williams's direction. They are working with the Religio good literature committee, and the call for literature has thus far met with prompt response. Brother Williams reports that after their "campaign" last Saturday, they went to the park for an outing, and so finished the day with a thoroughly good time.

CORRESPONDENT.

Toledo, Ohio

We have built a new church here, mostly by the Saints at night and Saturday afternoons. Some of the brethren worked on it all of the time. A little of the work was hired. It is nearly completed now. The brethren started painting on November 4. We have a large debt on our hands which I believe will be the hardest part of our work. Through the help of the mighty Father, we hope to be able to meet it. We have only a small branch here and it is a heavy burden upon each one of us. We wish to thank all who have helped us so far in our work here, especially our brothers and sisters in Detroit for their help.

Brother G. T. Griffiths has been with us for a week, and has counseled us against the trials to come. Forewarned means to be forearmed. I hope we may be able to meet them and overcome and be made stronger by passing through them.

Sister William Anderson, from Independence, Missouri, is making a visit for the winter, and I believe will be a help to us while here. She is a true follower of the Master. Brother Overly has just moved into the vicinity. He is a young brother in the kingdom. MRS. D. C. MORGAN.

721 Palmwood.

Independence Stake

The work is progressing among the younger element especially, and we are glad to note the activity of our Sunday school and Religio forces in the outlying branches as well as in the center place. Enoch Hill Branch is presided over by an earnest worker, Brother W. D. Bullard, who is as zealous in church service as in business life, and they have in that lovely locality some fine helpers in the Sunday school and Religio. Their membership respectively is 107 and about 40, and they are all wide-awake. *The Gem of the Hill*, a monthly issued by the latter society, is edited by Sister Pearl Thomas, and has always some fine contributions worthy to find ready readers. The home department has very good support; so also does this particular work thrive in Walnut Park, which has in addition a normal department which meets on Sunday afternoons. President F. M. Smith preached at Walnut Park last Sunday night.

The North Liberty Mission Sunday school numbers from 30 to 40, and Brethren E. T. Atwell and H. Ek are good workers there. Here we have six classes engaged at home in the study of the Book of Mormon, and 64 out of an enrollment of 70 were present at the last meeting in the several classes. The teachers are Sisters Warnky, Hunt, Luff, Tucker, Dickinson, and Self.

The church class engaged in the study of the Compendium meets on Sunday afternoons, and has a very good attendance. Brother W. W. Smith is instructor. So also the junior chorus is meeting with success. This organization is a part of the general church chorus movement, and is doing excellent work under the management of Brother Hoxie and Sister F. Mc-Nichols, who are also instructors. The atmosphere of the church is surcharged with the activities of consecrated men and women. Elder S. S. Smith was announced as the speaker for last Sunday evening.

In the whirl of political contest the elections have been going on, the great prohibition movement and the suffrage gatherings being not far behind in general interest. Independence is doing its share to make Missouri dry, and the Saints as a people are from week to week, leaders and laymen, engaged in the noblest services designed by our Maker, the uplift of humanity and the redemption of Zion.

Let the work go on and prosper, is our prayer.

ABBIE A. HORTON.

Miscellaneous Department

The Bishopric

AGENT'S NOTICE

To the Saints of the Spokane District: We wish to thank the Saints for their liberal support in the past; however, as the work grows there is greater demand for money to carry it on, and each one is requested to lend a helping hand. Some are to be commended for their self-sacrificing spirit—doing even more than the law requires.

Do our lives correspond with our testimony when we say we love this latter-day work? Suppose we consult our expense account. We find several luxuries, but not many dollars for the spread of the gospel. Does not our diary show we loved our appetites more than we loved the gospel of Christ?

Will we make an equal effort for that which is essential? Some will say, "I have been helping the brethren when I have found them in need." This is good; you will not lose your reward for charity, but remember God's plan is for his Saints to pay their tithing.

Let us have faith in God and his promises.

W. W. FORDHAM, *Bishop's Agent.*

SPOKANE, WASHINGTON, South 238 Haven Street.

Notice of Appointment

To All Whom It may Concern: W. H. Garrett of Independence, Missouri, is hereby appointed to labor the rest of this conference year in the Southern California District.

We recommend our brother to the esteem and support of the saints and friends in that district.

Respectfully,

FREDERICK M. SMITH,
For the Presidency.

JOHN W. RUSHTON,
Minister in Charge.

LOS ANGELES, CALIFORNIA, 951 West Thirty-fourth Street.

Conference Minutes

KENTUCKY AND TENNESSEE.—At Oakland Branch near Farmington, Kentucky, District President J. R. McClain presiding. Branch reports: Foundry Hill, Mays Bridge, Farmington, High Hill, Liberty Hill, Eagle Creek. Adjourned to meet next at Foundry Hill Branch, latter part of February, 1917. Meetings continued at Oakland Branch for one week with increased interest. Charles A. Nolan, secretary.

SOUTHERN INDIANA.—With Louisville, Kentucky, Branch, October 21 and 22, 1916, J. E. Warne, S. S. Smith, and J. W. Metcalf presiding. Statistical reports: Louisville 162, Derby 126, Wirt 43, Indianapolis 86. Priesthood reporting 18. Bishop's agent reported: Receipts \$385.51, disbursements \$317.34. Aquilla McPeck ordained to office of priest. Recommendation of John Krishbaum to office of Deacon indorsed. P. A. Flinn released as president of Byrneville Branch, and Herman D. Byrne released as presiding priest. E. A. Jaegers placed in charge of Byrneville; C. N. Maymon, teacher; Lee Byrne, deacon; Sister C. N. Maymon, clerk. We had one of the best conferences as to attendance and spirituality. Adjourned to meet at Indianapolis, May 19 and 20, 1917. Pearl F. Newton, secretary, 1506 West Twenty-first Street, Indianapolis, Indiana.

Convention Minutes

CLINTON.—Sunday school, October 6, 1916, 10 a. m. at Mapleton, Kansas. In the standard of excellence for schools, to qualify for third grade, points eight and ten were canceled as main points, making it read, "Third grade is given where school qualifies on five points." Three schools were disorganized, namely, Lowry City, Vine Hill, and Childers, leaving 13 active schools in the district with a total enrollment of 640. Zora Lowe, secretary, Eldorado Springs, Missouri.

CLINTON.—Religio, October 6, 1916, at Mapleton, Kansas. Regular business of the convention was transacted. Instructive and interesting talks were given by different Religio representatives, terminating into a sort of round table discussion. General instructions and good advice was given by our district president, Mrs. Mabel Braden. At 7.45 a Religio

Many of us treat our minds about as the old-time housewife used to treat her parlor. We keep the blinds drawn and the doors locked most of the time, priding ourselves upon the antiquated and useless furniture. Happy are they who open the doors of the mind, giving free admittance to what is sweet and pure.—*Ambition.*

session was held; after class work a well rendered program. Adjourned to meet at Nevada, Missouri, in February 1917. Adrain Lowe, secretary, Eldorado Springs, Missouri, Route 1. LONDON.—Sunday school, at Stratford, Ontario, October 6, 1916. Election of officers: Hebert Talbot, district superintendent; J. Winegarden, assistant superintendent; Mamie Duesling, secretary; Rosa Tier, treasurer; Lucy Yerks, home department superintendent; Aubrey Blanchard, library board member; John Gleason, normal department superintendent. Joint program of Sunday school and Religio in the evening. The Sunday school and Religio of this district have thought it wise to separate themselves from the district conference, with an object in view of having more time for election and for institute work, having realized the success of such movements in other districts. Our next convention will be held February 3 and 4, 1917, at London, Ontario. Mamie Duesling, secretary, 327 Rectory Street, London, Ontario.

Conference Notices

Southeastern Illinois at Bellair, Illinois, December 2 and 3, 1916. The following resolution will be voted upon: "Resolved, That inasmuch as much dissatisfaction prevails concerning the enforcement of rules and regulations adopted by the Southeastern Illinois District conference at Springerton, February 7, 1914, that it be the sense of this conference that said rules be placed before this conference at Bellair for consideration, that said rules be amended as thought best by said conference or that they be disannuled entirely." Send reports to W. E. Presnell, secretary, Xenia, Illinois. Holden Stake at Knobnoster, Missouri, 10.30 a. m., December 9, 1916. Forward all reports to the secretary, Mrs. Anna Fender, Holden, Missouri. D. J. Krahl, president. Alberta, with the Calgary Branch, December 8, 9 and 10, at Calgary, Alberta. Trains from north, south and east will be met by committee. Branch clerks see that all statistical reports are in the hands of secretary not later than December 1. William Osler, president; Clyde Walrath, secretary.

Quorum Notices

HIGH PRIESTS

In the near future we expect to mail the quorum program for 1917, and that all the membership may be supplied, we hereby make an urgent and special request that each one who has changed his address since last April will promptly inform the undersigned of his present address; this information is needed for the mailing out of the program, the preparing of the 1916 "H. P. Annual," and sending to each member a report blank. Brethren, please give this your immediate attention.

Your fellow servant,
ROBT M. ELVIN, *Secretary.*

LAMONI, IOWA, 206 South State Street, November 9, 1916.

Fourth "ministerial conference" of the quorum of elders of the Eastern Mission meets at Saints' church, Orange Street, Attleboro, Massachusetts, November 25, 7.30 p. m.; on the 26th at 9 a. m., and 7 p. m. An interesting and instructive program has been prepared, entitled "Elders' courts." Cordial invitation is extended to all the ministry and membership to attend. Horatio W. Howlett, secretary, Pottersville, Massachusetts.

Died

HANSON.—Edna May Hanson, died at Bayard, Nebraska, November 1, 1916, aged 17 years, 9 months. Besides a sweet little baby 8 months old, she leaves a husband, father, mother and a host of friends and relatives to mourn her untimely demise. Funeral sermon by C. W. Prettyman.

"Another hand is beckoning us,
Another call is given:
And glows once more with angel steps
The path that leads to heaven."

DREW.—Jacob A. Drew, born in Hamilton, Indiana, March 22, 1841; died at his home in Lancaster, Wisconsin, October 10, 1916. His wife was Miss Chloe Chandler, of Lancaster Wisconsin. She preceded him to the other side one year ago. Baptized October 4, 1908, by G. J. Brookover, and was a faithful, devoted Saint to the hour of his death. During the Civil War he served his country as a member of Company F. 7th Wisconsin Volunteer Infantry. He is survived by 7

THE SAINTS' HERALD

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If not changed within a month after payment is made notify us. This paper will be promptly discontinued at date of expiration. All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same. All errors in the filling of orders or rendering of accounts should be reported immediately as receipts for money received are sent within two days after reaching the office. Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice. For advertising rates apply to the business department. Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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children, several grandchildren, 2 brothers, 4 sisters. Funeral was held in the Methodist church in Lancaster, Wisconsin, in charge of B. C. Flint, who also preached the sermon.

General Church Directory

First Presidency: Frederick M. Smith, president, Box 255, Independence, Missouri. Elbert A. Smith, counselor, 125 North Mulberry Street, Lamoni, Iowa.
Presiding Bishopric: Benjamin R. McGuire, Independence, Missouri.
Quorum of Twelve: All official quorum matters to John W. Rushton, secretary, 951 West Thirty-fourth Street, Los Angeles, California.
Quorums of Seventy: Official joint quorum matter to J. F. Mintun, 1205 Filmore Street, Des Moines, Iowa.
Church Historian: Heman C. Smith, historian, Room 10, 202 North Walnut Street, Lamoni, Iowa.
Church Recorder: Statistical reports of branches, certificates of baptisms and blessings, all membership data, to C. I. Carpenter, recorder, 202 South Walnut Street, Lamoni, Iowa.
Church Secretary: General Conference credentials, clergy permits, general licenses, correspondence, etc., to R. S. Salyards, secretary, 718 West Main Street, Lamoni, Iowa.
Old Folks' Homes: (Lamoni) Send remittances, applications for entrance, etc., to R. J. Lambert, secretary-treasurer, 802 West Main Street, Lamoni, Iowa.
Children's Home: Send remittances, applications, etc., to R. J. Lambert, secretary-treasurer, 802 West Main Street, Lamoni, Iowa.
Graceland College: Send remittances, applications for entrance, etc., to J. A. Gunsolley, manager and treasurer, Lamoni, Iowa.
Publishing Houses: Herald Publishing House, 202 North Walnut Street, Lamoni, Iowa; Ensign Publishing House, Independence, Missouri. Order all church books of nearest house. Australian Mission: Standard Publishing House, 65 Nelson Street, Rozelle, New South Wales, Australia. Address all matter for publication in "Saints' Herald" to Editors Herald, Lamoni, Iowa.

Practical Economy

Baking powders made from alum or phosphate may be bought for a trifle less than Royal Baking Powder, which is made from cream of tartar, derived from grapes.

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New York

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HIS FIRST VENTURE AND THE SEQUEL.—A story by Estella Wight, editor of *Stepping Stones* and the "Religio's Arena." It tells about a country boy who was led astray by the lure of the city, but came back at last to loved ones—and the realization that "homely goodness" is the best thing after all. No. 369, cloth\$.60

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THE INSTRUCTOR.—A compilation of scriptural and other citations by the veteran apostle, G. T. Griffiths, gleaned from the Word and his own wide experience as a thinker and preacher; not only handy but necessary. Ammunition every defender of Latter Day Saintism needs. No. 216, cloth, \$1; No. 217, leather, \$1.25; No. 218, flexible\$2.00

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I wish you would drop in the next time you are passing by and let me tell you more about this wonderful trip. I am here to serve you. Let me help you plan your trip.



L. F. Siltz, Ticket Agent

NOVEMBER 22, 1916

Vol. 63 □ No. 47

The Saints' Herald



Photo by Burt Hopkins, Princeville, Illinois.

Who can say that he who dwells
'Neath this humble cottage roof,
May not later guide the loom
That weaves this Nation's warp and woof?

E. D. Moore.

□ MAGAZINE NUMBER □



'Mid Autumn Leaves in Old Kirtland

BY EARNEST A. WEBBE

Delving in the woods of God's fair countryside,
Wandering up a virgin glade, frost-spangles gleaming,
Sun rays breaking in o'er beech and chestnut trees—
Till halted by a lone young spruce that barred
The further way and challenged one his steps.

How brave and green it stood while dry leaves fell about,
How full of strength and promised usefulness,
I reached forth breathing in its scent of fir
And sudden, filled with a far richer thought,
Drew to my lips a tiny limb instead!

And thought how God himself one time appeared
To him of old in such a brave 'bush, burning
With some such fire as bathed tall oaks and maples
That walled the glade, cathedral-like, in silence,
On this a fair, autumnal morning.

And then there broke into the sacred stillness
Two fluttering birds, unused, they seemed, to sight of man,
And twittered round about my head so close
I could have touched them had I cared—
Or had I dared!

For as I turned, the thought, welled strong within me
A greater presence graced that glade and watched, that morn;
And so I softly trod away as one may steal
From out some favored, hallowed sanctuary—
When his deserved penitence is made.

KIRTLAND, OHIO, October 28, 1916.

THE SAINTS' HERALD

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EDITORIAL DEPARTMENT

WINGS OF SONG FOR WORDS OF TRUTH

BY ELBERT A. SMITH

"Yes; I sometimes sing a little to kill time," confided the soloist. "You have a good weapon," answered the cynic.

Time has suffered a thousand awful deaths at the hands of amateur and professional musicians, and yet he lives and moves serenely on. Presently in every case he retaliates and kills the musician.

"Hark, from the tombs a doleful sound!" It is our fathers intoning "Old hundred." The aisles of the dim woods rang with the anthem of the free—the sentiment is fine, but the chances are the anthem of the free was pitched too high or too low.

Away back yonder Father Time heard the aborigines pounding on kettle drums in the evening. He hastened on. He looked in on the Pilgrims when they sang their first hymn, but would not tarry.

In our day his startled ear hears a strange, soaring voice that seems to be singing something, but he cannot understand the words. He thinks it may be "In the early dawn"; but possibly it is, "I am nearly gone." There is a tremolo in the voice that seems to have been put there—as it expresses no real feeling—and it rises higher and higher and ends in a shriek. Silence follows, then applause. That is a certain type of soloist hitting the high notes.

He hears the sound of many voices in a bewildering medley of utterances. There is an abrupt pause. Then a soprano voice runs lightly up the ladder, "I shall not be dismayed." Instantly a heavy male voice runs down cellar and bellows, "I shall not be dismayed." Then all suddenly break forth—"I shall—I shall *not*—I shall not be—I shall not be dismayed." That is an anthem. Anthems are like people. Some are much better than others.

From an open window he hears the tinkle tonkle of a piano. Presently four clear, young voices break out in unison, "She's ma honey, ma little yaller coon." That is a ragtime coon song.

Around the corner he meets the organ grinder. In the park the German band is playing. Tom is whis-

ting. Dick is tuning his mandolin. Harry is learning the cornet. At the corner saloon a phonograph is playing. Right here Father Time pauses. The idea that we can take a singer's voice and wind it up on a spool and then unwind it at any time, even after the singer is dead, rather startles the old gentleman. It isn't fair. The singer kills time; but when Time kills the singer he has accomplished nothing—the song goes on.

It is the easiest thing in the world to criticize something that one knows nothing about excepting by observation, something that one is safe in criticizing



"SWEET SINGERS OF ISRAEL."

because he knows that he will never have to do it himself. People who never write books criticize authors. People who never preach criticize preachers. Color-blind people who cannot paint are enthusiastic art critics. People who never have profaned a sanctum-sanctorum, criticize editors. On the same principle we criticize musicians—and enjoy it.

All we have mentioned in the foregoing, and more, is freely forgiven in view of the solace and service that musicians have rendered humanity. Art, oratory, music—wonderful trio! Music rouses when words are futile; it comforts when words are meaningless. It eases the swing of the cradle, and softens the note of clods falling on the coffin's box.

The sermon is ended and the sinner unconverted; the noble strains, "Nearer, my God, to thee," break down his defense and he yields.

Lincoln calls for volunteers. The eloquent orators have pleaded for the Union and for the freedom of the slaves. Men hesitate. The fife and drum corps strikes up a national air. It is shrill, insistent, spine-thrilling. Men and boys are swept into the ranks, and on through marches, camps, swamps,

Until recently the violin was considered a hopeless son of perdition. Because one man had played a tune on vibrant strings stretched over a curious wooden box and others had danced to the music, it followed that another man should not play a sacred tune on other vibrant strings stretched over another wooden box. You follow the reasoning? We do not. But it had great weight at one time.

As a church we have been rather liberal; yet this



MUSICIANS AT ATTENTION.

Taken at the dedication of the church at Philadelphia, about two years ago. President Frederick M. Smith in attendance; Chorister Albert N. Hoxie in charge of music.

prisons, battles, wounds, fevers, hospitals, to victory. And music sets the black man free.

David exorcised the evil spirit that had taken possession of King Saul. Music was the charm that he used. The Devil seems to have taken a lesson from the incident and evidently resolved to enlist music on his side of the great conflict. At least we find that he has used it to good (or bad) effect in his cause in years gone by; and to-day music is used to entice men, women, and children into dance halls, questionable shows, saloons, and wine rooms. No whisky seller, gambler, sport, or dissolute woman but needs and uses music in his or her business.

There was at one time a disposition on the part of believers to surrender music to the Devil. Even yet there are denominations that do not permit the use of the organ in divine worship. At least one church was split asunder on that question.

question of the organ and stringed instrument caused our people some perplexity at one time. They were inclined to surrender music to those who least know how to get the good there is in it and best know how to get the worst out of it.

As an example of the ideas at one time, it is said that Lyman Wight, one of the honest, fearless whole-souled veterans in the early history of the latter-day work, would not permit the people who were under his spiritual care to sing the "different parts." They might sing soprano, but nothing more.

Tradition says that the young men and women of his congregation used to get off by themselves and make the "sounding aisles of the dim woods" ring with soprano, alto, tenor, and bass, with variation for good measure. They reasoned that what Brother Wight didn't know would not hurt him; and probably it did not hurt them either.

Since that day the Lord has spoken on the subject and he seems to rather side in with the young people. He has said:

The service of song in the house of the Lord with humility and unity of spirit in them that sing and them that hear is blessed, and acceptable with God; but song with grievous sadness in them that sing and bitterness of spirit in them that hear is not pleasing to God.

Therefore, in all the congregations of the people of God, let all strife and contention concerning song service cease; and that the worship in the house of the Lord may be complete and wholly acceptable, let them who shall be moved thereto by a desire and the gift to sing take upon them the burden and care of the service, and use therein instruments of music of the reed and of the string, or instruments of brass in congregations that are large, and as wisdom and choice may direct.

Let the young men and maidens cultivate the gifts of music and of song; let not the middle-aged and old forget the gladness of their youth and let them aid and assist so far as their cares will permit; and remember that Saints should be cheerful in their warfare that they may be joyous in their triumph.

Nevertheless, let the organ and the stringed instrument, and the instrument of brass be silent when the Saints assemble for prayer and testimony, that the feelings of the tender and the sad may not be intruded upon.—Doctrine and Covenants 119: 6.

We are admonished that we shall sing with the Spirit and with the understanding. One meaning of this is that we shall understand and feel that which we sing. An empty song comes from an empty heart. Possibly some who sing understand what they sing, but surely no one else does. Enunciation should be given more attention. To paraphrase Hamlet: "If you mouth it, as many of your singers do, I had as lief the town crier sang my song."

Again, simplicity should not be forgotten. The elect may be educated to perceive all the many beauties and fine niceties of classical music; but the common people (and there are oceans of common people) love the simpler themes that spring from the heart and go to the heart. This is as true of instrumental music as it is of vocal music. Alice Hegan Rice, in her story of "Mr. Opp," tells of the performance of a young girl who was induced to play for the passengers on board a steamer:

A demure young girl, with gentle, brown eyes, was making a furious and apparently unwarranted attack upon the piano. Her one desire evidently was to get inside of the instrument. With insinuating persistence she essayed an entrance through the treble, and being unable to effect it, fell upon the bass, and exhausted a couple of rounds of ammunition there.

The assault on both flanks being unsuccessful, she resorted to strategy, crossing her hands and assailing each wing of the enemy from an unexpected quarter.

When this move failed, she evidently became incensed, and throwing aside diplomacy, rallied all her forces, charging her artillery up to the highest note, then thundering down to the lowest, beating down the keys as fast as they dared to rise.

In the midst of the carnage, when the clamor was at its height and victory seemed imminent, she suddenly paused, with one hand in air and her head gently inclined, and, tapping out two silvery bugle notes of truce, raised the siege.

The appalling silence that ensued might have hung above a battlefield of slain and wounded.

The player was astonished at the impression that she failed to make. At her graduating exercises that piece had won great applause. But now all were silent. With difficulty she was induced to play again, and, much humbled, chose a simple song and melody known and loved for generations. The applause came tumultuously and was sincere. She had touched the heart cord.

This is not a plea for the cheap and vulgar, however, the air is full of inane and sentimental love songs not one in ten of which will live or deserves to live a year.

There are certain songs expressive of the tender passion, and certain other songs expressive of the divine passion that have endured and will endure as long as men love and worship. To have the purity, depth of feeling, and ability to render those songs properly is an object worthy of ambition. It is an ambition that may well be consecrated to holy purposes.

Many of our young people are so consecrating it. That spirit finds expression in our general choir movement, supported by the general orchestra movement. With these movements we are in most enthusiastic accord.

A great work lies before our singers everywhere. Not only may they comfort, solace, enthuse, arouse our own people to fresh religious zeal and more noble efforts and sacrifices; they may be of incalculable assistance to the missionary in his effort to reach and hold nonmembers.

Everywhere bands of consecrated musicians should be reporting to the church authorities for service in connection with missionary efforts in the "regions round about" the home branch—in halls, on the street, in private homes. The call has gone forth. Who will respond?

We close with words from the inspired hymn:

One day when fell the Spirit's whisper,
And touched with zeal the waiting throng,
Inspiring hope, it courage gave them,
To cultivate the gift of song;
With skillful hands and sweeter voices,
The Master called for service glad;
He knew one heart that so rejoices,
Wrought good surpassing many sad.

Sweet fell the call for Zion's children,
What comfort in this last command,
Who bear the burden of this service,
Who sing should seek to understand;
Young men with voices strong yet tender,
And maids in clear, sweet tones of youth,

Make this great gift a joy and blessing,
Give wings of song to words of truth.

To some grown old with cares hard laden,
The message gleamed with sweeter truth;
They caught the wave of sweet rejoicing,
And sang with gladness of youth;
Now harp and voice and sweet-toned organ,
The best loved songs in worship raise,
That ours be counted joyful triumph,
The Spirit's gift—blest gift of praise.

* * * * *

THE USE OF PICTURES

BY EDWARD D. MOORE

A number of our ministry, and others especially confronted with the problem of reaching the public with our message, are convinced that it pays to use illustrations in advertising work, but do not know just how to proceed to do it effectively.

This article is intended to offer a few suggestions to such, by pointing out some concrete things that should be known by everyone who expects to use printer's ink. From our own experience and that of others, we have reason to believe that no trade or art is less understood than that of the printer, yet perhaps the product of no other is so constantly before all of us.

THE USE OF CUTS

When a plate of a picture is made for printing, it is then known as a "cut." The pictures in this number are all printed from cuts, though there are important differences in them, some of which we will point out.

Look carefully at the pictures of the little girl with the rose. They are copper half tones from photographs. Sometimes half tones are made from zinc, but they are not so durable and consequently are not so much in favor for permanent work.

You will perceive that the one on the left looks coarse and rough, while the one on the right is smooth and delicate. If you were to choose, you would naturally take the latter. Then why should the first one find any favor at all since it is no cheaper? you might ask. As a famous advertiser says so often we all remember it: "There's a reason."

If this same cut were run on the same grade of paper as is used by the average newspaper, you would find a black, smudgy-looking picture on the right and a plain though coarse one on the left. The screen effect seen on each, gradually diminishing until hardly seen on the last one is the cause of this. The points where these little furrows cross are what make the impression and when they are tiny and



This cut loaned us by courtesy of the Terre Haute Engraving Co., Terre Haute, Indiana.

SERIES OF HALF TONES, SHOWING THE DIFFERENT SCREENS

In ordering cuts made from pictures, one should decide beforehand how he will use them most. Cuts are made up in different "screens," based on the number of meshes to the inch in the screen which may be seen on all half tones. The screens of these are, reading from left to right: 60, 75, 110, 133, 150. If the cut is for newspaper work almost exclusively, order the 60 or 75, preferably the latter. If it must do general service on all kinds of paper, the 110 could be used with fair success on the cheaper papers and would look quite well on the harder finishes. If for "cut-out" work or printing direct onto bristol board, as suggested in the article, use either the 150 or the 133, respectively.

close together the ink from them runs together on coarse, rough paper. On a hard-finish paper these fine-screen cuts can be so carefully printed that they are almost as plain as the original photograph.

Possibly you have wondered why the HERALD does not use more pictures in its regular issues. Compare the paper in this issue with that of the regular numbers and you will have one big reason.

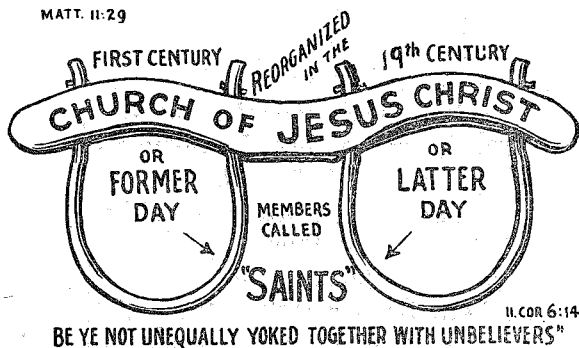
Most of the half tones and electros (an electro is much the same as a half tone) of the hundreds here at the office are made for the better grades of paper and consequently are not suitable for use in the regular issues of the HERALD, even though the paper used is a better grade than is used by newspapers.

Note how some of the high-priced magazines such as the *World's Work* print all their illustrations in one section and the reading matter in another. An examination of the paper will tell you why. A gloss on the printed page is undesirable, so it is avoided in this manner.

"TAKE MY YOKE UPON YOU AND LEARN OF ME."

"MY YOKE IS EASY AND MY BURDEN IS LIGHT."

MATT. 11:29



A zinc etching from a pen-and-ink drawing. This cut would print on any paper suitable for type.

If pen-and-ink drawings only are used—that is, just plain black and white like the picture of the yoke accompanying this article—any paper that may be used for type is suitable. These are usually zinc etchings and cost much less than the copper half tones. They have no screen effect.

By comparing the yoke picture with the others you will see why one is called a "half tone" and the other is not. The various tones from pure white to deep black are seen in the one and not in the other, hence the name.

Knowing some of these details we may with less hesitancy approach a printer in regard to our desires and intelligently arrange for the execution of a job.

SOME WAYS OF USING CUTS

While there are innumerable variations in the professional use of cuts, there are several ways in

which our branches and publicity committees can effectively make use of them.

Every branch with a church building which they are proud of could have a nice large cut made for use on advertising posters. These posters might be used to announce regular services or for special occasions.

On a good weight of bristol board have the printer run off a number of impressions from your cut. We suggest the half sheets, about 11 by 29 inches in size, the cut in the upper left-hand corner, about an inch from each edge. If there is some one in the community who can do presentable lettering (and if there isn't one can soon learn) let him run a border around the card up to the picture on each side and fill in the middle with some nicely-worded announcements. Then you will have something that will be read and remembered with pleasure.

If that is found too expensive—though if it gets results it is not all expense—try the following plan, which has proven to be a good one.

Some of our missionaries have cuts made on a large size. From these they have a number run off on some good paper suitable for such work—scraps would do as well as anything else. When they want to use them, they simply take a pair of scissors and cut out an outline view or leave it square and paste it on the card. With a pen or brush they letter in their announcements in attractive color combinations, then they have something that a business man is glad to have in his window.

The cut of Elder E. E. Long, appearing in this number of the HERALD was made for such purposes and he reports that it is quite effective. We know of others who are doing likewise with good results. The smaller cuts can be used but are not so effective for the larger posters.

It is well to have a smaller cut made with large screen, the right width for newspaper columns, like the one of Brother Baldwin, appearing herewith, or the one of Brother O. R. Miller, in this number. By writing a straightforward, affirmative article about our work and handing it with a good cut, to an editor, seldom will he resist the temptation to use them if he has the room.

ACTION IN PICTURES

At a meeting held during the late General Conference season at Independence, where advertising was being discussed, Brother C. Ed Miller, who is an experienced printer and artist, as well as aggressive missionary, told us he knew of at least one big newspaper that would hardly print a picture unless there was action in it. The "peaceful repose" effect was not wanted. He pointed out a handbill on the wall where a display had been made, and said the

picture of O. R. Miller, like the one in this number, was a good example.

That idea is worth while. The cut of Brother Baldwin was evidently made and used by one of those Ohio newspapers. Many of the news agencies follow this idea and try to secure action. So far as possible, their pictures show motion, even if the subject is only walking down the street. However, just any "action" pose might not be appropriate for this work. One should exercise care in this so his characteristics will not be misrepresented. There should be sufficient dignity and expressiveness so that when one is heard in public the audience will not feel that they have been deceived.

USING STOCK PICTURES

We mean by "stock" pictures, those already in print, such as may be obtained of the Perry Pictures Company and a number of other firms. These companies print most excellent pictures on many religious subjects, reproduced from famous masterpieces. They come in many sizes and styles, black and sepia. By making cut-outs such as we mentioned above, very effective illustrating may be done.

If anyone has any scruples about using his own picture on posters, he might use some of these. For instance, the one of the "Good Shepherd" is very appropriate, and there are a number of others.

A distinctively illustrated and nicely arranged poster with a simple message will be read and considered where a mere handbill would be disregarded or not seen at all.

THE COST

The initial cost is fairly high, so one should be careful to get the right thing. Not all photographs,

for instance, make good half tones. The outlines should be distinct and the light clear. In the larger cities are men who specialize on work of this kind, while any photographer who will give a little special attention to the end sought should be able to passably succeed.

Both copper and zinc are used in making half tones, though it usually pays to invest the difference in price and get the former since they wear longer and give better service if used much.

Prices have ascended with the general upward market, but present quotations are about 15 cents a square inch for the copper half tones, 11 cents for the zinc, 8 cents for the zinc etchings. The prices vary according to size and whether you get squares, ovals, vignettes, or outlines. There is usually a minimum charge of \$1.25 for half tones and 75 cents on zinc etchings.

ART WORK FOR THE CHURCH

Sometimes we are asked why there aren't more illustrations in the church publications—pen-and-ink etchings that would print well.

While the extra expense is one item, the biggest reason why this is not done is that so far there has not been sufficient demand for this work to justify the employment of a skilled workman, while to have this done at long range for miscellaneous jobs is unsatisfactory for all concerned. Some definite work, such as the covers for *Autumn Leaves* now being furnished by the Arts and Crafts Club of Kirtland, may be done very nicely as they are doing it.

However, we are hopeful. Several earnest and capable workers have signified their willingness to serve the church in this manner and have already submitted some work. We earnestly hope that the time may come when the church work may have sufficiently developed to require all the time of some one or more of these people. Then they can work out the little problems with the big ones and the church will benefit in many ways.

We have occasional dreams—just daydreams—in which we see the time when all the Sunday school *Quarterlies* as well as the *Religio Quarterlies*, will be profusely illustrated. When the courses are made more permanent and the lessons are sufficiently revised to justify a continuation, these things can be done according to our own ideals and in accordance with the spirit of the latter-day work. For instance, we won't have angels with wings as we so often see in stock pictures.

Then there are the tracts and circulars and the *HERALD* and *Ensign*. The *Stepping Stones* and *Hope* are already quite well illustrated, but with our own artists directly in touch with the needs there would be a great improvement.

(Continued on page 1159.)



REV. RICH BALDWIN
ADDRESSING CROWD
A good example of a newspaper
cut.

ORIGINAL ARTICLES AND POEMS

"AUTUMN MUSE"

BY EDITH G. FRAZER

The summer's gone. That gentle, rustling breeze,
Half chill, half warm, to the imaginative mind,
Her spirit is. That sunshine on the trees,
Halo of the departed, blessing those she's left behind.

The autumn's here. Once more the corn patch looks
Like a miniature encampment. Its khaki tone relieved
By splashy yellow, pumpkins. In its nooks
A homey bit o' fairyland the bold field mouse has weaved.

Along the country roadside, and in the woods, some one's at
work.

King of the seasons, artist of word-wide fame, pass on!
Through field and forest solitude, where giant shadows lurk,
E'en everywhere, unspoiled by shallow man. Thy change-
less pow'r hath gone.

The barns are brimming full. God's bounty doth provide;
For when the sky is wild, and the trees are weird and bare,
The earth, a growthless, barren waste, huge snowdrifts far
and wide,
For food and clothes, let's raise to Him a glad Thankgiving
prayer.



* * * * *

CHRISTMAS IN HAWAII

BY EDWARD INGHAM

'Tis Christmas in the fair clime of Hawaii:
The season's smile of greeting fills the land;
The sun beams brightly from a friendly sky,
And balmy, sparkling waters lave the strand.

The hills are freshly garbed in verdant hues:
Their crests relieved by banks of sunlit cloud;
The vales repose in purple haze, where dews
Of night still linger 'neath some leafy shroud.

The purling waters of yon mountain stream
Like silver strands descend, and on the breeze
Waft to our tranquil senses, like a dream,
The murmur of their mystic melodies.

The rainbow's glowing iridescent rays
Illuminate the landscape—veil'd in shower;
The shapely palms their waving plumes high raise
O'er shady nook and cool, secluded bower.

In maze of leafy branches, overhead,
Blithe chattering birds hold noisy carnival;
Sly sunbeams glance where hamadryads tread,
In wooded solitudes grown prodigal.

Sweet flowers some deserted garden grace,
Where Flora's gayest garlands creep and cling;
Her rarest perfumes haunt the charming place,
And burdened bees hum gayly on the wing.

In shallows of yon placid lily pond,
The slothful goldfish gently glide and gleam;
Bold robber sparrows, in the grove beyond,
Their crops well stored with food, contented seem.

While nature kind, with jeweled censer, swings
Her sweetest incense here at Christmastide:
We think of how her cruel winter flings
Its fury round some northern fireside.

* * * * *

FROM THE ASHES---A THANKSGIVING

BY VIDA E. SMITH

I have just been reading the governor's Thanksgiving proclamation. Looking up from my paper my eye falls upon a sun low down in the western sky after a glorious Indian summer day. How many hearts to-day, beneath that very sun have turned like mine to the year gone by and mentally taken stock of blessings. Turned from a house, empty, still, but, thank God, filled and teeming full of sweet, glad memories. The years that go by cannot take them from us, although we see them through a rain of tears.

Two years ago our circle was unbroken, one year ago the first autumn leaves drifted over our baby girl's grave, and all the rest were far away. Even the little babe, that she had lovingly, laughingly promised should be at the family feast, it was not ours to cuddle and take cheer from in the home, but we had the memory of her songs and laughter, and tender love messages from the living.

Sometimes I dream of the losses of that year and wonder why it had to be. There seems such irony in fate, and when I had to give up her baby it seemed to me God had forsaken me. For the other grandmother had already the little baby girl, not yet two years old, that her dying daughter had laid in her arms, and she had her son, and we had nothing of the blue-eyed darling of our flock.

And then—it came—the *twenty-one beautiful years that she had lived—they were ours*. But oh, her baby, to feel that it was reasonable and right to let it go with the father, to cheer and comfort his

young heart, while our own was broken anew every day for the care of it, was another lesson. And it seems *nothing* gives surcease from it. There is nothing that is ours to give that we would not give to have her little boy, for which she gave her life, in the midst of our home. But it is denied us, and so we turn back to the golden years that his mother was our baby, and hug them to our hearts—in thanksgiving. November has been a month of festivals in our home, for our two youngest girls were November



VIDA E. SMITH.

"I would rise from individual crosses and heartaches and denials to the big, broad, God-appointed plan."

girls, and their birthdays are parts of Thanksgiving Day memories.

Over the world to-day hangs a cloud of care. Nations weep as one family over the world-spread sorrows, and one nation cannot feast in Christian love and forget the grief and hunger that rule in others. So we turn from individual sorrows to the greater one of nations, and turn again from contemplation of meager fare to that of nations absolutely hungry. So I would rise from these individual crosses and heartaches and denials to the big, broad, God-appointed plan in which we are a simple part and thank God that memory can feast on many a sweet and gladsome season and hear again sweet voices that cannot grow old, in a land of peace.

November, 1915.

WHEN DID JESUS ORGANIZE HIS CHURCH?

BY ELDER ELMER E. LONG

There has been considerable speculation as to whether the primitive church was organized before or after the death of its founder. A prevailing opinion is that the church was organized on the day of pentecost, but, like many other popular notions, it lacks historical proof. There is no evidence to prove that an organization of any kind was effected at pentecost. On the contrary, there is an abundance of circumstantial evidence to show a pre-pentecostal organization.

In Mark 1: 14, 15, we find the following:

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Here the Lord declares that the "time" is "fulfilled," and the kingdom, the church, is at hand. John the Baptist was "sent of God" (John 1: 6) to go before the Lord and "Make ready a people prepared for the Lord." (Luke 1: 17.) Again: "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand." (Matthew 3: 1, 2.) Along with others, Jesus was baptized. Immediately after his baptism he went into the wilderness, where he remained forty days. Returning from his seclusion, it is said of him: "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." (Matthew 4: 17.)

John was busily engaged in his preparatory work of calling out a people when Jesus came on the scene, so that when the Lord began his work he had a people already "prepared" for organization. That was the beginning of the gospel preaching (Mark 1: 1) and Jesus took up the same proclamation, "The kingdom of heaven is at hand," and after some further preparation he began to organize the material prepared into a "body," or church, by choosing twelve men whom he named "apostles." (Matthew 10: 1-4; Luke 6: 13.) These twelve men he "ordained," as the following scriptures clearly show:

And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach.—Mark 3: 13, 14.

Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain.—John 15: 16.

Referring to this work of organization, Paul says that God set the members in the "body" as it pleased him (1 Corinthians 12: 18) and tempered it together that there might be no schism in the body. Listen:

Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, helps,

governments, diversities of tongues.—1 Corinthians 12: 17, 28.

The choosing and ordination of the twelve are supposed to have occurred some time in April, A. D. 28, and in October following he "chose other seventy also." (Luke 10: 1-16. See Bible Helps.) He could work only as material came to hand.

It was shortly after ordaining the twelve that he said: "I will build my church." (Matthew 16: 18.) He repeatedly affirmed that his Father sent him, and in John 9: 4 he says:

I must work the works of him that sent me, while I am with you; the time come when I shall have finished my work, then I go unto the father.

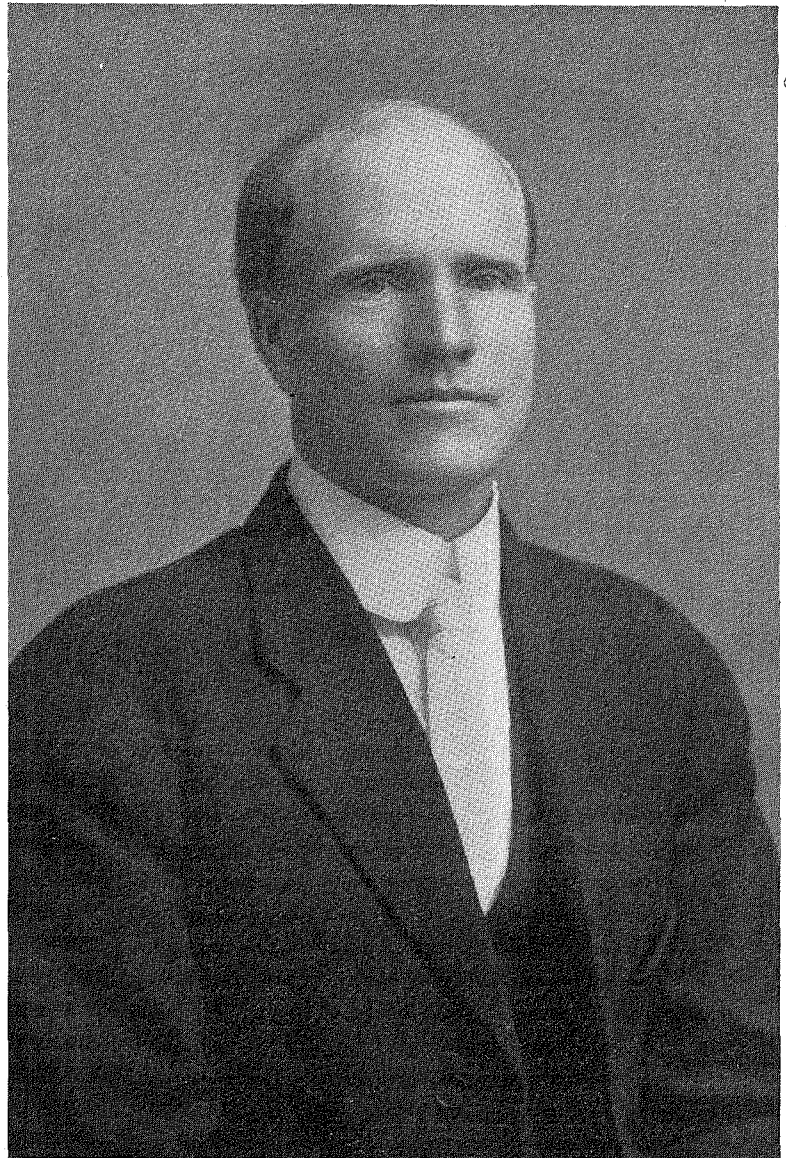
When he was about ready to go to his Father he said to him in prayer: "I have finished the work which thou gavest me to do." (John 17: 4.) Building his church was a part of that work, and since he finished his work and returned to his Father according to the divine arrangement, there is but one logical conclusion: he organized his church before the day of pentecost.

When establishing "the church in the wilderness," Moses was instructed to "make all things according to the pattern shown to thee in the mount." (Exodus 25: 40; Hebrews 5: 8.) The wilderness institution was a "shadow" of good things to come. (Hebrews 10: 1.) A shadow is an outline of the real object. In this instance the shadow was an organized institution. It consisted of three men at the head, Moses, Aaron, and Hur, and twelve "princes," one from each tribe, and a body of seventy elders, all closely associated, besides lesser officers with specific duties to perform. When Jesus began to build his church it partook of the form outlined by the shadow, the leading officials being apostles and seventy elders chosen and ordained before his death, with their duties and prerogatives specified.

There can be no official action without organization, and the fact that the apostles acted officially, authoritatively, is proof positive that an organization of some kind existed before the death of Jesus. The only official action pertaining to organization immediately after the death of the Savior was the selection of Matthias to fill a vacancy in a body that already existed, and that action was had before pentecost. The apostolic quorum was a necessary part of the church (1 Corinthians 12: 28), not only a part

of it but officers in it. (Romans 11: 13.) Concerning the death of Judas and the selection of Matthias to take his place, it is written: "Let another take his office." (Psalm 109: 8.) Holding a like position in the church, the Apostle Paul could properly say, "I magnify mine office." Judas lost his "office" by transgression before the death of Jesus. His office was an official position in the church, conferred on him at the time of his ordination, and contributed to the organic structure of the kingdom of God "at hand." This is clearly evident from the following scriptures:

Now therefore ye are no more strangers and foreigners,



ELDER ELMER E. LONG.

but fellow citizens with the saints of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom

all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye are also builded together for an habitation of God through the Spirit.—Ephesians 2: 19-22.

The "foundation" must be laid and the chief corner stone placed in position before the building can be erected. Jesus, the wise master builder, laid the foundation of the organic structure when he selected and ordained the twelve, and when the chief corner stone was fully "tried" he became the head stone of the corner. Isaiah declared the word of the Lord concerning the matter when he said: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone." (Isaiah 28: 16.) That stone was "tried" immediately after his baptism; he was tried many times during his ministerial labors; he was tried in Gethsemane, and before Pilate. Tried (tempted) in all points like we are, yet without sin, hence the appellation, "precious stone." So it is written: "The stone which the builders refused has become the head stone of the corner." (Psalm 118: 22; 1 Peter 2: 4-7.) The chief corner stone is so situated that it comes in direct contact with the foundation and building, lending strength and beauty to the structure as a whole, and be in all and through all.

The following scriptures clearly indicate a pre-pentecostal organization:

And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force.—Matthew 11: 12.

Then said Jesus unto them, The law and the prophets testify of me; yea, and all the prophets who have written, even unto John, have foretold these days. Since that time, the kingdom of God is preached, and every man who seeketh truth presseth into it.—Luke 16: 17, 18.

John and Jesus did considerable baptizing during the lifetime of Jesus. Jesus told his disciples, "I have chosen you out of the world." (John 15: 19.) Paul says they were "baptized into Christ." (Galatians 3: 27.) In other words, they were "translated into the kingdom of God's dear son." (Colossians 1: 13.) Baptism, then, is the means of entrance into the "body" of Christ, which is his church, (Ephesians 1: 22, 23.) It is the door into the sheepfold. (John 10: 1, 2.) Jesus entered this "door" when he was baptized by John, the "porter." The "sheepfold" was erected, the "body of Christ" was created, the kingdom, or "church of God" was organized *before* and not at or after pentecost.

The record of what occurred on the day of pentecost begins with the first verse of the second chapter of Acts. Reading the whole chapter carefully we fail to find a single sentence that would indicate the work of organization. It is purely a presumption. Early in the day while assembled together, the Holy Ghost descended upon them according to promise, they having been commanded to tarry until the endowment

came. (Luke 24:48.) This endowment was the infusion of life into the "body of Christ." As God created the body of man and afterward breathed into it the breath of life, so Christ created, organized, his mystical body, the church, and afterward breathed into it the Holy Spirit. The popular notion prevailing among a large number of Protestant Christians that the church was organized or "set up" on the day of pentecost is only one of the many errors that grew out of the Reformation for which there is no warrant in sacred or profane history.

* * * * *

A BETTER USE OF ART IN THE CHURCH--- NO. 1

BY ELMER A. KALER

[The following is one of a series of brief articles on this subject, written by some of our members who are especially interested in this phase of our work. Other articles will appear from time to time. —EDITORS.]

The use of art in the upbuilding of our church work plays a very important part. Art has had a very important part in the world's history from the beginning of civilization until the present time. Art and its work not only cover a long period of time but cover a broad field of use in this day and age. Its work is from the beautiful paintings to the beautifying of our great cities by the cultivating of the art of Mother Nature in the landscape, in the architecture and building and work of all kinds.

Its field is broad in the use of art in our church work, and everyone of us should be interested in its part in the betterment of the work in which we are all interested. We all know the Lord expects us to use the best of everything in this great work. Art in the building of our church edifices and the decorating of them should be well considered by us. We cannot spend millions of dollars in erecting large churches that will attract attention by their size and cost, but our smallest mission church can claim attention by the beautiful simplicity of its architecture and decorating. A great deal of study on the building of churches should be made by those whose work runs along that line, and plans submitted to the heads of the church that could be used in the erection of our churches all over the land. [The First Presidency will put any local congregation in touch with competent architects.—EDITOR.]

The use of art in the landscape on our church property can be put to a great use. The little mission with vines intertwining on it, and the flowers and grass grown around it artistically will have

more attraction for the seeker of the truth than the largest, costliest edifice in the world.

Our homes should be places of beauty and a place for the cultivation of art. We cannot all be artists along a certain line but sometimes in our work it can be used to a great advantage. The art of a beautiful character is of great importance to us all individually. It would not be worth much to us to be great painters, singers or artists along some great line if the art of our daily walk in life was neglected. Our gospel is an art of itself and all worldly art we can use to improve and better it should be done.

There are many things that could be done along this line besides the beauty in our church building. The Lord has told us not to forget the gladness of our youth and join in the song of praise to him and cultivate the art of music in the young. We all can do our part in the use of music in our church work.

Photography, photo-engraving and printing are used in our church publications. I see a great deal of this work and it counts a good deal along the other things also. Our church publications are sent out all over the world and we are largely judged by people of the world through them. Our illustrations and literary work in them should be the best.

Some of us who have talent along literary lines should be ready to contribute to these publications. Our photographers and artists in other special lines can use the best of their abilities in this way. The illustrating of these church papers and books comes under the line of printing, drawing, painting and photo-engraving. I have taken up the latter work and hope to qualify among the best in my line of work for betterment of our church work.

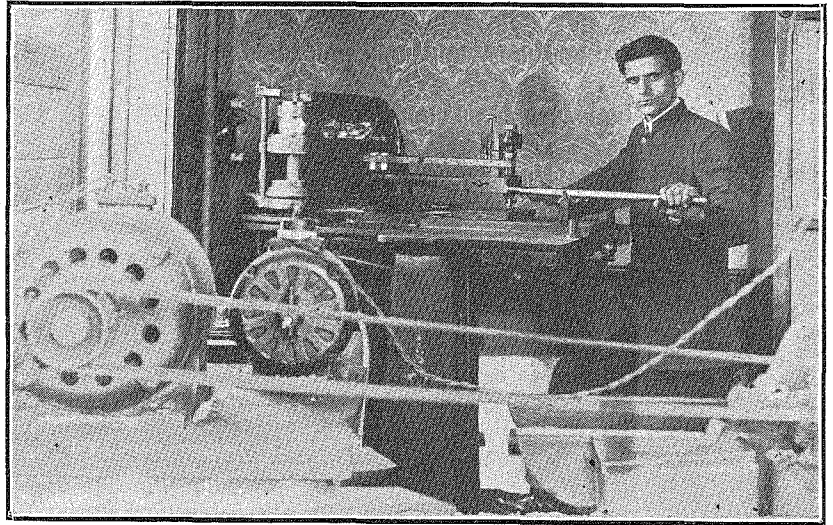
I heard a gentleman who was looking at one of our church magazines say, "Those people know their business all right, for that is good printing," and he is a man of years of experience in that line. We always want to have the best along every department of art because we have the best in religion and must attain the best in other ways as well.

Beautiful illustrating in pamphlets and tracts telling of this great gospel could be put before the critical eye of the public.

The art of education is also a great factor in our work. It enables us to understand more fully, and education is one of the leading points of to-day. We should have great men along this line also. Our college should be supported and a special course be es-

tablished along the line of other colleges for the better preparation of our young men for work among the world in missionary work.

I heard a professor remark that he would rather hear President F. M. Smith talk than many noted speakers he had heard before, and considered him one of the best educated men he knew, one who made excellent use of the English language in his speak-



The author of this article at his work of electro-engraving.

ing. These things help to maintain our standing among the people of the world. There has been a movement in Independence and other places of holding classes in general psychology, economics, etc., to teach our people these special subjects, and they are well worth following.

We all have a talent along some line or other and should be willing to use and develop it in the betterment of this great latter-day work. Art is a very broad subject and a great many things can be classed under its head in a general sense. I hope with all of you to do my part.

* * * * *

THE "HERALD" OF NEXT WEEK.—By reason of issuing so many illustrated articles in this number, we will have an especially large number of interesting letters next week. We are sure you will enjoy them.

* * * * *

In the country there was a house which was supposed to have a haunted room. One day the father determined to put a stop to the superstition, so he said he would sleep in that room. He did so, and next morning he came down smiling. "There!" he said, "I told you. There is nothing to be afraid of there." Is not this exactly what Christ did for us?—*Sunday School Chronicle.*

CONCERNING OUR REUNIONS

A Brief History of the Origin of the Yearly Reunions Held
By the Members of the Reorganized Church
of Jesus Christ

BY ELDER CHARLES DERRY

It is well known by the older members of the church that as a church we used to hold two yearly



AT THE LOGAN REUNION.

meetings, known as General Conferences. One convened on April 6, the other on October 6. These meetings lasted usually about ten days. That in April was held in the East. That in October here in the West. These meetings were a source of strength to the membership as well as of aid to the ministry. But after a while it was thought wise to hold but one General Conference a year, and that to be in the spring beginning April 6, in the East.

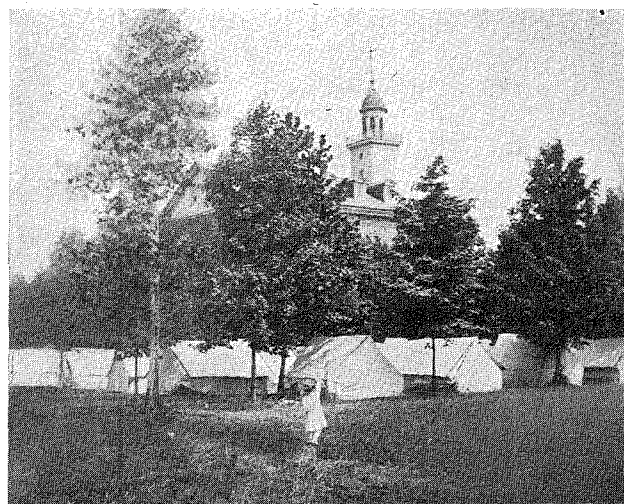
My field of labor was here in the West. The Saints greatly missed the fall conference, for by taking that away they were deprived of one great means of grace and also of the privilege of mingling with each other in the bonds of true fellowship, which is essential to the growth of each other in love. As a shepherd among them, I saw this; and the idea of holding reunion assemblies by the several districts in the West, to fill the void caused by taking away the fall conference impressed my mind. I mentioned my views to some of my ministerial brethren, they agreed with me.

The result was, I was requested to present the matter to the next General Conference. I did so on April 12, 1883, at Kirtland, Ohio. Some opposed the measure, thinking it would be a financial burden on the church. I urged that the reunions would bear their own expenses. The request was granted, and such assemblies were named, "The Latter Day Saints Reunion!"

The Little Sioux District and Gallands Grove District met at Lelands Grove, on September 15, 1883,

and continued until the 23d. We were favored with the presence of President Joseph Smith, A. H. Smith, E. C. Briggs, R. Etzenhouser, and most of the local ministry, but far better than all, the Almighty condescended to meet with us by the power of his Spirit; and although the weather was unfavorable, yet the Saints rejoiced in the liberty of the children of God, and the vote was unanimous to hold another reunion next year, in Garners Grove. A committee was appointed to make preparations for the same. I cannot remember who were the committee that prepared for this first reunion but the following were prominent workers for it: J. A. McIntosh, M. Putney, J. C. Crabb, William Rumell, and the members of the priesthood in general. All the Saints in the West here encouraged the workers. The reunion was now fairly launched and the smile of God was upon it!

The attention of the world was aroused, and as we met in different places year after year, thousands flocked to see the strange phenomenon, of a people meeting to worship God in the open air, a people who claimed to believe that God had sent a messenger to the earth, to proclaim anew the everlasting gospel of Christ, as he taught it in the cities of Judea, with all its precepts, promises and blessings, even to the blessing of eternal life. Many came to scoff who returned to pray. Leading men and women of the world expressed their surprise. They had expected to see an ignorant and disorderly crowd, but instead they declared they had never seen such an orderly assembly, either religious or political, and while they were not able to discern the grand secret of such peace and



CAMP SCENE AT KIRTLAND REUNION, 1916, FROM SOUTHWEST CORNER, SHOWING BACK OF THE TEMPLE.

order, they declared that every Latter Day Saint governed himself or herself. But we who had obeyed the truth knew it was the divine influence of the Holy Spirit that governed.

Thus the good work went on year after year, and many hundreds were led to see the light and obey it.

The introduction of reunions opened the door for the various auxiliaries to the church for the benefit of the young as well as the aged, and thus the reunion has been made an instrument for good—and instead of it loading the church with a bill of expense it has been a great source of financial help.

Other districts saw the power for good in these general assemblies and adopted them until now, I question if there is an organized district in the church that does not hold its annual reunion, and all are made partakers of the blessings resulting therefrom. I thank God I was led to suggest the establishing of them.

May the good work go on and increase in power and blessedness until the light of heaven shines upon every land and nation, and the redeemed join in one grand reunion of everlasting peace and love.

Beloved Saints, my work is fast drawing to a close. I can no longer labor as in the past, but my desires for the spread of God's kingdom increase with my years. I do not believe that I have labored in vain, in spending my life in his glorious cause. I ask an interest in your prayers, that I may still cling to the rod of iron that leads unerringly to the tree of life.

* * * * *

THE INFLUENCE OF THE HOME IN CHARACTER BUILDING

BY MRS. A. E. WARR

Keep thy heart with all diligence; for out of it are the issues of life.—Proverbs 4: 23.

Inasmuch as the home is the heart of the church it should be kept with all diligence, for in it are the forces which shape the characters of the young of the church either for weal or woe. What a great responsibility is placed upon us then, as fathers and mothers in Israel, for unless our children are blessed with the influences that make for strong characters how can we consistently expect the church to be what the Lord desires?

CHARACTER

The primary meaning of the word *character* is to engrave, impress, or form. In the home the character is formed, for only in childhood can we shape the character of our children. In after years it may be strengthened, but never can the early impression be changed, or as the following little poem aptly illustrates, it is better to form than try to reform.

I took a piece of living clay, and gently formed it day by day,

And molded with my power and art, a young child's soft and yielding heart.

I came again when days were gone. It was a man I looked upon.

He still that early impress bore, and I could change it nevermore.

THE HOME

Our homes should be "more than four square walls." They should be indeed the bulwark of our



TORONTO REUNION GROUNDS, LOW BANK, ONTARIO.

Christian civilization, the index of our Christian development. Our homes must be made attractive if we would keep our children interested there. First of all they must be kept clean and in order. There should be pictures upon the walls, not just any pictures, but selected pictures that will suggest high ideals and cause the child to love the beautiful. Much is imbibed through the eye during the early years of childhood. Good books should be provided, also the church papers and publications of an educational nature. Young people naturally enjoy reading and if their tastes are formed for good literature it is seldom that they will care for literature of a baser nature.

ASSOCIATIONS

We should know with whom our children associate. Most of us are familiar with the story of the good apple and the bad, how the bad apple soon spoiled the good one when placed together. So it will be with our children. If we would have them pure they must be allowed to associate with only pure-minded children.

RELIGIOUS TRAINING

The religious training of our children must not be neglected. They should be taught to have faith in God and his church. Never should the family altar be neglected. When a little family come together for prayer and supplication to God, he has promised to be in their midst, and when all take part

as they should be taught to do, strong bonds of love and sympathy are formed that the power of the Evil One cannot overthrow. If possible our children should be taught to attend our church services, and where this is not practicable; the home-class work makes provisions.

LIGHT OF THE HOME

Jesus, said, "Ye are the light of the world." The light of the home should shed its rays afar, and must do so if the statement of the Master is to be realized. Then let us as parents be diligent in the affairs of our household that our children's characters may be made strong that they may indeed be rays of light coming from the beautiful light of the home where Zionic righteousness has obtained, and that they may therefore be prepared to go forth to teach others and aid them in the great battle of life.



THE SECURITY OF SILENCE

BY MRS. W. E. HARDER

"Still in thy right hand carry gentle peace, to silence envious tongues."

Wisdom has her permanent dwelling place with the individual who knows when to be silent. There are times when the simple closing of the lips is worth more than the choicest speech. It is not because we were silent that we are sorry, but because we were not. Silence is indeed golden.

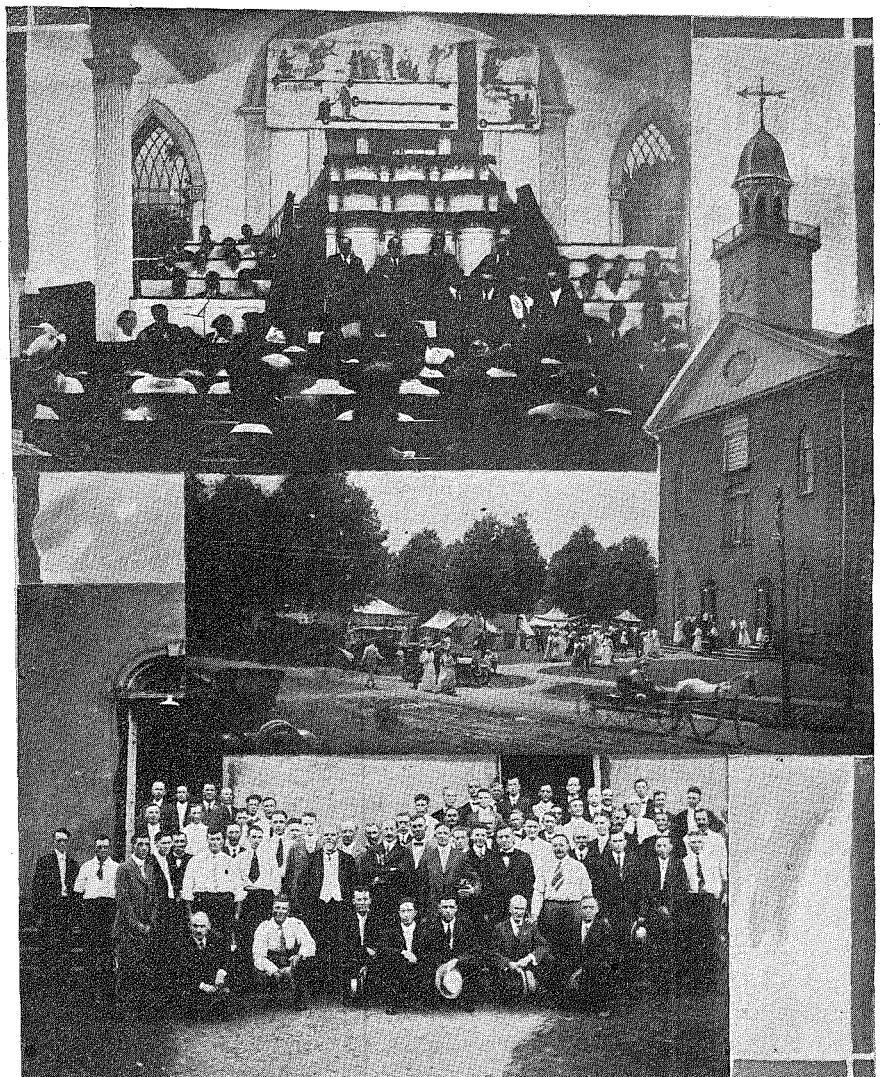
There are times when the minds about us are warring with one another. There is a misunderstanding in the neighborhood, trouble in the church, discord in the family, perhaps. Unless one is sure of bringing forth the word in season, there is nothing like the calm security of silence. It is a refuge in the time of trouble. Just being quiet.

This is not the timid silence of cowardice, nor the stubborn silence of anger. It is the golden silence of right thinking, the calm center of the storm.

We all think vastly well of our spoken word. We set a high value upon what we have said. A thought embodied in a sound we regard as a thing of impor-

ance. Just a simple unspoken thought we may be willing to give up, since nobody will know that we found ourselves mistaken. But our word! that is another matter. If we do not stand up for it we are indeed poor creatures. We must live up to our spoken word.

We may be sorry. Forgiveness, repentance, a full knowledge of the truth may enlighten us; but we *said* it, and we cannot take it back. We gave our version of the story, we spoke our mind in the quar-



CAMPING ON HISTORIC GROUND—KIRTLAND, OHIO.

Showing exterior and interior of the temple, and the camp grounds.

rel. We remember how clear we made it all when we chanced, as alas, we often did, upon a willing listener. We recollect how we reasoned it out that others might see our wisdom and our friends' folly. We became interested, intensely interested, and made a point of going carefully into it all.

And now that it is all past, now, when the storm has cleared and we see objects that were distorted, in the direct, simple light of truth; now that the beam

of unrighteous judgment has fallen from our eyes so that we see naturally, we want to forgive and forget, but we have provided against the comfort of forgetting. We must live up to our indignation.

If only we had taken refuge in the security of silence! The tongue of the talebearer does, indeed, separate "chiefest friends." And the talebearer suffers along with the rest.

If the matter is one that begins between two, wise are these two if it be settled there; the injustice, whatever it may be, be allowed to proceed no further than the close confines of its beginnings. If the one goes his way and the other his way, telling as they go all that is in their hearts, how wide, how perilously wide, have they made the breach between them.

Silence! Wise is the individual who takes it for his shield. It is better than the sharp tongue, that is indeed a sword. Instead of word thrust for word thrust, the wise person slips quietly behind the shield of silence and secret prayer and the battle is soon a thing of the past.

Hard? But why? Would not there have been a brave act in drawing a ready sword? Is it nobler to say a hard word back than it is simply to be still?

There is a time to speak and duty calls for words that are not always pleasant to hear. But the careful thinking person knows that this time has not come if anger is alive in the heart of the hearer.

Argument is of no avail unless it is out of honest truth seeking. A silver-tongued orator could never convince an angry man of the simplest truth. The best thing to do is to leave the man alone.

Whatever may be the nature of the trouble, silence in regard to it is safest and best. How can the story go if no one tells it? And if it is not a good story, though indeed it may be a true one, it is better that it should not go abroad.

Is the world better for all the pouring out upon it the vile details of crime? Is our daughter safer, our son nobler, because the annual list of neighborhood sins and national crime have been carefully garnered in our inglenook?

Let the quarrel die when it is our turn to speak, and the gossip of the neighborhood will skip our door.

There is a dignity in simple silence that is wonderfully impressive. It means strength and self-control. It is finer and safer than the keenest sarcasm. It is by the lips that the enemy finds way to the heart's citadel.

Secure is the one who by a humble walk and faithful, devoted life knows when to set upon his lips the golden seal of silence.

OUR ATTITUDE TOWARDS THE MINISTRY AND MEMBERS OF OTHER CHURCHES

BY ELDER T. W. WILLIAMS

Love them. Pray for them. Be frank with them. Command their respect. Set a pace for them. Disarm their opposition. Greet them as friends. Credit them with honesty.

Ours is a work of education. Example is more effective than precept. Affirm your position rather than assail theirs. If we have the truth we can demonstrate it. Do not credit them with ulterior motives. Do not invite their ill will by mental suggestion.

Kindness is far more effective than abuse. Do not call our work a warfare, unless you qualify it. Ours is a message of love; the warfare should be more within than without.

On entering a town, extend a cordial invitation to the minister as well as his flock to attend your service. "As ye would that men should do to you, do ye even so to them." Concede that it is possible for them to honestly believe what to you is absurd. Do not charge the minister with preaching for hire; for, with few exceptions, most ministers are poorly paid.

Place yourself where they are; look at things as they look at them; proceed to reason yourself from their position to your own.

We are sent out to save souls, not to damn them. It is not enough to tell the story, we must manifest the Spirit of Christ in the telling, being filled with a yearning solicitude for their souls' welfare.

We are sent out to win souls to Christ, rather than to make church members. Church membership is only incidental, a means to an end; the saving of souls a *finale*, a successful culmination.

Do not carry a chip on your shoulder, strutting around and defying some one to knock it off. *Preach Christ*. Hold him up before the people. All other personalities, however good, are simply echoes; nothing more, and scarcely that.

Affirm your position, rather than negate theirs. Ridicule is not argument. It indicates an ignorant and intolerant character. Assumption is not argument; assertion is not proof. A debate is generally the longest way around to a given and desired point.

This article by request contains eight hundred words—three hundred and fifty are herewith presented; the reader, by courtesy, will be allowed to supply the balance.

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One of the most prevalent maladies, and that productive of misery, is meat poisoning—from over-indulgence in good, wholesome meats.—*The Medical World*.

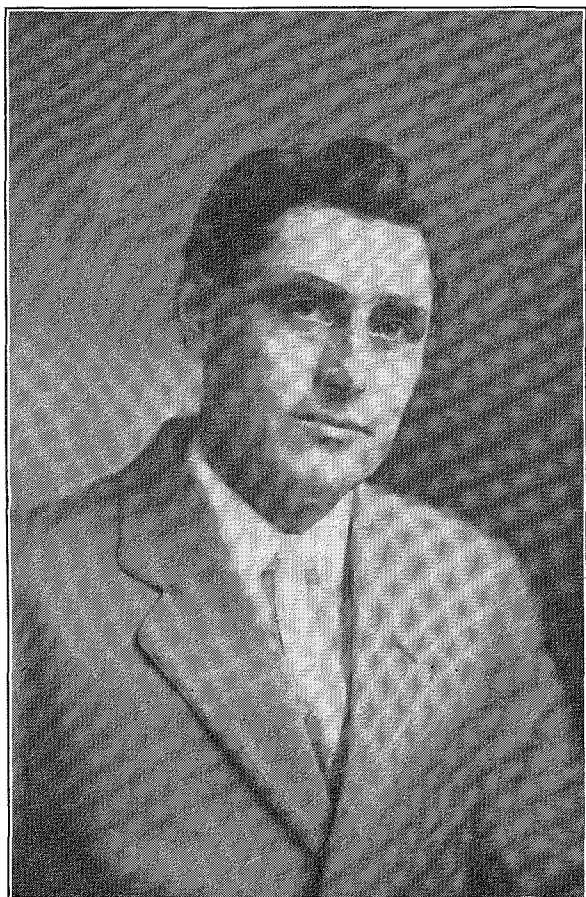
SERMON HINTS

BY ELDER JAMES E. YATES

The sermon must not be the end, but the means to an end.

The object of teaching is to cause to know, but preaching must also persuade men to do.

The effective sermon must be in true sympathy with its hearers—there must be an unmistakable touch of fellow feeling.



ELDER JAMES E. YATES.

Intellectuality can never supplant warm-heartedness.

An intellectual iceberg may awe and repel, but a warm kitten is more lovable.

The preaching of a hopeful and a cheerful gospel is blessed, but the optimist who is so light-headed as to be giddy provokes disgust.

Solemn realities of life and eternity are to be treated with the candor and sobriety which their importance demands.

The first thing for a preacher to know is that his commission to preach is not borrowed, copied, or stolen from some document of antiquity, and that his call comes from a higher source than his congregation.

The next consideration is: what to preach, the

third is: how to arrange and fit the subject matter together; and then comes the question as to best methods of delivery, illustration, etc.

The chief ingredients in the make-up of an effectual sermon are: the Spirit of God, a zeal for service, an appropriate subject for the occasion, and common sense enough to mix, not too sparingly, all the way through. If one has a little of the latter left to apply at the end of the sermon in case of criticisms, or even compliments, it will be just as well, and will be found to add to the flavor of the sermon to a greater or less degree—generally greater.

You are God's instrument. He works best with sharp tools. You may sharpen your own edge and enjoy the process, but if you leave it to God he will grind you in his own due time, and his grinding draws fire while it cuts.

* * * * *

METHODS--FAILURES AND TRIUMPHS IN MISSIONARY WORK

BY ELDER O. R. MILLER

Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gift of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.—Doctrine and Covenants 119: 8.

The minister who conducts the meetings is usually blamed or praised, according to seeming failure or triumph. But God says we should labor together for the accomplishment of the work intrusted to all. Every member of the body is needed, and all alike should feel the weight of responsibility.

About eight years ago I delivered my maiden sermon and have been hammering away at missionary work continually since. Naturally I must speak from a limited experience. I have attempted missionary campaigns in churches, under tents, on lawns, in school buildings, halls and cottages, and once in a small tabernacle. This work has been carried on in city, town, and rural districts. Sometimes it was my lot to do the presiding, praying, and preaching, and act as chorister or lead the congregational singing. And when the congregation would refuse to sing, it resulted in a solo. But most congregations will sing and enjoy it if we use the songs they are acquainted with. Some of the hymns may not harmonize with our teachings but the object is to make everyone feel that he is a part of the meeting.

Where we are organized, the results are more apparent when a praying speaker, a praying choir, and a praying congregation work in harmony. Cooperation is the life of everything. I am informed that there are some animals of the "donkey tribe" in South America that roam about in small herds.

When attacked they form a circle with heads together and kick the enemy. Wise animals! Wiser than some people who seemingly form a circle with heels together and kick each other!

TABERNACLE WORK AT HIBBARD, INDIANA

More than a year ago we began preaching in this little "burg." Brother S. S. Reed and his mother were the only members here. They accepted the gospel years ago. (One Brother Taylor lived at Burr Oak, a little more than a mile away. He had been baptized in Chicago some months before I came to Hibbard.)

No sooner had we begun our work, when the enemy by its "howl" evidenced to us that we were on territory worthy of attention. We were driven from "pillar to post," but went preaching the word and baptizing. The three in the ranks were soon reinforced by twenty-one others. A storm of opposition soon proved the worth of those who had evidently "counted the cost."

Now a house in which to worship became the problem. A tent might do for the summer, but to rent one was expensive and a risk. The lumber for a tabernacle would cost no more than a tent, we figured, and would give better satisfaction. This has since proven true. The building is quite substantial, and may be used for summer service right along. (If a live branch cared to carry on a campaign throughout a city, I believe they could tear such a building down and move it from place to place with little added expense.) It will comfortably seat two hundred and fifty.

The floor is made of "pulverized wood" (sawdust). However, "trail hitting" is not in our vocabulary. We have something better. From our decorations two stars swing along the aisle leading to the platform where a cross swings, which leads the way to the crown on the wall directly under the large motto "WELCOME." Just over the exit is the motto: "Come Again." There are other conspicuous mottoes, such as "The Gospel of Christ as Christ Taught it"; "Our Creed All Truth"; "Our motto: No Creed But the Christ." Brother E. D. Moore of Lamoni, Iowa, kindly donated his work on these.

The decorations, mottoes, and Old Glory woven and draped together before a congregation helped us wonderfully in impressing the mind with the beauty of the "Restored Gospel," and our—"Loyalty to Civic Government." But while we attempt to picture the beautiful we must remember that a coward can sing the "Star Spangled Banner!" Attitude does not necessarily express sincerity. Every Prince Albert does not robe a prince, and to be a Christian means more than singing, "Onward, Christian Sol-

diers!" Form and ceremony make a door to activity, and song should stimulate service.

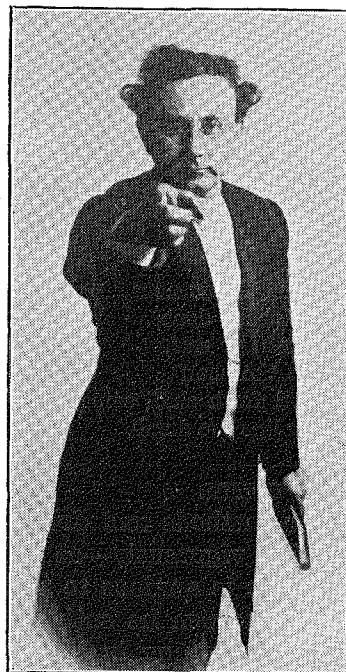
WORK! WORK! WORK!

The above picture was born of work! work! work! Now a tithe of sacrifice and service may encourage, stimulate and awaken others.

After the lumber was on the ground, members and nonmembers rallied to the front and erected the tabernacle in about three days. Maybe I had better say, three days and nights. Some worked from early morn until nine o'clock in the evening. Others were employed elsewhere all day, but worked on the tabernacle from early evening until nine o'clock p. m. One morning some were on the job at three

o'clock. And during the series of meetings some investigators worked all day on the farm, and in order to attend the meetings they came some evenings before eating supper. The "please have me excused" class take notice.

Brother Reed is only in moderate circumstances, but he is furnishing a little hall near the tabernacle to worship in during the late fall and winter. He also advanced the money to purchase the material for the tabernacle. Here are some examples, if followed by all in the church,



ELDER O. R. MILLER.

that would take the missionary families out of the "bread line," send other men to the front, and hasten the gospel to every "kindred, tongue and people!" "What kind of a church would this church be if all the members were just like me?" should be seriously considered by each one.

The first series of meetings held in the tabernacle lasted about one month, beginning June 18. On some Sundays we received assistance from Chicago, Knox, and Ora. Special music, basket dinners, and all-day meetings produced a season of happiness, and brought out splendid crowds.

In the last few months six more have been baptized, and others are interested. While Brother Reed has sacrificed for the work amid a storm of opposition, I am sure results have come to his home that money could not purchase. A noble wife, two

daughters, a son, a sister, a niece, and a cousin stand as monuments of his untiring efforts and unmovable faith. What is the worth of a soul? It can't be measured by things earthly. Brother Reed and his mother have a little grocery store at Hibbard. He also travels for a grocery firm. Some have attempted a boycott on both his local and traveling business, but where some quit others were supplied.

Brother Taylor is blacksmithing at Burr Oak and the same gag rule in the form of a boycott was tried on him, but his invaluable wife and daughter came into the church and he says he has more money to show for his last year's work than ever before at this location. I'll tell you, God does not leave faithful defenders of his faith comfortless. I occasionally hear the faint cry that God is not with us to-day as of old. A thousand evidences of his majesty deny it. It is true that some conditions are not as they should be, and we are far from perfection, but they that have "ears to hear" and "eyes to see" let them witness, and note the contrast between the great army which is marching onward and upward and the few sons of "gloom!"

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self,
Say so; if not, push back upon the shelf
Of silence all your thoughts till faith shall come;
No one will grieve because your lips are dumb.

METHODS MUST DIFFER

One missionary uses certain methods and drives a city, town or rural campaign vigorously—as he thinks best. Results follow. He is anxious to tell others. Orally or by pushing the pen he enthusiastically does so. Some can see nothing in it but "froth," "foam," and "show." Some are attracted, and attempt the same methods, to the letter—and fail. Others study those methods, select the parts that please, and by changing their costumes to suit surroundings, they work.

Minds differ as faces, and communities differ accordingly. Methods of reaching and ways of presenting truth must be governed by customs and conditions.

In the city posts are covered, the windows are filled with cards and bills advertising political "bunk" and religious fancies. Something different from everything else in sight must be produced—if we wish to attract. Cheap appearing, and a stingy amount of advertising should never be tolerated—unless you wish to win only a few cheap souls! "The gospel free!" has been cried by men of old until "25-cent-a-year" members are in evidence and the preacher "goes begging!"

In Jackson and Lansing, Michigan, and other

cities, I have picked up from the walk "cast-away" advertising matter in the form of a ticket: "Admit ONE to Hear Lecture, etc." Well, there are not a few who are attracted by the \$9.98 sign! Something for nothing—*free!*

However the most expensive advertising I have engineered in city work, resulted in the most poorly attended meetings. The time was not *opportune*. "The preacher must tack up most of the bills," yes, with his picture on them. "But he must do this in order to show his willingness to work"—you know. Generally, country people are not so critical, and sometimes commend his willingness along such lines. City folk are accustomed to seeing the advance agents taking care of such work. And when they discover the preacher doing it all, even to the janitor work, they mark the price down to thirty cents and stay away.

The only "freeze out" I ever had was after advertising in a town weekly only. Yes it was "weakly." So were we that time. When the people failed to come I first thought of shaking off the dust from my feet, but after reconsidering the whole matter I concluded that the calamity might possibly fall on me instead of the "city." Less expense and less work was the principal consideration in procuring the "haunted" hall, and warning the populace through an unnoticed "sheet" (weekly paper). All things considered, it was a pretty good little paper, but some were so busy they never read it. Others failed to notice it for several days, and some glanced at the front page and cast it aside.

Plaster the town with bills and see that one is delivered INTO every home, then follow up with continuous newspaper notices. Some talented member should write about audiences, sermons, and songs. Don't be afraid the preacher will get the bighead if you happen to say something nice about him. Boost. Boost. Boost. Persistent and untiring efforts both attract and hold.

Failure comes to the man alone who is beaten within. The tomb could not imprison the Master of men. "Truth crushed to earth shall rise again." The seeming failure that cast a gloom over the disciples and caused the early news of his resurrection to "seem as idle tales" soon retreated before the demonstrated reality of his glorious triumph—"over death, hell and the grave."

May we hastily, but properly prepare a people for his triumphant reign.

[The cut showing the tabernacle at Hibbard was delayed in the mail and consequently left out of this article, though reference is made to it.—EDITORS.]

PASTORAL WORK

BY ELDER ARTHUR ALLEN

A minister of a large congregation was visited by a brother minister who was lamenting because he did not have a large congregation. He said: "My son, you will find in the day of judgment that you had quite enough people for whom to be held accountable."

PRAYERFUL PREPARATION

A pastor as shepherd of his flock has great responsibility and should sense the trust committed unto him. As far as possible, he should become personally acquainted with all the members of his branch; studying their individual needs and leading them into pasture that will develop within them the greatest amount of spiritual life. The opportunity afforded to break the bread of life to his members from the pulpit should be highly esteemed by the pastor, and he ought to diligently and prayerfully prepare for this work. By being observant and seeking direction, he will be led to select such subjects that will best supply the needs of his audience. Though he may not at all times be able to please his hearers, he should strive to give them such thoughts that will help them to shape their lives in harmony with the celestial law.

HELPING TO SHAPE LIVES

Louis XIV said to Massillon, the great French preacher: "I have heard many great orators, and have been highly pleased with them; but whenever I hear you, I go away displeased with myself." This is the highest encomium that could be bestowed on a preacher. It is well to commence on Monday the preparation of our sermons for Sunday, giving such time to this study through the week as you can, or in the press of other duties, the week may pass by with no preparation on your part, and unless the Lord especially assist you, your congregation will be the loser. However, by diligently making preparation, we shall be better fitted to deliver the word of life, also to meet emergencies.

It is a good plan to have our sermons suited to the occasion, such as New Year's Day, Easter, Decoration Day, Fourth of July, Thanksgiving Day and Christmas with other events. Have a rally day in the fall when all have returned from their vacation, and try to get every member to come. Make the Day especially interesting and enthuse all with the spirit of work and devotion. It is a good plan to give a short sermon once a month to the children; they will appreciate it and look forward with joy to the occasion. Jesus said "Feed my sheep." He also said "feed my lambs." The parents will also enjoy these meetings.

It is well to give an occasional talk on the financial law. Members need it and when they understand it, they will enjoy giving and will receive greater blessings by so doing. We will have more tithe paying, and you will have no difficulty in keeping up the expenses of your branch.

CAREFUL OF APPEARANCE AND DEPORTMENT

In all of our preaching we should keep self out of sight, as Colton says "In pulpit eloquence the grand difficulty is, to give the subject all the dignity it deserves without attaching any importance to ourselves." A pastor should be very careful of his appearance. People like to see their pastor look neat. I have heard Saints say, "I wish our president would be more careful about his dress; his clothes are



ELDER ARTHUR ALLEN.

dirty and look as though they never had been pressed; he does not clean his shoes or brush his hair, and really I am ashamed of him." The Lord admonishes his servants to be careful along this line. (See Doctrine and Covenants 119:3.) He should be a leader of the people, an example to the flock. He should be kind and courteous, easy to be approached and yet not too familiar. His deportment should be above reproach that the statement of Thomas Fuller may not apply to him. "It was said of one who preached very well, and lived very ill, that when he was out of the pulpit, it was a pity he should ever go in; and when in the pulpit, it was a pity he should ever come out."

ALWAYS ON DUTY

A pastor should be willing to respond to the call of the sick and needy any time, night or day. As one has said, the Good Shepherd giveth his life for the sheep. This is the best service he can render, not that he will be called upon to die for the sheep, but he spends his life in serving them. He may be prompted by the Spirit to visit some home; he should go at once, as he may be greatly needed. Many have been guided to homes in distress in answer to prayer of those in distress. Ministers of some churches would call this telepathy for they believe in being directed by some mysterious power. He should always be on time, start the meetings at the hour appointed and close them at the regular time for closing. It is better to cut an hour-and-ten-minute sermon in two. Usually thirty-five to forty-five minutes is long enough in a place where preaching is conducted twice every Sunday.

He should be a counselor to the officers of the branch, helping them to outline their work and encouraging them to faithfully discharge their duties or a full measure of success will not be obtained. He should try to get everyone to work and if he would be successful in this he must be a worker himself. As far as possible he should work in the Sunday school and Religio, where the opportunity is afforded him to get better acquainted with the younger members of his congregation and better understand their needs.

The members should be visited at their homes, finding out how many of the family belong to the church and as far as possible the spiritual development and needs. If there are some of the family not belonging to the church, he can generally find out the reason they have for staying out; and in some cases may be able to help them to remove the objection and win them to the church. He should be interested in the wife or husband, father or mother, praying for loved ones to see the light or children praying for their parents and remember these before the throne of grace in his private devotions. In making his visits in the evening, he will usually have an opportunity of meeting all members of the family, and will observe their needs, and may counsel or advise them as necessity or opportunity may afford.

A SAFE ADVISER

He should admonish them not to waste, but diligently use the time allotted to them in gaining knowledge; that is, where he finds Saints wasting their time. We have found in many homes that they take no studies and have no books or papers but idle away a great portion of their time. He should encourage these to take the church papers, and to purchase the standard books of the church and read

them, for we cannot have good, live members if people have a chance to read good books and papers and do not. We have been in homes where there were many books, trashy novels with nothing in them to elevate, and not a church book or church paper in the house. He may get these to read the church papers and books, also good books from the library, for some splendid books and good fiction can be obtained from the library that will help us to see the beauty of right living. Bacon says: "Some books are to be tasted; others swallowed and some few to be chewed and digested." The lives of some people are largely shaped by what they read. (Yes, nations have been swayed by what they read. Mrs. Harriett Beecher Stowe's book, *Uncle Tom's Cabin*, was a great factor in putting down slavery in this country.) The pastor can aid them in selecting their reading matter, and if he has a wide knowledge of books he is better prepared for this duty.

Often he will be told of the trials of some of the Saints and he should be sympathetic and ready to listen and give them wholesome advice that will enable them to better their condition or bear the trials cheerfully and patiently, trusting in God to lift the cloud in his own due time. Some may confess their wrongdoings to him, but he should hear no more of the painful secret than is necessary to aid him to give the proper advice and should see that this confidence is not betrayed, that is, that nothing should leak out. All should be made to feel that he is a friend, a spiritual father or shepherd and that they can confide in him.

KEEP IN TOUCH WITH MEMBERS

The pastor should be so well acquainted with the members of his congregation that when they are absent from several meetings, he might telephone them if he cannot visit them and find out what is keeping them away from meeting, encouraging them to come out. Most people like to know they are missed and while this particular work, viz, seeing that the church (members) meet often together, belongs to the teacher, the pastor by being watchful and using the means at his hand, can save the teacher a great deal of work.

When he learns of Saints being in town who are not members of the branch, not coming to church he should search for them and try to have them attend meetings. If they are going to remain there, encourage them to get letters of removal as per General Conference resolution.

If any member is going to move away from the branch, he should get the address and give him a letter of introduction to the officers of the branch where he is moving. If he expects to remain there send his letter of removal to the president or secre-

tary. If he is moving to a place where he cannot attend a branch, the pastor should get his address and write him occasionally and urge him to correspond, and by keeping in touch with him keep him in the faith. Many have moved away from a branch and have drifted away from the church, where they might have been saved to the church if they had been sought after and encouraged. A pastor can do a great deal toward keeping scattered members in the church with his pen; the Spirit of our heavenly Father will help him to use his pen as well as his tongue.

It is a poor idea to gather sheep into the fold; and then turn them out into the wilderness to perish. The people should be ever in the pastor's heart, their trials, successes and joys. He should encourage every department of church work, and encourage the Woman's Auxiliary, especially in its work of teaching the young. He should arrange for a society for the young men and thus help them in their battles against the evils of life. This might be called The Young Men's Mutual Improvement Society.

The pastor should have a book with the names and addresses of all the members of the branch, also members in the vicinity who may not be members of the branch. As it is hard to remember all the details of the conditions as we meet them, it might be well to have another loose-leaf book (as a brother showed me some years ago) where he can note whether they have church papers and books, what class of reading they have, their strong points as well as their weak ones, so that at a glance he may refresh his memory as to condition of that member or home. This he should keep for his eye alone and avail himself or every opportunity to help the membership.

REACHING NONMEMBERS

We should always welcome strangers or those not of our faith to our meetings and have the announcements of our services in the papers for the benefit of those who may want to find our place of meeting. It is well to have a press or advertising committee, the pastor to be president of said committee. Have a blackboard on the church building or lot and advertise your subjects. Get an article in the leading paper, when you can. We have in the past given out a great many tracts and announcements of special services from house to house and found but very few who desired to talk to us. We are now planning to have some of our young sisters (going in twos) go from house to house, leaving the "Angel message tracts," that is one tract at each visit and try to talk to the people. If they are interested, leave another tract in about a week. By this means we hope to get the people interested, and should they express a

desire to talk to the pastor, arrangements could be made. We hope to reach some people through this means. By these and other ways we can let the people know we are anxious to help them to see the light.

The above is the result of our experience of the last twenty-five years.

* * * * *

THE HASTENING TIME

BY BISHOP A. CARMICHAEL

Unmistakable evidences herald the very important fact that a period long foretold by inspired men, known as the "hastening time" has at last come.

Surely a time fraught with such interest as to demand the attention of holy men both in former days as well as in latter times is of sufficient importance for us to consider.

Isaiah mentions it as follows:

Thy people also, shall all be righteous; they shall inherit the land forever, the branch of thy planting, the work of my hands, that I may be glorified. A little one shall become a thousand and a small



BISHOP A. CARMICHAEL.

one a strong nation; *I the Lord will hasten it in my time.*—Isaiah 60: 20-22.

A time to be known as the Lord's time (my time).

The Lord considered this remarkable event of such worth to mankind that he did not want them to be deceived as to the time of its existence, so he warned Joseph the Seer. "Behold, I will hasten my work in its time." (Doctrine and Covenants 85: 20.)

Joseph Smith, just deceased, was also cautioned with reference to this period, (Doctrine and Covenants 118: 1); "I will hasten my work in its time." This was given in 1882. Evidently the hastening time had not yet arrived at that date. Again, in section 119: 4 we find that the "work of restoration" is to have a "hastening time," yet in the future.

Now comes the solemn warning from our president (section 132: 3.):

I admonish the church and particularly those of the priesthood, that the hastening time being upon us there is great necessity of confidence in the men of the church chosen for

Holiday Greeting

TO THE SAINTS EVERYWHERE:

For several years we have desired to utilize all the by-products of our book bindery. To do this we have begun the manufacture of leather goods. This descriptive catalogue will give you an idea of what we have done so far. Some of the offered articles were not made by us as we could not get to them by the holiday season. We have come to a time when we need the

COOPERATION

of every member of the church. We had these objects in view when we undertook this work: First, to establish a business which would eventually, we hope, give employment to worthy boys and girls who wish to attend Graceland. Second, to start a business which would turn its profits into the church treasury and thus help support our missionaries and poor. Third, to utilize our waste scraps in leather material in our bindery.

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Help us to increase our subscription list and at the same time earn some valuable premiums.

positions of great responsibility, and all should consecrate of their talents, abilities, and substance for the prosecution of the great work intrusted to us. Everywhere the demand for greater activity exists, and for the accomplishment of our work the great essential is *fraternal cooperation* in service to man and *devoted consecration* to God and his work.

We may fully expect to find both in the church and the world *new conditions* to develop with *great rapidity*. As a result of this rapid growth these *new conditions* will cause perplexity until *properly adjusted*.

If the hastening time in the world's history is analogous to the hastening time in the fruition of the grain it does not necessarily mean an abnormal growth in the number of stalks but rather in the rapidity of the growth of those already planted.

The rapid growth should be the result of the plant taking root and thus have the necessary vitality to furnish a quick growth.

As the sun pours out its life-giving force to the growing grain, causing it to hasten in its fruitage,

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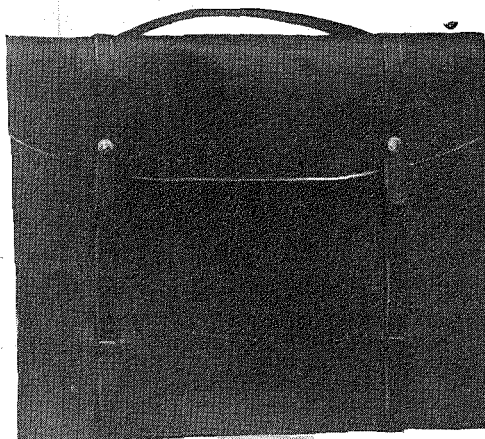
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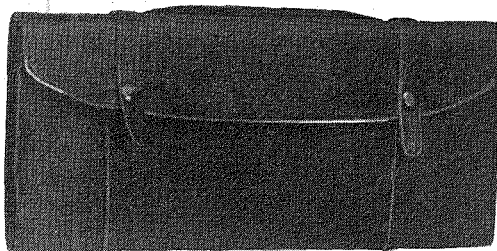
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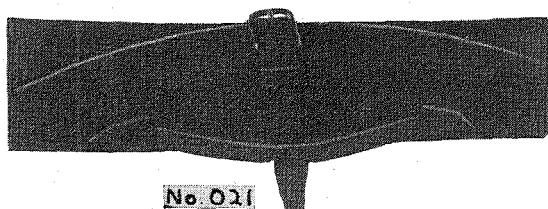
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so may we expect God to pour out his Spirit in the hastening time to aid us to "ripen in character."

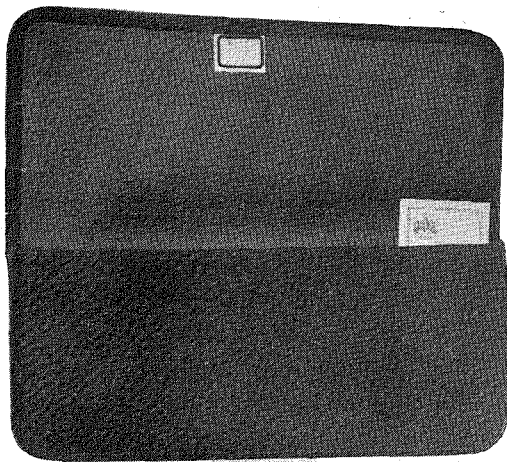
As each individual stock of grain hastens in its growth, so should each individual in the church make a greater growth on account of the outpouring of God's Spirit upon him.

As each stalk of grain receives and assimilates the sun's rays by properly complying with the laws of its environment, so shall each of us receive and assimilate the Spirit of God commensurate with our compliance with the laws of our environment.

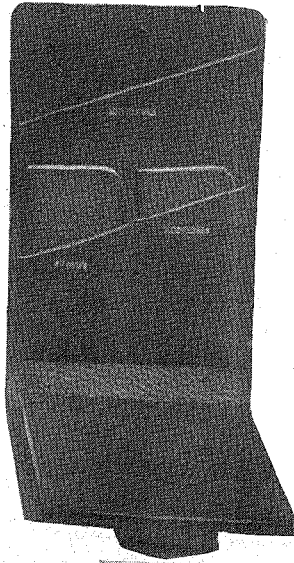
THE LAW OF COOPERATION

The brotherhood of man is one of the basic principles of philosophy of Jesus Christ. Instantly this suggests the necessity of cooperation.

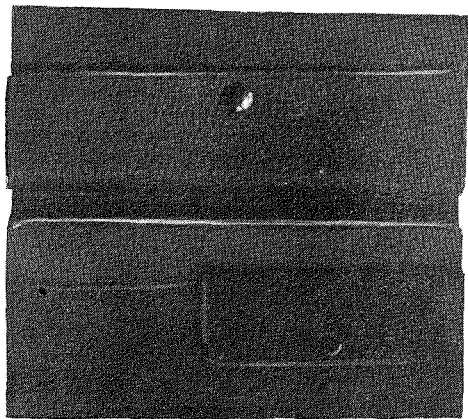
To what extent? To the extent that we can put into practical application the command, "Thou shalt love thy neighbor as thyself." Anything short of this will not answer. Loving our neighbor as ourself means that "whatsoever ye would that men should do unto you, do ye even so unto them."



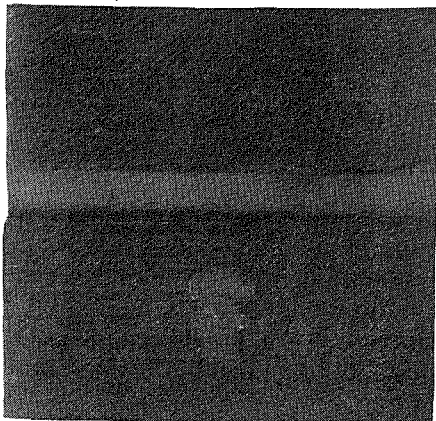
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The "hastening time" will be noticeably marked by this virtue of really loving our neighbors—for the Lord was going to hasten *his work* in its time and the very essence of his work is *love*—love for God and love for our fellow man. How is that love to be shown?

A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. *By this shall* all men know that ye are my disciples, if ye love one another.—John 13: 34, 35.

We know that we have passed from death unto life because we love the brethren."—1 John 3: 14.

But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, *how dwelleth the love of God in him?*—1 John 3: 17.

Let us not love in word, neither in tongue but in *deed* and in *truth* and hereby *we know* that we are of the truth and shall assure our hearts before him."—1 John 3: 18, 19.

We are to love "in deed" and "in truth." That is, our acts are to be governed by the law of God—the word of God—truth. Cooperation—loving our

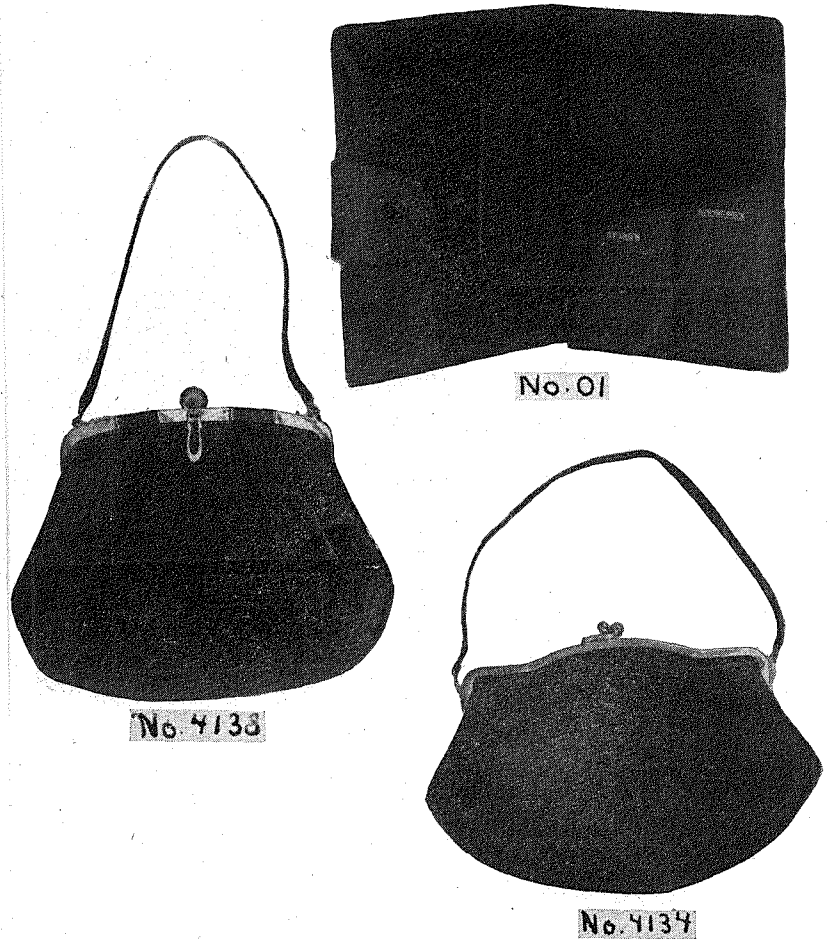
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JOSEPH SMITH AND HIS PROGENITORS.—The Martyr's mother, Lucy Smith, wrote this biography. For this reason alone, if for no other, the book must always be intensely interesting. But there are many other elements entering into its value: its condemnation of polygamy; its true perspective on early history; its sweet maternal intimacy. The church gives it out to the world "for what it is worth," and obviously it is worth a great deal. No. 287, cloth\$ 1.00



- 01—Writing Folio. Black Seal Grain Leather, size folded 8¼ in. x 6 in., contains Stationery pocket, Address book, Stamp book and pen loop\$ 1.80
- 4133—Black. Size 8½ in. x 6½ in. Ladies' Hand Bag made of black Morocco leather with nickel plated frame and clasp. Striped poplin lined in fancy colors, and contains an extra coin purse and mirror\$ 1.00
- 4134—Black. Ladies' Hand Bag. Size 9 in. x 6¼ in. Made of black Morocco leather, Moreen lined in purple and contains a coin purse with nickel frame, also mirror. Nickel plated frame with ball clasps\$ 1.00

neighbor as ourself—passing from death to life, is all brought to pass by *doing* in harmony with *truth*.

HOW IT IS TO BE DONE

All will agree that the instructions given include two basic thoughts—1st, purchase of land; 2d, starting manufactories.

We wish to notice the second part, namely manufactories—not that the first is not of equal if not more importance, but because we have something to suggest to the Saints—something to offer which we think will help us materially along the line of co-operation, having to do with manufacturing, etc.

HOW TO SAVE PROFIT TO THE CHURCH

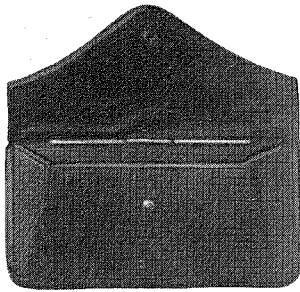
Every Saint has to buy certain necessary articles. Every time he does he pays some one a profit. Why

not cooperate so this profit comes back to your church, to be used for the advancement of God's work?

The Grange movement was built upon this idea and became a power for good. Its slogan was: "Get together, buy together and sell together." Not until it undertook to dabble in politics was it a failure. Why cannot the Saints "get together, buy together and sell together"?

Why could not the Saints enter into an agreement to buy through some central purchasing agency, located say at Lamoni or Independence or some other available and desirable place? This purchasing agency to be under the control of some brother who is willing to work for his needs and just wants.

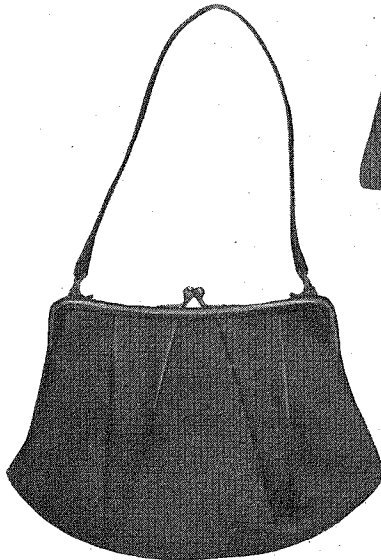
To begin with, we could have some one run it free of all expense, at least until it could pay for the necessary help. If we could take a list of pros-



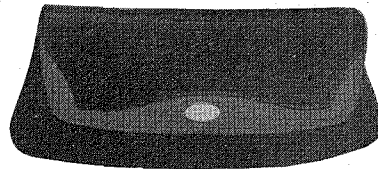
No. 4104



No. 3786



No. 4151



No. 4106

- 4104—Black. Size 5½ in. x 2¾ in. Ladies Purse with strap on back. Morocco leather. Contains 3 regular pockets and coin compartment, surmounted by nickel plated frame with button clasp\$0.70
- 4151—Black. Size 8½ in. x 5¾ in. Ladies' Hand Bag made of Morocco leather, plaited, with leather covered frame and ball clasp. Poplin lined with extra coin purse and mirror\$1.40
- 3786—Black. Size 11 in. x 8¾ in. Ladies' Hand Bag. Seal grain leather with fancy oxidized frame in French gray with ball clasp, fully leather lined and contains an extra purse, leather lined, with a mirror\$1.75
- 4106—Black. Size 8½ in. x 3¾ in. Ladies' Purse with strap handle on back. Made of Long grain Morocco leather with patent nickel clasp and fancy front. Silk lined and contains two regular pockets and one coin compartment, leather lined, surmounted by brass frame with patent clasp\$1.75

JOSEPH SMITH DEFENDED.—In studying the life of a man like Joseph Smith it is well to see him from the viewpoint of different writers. J. W. Peterson, in this book, throws the light of original thought upon the Martyr, and adds one more valuable testimony to the divinity of a much-discussed mission. No. 286, cloth\$0.75

JOSEPH SMITH. WHO WAS HE?—A book especially calculated for the investigator who prefers every-day language, and who wants to take a first step in learning about the work Joseph Smith was sent to help establish. Written by Willard J. Smith and calculated for the every-day man. No. 288, cloth\$0.75

PARSONS' TEXTBOOK.—An exhaustive compendium of texts and quotations, covering the entire field of gospel doctrine, collated by Alonzo H. Parsons. A ready (and adequate) reference for preachers, and also those who would accurately represent the angel's message in conversion—a maker of efficient. No. 263, cloth\$1.00

SUNDAY, THE TRUE SABBATH.—By Gamble. Arguments from various sources establishing the fact that the first day of the week is the Lord's day, and confuting the noisy claims of religious "specialists." A strong weapon against many modern faddists. Proof of mathematical accuracy that the seventh-day commandment meant every seventh day, but not every Saturday. No. 296, cloth, net\$0.75

THE BOOKS AND UTAH MORMONISM IN CONTRAST.—Rudolph Etzenhouser, the author of this book is noted for his fearless utterances. Here he takes the Utah church to task, measuring it by the law of the original Latter Day church, and the result is most convincing to lovers of truth and purity. No. E301, paper\$ 1.10

THE FAILURES OF CAMPBELLISM.—E. E. Long is one of the most aggressive ministers in the church. He has a "punch" proportionate to his physique, and does not hesitate to "apply" it. In this book he attacks Alexander Campbell's theology and the workings out of the same, with characteristic zest, but fairly withal. Full of tense argument and virile reasoning. No. 196, paper\$0.25

pective purchasers, running up into the thousands and go to the manufacturer of a certain article and tell him that the persons whose names appeared would buy of him through the purchasing agency, with the understanding, of course, that the manufacturer would ship his articles direct to customers and guarantee satisfaction. No doubt we could find plenty of manufacturing concerns who would be willing to enter into such a compact.

All orders for the article put out by the firm, would come through the central purchasing agency, accompanied by the cash. The purchasing agency would then forward the order to the manufacturing company and have it fill the order. The profits of each sale thus made would go into the church treas-

ury to be used to send out more missionaries—caring for the poor, etc.

If we find certain articles which we need are manufactured by both an outsider and a member of the church, give the church member preference, especially if said church member is complying with the law of consecration and tithing. The profit he makes will eventually find its way to the common treasury.

STARTING THE WORK OF MANUFACTURING

The manager of the Herald Publishing House has for several years had in mind the starting of the manufacturing of leather novelties, which are a necessity, as hand bags, purses, pocketbooks, bill

LECTURES ON FAITH.—Lectures on the latter-day work, originally delivered in Kirtland, Ohio. One of the little doctrinal gems that will attract the eye of the investigator the moment he glances inside the cover. No. 226, limp cloth, 25c; No. 227, paper\$15

MANUAL OF THE PRIESTHOOD.—A book of instruction to the priesthood, based on the law and upon church usage, prepared by Charles Derry, one of the veteran ministers of the Reorganization. The first fruits of an extraordinarily fecund mind, noted for its wisdom and judgment. No. 232, cloth\$35

THE MANUSCRIPT FOUND.—Here is the notorious Solomon Spalding manuscript which the opponents of the latter-day work used to argue was the foundation upon which Smith and Rigdon built the Book of Mormon. The story of how it came into the hands of the Reorganized Church is told in the preface. The original manuscript is now in Oberlin College, Ohio. No. 231, paper\$30

THE INSTRUCTOR.—A compilation of scriptural and other citations by the veteran apostle, G. T. Griffiths, gleaned from the Word and his own wide experience as a thinker and preacher; not only handy but necessary. Ammunition every defender of Latter Day Saintism needs. No. 216, cloth, \$1; No. 217, leather, \$1.25; No. 218, flexible\$2.00

GENERAL CONFERENCE RESOLUTIONS.—Containing all the important resolutions passed in the church since 1852. This makes not only educational but highly interesting reading. Many of the elders are in doubt about matters that have been settled and are recorded in this collection of conference enactments. No. 206, paper, 40c; No. 207, cloth ...\$60

MEMOIRS OF W. W. BLAIR.—Every Latter Day Saint has heard about W. W. Blair. The "Old Guard" speaks reverently of him. He was universally loved. The key to the life of such a man is a possession worth having. These memoirs by his son, F. B. Blair, are such a key. No. 236, cloth\$75

THE MORMON GIRL.—Paula Brown Dykes, a member of the Reorganized Church, who has lived in Utah for years, writes a telling indictment of Brighamist spiritual and carnal methods in this novel. No one can resist the realism of the story. It is so entirely different from the usual anti-"Mormon" work; so sincere and straightforward in its style, and natural in its plot. Founded on facts. No. 371, cloth\$1.00



- 1925—Patent Tray Purse. Size 3¼ in. x 3 in. Black smooth leather, with snap fastener. Contains full size tray purse for silver coin and extra pocket with button fastener for paper money\$0.55
- 1913—Size 4 in. x 3 in. Made of genuine Deerskin in colors gray and brown. Description same as 1935\$0.55
- 1918—Patent Tray Purse. Size 3¼ in. x 3 in. Black seal grain leather with nickel plated frame and patent clasp. Contains full size tray purse for silver coin and extra pocket covered with flap and button fastener for paper money\$0.55
- 1935—Coin Purse. Size 3¼ in. x 3 in. Made of black genuine Morocco with nickel plated frame, all leather with 2 pockets, 3 ball clasp\$0.25
- 1868—Size 4½ in. x 3½ in. Made of English Calf, colors black and brown. Rest of description same as 1935\$0.35
- 1934—Size same as 1935. Made of buckskin, assorted gray and brown. Rest of description same as 1935\$0.25
- 05—Bill Fold. Good grade of leather, with snap fastener. Folds bill twice, very compact. Size 4 in. x 1¼ in.\$0.20
- 07—Coin Purse. Made of a good grade of leather, 2 pockets with snap fasteners, size 3 in. x 3 in.\$0.30
Made of Morocco, otherwise same as above\$0.40

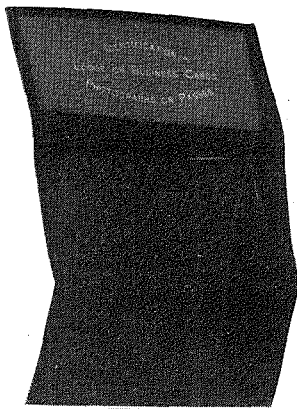
books, etc. Our reason for so doing is that we are now handling this material for bookbinding, etc. The scraps can be used in this way.

The problems of giving labor to our people is another reason for entering into this class of work.

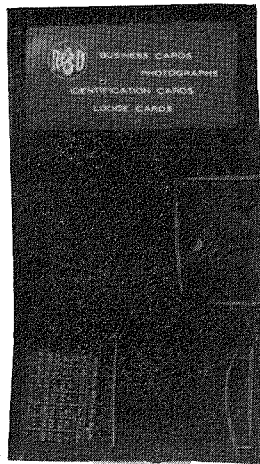
WHAT WE EXPECT

We think that the Saints all over the world will be interested in this move and should make it a point to patronize this industry. The profits will go into the coffers of the church.

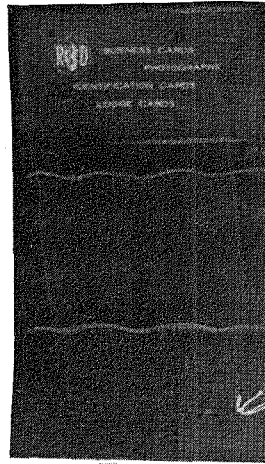
The articles made are staple goods—things that the Saints need. We believe that we can sell these articles as cheaply as any mail order house. The success of such a move will depend largely on the attitude of the Saints toward it. If they can be made to see that this business is being run primarily for their good and that *all the profits will go to the church treasury*, which will be the case, and help furnish labor for worthy boys and girls, who come here to attend college, as well as others, it would seem that there could be no hesitancy in their being



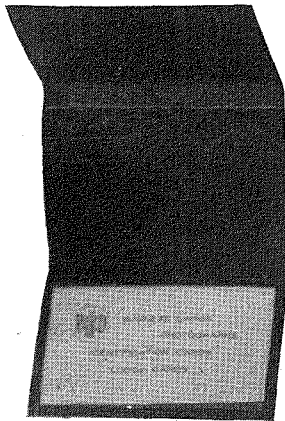
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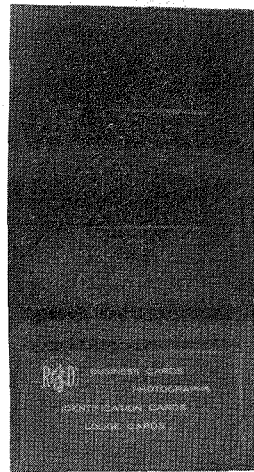
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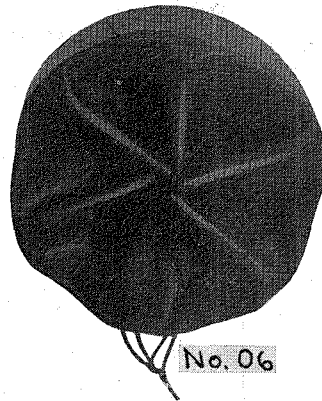
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No. 1536



No. 1517



No. 06

- 1511—Men's 3 fold Bill and Pocket Book. Folded size 4 1/4 in. x 3 in. Smooth black calf fancy leather, and contains full length pocket for U. S. currency and two smaller pockets suitable for cards and space covered with isinglass, to carry business cards, photographs, identifications or lodge cards, also pocket for silver coin.....\$0.35
- 1550—Black. Men's 3 fold coin and bill book. Size folded 4 1/4 in. x 3 in. Pearl grain seal. Fully leather lined. Contains full length pocket for U. S. currency, perpetual calendar, memorandum book, and space covered with isinglass to carry business cards, photographs, identifications, and lodge cards\$0.55
- 1535—Men's 3 fold combination card and bill book. Size 4 1/4 in. x 3 in. Brown Morocco leather. Contains full length pocket for U. S. currency, 2 smaller pockets for cards and waxed paper receptacles for postage stamps and space covered with isinglass for business cards, photographs, identifications or lodge cards\$0.90
- 1536—Men's Combination Bill Book and Card Case. Genuine calf, black and brown assorted. Contains full length pocket for U. S. currency, 2 card size pockets and space covered with isinglass for business cards, photographs, identifications or lodge cards.\$1.40
- 1517—Men's combination Bill and Card case. Folded size 4 1/4 in. x 2 1/2 in. Black genuine Morocco. Fully leather lined. Contains full length receptacle for U. S. currency, 3 regular card size pockets and pocket for silver coin with button fastener, also space covered with isinglass for business cards, photographs, identifications, or lodge cards.\$1.25
- 06—Collar Bag. Diameter 6 1/2 in. Metal eyelets, Sateen lined, Silk draw cord; can be had in either Straight grain Tan Leather, Autumn Leaf or Brown or Gray Ooze Leather.\$1.00

Helpful Books

IN THE SHELTER OF THE LITTLE BROWN COTTAGE. The popular serial that ran in *Stepping Stones* during 1915, by the editor, Estella Wight. The leading character is not a Latter Day Saint at first, but eventually becomes so, and in the process a strong gospel story is told. Several characters in the book are shown laboring toward the truth, making this a fine, readable missionary medium. Cloth, 373 pages\$1.25

PETER BOSTEN. By John Preston, author of "The Pleasures of the World," etc. The story chiefly concerns the life of an agnostic whose mental and spiritual experiences hold the reader, who is a thinker. A prominent Canadian editor compares this book to Churchill's "The Inside of the Cup." Many Latter Day Saint characters in it. The ending is original, the whole book forceful and entertaining. Cloth, 352 pages, illustrated cover, No. 374\$1.00

A new book that glows with human interest.

JOE PINE

By Elbert A. Smith

The first part is an interesting study of child life on the western prairies, filled with the keenest of humor and naturally seasoned with the pathos that comes in the fight with adversity.

Illustrated

By Paul N. Craig

It includes the sequel to "Joe Pine" entitled, "Called to be an apostle," which portrays the experiences of the young man and his lifelong girl friend both of whom you will feel you have grown up with.

A strong story, well written.

It is now ready to mail. Nicely printed in large type, on good paper, and handsomely bound in cloth; \$1.25 postpaid. Order now.

HERALD PUBLISHING HOUSE

Lamoni, Iowa

loyal to the business and, when in need of any articles made, to send their order by mail.

Of course, in this as in all business affairs, satisfaction would be guaranteed all purchasers or money refunded.

EXPANSION

The business could be expanded as fast as advisable.

In the beginning we expect to be modest in our efforts. We see no reason why we could not find a market for our manufactured goods in the world also. This will come in its proper time and place.

We have now come to the point where it is vitally necessary to have

COOPERATION

among the Saints or failure. How about it, dear Saints?

THE USE OF PICTURES

(Continued from page 1136.)

We need all these things and will some day have them, but let us assure you that the ability to draw good wash drawings, crayon work, as well as pen-and-ink borders, headpieces and other ornamental work commands good salaries—better than the church can afford to pay. It is not only the ability to do the mechanical part of it, that is required, but there must be good judgment and experience in applying these things. Those who have in the past and will in the future engage in this work deserve the same generous appreciation as those who give up profitable employment to enter the active ministry.

A SUGGESTION FOR BRANCHES AND DISTRICTS

Every branch and district has its own local problems in working out the various suggestions presented here. Certain general information and rules will apply in most cases, but the application must be decided locally.

For the local membership some one with a desire to serve might be selected to study these things and apply such methods as are found to be most practicable. It should always be done in conjunction with the pastor or president.

The work could extend from the designing of a simple card to replying to a newspaper attack on our work. The field is unlimited and the work educational and essential. "When you have been warned, warn your neighbor," applies to this part of the work as well as to the preacher's duty.

This person could make up a number of the illustrated posters such as we have described and have them ready for special occasions. Good places could be secured for displaying them and the public would be reached.

From various places we hear of this being done to some extent, and the reports are very gratifying. Lamoni Branch has a class of about fifteen young men who are taking this up. They are beginning with simple pen lettering and will go through a complete course in advertising. When they are through they will have a training that will fit them for commercial as well as other work in this line. They are enthusiastic over the possibilities ahead of them. What they are doing to fit themselves for service in the church and community others can do. We hope to hear that it is being done.

Miscellaneous Department

Convention Notices

Western Nebraska and Black Hills Sunday school will meet at Gering Nebraska, December 2 and 3. Lillie M. Richards, district superintendent.

THE SAINTS' HERALD

Elbert A. Smith, Editor; Edward D. Moore, Assistant Editor.

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

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

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

This paper will be promptly discontinued at date of expiration.

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

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

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

For advertising rates apply to the business department.

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

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

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Joint institute, Ohio Sunday school and Religio, December 2 and 3, at Columbus, Ohio, Second Branch at Sixth and Innis Avenues. Time will be devoted to auxiliary matters and topics treated by competent speakers. General executive officers plan to attend. District officers and teachers, with others interested urged to attend. H. Greenwood, president Religio; F. R. Neiman, superintendent Sunday school.

Home-Coming Day

Fifth annual home-coming of the Akron Branch, at Akron, Ohio, November 25 and 26. First meeting 7. p. m. All Saints invited, especially the isolated ones. Ernest Bush, 59 Falor Avenue.

Why Not

Send to the Herald Office for a special list of Christmas books. Ask for our temporary price list of church books, special Bible catalogue of Oxford and Holman Bibles, and a suggestive list of books put out by the church Library Commission. In addition to these we will send you a number of other choice offerings of gift books, books of travel, nature books, choice books for boys and girls, and a good list on sociology. From these you will be able to make such selections as will fit your Christmas and other needs.

ROYAL



**BAKING
POWDER**

**Absolutely Pure
Made from Cream of Tartar
NO ALUM—NO PHOSPHATE**

Why Not

write us about increasing your business?

We furnish the ideas—if you like—and the printing to carry them to your patrons.

Our facilities include a corps of experienced men and the equipment to give you what you want.

OUR work is not limited to church publications, but we do

Job Work of All Kinds

from a simple letter head to high-priced university annuals.

While we give all due attention to *quality*, our prices are no higher than what is usually asked for poor to ordinary work.

The reasonable profit we make helps build up *your* own church institutions.

HERALD PUBLISHING HOUSE
Lamoni, Iowa

LET US ORDER YOUR BOOKS

CHRISTMAS IS COMING

Why not include a few good books in your list of presents? If you desire it, our Book Service Department will help you—free.

Tonsils and Adenoids completely removed.

Dr. Joseph Mather, Specialist

in diseases of the eye, ear, nose, and throat.

Elders and family on ministerial allowance, work done free of charge.

Cataracts removed.

Work done in Independence Sanitarium, Independence, Missouri.

JOAN OF ARC.—“Frances” here tells the story of Joan of Arc in a most human way. The French heroine is here brought down to the present and is seen as a living being, rather than a remote historical character. The social revolution she helped bring about, the service she rendered her country, make the story of her life interesting to all generations. Joan is an inspiration. No. 370, cloth\$.60

HIS FIRST VENTURE AND THE SEQUEL.—A story by Estella Wight, editor of *Stepping Stones* and the “Religio’s Arena.” It tells about a country boy who was led astray by the lure of the city, but came back at last to loved ones—and the realization that “homely goodness” is the best thing after all. No. 369, cloth\$.60

**On One Burlington
Ticket**

You can see the *most* of the *best* of the National Park wonders in America and take a 4-in-1 vacation.

You can visit Yellowstone, via the new Cody Road—through the heart of the “Buffalo Bill” country—the *only* auto route into the Park; Glacier Park—there is nothing else in the world like it; Rocky Mountain-Estes Park, a mountain playground for little folks and big—and Colorado.

I wish you would drop in the next time you are passing by and let me tell you more about this wonderful trip. I am here to serve you. Let me help you plan your trip.



L. F. Siltz, Ticket Agent

THE SAINTS' HERALD

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

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

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



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

VOLUME 63

LAMONI, IOWA, NOVEMBER 29, 1916

NUMBER 48

Editorial

"MEN WHO HAVE THE SPIRIT"

We have noted that in certain quarters the voice of warning has been lifted up. This voice of warning seems to be prompted by a belief that stress is being laid upon educational matters to the exclusion of spiritual matters and Spirit direction.

The implication is pretty plainly conveyed that some man, or set of men, of sufficient influence and importance to justify a public warning, is engaged in the work of strenuously admonishing the Saints to secure high secular education and polished minds, while all the time giving faith and spiritual direction in this education and in their lives in general a minor and secondary place, or no place at all.

Men who raise this warning cry may be performing a useful function in one particular. They emphasize the importance of divine direction and approval in the work of securing knowledge and wisdom; and if they could do this, and rest content without indirectly discounting the work of others, their efforts might indeed be praiseworthy.

In another way their cry of warning may have a pernicious effect, even though not so intended. Some years ago a certain number of men on one or two occasions arrogated to themselves the title of "men who think." At the time those who did not agree with these men on certain points at issue, resented the assumption of that title as carrying with it the implication that they and their brethren did not dare to think. So now, if there shall arise a group or a few taking to themselves the title, "Men who have the Spirit," the inference is that their brethren who do not exactly agree with them on points at issue do not have the Spirit.

Is this warning cry general and vague, one that may or not be given serious consideration? Or is it specific? Is it drawn out by a real danger, a menace actually existing and clearly recognized as existing in very definite "high places"?

Can we name this man or set of men engaged in urging a pernicious form of education upon the people to the exclusion of spiritual matters? Is it

the Presidency? Or some member of the Presidency? Is it the HERALD Editors? Is it the Twelve or the Seventy? Is it the three leading quorums in council? Is it the men who are promoting study courses in the Independence Stake? Is it the men engaged in a similar work at Lamoni, Boston, Omaha, and other places? Or is it the men in Grace-land College?

Who are these men who are to be separated from us and marked as "men who do not have the Spirit," as distinguished from ourselves, "men who have the Spirit"?

If their influence is sufficiently great to menace the church, these men should be known to the church, that they may be called to account if they will not repent.

Our belief, however, is that individuals watching the activities of certain of the brethren who are especially interested in educational matters have assumed that these men attach little or no importance to divine direction in such work. And it is our further conviction that in most instances such assumption is purely gratuitous and without foundation in fact.

It may be interesting to me to conclude that I am guided by the Spirit in my work and that my brother is not so guided; but that conclusion may not be at all convincing to others.

There is considerable activity at present in educational work in both Independence and Lamoni. Regular classes in many lines of study are at work in both places. Nearly every evening not otherwise occupied is taken up in such work. Our observation convinces us that the men engaged in this work, and those, particularly, who are directing it, are men who seek for the divine blessing and direction in their work. Moreover, we believe them to be, as a rule, men and women who are morally worthy of such direction, and that they actually do receive it in their work.

Contemporaneously with the forward movement along this line of study in Lamoni there has come the most remarkable outpouring of spiritual blessings in our prayer meetings, particularly at the late

reunion, that has been experienced in many years. And it is our judgment from reports from many quarters that this is somewhat typical of the situation quite generally. Has God been hoodwinked into a spiritual cooperation with a campaign of Godless and Spiritless education?

Men and women who are studiously engaged in systematic courses of study, coupled with their regular devotional exercises, have little time and less inclination to spend their evenings at card parties, dances, questionable shows, or unprofitable forms of social diversions, things which in the past may have menaced our spirituality. To give the people something to do is better than to tell them of something that they ought not to do. Affirmation is better than negation. The thunders now expended against proposed courses of good, hard, profitable study might better have been expended against soft, easy, and insidious worldly allurements that threatened us.

The comment already passed upon the men at work in the stakes will apply to the men and women at work in Graceland College. A friend expressed the conviction that matters of a sacred or doctrinal nature could not be taught in Graceland College by "uninspired instructors." We have now five high priests on the faculty at Graceland, one of them being the president of the college.

Did the laying on of the hands of the presbytery convey no gift to these men? Such for example, as it brought to the traveling seventy? Must they be excluded from the sacred circle of "men who have the Spirit"?

These men are endeavoring to live on a financial basis comparable to that "enjoyed" by the missionary, to make similar sacrifice, so far as may be required, to render up to God similar prayers for divine direction, to consecrate their lives in a similar way for the upbuilding of the church.

They are willing to conform to the advice of the leading quorums of the church, so far as is reasonable. And it is our contention that they are fitted to take up and expound to their pupils any topic that might be discussed by an elder in the field, conducting his meeting "as led by the Spirit," and with the same divine blessing. They may, if desired, safely instruct in the fundamental doctrines of the gospel, concerning the organic form of the church, its origin and history, its methods of work and procedure, and in comparative religions.

In a general way, the Saints are given great latitude in their study, both as to books and subjects: "Seek ye out of the best books words of wisdom." As for subjects:

Also, I give unto you a commandment that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my

grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.—Doctrine and Covenants 85: 21.

There is an expressed fear of textbooks written by uninspired men. But not all the subjects here named may be studied from the Bible, Book of Mormon, or Doctrine and Covenants, or from books issuing from the church press. If the Holy Spirit is to guide us into all truth, as the Master stated, it should be competent to lead us to form correct conclusions following a study of facts set forth by uninspired men as a result of observation and experimentation, even though some errors may be intermingled with the truths set forth; to hold otherwise would be to discredit the guide or the pupils, or both.

Again, a fear is expressed of the subjects studied; as for instance, psychology, which science is now being studied by classes in Independence and Lamoni, as well as by students in the college. In some instances, at least, such fear is due to a misconception of the science of psychology.

Psychology is defined as the science of the mind. Its study is an effort to arrive at a knowledge of the mind, its operations, and the laws to which it conforms. Is that a legitimate study for Latter Day Saints, endeavoring to comply with the command, "Know thyself"? The study may be undertaken with the aid of secular textbooks, but we may be assured that so long as Latter Day Saints study such a matter all conclusions will be scrutinized in the light of statements contained in the inspired books bearing on the particular conclusions set forth. To argue that the mind is but the instrument of the spirit of man, does not alter the situation. Such a wonderful instrument is an interesting object of study, just as the body, which is the instrument of the mind, is a proper subject of study, not now challenged, though formerly tabooed.

The science of psychology is divided into branches, as for instance, adult psychology, child psychology, normal psychology, abnormal psychology, and so on. And as stated by Professor McDowell, of Graceland, in a recent lecture, the study of child psychology has induced wonderful and valuable changes in methods of education during recent years; while the study of abnormal psychology has induced most radical changes in the treatment of criminals and the insane. As he argued, in the particulars last named,

if in no other matter, psychology has paid for itself and justified itself.

Are the Saints to be excluded from the study of such a fruitful field by a half-confessed fear that faith will be undermined? In a similar way in the past mistaken religionists have tried to destroy the hammer of the geologist and the telescope of the astronomer.

It is not faith, but fear that prompts such an attitude. It is prompted by the fear, subconscious, perhaps, that investigation may disclose some weapon that will destroy our religion. But in fact at the conclusion of every investigation that has been pushed to a conclusion religion has emerged triumphant, sustained by the facts of science; and as Paul says, we have not been baptized with the spirit of fear.

False science may have condemned religion at times. True science may have condemned false religion. But true science and true religion are ever in accord. Those who push their investigation far enough discover this concord.

If you think strongly enough you will be forced by science to the belief in God, which is the foundation of all religion. You will find science not antagonistic but helpful to religion. —Lord Kelvin.

Returning now to our original thought. It may be that some, while urging the necessity of study and education, have neglected to state in the same breath the importance of spiritual direction.

But it is a fixed idea in our church polity that in education, as in all other matters, the first object should be to build up the kingdom of God and to establish his righteousness.

Furthermore, it is a fixed idea in our philosophy, as in our doctrine, that except a man be born of water and of the Spirit he cannot enter into the kingdom of God.

It is to be assumed that every man who occupies a trusted place in the church priesthood as a preceptor speaks with these fixed ideas in mind as being understood by his hearers. He is entitled to the benefit of that assumption.

And unless he positively states or clearly indicates that he gives spiritual direction a very minor and secondary place in his life and in his philosophy, it is not proper or just to infer that such is his attitude. In the absence of proof or confession, let us assume that our brethren are "men who have the Spirit."

So far as we know, there is a general disposition to trust divine guidance. That was the strength and secret of the success of our late President Joseph Smith, who on his deathbed, in the hearing of the writer, addressed President Frederick M. Smith, among other things saying:

I had it all to learn. Fortunately, I was in favor of the Divine one and received instructions, and you will be, my boy, you will be. That Spirit that filleth the breast and giveth warmth and color and brightness and intelligence will open before you subjects that are necessary for you to decide upon, and leave no dubiety nor things open to controversy.

In the future, if some of our brethren, while urging the need of study, in harmony with the injunction in modern revelation, shall fail in the same breath or in the breath immediately following, to state that the direction and blessing of God are essential in all such work, let us not at once conclude that they attach no importance to such blessing and direction. They are entitled to the benefit of the assumption that they, with us all, accept the well-established belief of the church that only men who have the Spirit can enter into the kingdom, or having entered, assist in building it up.

Probably if the facts were known these men feel the need of spiritual direction and receive it to a much greater extent than some suspect. At the risk of being personal, we will cite a case in point from the experience of Professor Floyd M. McDowell, instructor in Graceland College, fellow in the Graceland Extension Institute, lecturer on psychology at the late General Conference, and lecturer on psychology in the present educational movement in Lamoni.

Some three years ago when Professor McDowell was advised by President Frederick M. Smith to take advanced work in Clark University he went to his father and mother for advice. They in turn, as he had already done, took the matter to the Lord. His mother at that time received spiritual instruction to the effect that he should go to the university and that the work taken would be of assistance to him in later years in his church work, together with the statement that in due time he should be called to occupy in the high council of the Lamoni Stake. The latter information she withheld at the time, but wrote it down, put it in an envelope, and sealed it up.

At the late conference of the Lamoni Stake, Brother McDowell was ordained to the office mentioned, having been nominated by the First Presidency and the stake presidency, supported by the action of the conference. Some two or three weeks later he received the sealed letter from his mother containing the information written down three years ago. This testimony, coming from such a source and in such a way, could not fail to impress him profoundly.

Again, at the further risk of appearing personal, we may say that one of the most spiritual, searching, and powerful prophecies that we have ever heard from the lips of man fell from the lips of our Brother Samuel A. Burgess during a Sunday afternoon prayer service in Lamoni not long ago. He has but recently finished a year in Clark University, re-

signing his position as President of Graceland College in order to take that work.

If these men have "gone to seed" on education, as the expression is, then God scatter the seed far and wide! We need more such young men—an army of them—men who have sought learning and wisdom both by *study* and by *prayer*.

These, with many other things that might be mentioned, indicate that our brethren who are so zealously working in educational matters, both by day and by night, without reservation and almost without rest, are recipients of divine favor equally with others of their collaborators, according to the needs of each, and that they are "men who have the Spirit."

ELBERT A. SMITH.

CURRENT EVENTS

AUSTRIAN EMPEROR DEAD.—On the 21st, Francis Joseph, emperor of Austria, died, following a brief illness.

FIRST WOMAN MEMBER OF CONGRESS.—Miss Jeanette Rankin, of Missoula, Montana, was recently elected as member of the House of Representatives. She has the honor of being the first woman to have a seat in that body.

ATTACKS ON EIGHT-HOUR LAW.—A large number of suits are being filed in various parts of the United States attacking the constitutionality of the Adamson law. The department of justice is taking charge of the cases. The commission to make investigation into the effects of the Adamson law opened headquarters in New York on the 23d.

EUROPEAN WAR.—The center of interest continues to be in Rumania, where the advance of the German army from the west imperils Bucharest, the capital. It is reported that the Germans are clear of the mountains in the west and advancing on the plains of the interior. The Serbians are again in control of Monastir on their own soil, having taken it from the Bulgarians in recent fighting. Here and there, minor attacks are the order on the western front though some important local trenches and redoubts have been taken and held by the allies. Bad weather has prevailed. The Greek situation continues an unsolved conundrum. It seems pressure is brought to bear from various sources to involve that country in the war, resulting in disorder and confusion, but no definite declaration.

MEXICAN SETTLEMENT NEAR.—The American-Mexican commissioners have agreed on a protocol which provides for a withdrawal of American troops in Chihuahua within forty days after both Governments approve, provided conditions are not such that the border is endangered. It is also agreed that Mexican troops shall patrol the Mexican side, and

American troops the American side of the border. Commanding officers of both armies may cooperate against bandits. Villa bandits have been attacking the city of Chihuahua in a battle of several days' duration, but reports indicate that only parts of the city have been taken. It is difficult to learn the real facts regarding this situation.

NOTES AND COMMENTS

DEDICATION AT OKLAHOMA CITY.—Brother Joseph Arber writes of the dedication of the new church building at Oklahoma City, Oklahoma, on the 12th. President Frederick M. Smith preached the dedicatory sermon, the dedicatory prayer was by W. M. Aylor. The large part of the credit is due the sisters of the branch for securing this building, in working through their aid societies.

GRACELAND'S WORK SATISFACTORY.—Our readers will appreciate the following letter:

DES MOINES, IOWA, November 14, 1916.

President G. N. Briggs,
Graceland College, Lamoni, Ia.

Dear President Briggs: The annual report of the Graceland College Academy to the State Board of Education is at hand.

This report indicates very satisfactory conditions for secondary school work, and I wish to congratulate you upon that fact.

Very sincerely yours,
(Signed) JOHN E. FOSTER.

Inspector of Secondary Schools.

INFORMATION WANTED.—The Editors of the HERALD are making a collection of the various stories relative to the alleged attempt of Joseph Smith to walk on the water. Any of the elders, or others who have accounts of this remarkable incident will please correspond with the HERALD Editors. We already have that interesting experiment located in four different places, and wish to make the collection as complete as possible. The HERALD Editors will appreciate assistance from anyone having testimony concerning this affair.

A VINEYARD STORY.—In the December number of *Autumn Leaves*, Sister Estella Wight continues her new serial "A Vineyard Story." This is the sequel to the book, *In the Shelter of the Little Brown Cottage*. In this number she has a stirring picture of an athletic contest at Clifton College. The story is illustrated, the pictures taken from life. The December number also includes an interesting account of a trip to the Sea of Galilee by Mrs. Rolla Floyd; a splendid study of John Greenleaf Whittier, by A. E. McKim; an account of the unique way in which Central Church at Kansas City celebrated a "white Christmas"; a missionary anecdote by Elder Leon Burdick, entitled "Twenty-four hours in jail." The cover design is drawn by Earnest A. Webbe, of Cleveland, Ohio, and represents a night scene, with the Kirtland Temple in the foreground.

Original Articles

OUR PARTNERSHIP WITH GOD

Partnership with God is surely a wonderful privilege, but that is what is offered in the part of the work offered to those who choose to become his children by being adopted into his kingdom.

Angels could have been sent to earth to preach the gospel to mankind, but in his goodness to us as his little children, who needed to be taught to do by doing, he committed that work to those who would choose to make themselves worthy of being called to use a portion of his holy priesthood.

We may prepare the ground in the proper season of the year and plant the seed—a very necessary part of the work to be done—but only a small part in comparison to what our heavenly Father does through what we call the natural laws, towards the producing of the crop of grain.

And then the most wonderful part of all is that in all our partnerships with God, we are really the ones for whom the work was done; the benefit is ours, though in reality we did only a small part of the work.

The laws governing the natural things should teach us to have faith in God as unchangeable, and requiring the same processes in regard to the things we sometimes call spiritual.

In all we might say, we have the choosing, whether we will do our part or not; which means the choosing if we will receive the great benefit that is offered us in a partnership with God.

The prophet, Malachi, was inspired to utter a strange question at one time: "Will a man rob God?" Why, how can a man rob God, to whom belong all things! Even we ourselves are his creatures, as well as the beast of the field, and the cattle upon the thousand hills.

Voicing the answer from God himself the prophet said, In tithes and in offerings have ye robbed me, and even this whole nation is devoured with a curse! and then he goes on to promise the removal of the curses if they will only have faith enough to do as he has asked them to do.

What do you think of a partnership where the one who does much the smallest part of the work keeps all that is gained by the united efforts for himself? Would you continue to do your part if you were the partner thus unjustly treated? And yet that is the way we sometimes treat our partnership with God. We fail to thank him for all he did in the matter, and worse than that, fail to give him the small portion he has asked us to give of the results of our physical labors in connection with him.

The principle of tithing can impoverish no one, for it only asks one tenth part of what we really

save over and above what we need to eat and wear out. But many will say, Oh, I do not save anything. It takes all I make and sometimes even then I cannot keep even. In this we are unjustly squandering the portion in tithing that should have been our partner's if we had lived as we should, sacrificing the satisfying of some of our desires, or we have failed to believe God when he made the wonderful offer, saying, Try me "If I will not open you the windows of heaven, and pour you out a blessing."

Are we willing to try him? Do we believe this promise is true? This is the question we should ask ourselves continually. If we all had sufficient faith in these promises I do not believe the Church would be in the financial condition it is now. If we all paid our Partner his portion more fully, our increase would be even greater than it is. If those who now have no increase would remember that the Partner has asked us to divide at least something with him, leaving it very much to us and our generosity how much it will be and what we will go without ourselves so as to divide this much with him, then they would soon have even an increase to divide, that is, giving him the one tenth.

Without him we can do nothing. We are dependent upon him for the very breath we breathe. These bodies of ours are his and only lent to us for a reason. We do a little toward the feeding of them, but he through what we call nature again gives us the strength to labor and obtain that which we gain. Will we then fail to show our appreciation of all he does for us by failing to give the little he has asked in tithes and offerings?

THE MOST WONDERFUL PART

It is a paramount fact that when we really do remember his position, that instead of our suffering the loss of what we have given to him, it will bring us more real joy than any of that part we have kept, as we call it, for ourselves.

How did we give God his portion? By paying our tithing, surplus, and consecrations into the general treasury of the church that he has owned as his. Also by giving our offerings into the general treasury, or assisting in any department of the church work, general or local, that we may desire. And then if we are a part of his body, or Church, it will benefit us again, so we are really helping ourselves. The greater blessing reverts to us, a blessing that we have no right to unless we have thus earned it.

The Lord has not promised to rebuke the devourer for our sakes unless we will pay our tithes and offerings. He has not promised to open the windows of heaven to us unless we fulfill our part of the contract. Many will testify that when they have been willing to try these promises of God he has saved them ex-

pense in doctor bills, loss of time and very many other ways until the portion they have kept for themselves has really gone further for them than when they kept the Lord's portion, too.

The needs of the church now are greater than ever before, because of the increased membership and the work it is endeavoring to do. With the high prices of all that must be purchased, and the great shortage in crops in many parts of the country, it will require a willingness on the part of each member to sacrifice at least, to properly carry on the work that is offered us to do in the great partnership that is ours, with each other and God, too in the great church work, as we call it.

So the condition is really a greater opportunity for us, by which we are sure to receive greater blessings individually, and as a whole church if we accept the blessing. I wish each Saint could appreciate this fact sufficiently to render unto the Lord as the faithful partner who has done his part so fully, his portion in both tithes and offerings, and the year shall prove one of prosperity to us individually and to the great partnership as a whole.

JEROME E. WILDERMUTH.

Of General Interest

THE BEST ADVERTISEMENT

Instead of using our own language to impress our readers with the value of the SAINTS' HERALD, we print the following personal letter to one of the editors that recently came into our hands. It presents a few arguments so well that we consider it better than anything we could write. As a matter of fact, we consider what our readers think and say as the very best of publicity.

None of those connected with the work of issuing the HERALD have any thought of personal honor, yet every one of them keenly realizes the much good the publication—and the others of the church—could do if they were more widely subscribed to.

We commend the following to our readers for a careful reading:

Dear Brother: I was surprised and delighted to get a letter from you. I am pleased to think that my letter was appreciated. Will be pleased and happy if it can accomplish any good. I have often thought that it should be almost an article of faith with the missionary and others who undertake to preach and baptize people into the church that they instruct and encourage the new members to subscribe for the HERALD. I am convinced that God would use it as an instrument in his hands to feed and keep them alive, and when the missionary went back to that place he or his brethren in the harness would find bright, lively Saints to greet them, instead of some who have starved to death for the want of food that was impossible to be supplied by himself because he could not remain long enough in one place

to ground into the newborn Saint all that was necessary for him to know; and the man or woman who, out of a good, honest heart, obeys the gospel could not take it in in a few weeks. I have thought how lovely it would be for the missionary to know that when he was elsewhere trying to win souls for Christ that those dear loving hearts he had left behind had such a white-winged messenger to come to their home every week and point them upward and tell them the story of hope and love.

Brother, as I write I could weep for the young (young in the church) Saints that are not shepherded. Some one will be to blame; shall it be the shepherds of latter-day Israel?

Many times I have read your editorials and marveled at the depth of inspiration in them. I have been led to pray that God would take me near himself that I also might be able to give out such living thoughts, they have been such a help and incentive to move onward and upward. Also I have got much good out of all the others who have from time to time written on different subjects.

I go back ten years ago when I was just baptized into the church, and what a halo of glory shone then about the HERALD! It was like a new revelation from a kind heavenly Father every week; it was a table loaded with a feast of good things—and all for me. I am sure it would prove the same to any dear child of God who would subscribe for it, and I believe it would not take much of an effort on the part of the missionary to get subscriptions.

Also how good it would be for branch presidents to keep the flock that God has made them overseers of, reading that which would strengthen the members. I hear many complaints from branches that the members have grown cold and careless, they do not come out to meetings; they have become like their surroundings. Whose fault is it? The presiding elder may have all he can do to attend to his farm or business, the members are not visited once in six months, perhaps. What is there to hold them? Occasionally a missionary will get around to that part of the vineyard. Our bodies are not sustained by a feast every six months or so; neither is the spiritual man. In the business world men have found that it pays to keep their goods before the people in season and out of season. Should we not be "Instant in season and out of season"? I write this way because I realize that God has called and inspired some to write to his people, and we have a splendid avenue in the HERALD. I have felt for some time that God has smiled upon and blessed it as a messenger of peace to his people. I pray for the success of the HERALD.

While this magazine number, of which there are several each year—has a special appeal and is of general interest, every number is replete with well-balanced mental and spiritual food that will build up and strengthen the individual members of the church.

Notice in this issue our offer "To our missionaries," which we repeat for those who heretofore have not noticed it.

THE PUBLISHERS.

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Elders Wight, Haworth, Butterworth and others of the missionaries always drew the fire of the opposition by a shower of questions, in their open-air preaching. It was different with me. The thing that annoyed me most was the interruptions of drunken men. My clarinet always attracted a drunk man if he could walk.—G. R. Wells.

Woman's Auxiliary

EDITED BY AUDENTIA ANDERSON, 2009 LOCUST ST., OMAHA, NEBR.

Report of Field Worker

The 1916 season for reunion work is now closed. The summer's association with the Saints of God, valiant in testimony, strong in their desires to be helpful, has furnished new links to be added to memory's chain of pleasant experiences. The hearty handclasp of old acquaintances, the making of new friends—is there anything else in the world to be compared with the joy of it? A reunion of Saints here on earth is but a foretaste of the grand reunion to come. The great host of people gathered together in the large tabernacle, eagerly drinking in the teaching of those whom God has appointed, makes one look forward with joy to the millennium when the Great Teacher shall dwell with us, and we shall be not only learning from him, but workers together with him.

This summer's experiences have been unusually pleasant because of the interest shown in woman's work. An outline of that work as presented at the different reunions, will, I am sure, be of interest to the readers of our column.

Saint Louis, Missouri, reunion.—The elements were against us, the lightning flashed, the thunder rolled, and the rain came down in torrents, but nothing could dampen the ardor of those appointed to take charge of our work.

Sister Anna Dejong Smith with her corps of helpers did her work so well that her class was the largest of any in our auxiliary meetings. The sisters came with their notebooks, showing that they expected to make a practical application of that which they learned. The subjects handled were: Home building, furnishings, decorations, etc.; cooking, courtesy and comradeship in the home. One of the sessions was devoted to helpful suggestion for the aid societies along the lines of raising money. Sister Smith was assisted in her work by Sisters Etta Weidman, Mary Barrett, May Loevy and Florence Burgess.

One of the pleasing features of the reunion was the gathering together of the children out under the trees for the story-telling hour, Sister Etta Weidman being in charge of this feature of the work.

Council Bluffs reunion.—The work of the Oriole girls was quite in evidence, many being present, dressed in their uniforms ready for service or fun. Sister Hanson, their monitor, was one of the busiest women on the ground. They had an Oriole tent decorated with Oriole colors which was used for a rest tent, class purposes, as well as demonstrations of Oriole work. We were favored by having the superintendent of our cultural department of education and the editor of our column in the HERALD, with us. Each of these sisters gave an interesting talk to the women along lines of auxiliary work, Sister Leeka emphasizing the educational studies and Sister Anderson making a strong plea for closer cooperation of our women, preparing ourselves for more efficient service to the church along lines of the activities outlined in the Year Book. As a result of these talks within a few minutes after the dismissal of our meeting, the brother in charge of Herald Office tent informed us that every Year Book he had brought with him was sold, orders taken for more of them, and several subscriptions taken for HERALD.

A class for young, unmarried women and matrons was conducted, Sister Hanson in charge, assisted by Sisters Blanche Andrews, Audentia Anderson, and Hall. The subjects handled were such as pertain to the home, instilling into the minds of those present higher ideals and a greater appreciation of the "the higher calling to which we are

called"—that of home makers. An interesting talk was given by Sister Audentia Anderson on "The value of music in home and church services." This was followed with discussion.

Boone, Iowa, reunion.—This reunion was one of the best if not the best organized reunions it has ever been my privilege to attend. It was our privilege to have with us Sister Sarah M. Rodger, superintendent of nurses in the Independence Sanitarium who conducted a class for mothers in which she taught emergency treatments of children's diseases. Removing foreign substances from eye and ear. Gave a demonstration of caring for fractures until the arrival of the physician, showing how to use splints and bandages, etc. She also demonstrated the making of a bed for the sick, and the changing of it with the patient in the bed.

Miss Charlotte Dryden, teacher of home economics in the Ames University was a visitor at the reunion and rendered good work, assisting Sister Bessy Laughlin with a large class of young women who were given a short course in home economics. Miss Dryden was baptized the last day of the reunion and is now rejoicing with us in this grand latter-day work.

Sister Nora Parks taught a class of young girls; subjects: Care of clothes and bedroom; the effect of selfishness and jealousy; sewing; deportment in the home and church; showing respect to parents; attending Religio and Sunday school.

Brother D. J. Williams assisted by Brethren Jeurgens, Crocker and Parker taught the young boys of the adolescent age; subjects: The need of education; Getting an education; taking advantage of opportunities; reading good books.

Brother Jeurgens gave us a splendid talk on, What is music? He explained the music of the head; music of the heart; and music of the heels. He told us of the good effects wrought by the two first-named, that inspired worship and love of home and country, while the last-named leads to the evils of saloon, dance hall, etc.

Our genial brother Ora Salisbury had made ample provisions for the youth in attendance in the way of sermonets, story-telling, prayer meetings, hikes, games, etc. We feel like doing honor to Brother Salisbury and his able assistant, Brother Roy Cheville, a young man whose work with the children is worthy of special mention.

Logan, Iowa, reunion.—Here we were especially favored by having with us for three days our general president, Sister Frederick M. Smith; each of these days was crowded with good works, not only in class and lecture, but along conversational lines with the women of the church.

Our president addressed the women of mature age along lines of the relief and service phase of Womans' Auxiliary work, broadening our vision and conception of the work possible for us to accomplish which will be of *real help* to the church outside of the raising of money. She spoke words of appreciation of the good work of the sisters in their aid societies who had contributed so much money for branch expenses, the paying for church buildings, supporting church institutions such as Children's Home, college and Sanitarium as well as assisting the poor.

The next day she addressed the young women and girls, telling them what the Woman's Auxiliary had to offer to the young woman. Enthusing them with a desire for study, that they might prepare for social service work, etc.

The next day was one long to be remembered. The tent was crowded, and sitting on the platform, side by side, was the president of the church Brother Frederick M. Smith, and the president of the Womans' Auxiliary, his wife Sister Frederick M. Smith. One the leader of the work of the priesthood in the church, the other the leader of woman's

work in the church. President Smith gave a strong, right-out-from-the-shoulder talk to those holding the priesthood. This was followed by a lecture from Sister Smith, outlining the work and policies of the Woman's Auxiliary; both were inspiring. At the close of the service, groups of women could be seen and heard discussing that which they had heard. Brother Amos Berve, ever alert to the good of all, suggested that we invite the women to come forward and be introduced to Sister Smith. This was done, which resulted in an informal reception, hundreds of women coming forward and shaking hands, each receiving a few words of greeting from our president.

We feel that we were fortunate in having with us Sister Hunt, a registered nurse who conducted a class for the women, presenting the following subjects, demonstrating many of them: Caring for the sick; the sick room with its furnishings; the making of bed and changing of linen; how to prevent bedsores, and how to treat them; giving physical exercises to bedridden patients; proper care of infants; beauty talks; care of the skin, and hair, etc.; the value of deep breathing; the correct way to stand, sit and walk; evils of tight clothing, high heels, etc.

Sister Vida E. Smith was in charge of the class for young women, presenting various phases of home making, good taste in dressing, courtesy, etc., she was ably assisted by Sister Esther Kennedy, et al.

Brother Albert Carmichael took the parents of the adolescent boys and girls out under the trees and discussed the problems of this age and how to meet them.

Sister J. F. McDowell was in charge of the children's tent, providing for story-telling, sermonets, games, etc., calling several of the sisters to her assistance.

Brother Amos Berve, with all he had to do, was not too busy to take care of the recreational features of the reunion, and the young people count him one of them, for was he not the life of the games, hikes, weiner roasts, etc., that were provided for them?

Last but not least was the work of the Logan aid society with members of visiting aids who suggested that a collection be taken up for bed linen for Graceland College and the Sanitarium. As Brother J. W. Wight always tells us, there is nothing like the psychological moment to do such things, and he saw to it that the minds of the people were aroused to the needs of these two institutions along these lines and then took up a collection resulting in \$56.67. One of the sisters was appointed to purchase the goods at wholesale,—and two sewing machines were hauled out to the grounds. Sister Berve offered her tent as a workroom, and then the sisters got busy. You should have heard the buzz of happy voices of the sisters as they worked, the whirring of the machines as the relay of sisters made the wheels fly, the tearing of the linen, the turning of hems and then the net results of which we were all so proud: Twenty-eight sheets and thirty-eight pillowcases for Graceland, twenty-three sheets and forty-six pillowcases with some towels for the Sanitarium and a lot of smiling, contented women that were made more happy because they had made themselves useful to others.

Lectures and talks for the Children's Home, Sanitarium, and Graceland College were given by Sisters Rodger and Etzenhouser, Brethren F. M. Smith, E. E. Long, Heman C. Smith, Thomas Barton, J. W. Wight.

Talks on social purity were given to the general assembly by Brethren E. E. Long and Doctor Kennedy; two talks on this subject to women only were given by Sister Etzenhouser. A talk on the adolescent boy was given at each reunion by the same sister.

Other phases of auxiliary work of special interest to the other auxiliaries of the church have been reported to those interested with the names of those who rendered service, therefore that part of our auxiliary sessions does not appear in this report.

We wish to thank the many, good, faithful, willing sisters that contributed so largely to the success of the reunion work. May God's blessings rest on each of you and reward you bountifully for the services rendered.

MRS. M. A. ETZENHOUSER,
General Field Worker.

Who Will Be the Next to Fall in Line?

When the Gallands Grove District sent in request for field worker to attend their convention at Deloit, Iowa, they urged that some one be sent that could represent the work of the Woman's Auxiliary as well as Sunday school and Religion. To quote the words of our informant, "they wanted to be 'put on the map' in Woman's Auxiliary work."

Our genial brother, Gomer R. Wells, general superintendent of the Sunday School Association arose nobly to the occasion, and besides representing the Sunday school and Religion, conducted a two-hour session for us, outlining our work from a to z, urged the "aids" throughout the district to "come in and be one with us," encouraged the women to study, sold a Year Book to delegates from every branch represented at the convention and took several orders for the Oriole book.

During the month of November Brother Wells will be working throughout the Far West, Missouri, District and he assures us that he will do what he can for our work wherever he goes. We quote from his letter to us: "It is my duty as well as my pleasure to build up the Woman's Auxiliary at every opportunity." This is just as it should be. Field workers should be qualified to present the work of the three auxiliaries. Our women should see that the work of the Woman's Auxiliary is presented at every convention, institute and reunion in their district. The Gallands Grove District and Brother Wells have set the pace. Let other districts wake up, fall in line, and get busy.

MRS. M. A. ETZENHOUSER.

Holden Stake

Three locals have been organized in this stake lately, one at Holden, one at Knobnoster, and a circle of Oriole girls at Lexington.

Our stake superintendent of the home department is looking ahead for the benefit of our homes next year. The idea is to make the home a producer as well as a consumer. She is asking all members who can spare cuttings of berry vines, strawberry plants, young trees, bulbs, etc. that do well set out in the fall, to share with those who do not have these; also to make a study of our church buildings and grounds and see what can be done in the fall to beautify them next year.

The relief and service department of Warrensburg local are contemplating taking up a study along the lines of social work, dividing the time between sewing and study.

We have recently visited points in the stake where the three largest branches are located and are pleased with the interest that is awakening among the sisters. Our stake convention held in September had an arousing effect upon some and we hope to reach others at our next convention, December 10.

GRACE L. KRAHL.

From the Home Economics Superintendent

Dear Sister: In our big college library here, I found a splendid little book recently that I wish each of you could read. It is called *Planning and Furnishing the Home*, by Mary J. Quinn, published by Harper Brothers of New York, for \$1.07 postpaid, and may be ordered of the Herald Office. It is very readable and has ideas that the most common of us can use.

There are a number of good books dealing with home economics questions that we thought would make the auxiliary Year Book list too cumbersome, but you will find them on file in the book service department of the Herald Office. We are nearly ready to send in an additional number for this department now.

Just remember, too, that the Department of Agriculture, Washington, District of Columbia, has bulletins on nearly every division of home economics work. Most of them are free for the asking. But be sure to state the particular subjects desired, when writing.

For the progress of the work,

MRS. BERTHA L. MADER.

MANHATTAN, KANSAS, 1509 Poyntz.

Notice

Some time since we gave notice through the Woman's Auxiliary Department of HERALD, to the local auxiliary societies, asking them to appoint a historian in their locals, if they had not already done so, and to send the name and address of such appointee to the general historian, Mrs. B. C. Smith 24 South Spring Street, Independence, Missouri.

So far we have received but one answer to the request; so we wish to call your attention to the matter again, and ask that you will please take notice of the request and act upon it as soon as possible.

MRS. B. C. SMITH,

General Historian of Woman's Auxiliary.

Letter Department

Comment on Church Affairs

The falling leaves and the cool, pleasant days proclaim the reign of Indian summer. We look over the narrow path through which we have traveled since entering this mission during the fore part of May, and find that this has been one of the busiest periods of my missionary life. Not that my desire for activity has been any greater than usual, but conditions have been such as to enable me to keep busy.

I have spent considerable time in the Kewanee District in company with Brother C. E. Willey and find him an energetic worker and a wise counselor. He is well liked by the Saints.

By the direction of the missionary in charge, Brother J. F. Curtis, I ordained Brother E. A. Curtis to the office of elder in August. He is full of zeal and an ardent worker. His wife, Hazel, is wise, capable and is taking hold of the work with the true spirit of a missionary's wife, and is destined to prove a help to the church, and a blessing to her husband. Success is attending their efforts.

They located in the district in June and their work demonstrates the wisdom of keeping the young missionaries with their families as much as possible. The missionary's family that is wise and willing to work, will prove a great help not only to the missionary, but to the district where they live.

The church owns a house near Kewanee, Illinois, and an effort is being made to have it moved onto a vacant lot near

the church, and have it remodeled for a parsonage. We expect to have it accomplished next spring.

There have been several baptized during the summer and the branches are doing as well, if not a little better than usual. Some of the branches are making decided advancement.

Our district conference was held at Kewanee, Illinois, October 21 and 22. There was a smaller representation than usual, as it had been very stormy during the week. But Saturday morning the sky cleared and the sun sent his warming rays which brought cheer and good will to the Saints. The business was transacted in peace and unity. The preaching was of a high order and the prayer service one of the best I ever attended. The testimonies were full of cheerful thoughts, expressing hope in God and faith in the final triumph of the church.

The Lord gave us a beautiful message by Sister M. E. Gillin, that was cheering and instructive. It caused us to realize "that it is good to be a saint in latter days."

We take much interest in the church papers and derive much benefit from the various articles. We could mention them all, but "Traveling in beaten paths," by Brother J. W. Wight, is worthy of mention as a word in due season.

Brother C. Ed Miller's exegesis on "Your headings in the HERALD," is food for thought. It is true our claims can be too modest and our "headings" can be too common, but care should also be taken not to overdo the matter in presenting our wares. This may be illustrated by referring to a merchant, who put out a flaming advertisement of "Glorio silk." When the customers came to see the wonderful article they were somewhat disgusted to learn that it was only common eight-cent calico. So, Mr. Editor, I hope you will think twice before you make any radical change in the matter of your "headings."

I am truly pleased to see the articles on the "Theological chair" coming through the HERALD. It shows that some are thinking on the subject. When men think, they are sure to arrive at correct conclusions eventually. When Graceland College was first established some of the former elders favored the installation of a theological course. They realized the need of a better education than they had received, and desired to see others obtain what they had been deprived of. I think that if we took the benefits of religion from Graceland there would be no need for the college, as there are better educational institutions all over the land that Graceland can ever hope to be.

But this idea was not considered worthy of even notice, but the guess was made and published in the HERALD that some day it would be established in Graceland.

It is not unusual to hear our members complaining about some of our elders making grammatical mistakes and mispronouncing words, and some even object to sustaining certain ones in the missionary force till they become more competent speakers.

A complaint of this kind was once made and the person was told, If I should advocate sending the brother to a school where he could be taught the rudiments of grammar and the principles of the gospel more fully, you would be the first to object, and say we were going into sectarianism. This was admitted. Then why object to the preaching of the brother? He will learn in time—something like the old oculist who said he had ruined a peck of eyes before he learned how to heal them.

But let us see if the Lord has said anything on this subject. "Behold, I say unto you concerning the school in Zion, I, the Lord, am well pleased that there should be a school in Zion; and also with my servant Parley P. Pratt, for he

abideth in me; and inasmuch as he continueth to abide in me he shall continue to preside over the school, in the land of Zion, until I shall give unto him other commandments; and I will bless him with a multiplicity of blessings, in expounding all scriptures and mysteries to the edification of the school and of the church in Zion." (Doctrine and Covenants 94: 2.)

It is quite evident that it is just as necessary for our children and for all who attend Graceland to-day, to have some one set apart and blessed "in expounding all scriptures and mysteries to the edification of the school," as it was in the school in Independence in 1833. Parley P. Pratt was a high priest and we have men and women who are just as competent to-day as he was then. [We now have five high priests on Graceland College faculty—all good men.—EDITOR.]

When we listen to some of the criticisms made by our experienced elders of some of the less experienced ones, and even the criticisms which are made and presented on the heresies presented by some of the experienced elders at times, we are forced to conclude that it might do us all good to attend a school awhile where a teacher would teach theology by "expounding all scriptures and mysteries."

This kind of a "chair of theology" is not dangerous or the Lord would never have made provisions for it. May the Lord help us to advance till we can have all that the revelations provide for.

The formation of classes with the lecture courses in Independence, with the unexpected interest manifested by the students, indicate the strong desire of the membership to learn. This desire is not confined to Independence, and I am of the opinion that when a course of gospel instruction is established in Graceland, it will be more liberally patronized than any other course.

PEORIA, ILLINOIS.

W. E. PEAK.

Spearfish, South Dakota, Reunion

The reunion at Spearfish, South Dakota, has passed into history. There was nothing especially remarkable about it, unless that it was remarkably small. That was to be expected, as in these parts our membership is small. The weather was much against us. The few who attended from other places as well as the Saints of Spearfish enjoyed it immensely. Brother Gillen was with us throughout, and did the preaching, assisted by Brother J. M. Stubbart and the writer. Other activities of our work were indulged in, according to demand and supply.

Brother Gillen charmed his hearers, Saints and others, from the start, and was charmed by the music which he said could be duplicated in but few places in his large mission.

The attendance grew toward the close. The impression made was excellent. Spearfish being an educational center, members of the faculty and students were in attendance, some aiding in music. Brother Gillen's discourse relating to the scientific as well as Biblical, entertained such the more. Brother Gillen was charmed with the country and people, and saw for our work a center at Spearfish and coming workers for our ranks. The little band of Saints were much encouraged and enlightened. They look forward to next year's reunion in fond anticipation.

Perhaps none enjoyed it more than Grandpa F. M. Newton, of eighty-one summers, who from the start to the last labored on the neat chapel and did perhaps more at it than any one other person. Many compliments on the attractiveness of the chapel were passed.

It can be said that the work is planted—a center for the region established. Reunion work is begun whose radiation can mean much. Success, then, is achieved and to be enlarged upon, to which this whole region should contribute.

The burden of building the church was borne so far by the few at Spearfish. Many round about should help to share this, for it will be a center and helpful to all surrounding points. Contributions may be sent to G. W. Newton, Box 224, Spearfish, South Dakota. The outlook for additions to our ranks is good at Spearfish and contiguous points.

On new ground and busy in the conflict, at the call of Brother and Sister J. C. Reinmur, formerly of Missouri Valley, Iowa, now of White Owl, South Dakota.

In bonds,

SPEARFISH, SOUTH DAKOTA.

R. ETZENHOUSER.

Florida Reunion

The Florida District reunion was held at the usual place, Dixonville, Alabama, eight miles from Brewton, Alabama, October 6 to 14, 1916. Of the missionary force there were present F. M. Slover, Edward Rannie and A. E. Warr. Brother D. M. Rudd, who is serving as district president, assisted in the preaching and was quite an addition to the force. Brother W. L. Booker of Bay Minette, Alabama, and Brother J. R. Harper of McKenzie, Alabama, also occupied the stand.

The attendance was smaller than last year on account of sickness in the community. The meetings were good, however, and those who were privileged to attend seemed to enjoy the services. There was a good attendance of outsiders on Sundays, and in this direction we feel that good was accomplished. On the first Sunday at the Religio session at four p. m. some of the prominent educators of the country attended. The lesson on the Book of Mormon was quite attractive and interesting to them. They expressed themselves as having received a "revelation," and seemed to appreciate the viewpoint of Latter Day Saints on the history of ancient America.

The matter of holding reunion next year was referred to the district conference.

A. E. WARR, *Reunion Secretary.*

Can Graceland Help These People?

[We reprint herewith an extract from a private letter written by a missionary laboring in one of the missions of the church where poverty and hardship and ignorance prevail in many localities. He finds the Saints there making an heroic effort to struggle out of their difficulties. He feels that Graceland College may help them by sending trained workers to labor among them; or rather by taking and training young men and women reared among those environments and sending them back home to work among the people as teachers and preachers of common sense right living. For very obvious reasons we do not feel at liberty to give the name of the writer or the location of the field. But his letter cannot fail to start a fruitful train of thought.—HERALD EDITOR.]

The twin enemies of progress, religiously and otherwise, in this section are poverty and ignorance. They both live together, and hold the people in their iron grasp. The people do not will it, it is the result of conditions they cannot altogether control. There are many good people making a heroic struggle to help improve conditions, and our people have been highly commended by prominent educators for their loyal support.

I am well convinced that unless God will perform a miracle on our people, and I don't expect that, the only hope of improvement among our people here is through education. It

may be slow, but it cannot come in any other way. Preaching first principles will never educate them or eliminate poverty, and the latter will only be done by an increase of intelligence. How can we educate our young people is a very important and ever pressing problem.

The common schools here are inefficient because of poor teachers and a short term of school. Our churches could be used as schools if we had preachers who possessed the ability to teach and continued school during the public school vacation in connection with their church duties. The Adventist Church reports thirty thousand in their primary schools and about seven thousand in their colleges and academies.

Graceland College will never fulfill its mission until every worthy, needy boy and girl that wants to go there can go. We take church money to pay the college debt, and pay the salaries of the teachers, or sink it in doubtful enterprises, but not a dollar for the poor boy or girl who is a victim of conditions; perhaps a missionary's child, the very material we hope to build the church on is denied the privilege of an education.

I have met quite a number of young people that would like to go to Graceland but they cannot because of the cost. All that I have talked with who have attended have told me they were glad and thankful they had the privilege of going to Graceland.

Our missionaries and Sunday school and Religio workers for this country ought to be persons who have spent their life in this country, and have had the chances of a liberal education, and it will increase their efficiency if they have gone to school at Graceland and come in contact with the vitalizing forces of the church, such as are found at Lamoni and Independence.

I have told the Saints wherever I have been in private and public, wherever it was necessary for the young people to leave home to begin to make their way in the world, to go to Independence, Kansas City, or points in the regions round about where there are good branches, depending on what they intended to work at, in the city or on the farm. I believe I am justified by the law of Christ, the instruction of Bishop Kelley and the results of my own observation. I have advised them to honor the law and observe the same common sense they would in any business matter.

From what I learn through the church papers and by private letters, there is a persistent, determined, systematic effort being made in Independence and Kansas City to improve conditions among our people, and the better they get the bigger will be the stream of emigration; the Saints are sick and weary of living isolated and in branches that largely exist on paper. You might as well try to stop the incoming tide with a pitchfork; and what they need is kind, sympathetic friends that will help them to get work, that is the true spirit of the gospel, yes, the spirit of brotherhood, of fraternity.

Christmas Gifts

The amount of money spent by the American people for Christmas presents has grown to be very large. The custom is so general that but few of the 100,000,000 people in the United States do not receive a present of some kind on that day.

I do not write to discourage the giving of gifts, I would not be a party to anything that would rob childhood of its joy, but rather to suggest that we be more wise in our giving. We all should set an example of moderation, and this is especially true of those who are well-to-do and can give generously and not deprive themselves of the common needs of

life. It is for the best good of all that we conform more to the idea of useful things and less ornamental.

In a recent revelation to the church (Doctrine and Covenants 130: 8) we were admonished to "exercise the principle of sacrifice and repression of unnecessary wants," and this for the purpose of helping in the financial work of the church.

While we are in a happy mood planning to make our children and friends happy, it is good for us to enlarge our vision and see some other places that we can bring happiness and good cheer. The Children's Home is a good place to think about. Why not form the habit of counting those children as a part of our family and send a good book or some money to help feed and clothe them—that would be pure religion (James 1: 27), and keep it up the remainder of our lives.

The various Saints' Homes are good places to express the Christmas spirit by an annual gift in money or its equivalent. It will benefit the church and far more help the giver because it will help to eliminate selfishness from his or her life, and let the Christ spirit take its place.

The Sanitarium offers us an opportunity to show our love for the needy and suffering ones. There are many who need the benefits that an institution of that kind can offer, who are not able to pay for them, and gifts of money or property or merchandise will be a great help to those engaged in that work, and also relieve the general bishopric of a heavy burden.

The Sunday School Christmas Offering is a gift that should not be overlooked. All the adults should set the example by giving an offering, and then they can consistently encourage the children to do the same. In the year 1910 the Adventist Sunday schools gave their church \$134,000 for missionary purposes, and as a rule their people come from the ranks of common people and have no more money than our people have.

It would be a fine thing for the church, and of great good to the various institutions and for the purification of our own lives from selfishness, if we would select some one of these institutions and send them a gift each year. When we are buying nice and valuable books for our children and friends, let us think of the library at the Children's Home, at the Sanitarium, and in our branch and Sunday school and Religio, and send a book to one of those institutions. They will be read and greatly appreciated.

Why not make this Christmas a red-letter day in our life, and resolve that we will repress unnecessary wants and cultivate the spirit of moderation and commence to give to our public institutions; in giving in that way many more will be benefited by our giving.

PAUL PARKER.

Milestones by the Way

Dear Herald: Five years ago to-day I left my home near Brown City, Michigan, and in company with H. E. C. Muir, started on my first missionary trip. We had been appointed to the Western Michigan District by F. A. Smith, who was then in charge of this mission. At that time the writer was passing through one of the most severe trials we have ever experienced, but through divine grace daily imparted, we were able to endure till relief finally came on the 31st of the following March.

Brother Muir stayed in the field only ten days and when he returned home he was severely criticized by the home folks for returning, as he had told them ere he left home that God had showed him he should go, and now he had returned and said that God had revealed to him that he should return.

They could not understand it and I confess that at that time it looked dark to me, but now all is plain; God willed that the writer should enter the field, but owing to the condition I was then in, I would never have gone alone, so Brother Muir was sent to get me started, and then he was directed to return to the home branch, as he was needed there. I can see now where God was ruling in it all to bring about his plans and I am grateful to him and to Brother Muir. In those five years I have been greatly blessed in my labors, and trust that much good has been accomplished by our efforts.

This is my fourth year in Canada and the third in the Chatham District and just here I want to say a few words in favor of the Canadian Saints: I had heard it said that Canada was a very hard place to labor, and it is true that in some places it is hard to get the people of the world interested in our message but wherever we have gone among the Saints, we have found a warm welcome and have been treated as only true Saints can treat the missionary. We have found them to be a very generous class and they have freely imparted of their means to help us on our way and we have never yet lacked for anything we really needed. Only this fall the Saints in Chatham took up a collection and bought us a thirty-dollar suit and in many other ways they have helped us. I desired to buy a typewriter this fall and went to Detroit and purchased a Hammond that cost sixty dollars. Got it on the installment plan with over a year to pay for it, but the news spread that we had purchased it and the Saints of the Chatham District got busy and in less than two months time, we walked into the office in Detroit and finished paying for the machine. Just here I want to express my deep appreciation of this manifestation of their kindness and to thank them one and all for their timely aid.

We have found the same sweet spirit of peace among the Saints here that we have found elsewhere and while some are not doing their duty, the majority are striving to "come up higher."

We have some very earnest workers in the district and they are doing all in their power to keep the banner of our King floating on high. Among others I wish to especially mention Elder Stewart Lamont, president of the Chatham Branch and vice president of the district. Brother Lamont has for many years been honored and respected in Chatham by all the citizens and has held an office in municipal affairs and only this fall the Government appointed him inland revenue collector and one of the business men of Chatham (not a Saint) told me that there was not one objection offered by the people of Chatham when Brother Lamont received his appointment. This surely speaks well of him and he told me that he owed his success in life to the gospel. In spite of the fact that he is very popular with the people, he is ever at his post of duty in the church and proves by his conduct that the church is first in his life. He is loved by nearly all the Saints and those who may not love him, simply do not know his real worth. He has been more than a friend to me and I am glad that I can pin this bouquet on his bosom.

Another worker is Elder J. H. Tyrrell, who has done much to help the Saints in a musical way, he being chorister of the district. He has also spent much time and money in sending out books and tracts throughout the district into places where the gospel has not been preached. In January, 1914, he had bills printed, offering one thousand dollars reward to anyone who could prove in the courts of Canada that we are in any way connected with the Utah Mormon church and it has done more to clear that matter up in the minds of the people than anything else we have ever used. We have taken it into places where nearly every one believed

we were right from Utah and when we have shown them that bill they have said, "He would not dare make that offer if you were in any way a part of the Utah church." It is a place where "money talks."

Now we want to mention the Bothwell Saints who, under the leadership of our genial brother, Elder John C. Dent have erected one of the most beautiful churches our people have in Canada, and I think I am safe in saying, anywhere. They laid the corner stone some time in July, I believe it was, and they will have it ready for occupancy and will hold their opening Sunday, November 26. It is a fitting monument of sacrifice and hard work. We have received a kind invitation to attend the opening and begin a series of services right afterwards and we will try to comply.

We have been very busy this past summer, having held several open-air campaigns. The first was in the park in Walkerville, the second in the park at Chatham, the third on the streets in Wallaceburg and the last one on the streets of Thamesville. In all these places we had a splendid interest and believe much good has been done. Have baptized twelve so far this year and hope to do more in that line ere long. Brother William Perriott of Thamesville has a fine auto and we used it as a rostrum and found it "just the thing," hence we can also voice the plaintiff wail of E. E. Long: "If we only had a car." I do believe if a missionary had one he could accomplish much more good than he can now, for he could go into new places and open up the work and "hike back" to the home of the Saints twenty miles away to satisfy the yearnings of the "outer man."

Just now I am holding a series of services in the home of Brother Theodore Wismer, near Amherstburg. I began here Sunday night and have had a good crowd both times and have enjoyed good liberty. Expect to continue here till time to go to Bothwell. One man and his wife by the name of Jones drive three or four miles each night to our meetings. His father, Brother Edward Jones of Otter Lake, Michigan, was the first person I ever baptized. It is to be hoped that the son will follow his father. He has four brothers in the church also. The Saints in Canada do not hold many two-day meetings, but nearly all the branches hold "anniversary services" and good times are had. We have attended two this fall; one at Stevenson and one at Kimball. The Spirit of the Master was with us at both places and all felt repaid for coming.

We also had an invitation to attend the one in Chatham, but as it was held on the same date as the Eastern Michigan district conference, we felt we could not go as we have never missed a conference in said district since we obeyed the gospel in June, 1911.

While on my way to conference I stopped off in Detroit and went to hear "Billy" Sunday. I must say I cannot understand how the American people can tolerate the things he says or how they can imagine that he is a follower of the meek and lowly One. His stock in trade is mostly slang and he says things from the pulpit that I would not want to say to a crowd of men. I heard him twice and not one word of gospel truth did I hear; that is, what people must do to merit the favor of God and be saved in his kingdom. I understand that he took fifty thousand dollars out of Detroit and also an eight thousand dollar auto, as a "thank offering." He doesn't seem to believe in the idea of "freely ye have received, freely give." If the money was taken out of his work we feel that he would return to the ball ground.

Had a nice time at the conference. The district is to be divided, which is a good thing as it is too large for one set of officers to care for as it should be. We heard Elder J. R. Grice preach a splendid sermon on social purity which was

much enjoyed. He gave us many facts that we hope will be heeded by the Saints. Such sermons are badly needed by our people.

Just a word now about my colleague, Elder Joseph H. Yager, who is laboring in this district; Joseph is surely coming to the front rapidly. He has done a good work in the district, having opened up the work in new places and made many friends to the cause. Everybody likes him splendidly and he is doing well in telling the gospel story.

In gospel bonds,

RICHARD D. WEAVER.

Field Address: CHATHAM, ONTARIO, Lock Box 196.

From Here and There

Brother F. M. Slover writes that the work has been opened up very nicely at Seneca, South Carolina. He has baptized three Brighamite elders and two of their members, while others are much interested. A. G. Miller has been left in charge for the remainder of the conference year. He reports the death of F. P. Scarecliffe, at one time a missionary and who was much beloved in the South. Brother Slover expects to spend the greater part of the winter in eastern and southern Florida where they are calling for help in new places.

Brother Eli Hayer reports having concluded a successful series of meetings near McFall, Missouri, at the extreme southwestern edge of Lamoni Stake. The interest was excellent and attendance taxed to the limit the capacity of the schoolhouse. The Saints there talk of purchasing a church building. It is expected that regular appointments will be made for preachers from Lamoni.

We learn that Boston is not a whit behind the stakes in the effort to advance, intellectually and spiritually. They have an English class, well attended, and a small German class, both under the direction of Sister S. A. Burgess; a woman's study club, meeting every other week, with three papers, one on art, one on operatic composers, and one on the woman's movement in America. The men's class, including the two classes in the Sunday school, also meet every other week with lectures on first aid by Doctor W. A. Sinclair, financial law by Bishop Myron Fisher, and selected topics by Elder S. A. Burgess. With Sunday school, Religion and preaching, night classes open and attended by our members at the high school, they are certainly making use of their opportunities. Other classes will be formed when the demand warrants.

Extracts from Letters

Elder Peter Anderson writes from Pocatello, Idaho, November 18: "Just arrived this morning for a short trip in this State, then go on to Washington. Expect to reach the coast by the new year."

Charles F. Cummings and David Joy report that the recent eastern Maine conventions and conference were a grand success. From their letter we quote: "The Sunday evening service being the last session it will surely be long remembered. Aside from a generous musical program, there was an elaborate sermon by Elder John F. Sheehy, district superintendent. Surrounding schools were nearly all represented, and a spiritual feast enjoyed by all."

Sister Maude Gunsolley writes that the first quarterly conference of the Kansas City Stake was held at the Central Church, November 11 and 12. The Woman's Auxiliary was

represented by some of its general and local leaders. Progress is reported in all lines. She says: "It is the ambition of the stake presidency to have one big meeting of the stake quarterly to promote more of a unity of feeling throughout the stake."

CLAYTON, MANCHESTER, ENGLAND, October 28, 1916.

Editors Herald: It is with pleasure I forward to your valuable paper my testimony of this great latter-day work I have been a member of this church for upwards of ninety years, and the Lord has many times marvelously displayed his salvation to me. I can say that not half can ever be told of his matchless goodness to me and mine. When I was confirmed a member of this church I was told, by the brother who laid on hands, that the time would come when, because of standing for right, men would seek my life as they sought the Lord's. The brother did not state how this would be accomplished, and many times the statement has come forcibly to my mind.

On the 26th of last August I received my summons to join his majesty's army. I accordingly visited the recruiting authorities, presented my elder's license, and claimed exemption from service according to Act of Parliament, which states that "clergymen in holy orders; or, ministers of any religious denomination" were excepted from service. I was sent with my papers and elder's license to an officer in the intelligence department of the war office in Manchester. The officer asked me many questions as to my duties in the church, and in civil life. He asked me whether I could marry, bury, baptize, administer the Lord's supper, to which I answered, "Yes." He also asked me whether I put a gown or surplice on when performing those duties, to which I replied, "No!" I stated that we did not believe the gown made the man a better minister, to which he seemed to agree. He then retained my calling-up papers and said if I were asked either by policeman or recruiting officer why I had not joined the army I must present my license, and if that were not sufficient I must refer them to him.

After this date much correspondence took place between the writer and the recruiting authorities, and eventually my case was sent in the war office, with a copy of my elder's license. I was informed later that the whole case had been referred to the Archbishop of Canterbury for decision. He, of course, ruled against us as a church, and on September 11, 1916, I received another paper calling me up for service in his majesty's army, with note attached which stated that they did not believe I was a regular minister of a religious denomination, and if I still objected to service in the army I must raise the question in a civil court.

I did not appear for training on the date named, and on September 29 I was served with a summons by a detective officer. I was allowed seven days to prepare my defense. The authorities of the church in the mission and district took up the case. They engaged a solicitor and barrister-at-law for the defense of our church and its ministers.

On the morning of October 6, prior to the case being tried by the stipendary magistrate, the statement given at my confirmation previously mentioned came with force to my mind. Before I left my home I knelt with my wife and family and petitioned the Lord that he would cause his church to appear before the minds of the people of this city as it had never appeared before. I remembered too, that the Lord's word stated that "to him who ordereth his conversation aright I will show my salvation." The case finally came before the magistrates who found after nearly a ninety-minute trial that we were a religious denomination, and the writer was a

regular minister of this denomination. He thus proved the salvation of the Lord and the summons issued against me was therefore dismissed.

I could cite many more evidences of the goodness of the Lord, and I desire to show my appreciation of his Fatherly care by living a righteous life. I ask for an interest in the prayers of the Saints. May we all be such, is the sincere prayer of,
Your brother in Christ,

JAMES SCHOFIELD.

164 Stanton Street, Seymour Road, South.

[We note a report in the *Millennial Star*, of October 5, that an elder of the Utah Mormon church had been in a similar "test case" and the result was:

"The Bench said they did not recognize the Defendant as a minister of a recognized religion, and handed him over to the military. On a question of appeal being raised, however, he was allowed his liberty, on a promise to surrender when necessary."—EDITORS.]

RADVILLE, SASKATCHEWAN, November 12, 1916.

Editors Herald: I want to say a few words of appreciation for the blessings I have received from the Master since my last writing.

Last December I took courage and traveled from here to Independence, Missouri, with our little girl, Doris, who was then nearly four years old, and had never taken a step alone. She received a blessing while there under the care of the Sanitarium, and I was able to return home with her the first of March and on the ninth of March she was walking all around the house.

This was certainly a blessing to us, and from the actions of the little girl one could not help but see she was pleased and happy. She is still improving and there is not a day passes by but what I feel to thank and praise my heavenly Father for this blessing.

We are not making any progress here, there being no branch but we are looking any day for Brother Peterson to step in and make an effort to hold services here. We are hoping some good will be accomplished.

It has been a rainy fall this year. We have never known it to be so rainy. Threshing has been delayed and we understand there is much grain in the surrounding district to be threshed. We have some flax that is not threshed yet. Crops were poor. So much rust caused the grain to be light in weight. Some people raised only a tenth of what they have raised other years.

We are anxious to move where there is a branch of Saints. It is a discouragement to us who had for fourteen years lived where we could attend services nearly every evening and all day Sunday, to be where we cannot attend even one service of our faith in a week, and only once in a while shake hands with a Saint. However, we are strong in the faith, and we cannot doubt God's goodness. We have proved him in days that are past, and realized the meaning of the words in the song, "One hour with Jesus," number 337 in the Hymnal.

Ever praying for the welfare of God's cause, I am,

IDA MAY BERGERSON.

LIMA, OHIO, November 2, 1916.

Editors Herald: I came to this place some three weeks ago, the Saints here having rented a hall, desiring to put forth a special effort to reach the people of this city of about thirty-five thousand.

We have advertised in the papers as well as by house-to-house canvass, putting out a thousand handbills and about six hundred tracts. The results are not all that might be desired yet we are beginning to see results of our effort. Fair crowds are greeting us nightly, and some seem to be taking hold of the work. It is going to mean effort and sacrifice for the few here to keep the ball rolling, but when we find Saints interested enough in the work to put forth the effort in faith, a way will be provided if all prove faithful.

We have been able to raise the fighting qualities of the W. C. T. U. just a little. In a meeting they held last week they took exceptions to the Mormons holding meetings in Lima, and registered their protest through the papers in a report of the proceedings of their meeting. I will inclose a clipping, also my reply. The paper did not print all I sent in, cutting it down over half, but we thought it was fair enough, so said nothing.

Brother Griffiths spent two nights with us in his tour of the district, and gave two good talks.

We expect to hold the fort for a while longer with meetings every night, after which Brother Griffiths has promised to arrange to have a man here for Sundays to carry on the work. He wanted to use me elsewhere, and we must be subject to the powers that be.

Brother Everett D. Finken is associated with me at present. He is a young man just starting out. He will leave me soon, having been ordered to southern Ohio for the remainder of the conference year.

"I have not been able to do as much this year as in years past owing to sickness. I am hoping that I may now be able to continue in the fight without further interruption.

Sincerely,

WILLIAM ANDERSON.

DUBOIS, IDAHO, November 3, 1916.

Editors Herald: It having been some time since I wrote to your precious columns, I thought I would again send you a few words to bear my testimony to the truthfulness of this glorious work of God.

Being one of the isolated ones, I truly can feel the loneliness of heart of those who are in like situation when I read your letters; especially do they touch the tender sympathetic cords of my heart when reading of cases where one is not only isolated from others of like faith, but where one is the only member in the family that has obeyed the gospel of Christ, like myself. How often our prayers have ascended to God that he might touch their blind and prejudiced hearts, and cause them to see the truth; yet we must not forget that he has given man his free agency, and will not force any into his kingdom; therefore like our humble Nazarene, we should, from our hearts say, "Thy will, not mine, be done."

If we have warned our dearest relatives and friends of the awful punishments that await those who will not obey the law of Christ, we have rid our garments from their blood, and we assuredly will get our just reward for our work, as well as for all our Godly sorrows.

I know this is the pure gospel of Jesus Christ; no other so-called gospel has, or ever can have that tender, celestial love accompanying it that will compare with it. It is one of love toward all men. Its blessings to the faithful ones are numerous and differing.

I have been blessed many times with dreams many of which have been literally fulfilled. I am sorry I have not always held myself unspotted from evil. I have used tobacco occasionally since coming into the church; but long ago I bowed in prayer to my heavenly Father and promised him never to

defile my lips with tobacco again in any form. I have made my promise good from that very moment, and I will make it good hereafter; for I know God will stand by me to help me in every good work.

Dear Saints, who use tobacco—are you more lovers of the filthy weed than you are lovers of God? You certainly are if you persist in the habit. Do you not know God has given you sufficient power to quit it in a moment if you will, even though how long you may have used it. It is not enough to simply try to quit the habit; but if you really love your God who has commanded his people to be clean in body and in spirit, you will bow before him and ask his help, and promise him never again to touch it. What you promise your God you will make good if you love him. Test your spirituality.

I would like to exchange letters with some isolated Saints if there are any who feel it would be an encouragement to them.

Ever praying for Zion's cause,
Your brother in Christ,
C. O. A. PETERSON.

Care Denning & Clark Company.

KIRKSVILLE, MISSOURI, November 3, 1916.

Editors Herald: I would like my correspondents and friends to know that I am back at the home address again, 705 West Pierce Street.

It was surely a great privilege to be associated with gospel tent meetings again. We had almost a four month's campaign through this district the past summer. It is great to see the tent fill up each evening with people who come all distances from five to fifteen miles to hear this gospel story. Surely the good Spirit was with these messages and not only witnessed by our people, but again and again in shaking hands with nonmembers we have been greeted with "Oh, that was a good sermon, every word of it true." We did enjoy our little part in the work. The song service seems to be a factor of interest in the meetings. We were also permitted to help in the advertising of various kinds, short calls from house to house, calling attention to the meetings, and handing literature if desired is quite effective. The little talks before and after meetings work in well. The social part should not be neglected.

The tent meeting is surely one of the best means of getting the people together and we find by devoting one evening as a social, get-acquainted meeting with a program where everybody is invited to take part, is quite an asset in our work if rightly conducted, often giving us an acquaintance and a chance to work with some who would not otherwise be present. This is a good opportunity for our women to get in their auxiliary work.

We found a little band of good earnest Saints at New Cambria, but no Woman's Auxiliary of any sort. After talking the matter over at their homes, at the close of one of our tent meetings we organized a woman's society for service, the object to work for and collect funds toward a new church. The last we have heard they are working at it finely. The faithful little band at Macon are still at the post of duty having additions to their home class and meetings since the tent meetings there.

We are keeping our eyes open for any opportunity that we may secure for meetings in this place. The tent meetings this summer seem to have left quite an interest and we meet people quite often who say, "When are you going to have some more meetings?"

A. M. and Brother John Ely are at present holding quite a successful series of meetings at Keytesville. Sister Rees-

man, Sister Turner and myself are the only sisters in town, but we hope to have a place ready by the time the elders can come this way.

In this district, as in many others, the great need of our missionaries is a way to get around. The small car is the best thing we have tried in our work in the west, it enables one to double the results, especially when one is able to keep up repairs himself. So often of late we have been in places and conditions when we have felt like crying out—

Oh! If we only had a Ford
How we'd thank and praise the Lord.
We could tell this blessed tale
Over mountains, hill and dale,
And with God we'd sure prevail.
Our voices they'd grow strong
As the truth we tell in song,
We raise one harmonious chord
In thanksgiving to the Lord
If we only had a Ford.

Could we only have a Ford
Talk about a "two-edged sword,"
We could sow and plant the seed,
Angel Message tracts they'd read
Till they'd want no other feed.
They'd come back from night to night
Hungry for another bite;
They couldn't fail to see the light
Of this gospel God restored,
If we only had a Ford.

We *should* have a little Ford
If efficiency's the word,
Business men go twice as far,
Their cash increasing with a car.
Say, we'd be richer than a Czar,
Ticket punchers, railroad fare,
Why, we'd travel everywhere,
With such folks we'd ne'er be bored
If we had a little Ford.

MRS. A. M. CHASE.

GALIEN, MICHIGAN, November 6, 1916.

Editors Herald: The appointing powers decreed that I should labor in the Southern Michigan and Northern Indiana District. However, it is not probable that my efforts will be extended very far into Michigan. Knox, Hibbard, and Ora are all in Indiana, and Galien is just over the line in Michigan. These places have needed and should receive the efforts of my time. No doubt new openings could be effected, but what is the object when the Saints of these places need feeding and there are investigators at each point? New openings are essential, but they can hardly be considered openings unless they are kept open. Years ago sermons have been preached in the regions of Hibbard, but it was not a "city without walls" to us until about eighteen months ago. If I should report new openings every time I deliver a sermon or two on new territory it might appear O. K. to some, but surely would be as the report of Mark Twain's death—"greatly exaggerated." The number of new openings and baptisms at reporting time have never bothered me so long as the missionary in charge knows of my labors. While I have baptized not a few, I do not consider a missionary's effort a failure even if he baptizes none!

The Saints at Hibbard and Ora have their membership at

Knox. During the last eighteen months I have baptized, I believe, twenty-seven at Hibbard. We have the material, I think, for an organization. The Sunday school, Religio and midweek prayer service have been in evidence for a year or more.

Our little tabernacle makes pleasant the summer worship, and standing right by its side is a little hall which nicely accommodates us now and we think it will during the winter months. (Hope to tell you more about our tabernacle work later.)

Ora has managed to erect a beautiful little church. A few Saints worship there, but they have no Religio, and are as yet using the International Sunday school quarterlies. There are reasons for it.

Knox is an old organization. We have there a little frame church and a very few members. Brother and Sister J. B. Prettyman and wife, who are gracefully ripening into a glorious heritage, live there, and he is the only one who holds priesthood authority, being an elder. They have borne the "burden and heat of the day," and stand as monuments of faithfulness to an unpopular cause. But after all, what is the worth of the world's honors? As for me, I am a Latter Day Saint because worldly honors vanish before heavenly endowments, and eternal life is far better than gold. While encouraging compliments from men should be appreciated, they do not compare when earthly service is done with the "Well done, thou good and faithful, enter into the joys of thy Lord." If we will own him before men, he will own us before the Father and the angels of heaven. What a joy when the Master of men introduces us to a heavenly host! Earthly friends change like the varying winds, but our God and his Only Begotten are "without variableness, neither shadow of turning." In them I trust.

According to appointment I came to Galien, on Sunday, October 29, but returned to Hibbard on Monday to baptize a lady from Rock Falls, Illinois, who was at the time visiting Brother Reed's family and other relatives. Because of traditional teachings from the book of "fables," she, like many honest hearts, wondered: "Can any good thing come out of 'Mormonism'?" (Latter Day Saintism.) I advanced no fire-side speeches, nor tried to cram religion down her throat. She is fifty-two years young and was ready to learn, but I discerned immediately that she could be reached easier from the pulpit. She came to Hibbard sound in the Methodist faith, but returns with a new view of "eternity," God and the Bible. She is starting right, by procuring literature and desiring to become informed in order to defend the cause, and "give a reason for the new hope inspired." Another of Hibbard's investigators was baptized also at this time. Because of his work he could not go for baptism during the day. The night was dark, but lanterns afforded light, and a dozen met on the bank of a little river and "Rock of ages" rang out on the night air. The uplifting influence that attended shall never be forgotten. Both candidates passed through the chilly waters gracefully, and in all it was one of the nicest baptism I have ever attended.

I had promised to return to Galien and begin a series of meetings Wednesday evening, November 1. Soon the news came to my ears that some "featherweight" of Culver, Indiana (two miles from Hibbard), was going to "unmask, expose, tear down, uproot, explode and demolish" what he was pleased to call Mormonism. Well, in fact I can hardly talk of leaving Hibbard until some "upstart" imagines he will put an end to our work in that part. Some of our members became somewhat alarmed about the Culver "featherweight," but as far as I could learn it was a local affair and some of

Culver's citizens informed me that possibly there would be a dozen out to hear him. I came to my work and as yet have not heard of results there. Sometimes we do ourselves more harm in noticing every little objection raised. Months ago we got into the *Plymouth Daily* and *Weekly* with a three-column article on Mormonism. Those who care to learn have had a chance. But there are minds here as elsewhere that know(?) we are all bad, and nothing apparently in this life will change them. To my mind there are some "things" in this world beneath our notice. We sometimes spend time and money to meet "grave diggers" and "stinking carcass venders" that would not defend anything of their own but for the "cold cash!" In fact we are furnishing them a living by giving them a job!

I am now at Galien. We have a splendid little chapel here. The nicest in town. Our congregation is small, and there is much prejudice. This was the home of Brother George A. Blakeslee. He was once bishop of the church and loved by all who knew him. He has passed on to his reward. Some of the best preachers of the church have sounded the gospel trumpet here—such men as W. W. Blair, W. H. and E. L. Kelley, G. H. Hilliard, I. M. Smith, J. W. Wight and J. J. Cornish. Those I have heard spoken of, and possibly others that have not come to mind.

During the week our attendance is fair. Sunday evenings it is splendid. Sister Louise Evans, a field worker for the Religio and district chorister, is here helping with the music and in other ways. She is alive in her line of work and her efforts are commendable.

Ever praying for the success of all, and victory for truth,
O. R. MILLER.

HIBBARD, INDIANA, field address.

LEXINGTON, MISSOURI, November 8, 1916.

Editors Herald: I thought some might be glad to hear from this part. We have a branch of eighty-four members. We have no church building but have a lot paid for, and are looking for a building to be erected in the near future.

A stake conference was held on the 16th and 17th of September. Early on the 16th eight of the Saints were prepared to attend. After some exciting experiences on the way, all went well, and soon we were speeding down Main Street in Holden to the nice church where the conference was held, arriving in plenty of time for morning prayer service. After service we had a good, hearty handshake with the Holden Saints and others.

We were made to rejoice to hear the testimony of the Saints, and feel the Spirit of the Master through the conference.

We do not want to forget to mention that we had the privilege to visit our aged Sister Devore, who with her husband was one of the first to take the gospel message to the South Sea Islands. She has a room which is decorated with shells and many relics she brought back with her. It was a grand privilege to hear her tell of the experiences with those strange people. To hear such experiences makes one like the writer feel that we have not done anything compared with such work as Sister Devore's. She seems to rejoice to tell of her experiences.

While we had some difficulty going and coming from conference we know if we did not have some bitter we would not know how to enjoy the sweet. We had a fine time and are ready to go again when the time comes.

Ever praying for the progress of God's work, I remain,
Your brother in Christ,

R. T. HOWARD.

VINALHAVEN, MAINE, November 12, 1916.

Editors Herald: While reading the letters in the HERALD this afternoon I felt like adding just a few words both as a personal testimony and as news of God's work here in this place.

The HERALD always comes full of just the good things which we need. If there is a perplexing question or something which we are not quite sure of, the HERALD is sure to bring just the answer we need, also it invariably brings some food for thought, and then there are the personal letters. They are the tie that binds our hearts more firmly together in brotherly love, for it is almost like meeting them in a great prayer meeting and hearing their testimonies and experiences.

Although my husband and myself have been in this great work but a short time, we can say that God has greatly blessed us both, and it is our earnest desire to hold to "the rod of iron," and to do everything in our power to help this great cause.

We have a branch membership of twenty-nine. Organized last May with twenty-two charter members, and since then seven have been added by baptism.

Brother Herbert Raymond is presiding elder, and Brother Archibald Bigg is priest. They are both earnest workers for God's great work. Brother Raymond has been holding Sunday afternoon services at the west end of the island with very good attendance, and there seems to be quite a number who are very much interested. Brother Bigg has been holding midweek services on the east side, and with our regular Sunday evening services at the town hall in the village, and the prayer meeting held in District Number 8, the gospel is being preached to the "uttermost parts" of this island.

Brother I. M. Smith and wife made us a nice visit last winter, which we enjoyed very much, and our hearts were both comforted and made to rejoice at some of his very spiritual sermons.

Our district president, Brother George H. Knowlton, labored here this summer, baptizing seven precious souls, and delivering a great amount of tracts from which we look for great returns, for with his personality and congenial way in his "house-to-house" canvass he did much to overcome prejudice and to get people interested in the great gospel message.

Brother H. Arthur Koehler was here in April and organized a Sunday school with twenty-two charter members.

Thus the work goes on and our earnest prayer is that nothing may happen to hinder the work, but that we may be banded together in that unity and love which is so needed to carry on God's work.

Your sister in the gospel,
MRS. JAMES E. BARTON.

BROOKLYN, NEW YORK, November 12, 1916.

Editors Herald: From several sources there have come requests for a letter of experiences in missionary work, but owing to the lack of time, and the fear that we would not be able to instruct as well as entertain, hesitancy has got the better of real desire, and only as this beautiful Lord's Day dawns upon us and we see many duties before, do we feel coming into mind and heart loving remembrances of old-time associations and reminiscences of sweet experiences in efforts to build up the work we all love so well.

I have now reached the zenith of ten years of experience as an active missionary. In these ten years of voyage on the great ship of Zion, we have seen and experienced many things. Some have tried us to the limit, some have weighed so heavily as to seem to eat into the very years of life's existence and take a toll from the lease of life, undoubtedly for some wise

purpose; possibly to help us to see and realize our dependency upon the God we serve. Sickness has loomed mountain high and called for a continued cultivation of faith and trust. The weaknesses of the flesh, the ever-asserting self, has demanded more attention and conflict than rests in any unsupported bosom; and then the capsheaf of the mountain of trials is found in the disloyal, the untrue, the treacherous brother who does not hesitate to make of every apparent weakness, a mountain of evil and willful wrong.

Lest I frighten some of our young men and there grow among them the fear of the ministry, let me bring you another side, another picture. I have drawn quite deeply from the fountain of worldly pleasures; I have tasted the sweets of real love; I have felt the strength and pride of fatherhood; I have felt the strength of true friendships, but there is something else above all these, that coming down and entering in, raises these up to a height sublime and makes them of the earth divine—and that's the power of the gospel.

Aside from the few trials incident to every phase of human life, the most gratifying, exalting, and sublime experiences of life are had in active service for the Lord in missionary work, and I am sure that the more heartily we enter into the work, and the more real life and energy we put into it, the greater are the pleasures and the richer the blessings; a careless, indifferent, half-hearted service will never get anywhere, accomplish any great results, nor bring very great blessings.

I began my missionary work in the Des Moines District, where I had a continued association for six years, and naturally it seems like the home of my childhood. The Saints there are very dear, and as the Negro's heart turns back to Dixie, so many times I find myself in spirit among the old and tried Saints of the early experiences. If the reaper does not overtake before the opportunity is ripe, sometime I expect to ask for at least three months in which to make a tour of the birthplace of religious activities.

Missionary work is subject to many surprises, and the season of appointments brings many unexpected changes. I am sure that with the exceptions of the last appointment, there was no knowledge as to the locality nor the people to which we were supposed to go, however in the going we have found, first, that God is no respecter of persons, and that all places are alike, and all people have about the same failings, dispersed with the same noble traits of character that make the association of Saints so dear. We learn to love and then are compelled to leave, and learn to love others, until the family of God, and the children of the kingdom, is ever increasing and its bonds of fellowship and kindred ties are ever broadening and deepening. We are called out in wonder and amazement as to what the great culmination will be. In the last appointment there were some peculiar powers manifest; premonitions were not lacking, indicative of new experiences, even the roaring of the sea, was heard in dream by those interested, and many evidences of some special call. It proved to be a call to the greatest city of the world.

I hope those who are living in other great cities and undoubtedly have an exalted idea of their greatness will not take offense at this assertion. Brooklyn is the greatest of the five boroughs of Greater New York City. The population is over 2,000,000. It has a water front of 256 miles, area of 77.6 square miles, 49,680 acres of ground, with an assessed value of \$1,675,827,897 and 870 miles of paved streets. Right here in the midst of this great throng of unsurpassed activities is located a little church with a capacity of possibly 250 and a membership of 230 souls as a nucleus for the spread of the angel's message and the gathering in of the masses of the metropolis to the fold of the great king.

What a stupendous undertaking, and with what hopes of success can we battle on, unless we shall be able to enlist the support and power of the great God for the mighty masses.

Of one thing we are sure, and that is there is no lack of evidences of the Lord's support and divine direction so far in the efforts here, and one is significant and worthy of mention. It was given in open vision to Sister Christy, and under peculiar circumstances, while visiting New York's greatest pleasure resort, Coney Island. It was as follows:

"Soon after locating here and before I had even been in New York proper, in company with Sister Beardsley, Sister Hartshorn and little daughter, I spent a portion of the afternoon in 'Steeple Chase Funny Place,' Coney Island. Everything was new to me. Having been a shut-in for months, I was anxious to see all I could. From one amusement to another we went, and many times tears dropped from my eyes as I laughed until my sides ached. As we left the building, Sister Beardsley suggested that I sit in the front seat of the car for a better view of the sights. As we drove along amidst the noise of merry-go-rounds, horns, and men announcing various kinds of amusements, I breathed a prayer of thankfulness that though I could laugh at and enjoy such things for a moment, it could not satisfy; I had found something greater that filled my whole life, and left little time for outside amusements. Instantly I was lost to my surroundings and the city of New York was spread before me. It seemed to be built upon a hill and sloping gradually in every direction. A moment I looked upon its outline as from a distance, when one of the principal streets came directly before me. Vehicles of various kinds were passing up and down, and people hastening to and fro in every direction. As I looked upon the crowded street and noted its activity, I saw Brother Christy with banner held high, directly in the center of it, starting forth with the purpose of planting it on the highest point on the hill.

"Because of crowds, it was possible to move along but slowly, but as he did so I saw some of the Saints press in very closely around him, that others, heedless of his presence and purpose, might not shove him this way or that way, or in any other way make it impossible for him to move along, with his hands held high, as seemed necessary to protect and carry the flag."

From the beginning of the work we have enjoyed special spiritual blessing and some special privileges. For instance, there is a law that prevents preaching and lecturing within two hundred feet of any of the parks of the city. Our first permit read for the southeast corner of Park Place and Kingston Avenue. This is a corner opposite one of the beautiful little parks in the residence portion of Brooklyn; we mistook the southeast corner of the street to be the southeast corner of the block (that is the preacher did,) and this put us on the very corner of the park. We drove our auto to the very curb and when the crowd increased and the preacher became surcharged with enthusiasm and the Spirit of God came powerfully, we grabbed the near-by ash can and placed it against the park fence. So standing as we were upon and with arms outstretched over forbidden ground, we occupied the entire summer with what we believe to be splendid effect, absolutely ignorant of the transgression of any law. Possibly we would not have known of our special privilege even now were it not for the fact that I went to the police deputy for another forbidden privilege (and was granted it), and when I asked him why he gave me these special privileges, and why I was not stopped by the police at the park, he said, "We have had close tab upon your summer's work. We found no violation of law, and there was no need of extra police; even the regular ones had no need to be there on your

account, while in most of the districts where public speaking is had we are compelled to have from one to ten extra officers stationed."

Right here let me say that if the authorities would give me four devoted young men or ladies who were well posted in the work and willing workers, that are willing to work, and willing to be directed as to how to work, I will agree to introduce a new epoch in successful city proselyting.

Some one may ask if it is just four, and no more? Well, yes, four for one preacher, and that will possibly keep him working day and night if he keeps all the lines tight and attends to all the developments of his touters. So for New York City we should have at least five of these groups of workers, one for each of the five great boroughs with their population of somewhere around seven millions of people. Men and women that are tied down to the strenuous grind of business life with the care and support of a family on their hands cannot do the work, and the preacher in this metropolis is such a small item and so handicapped that I unhesitatingly state now that it is a waste of good money, and poor material to send a person like myself to New York without better facilities for doing effectively the kind of work that must be done in this city. May the voice of inspiration speak to the men at the head of our work as loudly as it has spoken to my anxious soul as I have seen the great needs of the work here. There is little chance of attracting these surging masses to a building unless you can offer exceptional attractions—things that are beyond our finances, for there are ten thousand times ten thousand wonderful, brilliant, and instructive attractions; they glare on every hand and shine out in every high place of the city. We must go to the people, and in these times of unexampled activity no missionary should be expected to face the needs of this work, and if he has any ambition made subject to nervous prostration, without proper equipment, or for want of proper equipment would be better; and one thing that may sound expensive and extravagant, but which would pay for itself every year in results (that is, to the careful, conservative hand) is an automobile, or possibly a "tin Lizzie."

If the great needs and demands of the work continue to press upon me with increasing importance as they have each month that I have been here it is just likely that at the next conference, out of the fear of collapse, I shall refuse to return to the task without equipment. There are undoubtedly men that can stand it to see work and duty pile mountain high around them and be cool, but with the writer this is impossible.

God is blessing the Saints as they are rallying to the standard; some are called to preparation for gospel work, and if earnest, will be powers for good. If careless, will drift to mere nothings. Two specially, to me, miraculous cases of healings have been had. One brother was suffering with ulcers of stomach, and if I am informed aright the doctor said the hemorrhages were the worst he had seen for some time. The patient grew weaker until the weight of his own hand, as he expressed it, was a burden if he undertook to hold it up for any time. Eventually, on a Saturday night some three weeks ago the doctor ordered the telephone from the apartment, and no one to see him for about six weeks. I know that his sudden turn for the worse was possibly the result of an auto accident of the evening before in which the pastor figured, and naturally I was overly anxious. Wife and I went to see him but were told that he was not to be seen, so we were visiting for a few moments with his mother when he sent word, as I knew he would do, for us to come in to his room. He wished to be administered to. We responded, and with his faithful, hard-working, earnest wife

we entered into prayer. Before the prayers were finished, I knew the Lord had heard and that we would receive a blessing, so when the administration was had he was instantly healed of the malady. He was weak, but when I called at the home the next morning I found him up contending with his wife for the privilege to go to church that day. As usual, the woman won out and he did not go that day, but the following Wednesday he went to his work; drove to New York in the rain and has not lost a day since. Some glory due to God, think you?

The night after administration I awoke from sleep and a voice said to me, "I have given the brother a stomach as new as a baby's." It looks as though that were true. He eats and works and, I am sure, from the depth of his heart praises God for his blessings.

The other was with one of our noble young girls of the branch, one that if we are to judge from a short acquaintance, of her outgoings and her incomings is a real queen among girls, who was taken with what the doctor called a pus-appendix, or an abscess in the intestines. She was to be rushed away to the hospital for an operation, but as a result of administrations and the faithful prayers of dear ones, the Lord healed her before the doctors could get to their work, and as she walks in to the services of the house of God, with a smile on her face, we feel to love and appreciate her more than ever, even as a gift from God through the power of the gospel.

I am loath to leave you at this juncture, but for fear that we are refused space for so lengthy and possibly tiresome a letter, we bid you all adieu, assuring that possibly after the lapse of another two or three years we will write again.

Lovingly, WARD L. CHRISTY.

SAULT SAINTE MARIE, ONTARIO,
November 16, 1916.

Editors Herald: I would sooner live on one meal a day than to do without the HERALD. I love to read its pages. It helps me along very much. When the day's labor is over it is very pleasant to pick up the HERALD and read the glad tidings from the different places, especially those in Zion. I think Zion is one place every Saint is looking for, oh, that we might gather and live like God's children should live, everyone loving and serving the other. I have noticed in the HERALD warnings to the Saints not to gather in haste. It is my wish to go, and go in the right way. I do not understand just when we should gather, but I hope that all things will be ready in the near future. We are tired of the worldly things around.

My prayer is that Zion may be redeemed and we all gathered. I am willing to pay one dollar a month to redeem Zion, that we may be free from the trouble that is coming on the world, and we may all gather home.

Your brother in the faith,
22 Grace Street. MACK BROWN.

[Extracts from a personal letter to Elder Heman C. Smith.]

VANCLEAVE, MISSISSIPPI, November 17, 1916.
Elder Heman C. Smith,
Lamoni, Iowa,

Dear Brother: I write to inform you of the death of Brother Franklin P. Scarcliff, which occurred on October 26.

We cannot estimate the work he has done in the Mobile District, but we can mention some of the positions, in which he has occupied. He was elected president when the district

was organized in 1884, and served until 1891. At two other times he was chosen president, his last term expiring in 1904. In 1891 he was elected secretary, serving in that capacity until 1894. He was the first bishop's agent for the district. He was superintendent of the district Sunday school association for a number of years, also secretary of the latter organization for some time. At the time of his death he was president of the Mobile Branch, which was organized in February of the current year.

Not knowing the date of his appointment as historian, and knowing that you have all necessary items relating to his work in that office omitted to mention it.

Truly yours,
EDNA JEAN COCHRAN,
Historian Mobile District.

ARCHBALD, PENNSYLVANIA, November 17, 1916.

Editors Herald: Having never written to your paper and being much interested for the good it is doing, both in bringing disciples to God and comforting and encouraging those who have taken the name of Jesus and been adopted into his kingdom, I desire to add the testimony to that of many others.

Would say that I have not always been thus, having in past walked in by and forbidden paths, not having been brought into this church or under its good influences, but always placing a great value upon character and genuine Christianity, despising hypocrisy, admiring the person who dared to do that which was right and having the privilege of hearing this beautiful gospel, as preached in these latter days, in all its purity, do now testify that I know it is the work of Jesus Christ and is the power of God unto salvation.

I first became identified or acquainted with this work in Green Ridge, by attending a home class department from Scranton Sunday school, in the home of Samuel Shafter. It is needless to say that the message received from time to time was like music to my ears, for I could not understand why we should not have the same gospel to-day as in the past. I didn't believe God is any respecter of persons. Brother A. E. Stone was then laboring in this place. William Hawkins, Richie Hawkins and Lot Bishop, local men, worked in this department, and many were brought into the fold.

On March 27, 1910, wife and myself were baptized, deciding to start the new life together. The work continued to grow in Green Ridge, we attending the Scranton Branch whenever opportunity afforded. During this time Samuel Shafter moved to Peckville, near Archbald. On February 22, 1914, the writer was ordained to the priesthood.

Soon after the Scranton Sunday school organized a home department class at Peckville, appointing the writer teacher, holding at homes of Samuel Shafter, Boyd Armstrong and Albert Knapps. Frank Dippel, of Archbald became identified with it, being baptized in Scranton Branch, July 19, 1914. In turn, meetings were held at his home in Archbald. From time to time the following preached, Fred Treat, Richie Hawkins, T. U. Thomas, and John Jenkins. During this time many were added to the fold.

On recommendation of T. U. Thomas, it was organized into a branch October 27, 1915, by Gomer T. Griffiths, with membership of ten. The writer was ordained priest, Frank Dippel teacher, Boyd Armstrong deacon. The writer was chosen president.

The few Saints got busy and by their own labor erected a church, being completed October 23, 1916. On November 4, 1916, the corner stone was laid by T. U. Thomas. On No-

vember 5, the general opening took place, Elder A. B. Phillips of Somerville, Massachusetts, presiding, continuing after with a series of meetings, many nonmembers attending and interest increasing. The membership is now twenty-five.

The Saints labored and made much sacrifice to erect the building, and now they have things nice and are able to enjoy the fruits of their labor, by seeing the large numbers coming to hear the pure and undefiled gospel of Jesus Christ. The Spirit spoke through a sister in Saints' service, acknowledging the sacrifice.

Much credit is due the ladies' aid society for the part they did to provide finances for building fund. The prospects are looking well, if the Saints continue united and work together in the future, as in the past.

God has wonderfully blessed them and his Spirit has prevailed during the short time of the branch organization.

My prayer is that those who have taken the name of Jesus and the honest in heart may find the truth.

FRED TREAT.

OKLAHOMA, CITY, OKLAHOMA,

November 18, 1916.

Editors Herald: Perhaps your readers will be interested in hearing of the advancement of church work at this place. While the advancement seems small, yet as we look backward four years and see a few Saints meeting in private homes, organizing a little Sunday school, and now as we meet in our neat little church, all furnished nicely, with carpet, piano, bookcase, and other necessities, with water, gas, and sewer connections, and a goodly number of Saints present, we feel there has been some progress indeed.

Last Sunday morning we were made to rejoice in listening to President Frederick M. Smith preach the dedicatory sermon. The weather was very disagreeable, yet a fair representation of Oklahoma Saints were present, some coming from Tulsa, Ripley, Piedmont, Calumet, Cheyenne, Washington, Kingfisher, and Holdenville. Our ladies' auxiliary served dinner at the church to all present. Brother William Aylor gave us an interesting sermon in the afternoon, and Brother Smith again at night.

We feel we were greatly benefited in having Brother Smith with us. His instructions, admonitions and timely advice were excellent. We feel with such a man as our leader we cannot go backward, but onward and upward till the "march shall end." We trust that our little band here in this city may not hinder the progress in any way, but that we may help to forward the cause of Christ in the land not only spiritually but financially as well. Now that we have our church completed and dedicated, we do not intend to sit with folded hands, but we want to work with more vigor and determination if possible, until the general church shall be free from debt, as well as Graceland, the Sanitarium, and Children's Home.

Last fall our auxiliary served meals again at the State fair (of course the brethren helped), as has been our custom for three years. We were blessed abundantly in our work, our profits reaching nearly the eight-hundred-dollar mark. Out of this amount we sent one hundred and fifty dollars as an offering to the bishop. Next year we hope to send twice or thrice that amount.

Just now we are preparing for a Christmas bazaar. The proceeds are to be used for the furtherance of the work in general. A few years ago when we were raising means to build our church in Seiling, Oklahoma, we appealed to the Saints for contributions, and oh! how the packages came in. Some came from Washington, California, Colorado and on to

Michigan and Ohio. We were wonderfully remembered, and although times were hard, money scarce at that time, and the weather frightfully cold, we cleared the neat little sum of one hundred and thirteen dollars. (I refer to this as we failed to report at the time.) Now if there are any sisters of the district who read this that feel to contribute with a bit of needlework or any article for our bazaar here, it will surely be appreciated. The same amount of goods we had at Seiling would bring many times that amount here, as we find such ready sale for everything.

Our auxiliary is small in numbers, only ten members, but each an active worker. (Of course we have visitors occasionally who help.) This is twice the number we had when we organized three years next February, and during that time we have raised nearly two thousand dollars. We do not wish to boast of our efforts, only to let others know we are not idle. To God be all the praise.

Brother Arber is conducting nightly meetings this week. Brother W. P. Robinson was with us a few nights, but was called to other parts.

It is difficult to get outsiders interested in a city like this, but we trust the seed being sown will bring forth good.

Ever praying for the advancement of this latter-day work,
I am, Your sister,
Route 9, Box 44. MRS. R. M. MALONEY.

ANDOVER, MISSOURI, November 19, 1916.

Editors Herald: I have been very much pleased with my new home. My efforts which I put forth are well worth the time. I feel as though I am weak and would like the prayers of the Saints. I feel that the time is near at hand when we should be in unison with each other, and have the love of God with each and every one of us.

If there is any brother or sister who would like to answer my letter I would be pleased to hear from them. I attended the reunion and enjoyed myself with the rest of my brothers and sisters. I am now nineteen years old. I was baptized when I was thirteen or fourteen years old.

Your brother,

JOSEPH THORP.

News from Branches

Independence Stake

The study class and lecture course are almost of world-wide importance and are fast developing both in secular and church circles into an institution uplifting and progressive.

The Jew, the Indian, and even the tribes in foreign lands are to some degree enjoying this kind, of some sort, culture. A new movement close by is the foundation of a bureau of education, to give courses to the Jews of Kansas City, in Biblical and Jewish history and psychology of adolescence, looking to more effective work among the young.

Of our own class work, which is going on, besides that which has been noted before, are the research class for young men and women, the class in political science with Brother Leeka as instructor, and also a very helpful class in millinery and dressmaking with Sisters Sturges and Esgar as leaders.

There is also a very good opportunity given in a night school at the high school building for anyone desirous of taking up advanced English, etc.

It is indeed gratifying to learn concerning a fine class (in English also) of about eighteen, formed at Walnut Park church, under the energetic tutorship of Brother Arthur Mills.

At Enoch Hill Branch the Religians, including, with a number of seniors, over twenty busily engaged juniors, are wide-awake in a literary and social way, and are up to date also in doing good relief work. At the east Independence mission the young folks are preparing a cantata for Christmas, and the Saints there listened to two fine sermons last Sunday by Brethren Teeters and Shearer. They have many active workers in the Second Independence Branch, some of whom are helping in kindergarten work.

At our Stone Church there is an ever recurring round of strenuous and educational work going on. Sunday, November 19, with its balmy autumnal air, its glorious sunshine and peaceful associations, was a perfect day.

The children came out early for prayer and praise, there being 889 present at Sunday school, and at the services of the day we heard two inspiring discourses by Brethren W. H. Garrett and Walter W. Smith. Brother T. J. Sheldon led in prayer, and the choir sang the soul-stirring anthem which touched every heart, "The Lord is mindful of his own; he remembereth his children." Brother Garrett, in his farewell discourse (as he is soon to leave for Long Beach California) gave a father's kindly counsel, and to him and his beloved companion the Saints, because of their loving ministry among them, all felt to say, "God be with you till we meet again."

ABBIE HORTON.

(Held over from last week.)

Shrouded in the impenetrable veil of tradition the early inhabitants of America remain to the minds of our sectarian friends; but the veil is drawn aside to us, and revelation and the Book of Mormon have disclosed a people who, in faith and true living, are as familiar to the Saints as our own brothers and sisters of to-day.

On Tuesday, November 14, a tourist by the name of W. M. Wolfe, in speaking here of the native Indians of South America, the land of the Southern Cross, with its ten republics and three colonies, gave a graphic description of their beautiful country, their primitive methods of farming, their religious rites, which were mixed with paganism, and their singular ways and means of living.

Our members of the Religio are much interested in the study of the Book of Mormon *Quarterly*, and there are many who are engaged in the normal work.

"Glad we hail it,
Fullness of the gospel still."

All the educational classes attend to their work regularly and the attendance is good.

The morning sermon of November 12 by our pastor was "Israel at the Red Sea," and the text from Numbers 13: 1, also 14: 9. It was a graphic and interesting discourse, showing that modern Israel is a duplicate in experience to that of Israel of olden time.

Brother Smith spoke very pointedly of present conditions, and asked the question, "If we cannot raise the standard higher than our neighbors, why are we here?"

He described the struggles of the camp of Zion, their failures and their victories. He told about the mistakes of latter-day Israel and the episode of the dark and cloudy day.

"Go forward!" he urged, "the time is now! We must do, and not ask God to do. How long shall the Saints pray for God to redeem Zion?" He recounted many of the evils existing among the Lord's people and by his strong appeals urged all to a more consecrated life.

The word spoken at the morning service was verified in the afternoon through the gift of prophecy given by Sister M. Peterson, so that the Saints rejoiced and an excellent season of prayer, praise and testimony followed. Brethren E.

DePuÿ gave a good exhortation, also Brother Ellis Short, who on account of illness had not been able to attend the meetings for a long time, spoke with his wonted liberty, and many gave glaring testimonies of the truth. Two of the brethren were ordained, Brother Nathaniel Tower, as a priest under the hands of Walter W. Smith, and Louis Resch as a deacon by Bishop Siegfried.

Brother W. A. Smith spoke before a large and interested audience in the evening. The Compendium class met in goodly numbers in the afternoon and showed excellent interest in the work taken up. With regret the Saints here will bid good-by to our beloved Brother and Sister W. H. Garrett, who will take their leave from us for a season for Long Beach, California, on the 20th.

In gospel bonds,

ABBIE A. HORTON.

Lamoni, Iowa

The work moves right along, gathering momentum as it proceeds. Increased consecration and devotion among all ages is to be noted, which state of mind naturally brightens the outlook and helps the possessors thereof to overlook petty failings and faults in others.

Work—intelligent activity in general and special lines—is the order of the day. While the isolated Saint has trouble deciding what he should do to best serve the church in his loneliness, those who reside in the larger centers find it about as difficult to choose from so many legitimate activities, each valuable in its way. And the work is only begun. Each path seems to divide and lead into numerous others, thus covering the entire ground.

The young people's prayer meetings are now held at the high school building, in the large auditorium. The recent meeting was attended by about a hundred and fifty, and the interest was excellent. The testimonies are spiritual and of a high intellectual order.

The free city delivery of mail has been in operation since the 1st and some of us are getting accustomed to the convenience.

The appointments for Sunday the 19th were: Lamoni, R. S. Salyards in the morning, and J. S. Roth in the evening; S. K. Sorenson at Saints' Home, John Smith at Liberty Home; Scott Schoolhouse, Frank Almond. Greenville, evening, R. S. Salyards. Smith Schoolhouse, Bishop Carmichael. Evergreen, Heman C. Smith in the morning, E. E. Marshall in the evening. Oland, Elbert A. Smith in the morning, E. D. Moore in the evening. Thompson Schoolhouse, W. T. Shakespeare.

On Sunday afternoon, the 19th, there were about seventy-five present at the regular bi-weekly choir practices. Many of these were there by special invitation, not ordinarily singing with the choir. An effort is being made by Brother Paul N. Craig to arrange for a community rendering of "The Messiah" at some later date.

DELBERT.

Philadelphia, Pennsylvania

All the Sunday school officers elected at the annual business meeting held on Monday, November 6, are now in harness and we hope to see a demonstration of great strength. The new superintendent and his assistant, who were elected by ballot, are exerting every effort to increase the attendance of the Sunday school which has dropped off during the summer months—due to the epidemic (infantile paralysis).

Nearly everyone present at the Sunday morning sacrament service felt the presence of God's Spirit. It is evident that the Saints heeded the counsel of Brother Angus, who on the

Thursday evening preceding this service, advised them to prepare for the great feast. The forepart of the meeting dragged a little, but the greater part of the time was well spent. Some excellent sentiments were expressed by the Saints.

The junior Religio is enjoying an increase in attendance. Sixty-five or seventy youngsters sit in silence every Sunday afternoon listening to a fascinating story or lift their little voices in songs of praise. It is interesting to note how the little girls try to carry the soprano and alto parts, and the little boys the tenor and bass parts of the different hymns which they choose.

Successful Halloween parties were given by the scouts and the younger set. Some of the costumes looked anything but human.

AL J. DICKSON.

Seattle, Washington

The Seattle Branch has paid off the indebtedness on their church building and made vast improvements by putting in opera chairs, repapering the walls, a new floor, oiled and varnished, upholstered choir chairs, painted and varnished, with new lights. It has been a work of sacrifice, but it has been met nobly by the Saints. All we hope will be in readiness for dedication as a thanksgiving offering on December 3. The dedicatory service will occur at eleven o'clock, followed in the afternoon by a sacramental service, and all to be followed by a revival service each night during the week.

There is always room for additional contributions, as such work is expensive.

J. M. TERRY.

Toronto, Ontario

The Toronto Saints look forward to the opening of Bishop Evans' theater services as a small boy does to "sugar making" in the spring. Everybody is on the qui vive. Old and young line up, all eagerly waiting to get off to a great start. This season is no exception to the rule.

Just by way of a "work out," in preparing to pull off big stunts the Saints took advantage of October 20 being Bishop Evans' fifty-fifth birthday and tendered him and Sister Evans a monster banquet. Every inch of space in the basement of the church was set with tables, and though the weather was wretched, all turned out to celebrate, and a royal time was had. The electric illuminations and floral decorations were grand. There was an abundance of good things to eat. The branch, Sunday school, Religio, and ladies' auxiliary each read an address, showing the bishop what a fine man he had grown to be in fifty-five years. The evidence seemed so overwhelming that Brother Evans made no attempt to deny the accusation. The Saints appreciated the labor of Brother Evans in Toronto, and last spring presented him with a new seven-passenger Studebaker car to assist him in answering the many demands made upon him.

The banquet being over, the Saints waited for Sunday, November 5, when Bishop Evans inaugurated his thirteenth season of theater services in Shea's magnificent opera house, Corner Richmond and Victoria Streets. It has a seating capacity of over two thousand, and although recruiting meetings were being held in other theaters, an immense crowd greeted the bishop as the curtain raised on the night of the thirteenth opening. A beautiful bouquet of roses was presented to Brother Evans as he stepped to the front of the stage to commence his address. His sermon held the vast audience spellbound, and high compliments were paid him by both Saint and outsider. The choir looked splendid and performed its part in good style, while a solo, "The Lord is my shepherd," by Sister Blanch Allen Needham, captivated the

house. It surely was a grand opening, and all are pleased with the start, and are out to make this the biggest season ever.

Sister Floralice Miller is in Saint Michael's Hospital and has undergone a most critical operation. She is recovering remarkably and the Saints are greatly interested in her welfare, as she has been a faithful district officer for years.

Brother and Sister L. R. Seaton and family have returned from London to Toronto after an absence of several years.

Your brother,

A. F. McCLEAN.

Miscellaneous Department

The Bishopric

NOTICE TO ALL GENERAL CHURCH OFFICERS AND GENERAL CONFERENCE APPOINTEES

We have to-day mailed ministerial report blanks to all conference appointees and general church officers. If these should fail to reach you within ten days, kindly advise us and others will be sent you at once.

By conference resolution every missionary is requested to render a financial report of receipts and disbursements to the Presiding Bishop. We do not wish to report any as failing to do this.

Very sincerely yours,

BENJAMIN R. MCGUIRE, *Presiding Bishop.*

AGENT'S NOTICE

The year of 1916 is fast coming to a close. Shall we not hear from every member of the Central Oklahoma District with sums, large or small, as the Lord may have prospered us, for which receipts will be sent? The Lord has said: Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." What shall our attitude be? Love, loyalty, fidelity? We are hopeful, and still pressing on to the mark of our high calling in Christ Jesus.

Sincerely yours,

JOSEPH ARBER.

OKLAHOMA, CITY, OKLAHOMA, November 16, 1916.

AGENT'S NOTICE

To the Saints of Northern California; Greeting: The year is drawing to a close and it is very desirable that those who expect to pay their tithes or offerings do so as soon as convenient, and not later than the last week of December, as books are closed to make report to the Presiding Bishop December 31. It is inconvenient to crowd in money sent late this year, as we have to make report alphabetical. We congratulate all who have aided with their tithes to do your duty to the worthy poor and supply the missionaries' families. People who do not pay tithes fall short of fulfilling the law of righteousness. When we get over on the other side let us be glad we did rather than sorry we did not.

CHARLES A. PARKIN, *Bishop.*

SAN FRANCISCO, CALIFORNIA, 579 Fifth Avenue.

Convention Notices

Alberta Sunday school, will meet December 8, 2 p. m., at Calgary, Alberta. Election of officers. Standard of excellence one of the main features. Secretary and officers please report to undersigned or direct to convention. Minnie Burton, Ribstone, Alberta, secretary; Fred Gregory, superintendent.

Nodaway Sunday school, with Guilford school, January 6 and 7, 2 p. m. Schools select delegates. Salena Torrance, secretary, Bolckow, Missouri.

Southwestern Oregon Sunday school and Religio, Myrtle Point, February 2, 1917, 2 p. m. N. Pearl Goodman, secretary.

Alabama Sunday school, at Flat Rock, December 8, 6 p. m. Each school requested to send delegates. Conference 9th and 10th. W. H. Drake, superintendent.

Spokane Sunday school and Religio, December 8, at Spokane, Washington. Let us make this meeting a success.

Secretaries are requested to have all reports turned in by the 5th. Election of officers. William W. Wood, 127 South Regal Street, Spokane, Washington.

To Sunday School Officers

Reader, this is important business pertaining to your supply of lessons for next year. Be sure and call attention of your superintendent and secretary to it. Ask them to read it.

Notice has already been given in all church papers of the advance in price of *Quarterlies*, on account of the sharp rise in cost of print paper. Beginning with January-March *Quarterlies* of 1917, prices will be as follows:

- Senior grade, 8 cents a quarter, 25 cents a year.
- Intermediate, 5 cents a quarter, 15 cents a year.
- Junior, 5 cents a quarter, 15 cents a year.
- Primary, 5 cents a quarter, 15 cents a year.
- Beginner, 6 cents a quarter, 20 cents a year.

Payable in advance, by order of General Convention. If heretofore you have ordered only by the quarter, it will cost you no more to buy now by the year. If you have a proper system of class collections, there is no risk in borrowing the amount necessary to subscribe by the year, and you will save by it. We may be compelled to raise the price any time.

Please do not leave your order to the last week of the year. It is unfair to the printers, to your pupils, and to the *Quarterly*. Get your order in early; commence on it right away. There is only one word on the face of the clock of time; NOW.

If there has been a change of secretary, or of the name of one to whom *Quarterlies* come, give last name and address as well as present one. Read instructions on first inside page of *Quarterly* cover.

With January, we commence the second year of our course of study. By mistake, this has not been changed on the outside cover of one or two of the grades, but it is stated correctly on the title page. The printers do their very best to give us a perfect product, but errors will creep in, either from editors or proof readers. We are glad to be reminded of them.

We also invite suggestions and criticisms on any of the *Quarterlies*. But first we urge all to acquaint themselves with the principle underlying a graded course, making your criticisms in the light of that.

GOMER R. WELLS, *General Superintendent*.

Information Wanted

Whereabouts of Elizabeth Dawson, James Cox, sr., James Cox, jr., Jane Cox, William H. Coleberry. Last heard from were in California. Notify W. L. Christy, 1312 Park Place, Brooklyn, New York.

Died

HACKETT.—Elder Samuel Franklin Hackett, born July 24, 1840, in Boone County, Illinois; died at his home at North Freedom, Sauk County, Wisconsin, October 15, 1916. In 1861 he enlisted as a private in company F, Third Regiment of Wisconsin. Baptized in 1865, at North Freedom, Wisconsin, by Caleb Hall, confirmed by Caleb Hall and Jonathan Delap. He leaves to mourn, a loving wife, 7 sons, 4 daughters, all of whom were present at the funeral. One son preceded him. His faithful life and sturdy Christian character won the esteem of the Saints and the respect of all who knew him. Funeral service in the Methodist church, before a large gathering of relatives and friends. Also the Grand Army Post were present. Sermon by W. A. McDowell.

BORDMAN.—Mahlon N. Bordman, born in France in 1833; died October 23, 1916. He was a member of the church, and died firm in the faith. Leaves saintly wife and a daughter. Funeral at C. D. Carson's undertaking rooms by J. C. Foss and Alma Kent. Interment in Mound Grove Cemetery.

STERLING.—Joseph Sterling was born July 28, 1843, near Chillicothe, Livingston County, Missouri; died September 28, 1916, at his home near Eldorado Springs, Missouri. In 1868 he married Miss Sarah Hoskin. To them were born 7 sons, 4 daughters. He is survived by his wife and all their children, his being the first death in the family. Baptized May 22, 1887, by E. Curtis, ordained an elder January 17, 1892. Brother Sterling was the first one in Vernon County, Missouri, to accept the gospel. He lived a devoted life to the faith, being a living testimony to all who knew him. Funeral

THE SAINTS' HERALD

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September 20, at the home, sermon by W. S. Macrae, assisted by W. H. Lowe, after which remains were taken to Nevada, Missouri. Interment in Newton Cemetery.

YOUNG.—Roscoe Atwood Young, born August 7, 1891, at Kansas City Missouri; died November 5, 1916 at the Wesley Hospital, Kansas City, Missouri, as the result of an accident. While hoisting hay a singletree slipped, striking him in the abdomen, inflicting internal injuries which caused his death. Baptized August 10, 1901, by Bishop Hilliard, at Independence, Missouri. Ordained a deacon at Saint Louis, Illinois, by Ward L. Christy, June 17, 1914. Removed to Liberty, Missouri, September 30, 1916. A noble young man, an example to the young men of his acquaintance outside as well as inside the church. He leaves to mourn, father, mother, 2 sisters, and a host of friends. Funeral sermon at the Stone Church, Independence, by Walter W. Smith, assisted by W. H. Garrett.

GRANT.—George Frederic Grant, born March 9, 1828, at Osnabrook, Starmont County, Ontario; died at the home of his son, William Grant, Coloma, Berrien County, Michigan, October 24, 1916. He settled in Covert Township, Van Buren County, Michigan, November 1861. Baptized and confirmed about eighteen years ago by R. E. Grant. He lived an exemplary life and was prepared to go. Funeral sermon by Francis Earl, at Hartford, Michigan.

PANTING.—Kenneth Walter Panting, aged 6 weeks, son of Walter and Elsie Panting, Philadelphia, Pennsylvania. Funeral from home, sermon by pastor of second Philadelphia Branch, November 21, 1916.

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HIS FIRST VENTURE AND THE SEQUEL.—A story by Estella Wight, editor of *Stepping Stones* and the "Religio's Arena." It tells about a country boy who was led astray by the lure of the city, but came back at last to loved ones—and the realization that "homely goodness" is the best thing after all. No. 369, cloth\$.60

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Why not include a few good books in your list of presents? If you desire it, our Book Service Department will help you—free.

JOSEPH SMITH AND HIS PROGENITORS.—The Martyr's mother, Lucy Smith, wrote this biography. For this reason alone, if for no other, the book must always be intensely interesting. But there are many other elements entering into its value: its condemnation of polygamy; its true perspective on early history; its sweet maternal intimacy. The church gives it out to the world "for what it is worth," and obviously it is worth a great deal. No. 287, cloth\$1.00

IN THE SHELTER OF THE LITTLE BROWN COTTAGE. The popular serial that ran in *Stepping Stones* during 1915, by the editor, Estella Wight. The leading character is not a Latter Day Saint at first, but eventually becomes so, and in the process a strong gospel story is told. Several characters in the book are shown laboring toward the truth, making this a fine, readable missionary medium. Cloth, 378 pages\$1.25

THE FALL OF BABYLON.—The Australian, W. J. Haworth, has written into this doctrinal book many original ideas and elaborated upon carefully garnered evidences of the truth of Christ's gospel. The charts in the book are nuclei of well-worked-out arguments. Altogether it is an elaborate defense of the truth as a very earnest disciple understands it. The proceeds of the sale of this book go to help the financial interests of the Standard Publishing House in Australia. No. 197, cloth\$1.25

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L. F. Siltz, Ticket Agent

THE SAINTS' HERALD

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

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

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



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

VOLUME 63

LAMONI, IOWA, DECEMBER 6, 1916

NUMBER 49

Editorial

McCLURE'S GREAT CALL TO DRUNKARDS AND SALOON KEEPERS

Our readers will remember that at the close of the Holloway-Campbell debate at Andover, Missouri, some time ago, J. D. McClure appeared on the scene and delivered himself of three lectures on "Mormonism."

At the close of the lectures he hastened away at the earliest opportunity, not waiting for a reply, and ignoring a challenge to debate equal propositions.

Now comes an echo of the affray in the form of a four-page pamphlet issued from the safe and sacred seclusion of his retreat in Albany, Missouri.

A fair idea of this pamphlet may be obtained from the following quotation:

Now as Joseph holds the keys of the kingdom of heaven in this world, and the world to come, making himself a rival to the pope of Rome over on the Tiber, each holding all power on the earth and in heaven and hell. Let all Gentiles step aside and watch them make the fight. Now, as each of those superhuman powers are to have complete control, and each are opposed to prohibition, as Joseph says, same book of Doctrine and Covenants, page 112, revelation given September, 1830, in paragraph one:

"Wherefore, a commandment I give unto you that you shall not purchase wine, neither strong drink of your enemies; wherefore you shall partake of none, except it is made new among you."

Now you Gentiles have it straight. You have been laying all this making of wine and strong drink on the Devil, when the Lord's Prophet, Seer, and Revelator, is its author. So you brewers, saloon keepers, thugs and drunkards, join the Saints and all you have to do is go ahead with your business, and snap your finger at those silly Prohibitionist Gentiles and tell them you have the Lord's High Priest, Prophet, Seer and Revelator, Joseph Smith, and all the Latter Day Saints, and Almighty God on your side, with the Pope of Rome, many bishops, cardinals and priests, a host of his children, with many of the lowest vagabonds of the Gentiles.

The paragraph from which he quotes reads as follows, in full:

Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful. For, behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down

for you, and my blood which was shed for the remission of your sins; wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of our enemies; wherefore ye shall partake of none, except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth.—Doctrine and Covenants 26: 1.

It will be seen by this that in order to make his point, McClure took a part of a compound sentence and omitted the balance. The part omitted shows that the wine manufactured is to be used solely for the sacrament service. Wine for the sacrament service is not to be purchased from the enemy (all liquor dealers, like McClure, are our enemies), but is to be made *new* among us for that purpose.

That a man calling himself a Christian minister, and one so far advanced in years that he might, if he chose, claim the reverence due to gray hair and beard, should find it convenient and desirable to stoop to such methods in combating an opponent is almost beyond comprehension.

That he finds it necessary to do so is but an evidence of the extreme poverty of his cause. Had he any real charge to bring against us he surely would not stoop to garble a text in order to make a point when exposure is certain.

This man professes to be a student of the Book of Doctrine and Covenants and a well-posted opponent of the work for forty years past. So it cannot be that he is ignorant of the further statement contained in the book from which he professes to quote:

Behold, verily thus saith the Lord unto, you, In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you by giving unto you this word of wisdom by revelation that inasmuch as any man drinketh wine or strong drink among you behold, it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And, behold, this should be wine; yea, pure wine of the grape of the vine, of your own make. And again, strong drink is not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill.—Doctrine and Covenants 86: 1,

Avoid the use of tobacco and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example.—D. and C. 119: 3.

In addition to this constitutional law, our General Conference resolutions require that our sacramental wine shall be unfermented. The reader may see for himself the wonderful inducements that are held out to saloon keepers and brewers to join the Latter Day Saints—so that they may manufacture a little new and unfermented wine for the monthly sacrament meeting. Thugs and drunkards, too, are to be enticed by a monthly sip of unfermented grape juice.

McClure has raised the question of temperance and morals. Will he take as stringent a stand as is maintained by the Saints, as set forth in the paragraph last quoted from the Doctrine and Covenants? Dare he affirm that he is personally opposed in practice to the use of both strong drink and tobacco? If so these pages are open to him for such an affirmation. They are also open to him to make any reasonably brief and consistent explanation of his conduct in mutilating a sentence from one of our standard books in order to make it appear that we are prepared to harbor thugs and drunkards, saloon keepers and brewers.

We are in a strait betwixt two. To accuse McClure of ignorance of our record as a church, on the question of prohibition, would be unkind. He must know of that record. But then to say that he does know of it makes the matter still worse; so that charity, even with her well-known ability to cover a multitude of sins finds herself o'ertaxed in this instance. Large portions of an elderly "Christian" minister are left protruding.

As long ago as 1837, at a time when many of McClure's "Christian" predecessors in the cloth tippled comfortably and regularly and dreamed not of prohibition, the High Council of the Latter Day Saint Church in Kirtland, Ohio, *Joseph Smith presiding*, adopted the following resolution:

That we discountenance the *use* of ardent spirits, in *any way*, to sell, or to be brought into this place for *sale* or *use*.—Church History, volume 2, page 110.

A similar resolution was adopted at Far West in 1838. A conference of the church at Far West unanimously voted to refuse support and patronage to stores selling spirituous liquors or tobacco.

Josiah Quincy visited Nauvoo during the life of Joseph Smith and commented on the fact that no liquors were allowed in the home of Joseph Smith or for sale in Nauvoo.

The Reorganization has maintained a similar stand. It is a well-known fact that at Independence and Lamoni our influence has always been against the manufacture, sale, or use of liquor for a beverage.

In the State-wide campaign for prohibition in

Missouri, McClure's own State, in 1910, Independence went dry. The *Kansas City Times* for November 17, of that year said:

Independence went dry by a majority of 207. The vote is explained by the stand taken by the Reorganized Church of Jesus Christ of Latter Day Saints, whose members, including five hundred voters, declared for the abolition of the saloon.

What was McClure doing that year? The *Kansas City Star* at about that time said that liquor dealers would starve to death if they depended on Latter Day Saints. McClure's attempt to invite and entice saloon keepers, brewers, drunkards, and thugs into the church is of a piece with the historic attempt to catch birds by sprinkling salt on their tails.

But in closing, we say, Let them come. We will welcome all saloon keepers, brewers, thugs, and drunkards (probably McClure will quote this in his next tract and omit the following), but they must repent of their sins, and abandon their evil practices and vocations. "While the light holds out to burn, the vilest sinner may return." Let all "Disciples" shout amen.

We would even welcome McClure into the church. But he would have to assure us of an intention to mend his ways. He would not be allowed to publicly distort and mutilate a perfectly plain and moral declaration in order to villify an innocent people. That may be according to the "Disciple" code of morals but it is not Christian. ELBERT A. SMITH.

AN EXCELLENT OPPORTUNITY

Every member who has occasion to defend our work from the attacks made on it by those who are not well-informed, should secure a copy of *The Journal of American History*, volume X, number 3—the latest number of this most excellent quarterly journal.

By arrangement with the publishers, a number of copies have been secured and may be obtained of this office at the regular price of one dollar each.

Desiring an authentic article on the history of the church, the editor of *The Journal* asked Elder Heman C. Smith, our church historian, to write such an article and furnish illustrations.

From a letter to Brother Smith by the editor, we extract the following:

I believe many of our readers will be intensely interested in what you have written, and I think your clear, careful statements will do away with the idea many persons have had as to the identity of your organization and the organization bearing the same name in Utah.

A matter which impressed me especially and for which I wish to express my sincere appreciation is the very careful method of your treatment. You approach the subject as an historian, clearly stating the beliefs of the church whose historian you are, but without making your article a polemical tract, which of course, would be out of place in a secular magazine like *The Journal of American History*.

While the article itself is a literary production of exceptional value, having place in the greatest historical journal published as it does, places the history of our church before such a class as has never before been reached.

There are ten full-page illustrations in a beautiful sepia, while the entire magazine is all that a combination of the best in literature and the printer's art can produce.

The magazine is the official publication of the National Historical Society, of which Elder Heman C. Smith is a vice president.

In commenting on the article, *The Ontario County Times* (New York), published in the community where the Smiths lived, not far from Manchester, says:

No. 3 of the current volume of the handsome quarterly, *The Journal of American History*, just at hand, contains, in addition to other interesting articles and plates, an illustrated "History of the Church of Jesus Christ of Latter Day Saints," written by Heman C. Smith, the authorized historian of the "reorganized" branch of that organization. . . .

The article in *The Journal of American History* is illustrated by portraits of Joseph Smith, the founder of the so-called church; Joseph Smith, 2d, who became president of the Reorganized Church in 1860; Frederick M. Smith, the present president of that organization; Sidney Rigdon, Oliver Cowdery and others whose names are familiar to those who have read the strange story. There are also engravings of the Hill Cumorah, and of the woods near Palmyra where the followers of Joseph Smith believe he saw his first vision, as well as of the Nauvoo temple, the Kirtland temple and the Smith ancestral home in Massachusetts, built in 1690.

Mr. Smith, the writer of the article in the magazine, represents the Reorganized Church, which refused to follow Brigham Young in his promulgation of the doctrine of polygamy or in his emigration to Salt Lake City, and which maintains with headquarters at Lamoni, Iowa, what it asserts is the original and pure faith inculcated by the founder, Joseph Smith. . . .

The Journal of American History is one of the most sumptuous and interesting publications that comes to the editor's table.

The opportunity to secure one of these copies is an unusual one. E. D. M.

CURRENT EVENTS

VILLA TAKES CHIHUAHUA.—Following a battle of four or five days, Villista troops took possession of the city of Chihuahua, and after holding it for several days and looting the stores of several trainloads of supplies, were driven out by Carranza troops.

BRITISH CABINET CHANGE LIKELY.—The British press has recently given much prominence to proposed radical changes in the cabinet. While nothing is definitely known, it seems certain that a shake-up is imminent.*

PROTEST AGAINST HIGH PRICES.—Housewives through their organizations in the larger cities are

contemplating a boycott on some foodstuffs, such as eggs and butter even including potatoes, in an effort to reduce prices. Poultry was reduced seven cents a pound in New York City by this method.

TO NORTH POLE BY AIR ROUTE.—Captain Roald Amundson, who reached the South Pole a few years ago is planning a trip to the North Pole. He expects to use hydro-aeroplanes. The chief object of the trip is to study the air currents around the Pole. It is expected the start will be made from a ship north of Siberia in 1918.

CATTLE DISEASE APPEARS.—Cases of sick cattle, with symptoms similar to the hoof and mouth disease, which caused so much trouble in the country last year, have been located in various shipping centers. Some Eastern cities placed an embargo on central western cattle until the situation was cleared. Later reports are that the disease is stomachitis and not serious.

PETITION FOR RETURN OF BATTERY C.—The company that left Independence, Missouri, for the Mexican border early in the mobilization of the National Guard, is still there. Among the number is the group of Latter Day Saint lads who were organized into a branch before their departure. While other troops are being returned to their homes, there is no immediate prospect of their release. Petitions are being sent from Independence, with many signatures, requesting the release of these men, since they were among the first to go. They are reported to be in good health and spirits.

EUROPEAN WAR.—The Teutonic forces have continued their encircling movement into Rumania, and have captured several important cities in the western part of that country. They have approached within sixteen miles of Bucharest, and the Government has moved its offices to Jassey, in northern Rumania, near the Russian frontier. Russian reinforcements have arrived, and seem to have temporarily checked the onward movement of the Teutonic allies. The situation in Greece has been critical during the week. The entente allies have made demands upon the Government for a cession of certain war materials. This has finally been granted, and the allies have agreed to remove representatives who have been in control of the Greek postal and telegraph service. A Zeppelin raid in northeastern England and midland counties on the night of the 27th resulted in the loss of two of these aircraft. Bad weather has prevailed in the western theater of war, and little important activity is reported. The Italians and Austrians continue artillery activities in the Trentino and Carso regions. The French transport, the *Karnak*, with a cargo of troops, was sunk by a German submarine on the 27th.

FIVE MILLION FOR PENSIONS.—The Protestant Episcopal Church will try to raise a fund of five million dollars by March 1 to pension retired ministers. Two thirds of this sum has been raised. The proposed pension is six hundred dollars a year to each clergyman. It is urged that the system is a costly one because men of this class are exceptionally long-lived, due to clean lives and good habits.

A GUIDE TO SLANG.—A certain large university has issued a booklet of "useful information for foreign students." Many of the peculiar combinations of letters called slang are defined. It seems too bad to clutter up our vocabularies with so many of these substitutes for words that our friends cannot understand us. Yet we are going to allow the innocent to cast the first stone. After all, does even "genteel" slang help as much as it handicaps?

THE NO-CONSCRIPTION FELLOWSHIP.—This English society claims a membership of between fifteen and twenty thousand. Something over two thousand have been arrested and handed over to the military authorities. They claim to be an organization who "have conscientious convictions against military service, and have united for mutual comfort and support." Yet the figures show that over five million have joined the colors.

WOMEN GET MEN'S WAGES.—Henry Ford has established a new wage scale at his automobile establishment in Detroit, whereby all women employees are to receive the same pay as the men who do like work. This not only affects the Detroit plant but all branch factories in other cities as well. It will be recalled that over a year ago a minimum wage scale of five dollars a day was put into effect by this company.

TO CHANGE PRAYERS.—The Episcopalians may cease praying that the President of the United States may enjoy a boon "in health and prosperity long to live," and that he may "attain everlasting joy and felicity." The general convention of that body recently voted to eliminate these words and by using in their place "all others in authority," include the governors of States as well. This change must be approved by the house of bishops and the next general convention before it becomes effective.

"HERALD" FREE.—Possibly some of our missionaries missed the business manager's announcement in a recent issue wherein he offers to send the *HERALD* free for a month to new members who are not already subscribers. He only asks that you send in the names and addresses and approximate ages of all baptisms, indicating which desire the *HERALD*. To these the paper will be sent one month free to introduce it to our new members. This is surely too good an offer to be missed. It is cooperation that

will bring our members to a higher scale of intelligence and devotion.

IS THIS CHURCH UNION?—Ever since we recently read about an agreement entered into by the ministerial alliance of a neighboring town we have wondered whether it was an indication of church unity or disunity. There will not be the usual all-winter series of revival services taken up one by one by the various churches, each competing for the best date. This year they all begin at the same time and close on the same date. There will be no competitive advertising. Every time newspaper publicity is made use of, every church must have representation and the advertisement must have the indorsement of the alliance. Outside help may be brought in if desired. Possibly this is a trust.

ONE HUNDRED YEARS OLD.—With the remarkable record of having established over a hundred and twenty thousand Sunday schools throughout the country, with a half million teachers and five million scholars, the American Sunday-School Union is now preparing to celebrate its one hundredth anniversary. The society has issued an interesting pamphlet concerning its history and work and also a leaflet entitled, "Sunday-School Pioneering in Rural America." The latter relates some of the amazing experiences of the society's missionaries in the wild and undeveloped sections of the country. Both of these pamphlets will be gladly mailed upon request to all who are interested in knowing more about this unique organization which stands alone and unequalled in community development work in rural America. The headquarters of the society are at 1816 Chestnut Street, Philadelphia, Pennsylvania.

MAKING GOOD IMPRESSION.—We are in receipt of a clipping from the *New York World* for October 15 which gives an excellent three-column write-up of our church work in Brooklyn, where Brother Ward L. Christy is serving as pastor. Local Saints say it is the most reasonable and fair write-up they have ever had. His facts are all well arranged. It is remarkably free from error and the reporter did well. We quote one of the paragraphs:

Such is the confusion in Gentile minds in regard to the Reorganized Latter Day Saints that recently when a Brooklyn member named Benjamin R. McGuire was appointed a bishop the reporters hunted up a Roman Catholic lawyer of the same name and shocked him with the news of his supposed elevation. It was a week before the papers got the matter straightened.

He speaks of Apostle U. W. Greene as "frank, pleasant, suave, likeable," and describes Brother Christy as "a gentle and quiet man, but a very good speaker." Brother Christy modestly suggests that the reporter hasn't been with him a great deal.

Original Articles

"GOD HATH SHINED"

(Sermon preached by Elder Hubert Case, Tuesday evening, August 22, 1916, at the Lamoni Stake reunion. Reported by Winsome Smith.)

I will read a lesson to-night from the 50th Psalm, beginning with the first verse:

The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice.

I have read the first five verses. My text to-night is found in this thought: "Out of Zion, the perfection of beauty, *God hath shined.*"

RELIGION HAS NOT BEEN TESTED?

Only about a month ago I read a book that struck me very forcibly. In that book I found a question asked. I wish to give the question and the answer. This question was asked of a very notable man, "What do you think of the Christian religion?" His answer was, "I do not know, I have never seen it put to a test."

"I have never seen the Christian religion put to a test!" Think of that answer.

Now with the teeming millions that we see in the world to-day professing to follow in the footsteps of that matchless man, to follow Jesus the Christ who gave us a system of divine law, it seems a queer thing that a man would answer that question as he did. Is it possible that these millions of people before us in the world to-day claiming to follow Jesus and to look at him as the wonderful light that he was, that he came among men, and we can find nowhere an expression of that beautiful life lived over again in the people we see around us in the world?

Is that true? If it is, it is the strongest rebuke to this people, and to every people to-day that profess to believe that Jesus was the Christ, the son of the living God, that can be held before them. I wish to investigate this question just a little bit.

AT LEAST ONE TEST

Now this text says, "Out of Zion, the perfection of beauty, God hath shined." "God hath shined." If I were to view history just for a few moments this evening, I would call attention to the days of Enoch. You have your Bibles in your homes, and you have read that brief story that speaks volumes to us concerning a good man that lived in this world, and that he became so perfect that he did not taste death,

but he was translated and taken alive from this world. Now I presume that we might refer to that this evening as one instance where God's light shone out in its brilliancy, its effulgence and power until it actually regenerated men, and brought them to a standard of pure living so that they could mingle with the angels of God, and they could come down and walk and talk with men here upon this earth, so God's light had an opportunity to shine in its glory among them because their lives *would* respond to the demands of the law that makes men Godlike.

It is a sad picture to talk about the failures that have been made, and we are not going to speak of them very much. It is the gloomy side of this question to point to the many shipwrecks along the pathway, and we shall touch only briefly upon that question as we proceed this evening.

We find many experiences written by men who spoke as they were moved by the Spirit of inspiration, according to this record that I hold before me here, and I find those men touched upon conditions that they actually saw and came in contact with as they moved among the people teaching them and pointing them to that God who promises to shine through the lives of his people in this world, by a light, an actual light that would be a beacon star to all who desired eternal light.

"THE LIGHT OF THE WORLD"

Turning to the fifth chapter of Matthew I find a statement made in the fourteenth verse which reads as follows:

Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

These three verses speak volumes to us as a people this evening. Why? Because I am talking to a people who make the profession of being the people of God. There never was a sermon preached, I presume, by the lips of any man who ever stood upon this earth, that surpassed that lesson that I have read here, that is called the Sermon on the Mount, and I find this statement in that sermon. He said to his disciples, "Ye are the light of the world. A city that is set on a hill cannot be hid."

"THE CANDLE OF THE LORD"

How did they become the light of the world? What makes them reflect light? Let us see. I will read a statement upon this point from the twentieth chapter of Proverbs. Note it: "The spirit of man is the candle of the Lord." Now that is peculiar language, isn't it? But I find a statement made here

concerning man, that he is entitled to the influence of the Spirit of God to give light. And when I read that statement over here from the twenty-fifth chapter of Matthew, beginning with the first verse concerning the kingdom of God being typified by ten virgins, that they had lamps, and that these lamps were lighted, instantly, my mind reverted—and so does yours—to the time that I went down through the waters of baptism and there gave God an opportunity to light that candle, which he says is the spirit of man. God lights that candle for us. Why? Because you were buried in baptism. You buried your body, and your spirit was illuminated by the touch of inspiration that lighted that candle, and instantly you began to walk in a new life, or in the light of God, and gave him an opportunity to shine through your life. Didn't you? Certainly you did.

Now take a community of people such as we have here in Lamoni. As we are represented here there are different localities throughout the world where the gospel has been presented to men, and we have baptized them and brought them in from the world, and these people have stepped out from the world, they have been translated into the kingdom of God's dear son, so the Apostle Paul tells us, and have given him an opportunity to come into their lives, to light their lamps, and to enable them to shine.

There is one more text I will associate with this one, from the eighteenth Psalm, twenty-eighth verse. You remember I read from the Proverbs a moment ago that the spirit of man is the candle of the Lord. "For thou wilt light my candle; the Lord my God will enlighten my darkness." "Thou wilt light my candle," the Lord God will dispel that darkness don't you see, by that light.

ATTAINING OUR STANDARD

There is something I wish to say this evening regarding our Master. I noted that beautiful statement made by one of the speakers here concerning that wonderful man and the attitude he occupied before the world, that men are not attaining to his standard, and that we are holding up a higher standard than we are living. I want to say, I believe we are, but I believe that every man ought to attain just as near to that standard as is possible for mankind to reach in this life. I believe that if Zion is ever established upon the face of this earth, that men must reach that standard of perfection so that God can shine through the lives of his disciples, and that men, such men as I referred to a few moments ago, will not take honestly such a stand before the world and say, "I have never seen the gospel of Jesus Christ put to a test."

Now we do recognize that that great man Christ has reflected more light than all the others that have

lived. We recognize that. He stands as the luminary in history. No man or set of men has ever exerted such a powerful influence upon humanity as that man did. No man or set of men has ever left an imprint upon history as did Jesus the Christ. But he came and gave us the law, and the opportunity to set before us an open door, and a practical set of principles to lead us into such close relationship, into such close touch with him, that we could commune with the powers of heaven to such an extent that our lamps would continuously reflect light.

Now that is what the gospel means, and that is what the life of Jesus Christ means to me, and ought to mean to every one of us if we believe this message that we have in hand this evening. I am unwilling to believe that it is impossible to practice what we preach. I am unwilling to believe that the gap is so wide, so broad between the ideal and our lives that it is impossible for us to close it. I do not believe that. I believe that Jesus Christ placed within the reach of mankind the power and influence of his Spirit to help us make every inch of vantage ground, from our baptism until we shall lay down this mortal body to rest in the grave, and until we can follow so closely in the footsteps of Jesus the Christ that our lives will reflect so much gospel light that it will be just what Jesus said it would be, a city set on a hill whose light cannot be hid.

But are we doing that to-night? Are we doing that?

THE SACRIFICE ON THE ALTAR

I am glad I am living now. I am glad I am living under conditions that are about us in the world. Many of our brethren who have closed their eyes in the sleep of death have longed to see the day in which we are now living. Many of them have longed for the time when Zion conditions could even be begun as we see them now being tested by the people professing to be the Saints of God. I am glad to see the effort made, and I believe, friends, that we must begin, and we must work in harmony with that law. But no man will ever be able to reach that standard until he can conscientiously lay his life upon the altar of sacrifice before God. That must be done.

Is that too much for God to ask of us? Certainly it is not. Look what he offers us in return for the little amount of service we can render in this life. Look at the help he offers us to accomplish this work. We have been telling the world ever since the angel came and the gospel was restored in the latter days—we have had men, pioneers carrying this gospel to the world—and telling them that the gospel, the complete gospel, has been restored to this world, and inviting them to come in and take part with us in this great work of preparation for the coming of the Lord. For, as our text says, "God shall come,

and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." But, he says, "Out of Zion, the perfection of beauty, God hath shined."

We tell the world of the good things of the kingdom of God, and ask them to come in and begin this work of regeneration, to put their lives in harmony with the ideal conditions that should obtain among men in this work where we can reach a common brotherhood, then can peace and harmony and joy prevail throughout the entire church, and there will be a people made ready for the coming of that wonderful Savior.

IT SHALL BE LIGHT

Friends, are we justified in telling the world such things as that? Why, you say, Surely we are. Let us read just a brief text over here concerning this point; from the writings of Zechariah I read a text that touches this question of light. This text has been used to do service for this occasion, and I do not know whether I shall take a firm stand that it is justly used, but it looks pretty reasonable to me:

But it shall be one day which shall be known to the Lord not day, nor night; but it shall come to pass, that at evening time it shall be light.—Zechariah 14: 7.

"At evening time it shall be light."

In commenting upon that point in one of his sermons, Alexander Campbell made use of this language: "It shall come to pass that at evening time there shall be light. The primitive gospel in its effulgence and power is yet to shine out in its original splendor and regenerate the world." He looked upon that as an opportunity for the light of the gospel to shine out at the evening time of the world's history, and he believed that in his day we were approaching the time when that light was to be manifest again in the world as it was when Jesus Christ walked on the shores of Galilee and passed through Judea and Samaria, and those regions of country where he did his wonderful works, and where the light of inspiration surpassed everything and anything that the world had known before, or at least it so stands out in history. He looked at it in that light. Well, I am not averse to that interpretation of this text. I believe it is a reasonable one.

If you turn to page 23 of the small edition of the Book of Mormon you will find the statement made by one of the disciples in that record, that there was to be a man among the Gentiles who would cross the ocean, the many waters, to this land, the land of America, and after him would come many Gentiles, and the Prophet Nephi speaking here says that after they came to this American soil, he beheld them and they were white and exceedingly fair, and he beheld that the Spirit of God was upon them.

Columbus came here in 1492, and we find that the Reformation begins right back along there, and from that time we see the reformers coming out one after another, and we believe, and have thought for years that the spirit of inspiration was working somewhat in the world along that line, and they were breaking away from the dark night that had held the people in bondage for so long, and with this spirit of reformation there must come a time when the gospel in its fullness must be restored to this earth, as this Prophet Nephi says will be done.

We are here to-night in defense of the restoration of the gospel. This side of the picture, we see that man crossing the many waters, and coming here and discovering the land of America, and we see the spirit of inspiration working upon other Gentiles to cross the ocean and land here upon American soil. We see the spirit of inspiration making ready this people to such an extent that there has been planted this wonderful government that we are citizens of here to-night. Friends, with all these scenes and these pictures passing before our eyes, we look at them with some degree of inspiration at least, we rejoice to-night to think that we can look at the culmination of it all, at the culmination of that event as is pictured out in prophecy by the coming of the messenger from heaven to bring the gospel and restoring it to this earth, to give men an opportunity to tread in the old paths and walk in the fullness of that light where God hath shined out in his glory among his Zion here upon earth.

"THE SPIRIT BEARETH WITNESS"

Do we appreciate these prophecies? Do we appreciate what God is actually doing? I will tell you how we can show our appreciation of them. He said, "If you love me keep my commandments." Again he says, in the same chapter of John:

He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved by my Father and he will love him and manifest himself unto him.

Why, you sit in the testimony meeting here morning after morning, or in any little branch far away from this place, and listen to the prayers and testimonies of the people that have been gathered out from the world, having received the angel's message and having built upon that sure foundation that we heard of the other night, the principles of the gospel of Christ, and you will hear the testimonies ring through the meetings time and again, "I know that this work is of God because his Spirit hath borne witness with our spirit that the work is true." Where did they get such an idea as that? Well, here is one statement, which I will read. In the eighth chapter of Romans is a statement that supports us in bearing such testimony as that, because the Bible

says we are entitled to that testimony. I read now from the 15th, 16th and 17th verses:

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint heirs with Christ.

HOW HE LIGHTS THE CANDLE

Now that is when he lights that candle; there is when that lamp is lighted; there is when he begins work with that individual, at least to the extent that he comes and makes his abode with him, because he enters his body, giving God an opportunity to come and live in that body and shine. If he will continue, God will continue to shine clear along the pathway of that man's life until he has finished his work here in this world; but if he is not willing to work and to give Christ an opportunity to find expression in his life he is left to himself in this world, if he is not willing to give Christ an opportunity to shine there. He will be one of the foolish virgins that lets his lamp go out, and when the bridegroom comes a cry will be made, "Behold the bridegroom cometh, go yet out to meet him," and five of those virgins arose and trimmed their lamps, but the foolish virgins, their lamps have gone out. The wise have trimmed their lamps and have started out to meet the bridegroom with faces beaming. As I see them in that picture, I see them going to meet him. The foolish virgins run after them and say, "Give us of your oil, for our lamps have gone out," and they said, "Not so, lest there be not enough for us and you. But go ye to them that sell and buy," and they went to buy, and while they were gone the bridegroom came, and the wise entered in with him, but the foolish virgins were shut out, and when they came and knocked at the door they were too late. They were not admitted there.

Friends, that ought to be an everlasting lesson to every man and every woman who ever accepted this gospel message, to try at least to keep alive spiritually, and he will manifest through their lives that spirit, so that wherever you are you will not hide your lamp under a bushel, but you will keep it up where people can see it.

PRACTICE WHAT WE PREACH

That is our next move. That is the next move of this church. Why, what do you mean? I mean this. The next move of this church is to practice what we preach. Practice what we have been preaching for years and years. And I am glad to see a strong army of young men to-day in nearly every branch, arising to take hold of the banner of King Emmanuel and holding it up until men can see in the lives of this people the Christ character and his beautiful

life, that he may shine that others may see that this people are actually living the gospel, and we can bring before the world a demonstration of every step that Christ took through his life.

Now note this point: He is called the bright and morning star. If that bright star ever shines in the lives of his children in this world, it will be in the good deeds of his people that if we ever expect to shine we must get in line with the promises of God to us, we must keep our lamps trimmed and burning, and through our lives enable the world to see Jesus Christ. We must do that if we ever expect this gospel to accomplish what it is designed to accomplish in my life and your life.

That man has stood before the world through these centuries. He loved the world, but was rejected by men, but that life never has ceased to be an incentive to men to seek. There have been men who have sought that light, and would desire that he would light their lamp, through all these centuries down to this, and to-day we can still see that there are honest people in the world. Here and there are honest people through those struggling nations in Europe. To-night there are good men and good women who are forced into this war against their will. Many of them are living the best they know. Thousands and thousands of them are seeking to build upon that sure foundation. Some of them have actually built upon that foundation, and are doing the best they can, and I will guarantee, my friends, that some of these people will let their light shine there, even that some others will see the light.

I was just thrilled with the spirit of that movement that was put on foot a few days ago by Frederick M. Smith when he went down to Nevada, Missouri, and organized that branch of those boys who had enlisted in the United States Army and had given their services to their country. He there saw to the needs of those boys, and in their walk and lives they had already heeded the gospel call, which gave them an opportunity to practice this law, and to let the light of this gospel shine down on the border of Mexico and wherever a son or daughter of Adam may be, and whenever we feel that Jesus Christ speaks to us we ought to let that light shine.

TIME TO GIVE GOD AN OPPORTUNITY

I make an appeal to the people of this town and wherever there is a stake established, that now is the time to give God an opportunity to shine and let that bright and morning star shine through our lives until we can see men and women everywhere turning to that light, and see by this "There is salvation among men. There are found examples of the Christ life with people to-day who profess to be dis-

ciples of his, and who claim to have the Christian religion."

One more thought I wish to present, and that is this: I referred just as strongly as I could a little while ago to the fact that the spirit of man is the candle of the Lord, and that it gives God an opportunity to shine through that candle. You people have heard the spirit of inspiration here the last few mornings in these prayer meetings—at least many of you have, and I am going to make an appeal to you here. Every time one ray of inspiration of that searchlight has been thrown on our lives, we have seen our imperfections, haven't we? Every time that searchlight has been turned on the lives of men in this world they have seen how far they come short of the standard.

Ask yourself the question now.

In the text I read in the beginning he tells us God shall come and he will not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. Many could not abide the day of his coming. Can we abide the day of his coming? That is the question that rings in my ears. Can I abide the day of his coming? Have I kept my lamp burning? rings in my ears wherever I sit under the influence of the Spirit through the mouths of his servants, and I many times have been made to feel so weak it seemed to me that it is impossible for me to arise to that standard Jesus had set before us, because every ray of inspiration shows me how far I am living beneath that standard upon some particular point.

Now if that great searchlight of God should be turned on all at once this evening, I presume we could not endure its brilliancy, because all our imperfections would loom before us instantly, but he gives only a little here and a little there. But we ought to come into such a condition as a people that we could come so close to God that we could put into practical operation the teachings of Jesus Christ until he could shine through Zion.

Will we give him an opportunity?

* * * * *

SIMPLE LETTERING FOR THE MISSIONARY

[The following brief article offers some suggestions eminently worth while. Attractive, hand-made posters are a most effective means of securing publicity for our meetings. It is not required that one be "naturally talented" to learn pen or brush lettering—intelligent application to the principles and a moderate amount of practice will do wonders. Elder Lemuel Dyke, who contributes the following article, taught a class of about twenty-five the first principles of pen lettering during our late General Conference. The time was short and meetings few because of the rush of other matters, but even with that start many have developed into proficient letterers and at least one is now teaching a class in that art. While a number of our missionaries already do this work,

some of them might develop still more skill by accepting Brother Dyke's generous offer. Others who have desired to learn it but have not had opportunity, will find it a most satisfactory accomplishment which may be used often and with good effect.—EDITORS.]

Having been requested to write an article on lettering for the columns of the HERALD, I do so with a desire to open up a wider and broader opportunity for the church in spreading the "angel's message." Having had some experience as instructor in this line of work, I have often seen a need for just such work among our missionaries.

Most of our missionaries are trying consistently to keep expenses at a minimum, therefore feel that they may not be justified in urging handbills or the use of advertising space in a newspaper at a price of from two to four dollars, so often an effort is made to get along with the few oral announcements that can be made here and there—often very unsatisfactory.

I believe a system of simple pen lettering will answer a long-felt want among our elders who are on the firing line, and who are wide-awake in meeting the difficulties in getting audiences. They must meet all kinds of competition, such as picture shows, rival meetings, etc., and to have any audience at all must adopt some method for letting the people know what they may expect to hear about. We are not really warning our neighbor unless he is reached by our announcements at least. These other institutions chalk the sidewalk, use handbills and posters, advertise in the local paper and by other means keep their activities before the people. Reason teaches us that if publicity is good for them it must have a value to us.

At the late General Conference we had lectures on different methods of advertising, and we at that time noted the interest manifested among our elders, all seemingly looking for a way to solve these problems.

THE MATERIALS

There is little expense in pen lettering. A shading pen suitable for the work spoken of will cost about twelve to fifteen cents.

Two colors of ink for twenty-five cents, and a little bristol board which can be bought at any print shop for from two to five cents a sheet, eleven by fourteen inches. These are all the necessary articles for a neat window card or sign poster. Bristol board usually comes in twenty-two by twenty-eight-inch size and therefore can be cut by the printer to your liking. It will cost approximately ten cents a sheet, uncut.

SOME SUGGESTIONS

Use a card that is sufficiently large so as to leave plenty of what is termed by printers as "white space" in your work. Do not have your letters

cramped up and too close together. A good effect is to be had by putting a border around the work. Do not make many flourishes, as it has a tendency to make the bill or card hard to read. The Lord told Habakkuk (2: 2) to "write the vision, and make it plain upon tables, that he may run that readeth it." This is a thought worthy of our consideration.

Be sure your work is neat and attractive, as it will leave a good impression on those that read it. Also use the least amount of words you can, that is, make place and date as brief as possible, then if plenty of space is left, a scriptural passage such as the following: "Can there any good thing come out of Nazareth?" Come and see. (John 1: 46.)

"He that answereth a matter before he heareth it, it is folly and shame unto him." (Proverbs 18: 13.)

"Prove all things; hold fast that which is good." (1 Thessalonians 5: 21), and many others that are equally as good.

Those wishing instructions and copy for alphabet may correspond with me. I will give lessons by mail as long as stamps and necessary expenses for correspondence and supplies are paid. This applies to the conference appointees, as I have a good deal of other correspondence to keep up and would not be able to keep up with it to all. This kind of work has been tried out and has proven to be good, as a number of elders have taken the course and have become efficient in it.

I have only hinted at the good that may accrue from such work.

LEMUEL D. DYKE.

EAGLE CITY, OKLAHOMA.

Of General Interest

AN IMPORTANT EVENT IN AMERICAN METHODISM

A "red-letter" day in American Methodist Episcopal circles is being celebrated in Cincinnati by the dedication by church officials and employees of a new six-story, ferro-concrete modern home for the Methodist Book Concern. The exercises were participated in by representatives of all departments of the concern and general church life, the oldest active employee, William Vosmer, the house carpenter, with 55 years of service, and Bishop Earl S. Cranton, until May last the senior active bishop of the church, publishing agent here from 1884 to 1896, exemplifying the range of participants. The formal presentation of the building was made by Mr. Edward E. Shipley, a prominent insurance man, a member of the book committee of twenty-five ministers and laymen, a board of active directors, who direct this great church interest without compensation. A feature of the program was the singing of a chorus of seventy employees from all departments of the

plant, trained and led by an employee, Mr. Oscar Schansen. During the exercises two American flags were presented by the employees to Doctor John H. Race, publishing agent resident at Cincinnati, one to fly over the building, the other to stand beside the pulpit in the chapel. Luncheon and inspection of the new building followed the formal program. Inter-department celebrations were held by the employees, and the formal opening of the chapel for "Preachers' Meetings" was observed throughout Monday. The Methodist Book Concern carries over \$1,000,000 insurance of the lives of its employees made out to beneficiaries named by the insured.

The Methodist Book Concern was founded August 17, 1789, at 43 Fourth Street, Philadelphia, on a capital of \$600, by John Dickens, when Methodism had but 58,000 members. For his services Mr. Dickens was allowed annually \$200 for dwelling house and book room, \$80 for a boy, \$53.33 for firewood, \$333 to clothe and feed himself, his wife and children—the munificent sum of \$666.33 in all. In 1804 the business was moved to New York, where it began business in one room on Gold Street. The first official Methodist Church paper, *The Christian Advocate*, now in its ninety-first year, was started in 1826. The Methodist book room in Cincinnati was started by the Reverend Martin Reuter in a room 15 by 20 feet, at Elm and Fifth Streets. Not even a boy was provided as helper here.

It is on such a foundation that the great business of serving the constituency of Methodism with weekly *Advocates*, Sunday school publications and Christian literature was established. At the present time the Methodist Book Concern has, in addition to its main houses at New York and Cincinnati, depositories at Chicago, Pittsburgh, San Francisco, Kansas City (Missouri), Detroit, and Boston, the real estate value of which is nearly \$2,000,000. And its profits, distributed to the aged and retired ministers of the church, for the past four years, were over \$1,000,000.

Don't turn the wheel of time backward just to be a boy again. Whirl it on a little faster and get into a knee-pant-run-away-from-home disposition at the other end of the chain. Or just forget about time and keep doing something. Eternal youth may be a prize for which one must die in childhood's happy hour, but close attention to the proverbial knitting and a pleasure in work will keep one young a long, long while. The poet Lowell never grew old. He lived to a ripe old age, but was as young in spirit at his death as a boy. Once in company with some friends, passing a large building set back among the trees, he read the sign: "Home for incurable children." Smiling, he said to his companions, "They'll send me there some day."—*Common-Sense*.

Woman's Auxiliary

EDITED BY AUDENTIA ANDERSON, 2009 LOCUST ST., OMAHA, NEBR.

"As Ye Do It Unto the Least of These"

We are glad to present to our readers this week, the introductory article of a series which Doctor G. Leonard Harrington is preparing for our columns, on the very vital and just now widely discussed subject of social service. Time was when the good Christian thought his duty along this line ended with the dropping of a few pennies in the hat of the blind man on the corner, or the handing out of a cold bite to the hungry tramp at his door, or the subscribing of a few dollars to the charity organization of his town, and having his name published far and wide for that same worthy deed. But the help which good men and women of to-day seek to render to those whom fortune or environment has placed upon the list of dependents is of a far wider scope, and tends rather to a study of, and an effort to change the conditions which bring about such dependency.

It is of far greater value to an individual to be "put upon his feet" so to speak, where he can be independent of others, than it is to simply relieve his surface needs of the moment. It is far better to be able to point out better ways of living to those poorly equipped for the battle with life and its problems, than it is to donate large sums for caring for them after unsanitary and unwise living has brought them to that condition where they cannot further care for themselves.

In Omaha, as is the case in many cities, there is a circle of women connected with the woman's club, who are attempting to solve in practical ways some of these problems, and one of the workers prominent in that circle made an appeal before the women two weeks ago, in regard to what she termed "personal supervision" of these homes where so much is needed. In part, her appeal was that what the extreme poor of the city needed most of all, was the *knowledge* of *how* to cope with their problems, *how* to live in a sanitary manner, *how* to prepare their food and clothing in such a way as to best serve the interests of both health and economy, and above all, to receive from some source (which must of necessity be outside themselves) the inspiration and the awakening which must precede any real effort towards accomplishing these things. This inspiration and encouragement, these devoted women are learning, can best come from women from the more fortunate avenues of life, whose education and environment have served to equip them well for this work, and whose consecration to the uplift of humanity is great enough to keep pace with that education.

This woman called for the name of any woman who would be willing to take just one family under her care for this winter, the trying season for the poor, and make personal visits to that family every week, helping the mother to understand the proper care of her home and family; to teach her the value of cleanliness and sanitation, and to make her feel that some one is interested in both her best good and that of the children and husband over whose happiness she is presiding. Incidentally, such an undertaking cannot fail to enlarge most wonderfully the scope of one's own personal sympathy and comprehension of humanity and its needs. She said that a number of devoted women were doing just this sort of work, and were finding in it an outlet for the very best that was in their natures—a development that was very much worthwhile for themselves besides rendering a service which was invaluable to the community and to the race.

Doctor Harrington's articles will be worth a careful reading, and we would most strongly urge the local auxiliaries throughout the country to take them up in their meetings,

to study, analyze, discuss, and see if the ideas he presents can be applied at once to some very particular and insistent need in their own communities. The advanced thought and effort along the lines of relief and social service work are expressive of the ideas God has given the church in these latter days. Truth never changes, and the principles of loving service laid down by the pitying Savior of men, who came not to the well but to the sick, are those of which the world to-day is gradually becoming cognizant. Strange that it has taken thus long to understand, in even so small a measure, the wonderful and fundamental truths demonstrated by the Man of Galilee.

AUDENTIA ANDERSON.

Social Service

INTRODUCTORY

The social service movement aims to throw a new light upon medical practice. It seeks to understand, to treat, and to diagnose the social complications of disease by establishing a closer relationship between the patient and those skilled in the profession of social work. It strives to bring to the care of the patient such personal and individual attention to the patient's social condition that his relief or recovery may be hastened and safeguarded.

The essential thing for any new movement is that its leaders, while firm in conviction that a fundamental truth is being carried forward, should be open-minded and plastic enough to fit it gradually into its place of greatest usefulness, and that it be put on a substantial financial basis.

The skilled social worker recognizes social symptoms of human distress and also sees their underlying causes, that she may the more wisely help. As a cause, and also as a result, of social distress, disease is a large factor in the plight of those who became dependent upon society. Inquiry into the physical condition of members of the families that ask for aid, without for the moment taking any other complication into account, clearly indicates that either as the chief cause or as a complication due to the effect of other causes, physical disability is a very serious disabling condition at the time of application, in "three fourths of all families that came under the care of the charity organization society." (Doctor Devine)

The lessening of disease is of importance, not only for health and comfort, but for economic welfare and social progress. This fact makes social service a practically significant feature of constructive social work.

As hospital problems are social as well as medical, two expert professions are needed. Yet, only in the last few years have the medical and the social worker been able to aid each other. Only within that period have they been able habitually to meet as experts, each teaching and each learning from the other; both united to serve the patients and community. So, we find gradually developing, this sympathetic interweaving of effort by two professional groups, that for a time struggled separately with the problem of the sick and dependent in the community.

Our field is only beginning to be surveyed. All the experience gathered so far should be considered. Out of it we may at least develop some ideals.

"A patient for whom a back brace was ordered by an orthopedic surgeon was found subsequently by a social worker to be starving herself to pay for the brace."

In the articles that follow, an attempt will be made to offer an interpretation of what the movement means.

DOCTOR G. LEONARD HARRINGTON.

Food for Winter

(The following very practical and timely article was written by Mrs. Mildred Rogers, and read before the Deselm, Illinois, local of Woman's Auxiliary. It will be good material for other locals to use.—A. A.)

The five elements necessary to sustain life are air, water, food, sleep or rest, and exercise.

The subject we wish to take up to-day, is "food." In writing this paper, we will only give a few points on this subject, in order to get a nucleus for discussion. What we aim at is to help each other if we can; to understand more thoroughly food properties, and their value in supplying the system's or body's demands for them. Also the necessity of variety, an economy in purchasing, cooking and the time spent in cooking or preparing food.

Cooking has by many seemed drudgery and especially to the farm woman, who has so much of it to do; however, if we study food properties, food values, and the demands of the human system, for the different nutritive elements, also the different ways of cooking foods, it will no longer seem a drudgery, but a profession and we will learn to love our profession, as the health and prosperity of our loved ones depend on how well we master it. The average daily diet for an adult should consist of the following:

Water, 81.5 per cent; albuminoids or flesh formers, 3.9 per cent; starch, sugar, etc., or carbohydrates, 10.6 per cent; fats, 3.0 per cent; common salt, .7 per cent; phosphates, potash, salts or mineral matter, .3 per cent; total 100 per cent.

Professor Hutchinson says: "Wheat is the principal and most valuable kind of grain for the service of man" (Agreeing with the Word of Wisdom). Bread, the principal diet made from wheat, contains nearly every principle necessary for sustaining life except fat; hence it is called the "staff of life," and the butter added supplies the fat. A witty clergyman has said "Bread is the staff of life, but bread and butter is a gold-headed cane."

The potato, the principal vegetable food we use, while not so rich in nutritious substances, still is a good food, keeping well from season to season, and it can be cooked in so many ways. It is over two-thirds water and the rest starch, with a little albumen. Meats are all richly stored with albuminoid substances and contain more or less fat. Meats are very high-priced and farmers will be economizing to raise their own meats. If one cannot do this, buy the cheaper cuts, which can be so cooked as to be delicious. Vinegar added to tough meats while cooking will help to make them tender, and does not injure the flavor, but rather improves it. Nutritious soups can be made from meats, which are very good; and are heating to the body in cold weather. When we cannot have meat, eggs, cheese, nuts, etc., are good substitutes. The body only requires 3.9 per cent albuminoids. Beans also contain this property and some of the grains, so the meat question can be solved without so much expense.

Milk is an ideal food and will sustain life longer than any one other article of food. It is a good substitute for meat stocks, for soups. Onion, celery, potato, oyster and tomato soups can be made with milk. There are delicious.

It has been said that "a well selected vegetable diet is capable of producing in the greatest number of individuals the highest physical development of which they are capable." These contain phosphates and iron. A moderate use of animal flesh in the winter months is not considered injurious to most people, by hygienists. However, people suffering with rheumatism, kidney or bladder troubles are forbidden by physicians to eat it.

The grains or cereals contain starch, sugar and phosphates—all necessary to life. The fruits used in winter, as oranges, apples, prunes and the many dried and canned fruits supply acids, mineral matter, salts, sugar and a large amount of water.

The body requires daily each food principle; and it is well for us to learn the food properties of each kind of food. Each meal should consist of one food containing albuminoid, one starch and sugar, one fat and one mineral and salts. One kind of food may contain several of these properties.

Water is the only natural beverage. Nearly all food is more or less water. It is neither economy of food or time to have too many different kinds of food for any one meal.

For breakfast a good cereal, cooked or warm is preferable for winter, an egg, fruit or orange juice; wheat bread, corn bread, muffins, gems, pancakes or rolls are all good, but only one kind of the last named foods at a time.

For dinner, soup if desired, not more than two vegetables, meat or its equivalent, occasionally a relish or salad and a dessert. I would not recommend pastry, as health authorities have classed it as injurious. One who has milk, eggs, tapioca, rice, fruits, etc. can combine these and have many healthful and delicious dessert dishes; but only one at a meal.

Then for supper or lunch there is usually something left from dinner in the vegetable or meat line that can be cooked over in different ways to make it as good if not better than the previous dish. A piece of cake, gingerbread is excellent, homemade cookies and (doughnuts occasionally) only one of these foods at a meal, with one kind of fruit and bread and butter is enough. You will save time and worry if you plan several meals ahead. The country woman usually has a small store of food on hand, so she knows what she has to select from.

What housewives and home makers need is more time for recreation and self-improvement, that they may give the best to their families, church and community. So by studying household economics, and practice we may be qualified to do this.

Children's Diseases

(Written for the Saint Louis auxiliary, by Sister S. R. Burgess.)

"If people would only use a little *common sense* in the care of sickness the doctors wouldn't have so much to do!" said a busy physician, and continued, "but, do you know? *common sense* if the most *uncommon* kind of *sence!*" meaning that the rational thing to do is often the very last thing to be tried.

I hardly know where to begin on children's ailments; I had hoped to talk to the mothers—get them to talk to me and ask questions, which I would try to answer as practically as I could, but to write a paper is more perplexing, for how can I know just what phase of the question is troubling you?

Fevers are the most common of children's complaints, and are often but indicators of disturbed conditions which may become serious. At the first sign of fever, it is *always* best to give the child a mild cathartic; then take a half teacup of hot water and stir into it a tablespoon of alcohol, or two tablespoons of Pond's Extract. Wet a wash cloth with this solution, and wipe off the entire body of the child, following with a gentle rubbing of the spine, *from the neck down*, with olive oil. Keep the child as quiet as possible, and cool, if you can.

If a child is inclined to have "summer complaint," mix a teaspoon of raw flour in a cup of warm milk, and let the child drink this two or three times a day.

Some one asked a doctor here, "What is this infantile

paralysis? and the reply was, "The doctors do not seem to have decided just what it is, but I believe, aside from impure food and unsanitary conditions, they will finally come to the conclusion that improper dress and two-wheeled gocarts are largely responsible!"

People put babies in short clothes before they are three months old, remove every bit of flannel and binding from the abdomen, set them up in a gocart, and bump them over the rough streets, until the nerve center, the spine, is all jarred up! They even set the little things up in high chairs for hours at a time, when it would be much better for them to be upon a comfort on the floor, where their legs and arms can have full play, and where they may rest tired muscles at will.

One mother asked the doctor, "How is it that my boy does not try to stand or walk yet? He is perfectly well, and seems strong! (The ten-month-old baby was sitting in a high chair.)

"Is he a pretty good baby?" asked the doctor.

"Oh, yes, he will sit for hours, and play until he falls asleep in his chair!" replied the mother.

"I thought so," said the doctor, "This has probably been going on for months; the child's spine is not strong enough to support the body for such long periods of time; his limbs are on the verge of paralysis, notice how weak, flabby and useless they are! Let him lie down more; let him kick and scream if he must, it will not hurt him, and he needs exercise. He will try to turn over, to get up, to move himself; all such efforts will result in strengthening his limbs."

Simple food, the kind that is easily digested; absolute cleanliness of body and surroundings; regular habits, and lots of the out-of-doors, are the "common sense" rules for health in babies and young children. Parents should avoid scolding; quarreling and "whining" are conditions which affect small children more than the older ones realize. An atmosphere of cheerfulness, kind words, and a peaceful countenance help children to a marked degree, as well as those of older years. When children feel that they are loved, they soon want to do things to please those who love them. Teach them to help; let them feel it a favor to be permitted the service, and gradually and eventually the family will be healthier as well as happier.

Letter Department

A Man Among Us Taking Notes

[At times one may glean much from a letter never intended for publication, in which the writer speaks without constraint or conventionality and with candor. A man from abroad recently visited Lamoni and Independence and after his return home wrote to a friend of his impressions. We are permitted to make a few extracts from this letter for the benefit of our readers—leaving the writer in the shadow of the unknown, as is his right under the circumstances.—EDITORS.]

Some things struck us very forcibly on our short visit. For one thing, it is the day of youth, as some of the older men evidently feel that they have been set aside. It is enough for many a man occupying a similar high position at the age of 25, 28, or 30, to be astounded that a young boy of 40 should now assume charge. The great fact is (Job 32:8), "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." But, on the other hand, we were surprised to note at times a patronizing way, at times an effort to set aside almost entirely, as ignorant, the older man, as being "slow in mind and body." It should not be

necessary to emphasize to anyone the advisability and even the necessity of proper training being taken by our young people, for the sake of church services.

Still we should remember that a man must be a very poor specimen who has been engaged actively in the work of the church for twenty or thirty years, or forty years, and has not learned many things both of interest and of value. Just now there is a danger in part of repeating mistakes of our grandfathers, through the lack of knowledge of church history, and through the lack of active experience with the great common people. We state it in this general way so as not to be overcritical, for some of the young men are devoted, humble and consecrated, and are trying very earnestly to put forward and uphold the hands of their predecessors in the work.

Education is not a matter of schooling alone, and certainly for our work the spiritual aspects are of prime importance. It is not a question whether young men or old men are better; the *best* is when *both* are used, and both are assisting in the work, without jealousy, and each trying to uphold the good of his brother. The older men have experience, and know many things, even if perhaps some of them are not so. Yet we find the older men in some instances, preaching publicly against the effort made by the young, and their effort towards education.

A splendid work is being done by way of preparation and study, and we believe that most of these teachers realize the importance of the spiritual as well as the intellectual. It is a pity that some of the older men doubt this. It is more of a pity that they should feel at times that they are not wanted, for this work needs the knowledge and experience of every man, if it is to succeed. There is a spirit of inspiration in this work. It cannot succeed by the work of man alone, and this, I think, we all will admit.

Not to be too personal about other people, one person criticized President Elbert A. Smith because he had written the book, Joe Pine—"not sufficiently dignified work for a member of the First Presidency." With this conclusion we cannot agree. We note at times, a tendency to criticize some of the most prominent men because they have not the "common touch" of sympathy with the average man or woman. Yet people will criticize such a work as this, a work which should be had by every young person and read by every older person in the church, and read understandingly.

It is a book we should have in our library, since it deals with a problem of the most immediate importance to the church, and that in a way which should appeal not only to the young people, but should appeal to everyone.

The question is the pressing need of a like consecration on the part of men of business, and their families, or the man who labors with his hands and his family, as it is expected of the missionary and his family. We are workers together for the common cause, and one may be an "Apostle of material things," as in Joe Pine, as well as one may be an apostle of spiritual things.

From a Private Letter

This people think of nothing but war at present and they are certainly nobly supporting the cause with means and men.

Will write more about church matters when I get among the people of Dunedin. There are only six members in the North Island. I intend to make a complete list of them, i. e., their names; age, birthplace, etc., when, where and by whom baptized, and send same to the church recorder, as I think he has no record of them. Cannot say anything definite at present about the Maoris or the possibility of starting a mission among them. We are looking up the scattered sheep

first. The Maori question will come up later. I met one of them the other day, a Maori elder of the Utah church, and found that he was well filled with the Brighamite idea of plurality of gods and "as man is God once was." He was a fair type of the squirming Mormon when put to the test. I saw one of their assembly houses, called a "Maori Pa." It is a wonderfully decorated front with all manner of carvings in wood with a large ugly face at the top with mouth opened and a smaller face looking out from the open mouth. I have not learned what all this means, but my curiosity will not let me rest till I know all about it. I will try to get a picture of that front so you may be able to see what I am trying to describe.

Yours in gospel bonds,

H. W. SAVAGE.

DANNEVIRK, NEW ZEALAND, October 18, 1916.

Our Opportunity

The greatest blessing that ever came to humanity is the gospel of Jesus Christ. It is the regulator and the remedy which will fit and prepare us for the duties of life both here below and in the beyond. We should be awake and make the right use of our opportunity. One has said: "The blindest people are those who never find out that they cannot be happy in their own way."

To live and hear the gospel in its fullness is a great opportunity. It is the only means if taken into our lives which will bring satisfaction to our souls. What does all the glory of this world amount to if this life ends all? Many look at wealth as the chief end of life. Wealth may sometimes be an unmixed blessing, it may make life easier, but in the same degree that it does that it destroys the natural stimulus to exertion which alone makes the man.

A poor man is just as happy as a rich man. It is only to the man who is poor that wealth glows like a steady star in the night. One has said: "Contentment in wealth is a will-o'-the-wisp that no man ever yet caught up with." A millionaire said once, "If there is anything found to prevent death, set the price." Life is the golden string, but it cannot be bought with money. Life and immortality are brought to light through the gospel. (2 Timothy 1: 10.) We are not compelled to obey it. We can have a philosophy of our own according to our privilege as free moral agents.

Charles Kingsley says: "There are two freedoms: the false, where one is free to do what he likes; and the true, where he is free to do what he ought. God has endowed man with power of reasoning."

We read: "Men should be anxiously engaged in a good cause and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves." (Doctrine and Covenants 58: 6.)

We reap as we sow. If we expect to reap eternal life with God we must lay aside all selfishness, jealousy, not forgetting the golden rule. Do unto others as we would that others should do unto us. Only as we do grow, only as we lift others do we lift ourselves. Only as we bring joy into life do we really live.

Character has a commercial as well as ethical value. We admit that God sometimes honors truth uttered by unworthy persons, but after all there is nothing that gives weight to good words like a goodly life.

To be colaborers with Christ we must have a life worthy of confidence. The man without friends can accomplish very little in this world. But the man with friends, strong friends, true friends, loyal friends, who have confidence in his integrity and ability to do things, has great power. When he leads

they will follow him, and all working together unitedly, bring victory. Emerson said: "The only way to have a friend is to be one."

We have good opportunity to learn. The epistle from Gomer T. Griffiths is excellent. It should not only be read but put into practice by all Latter Day Saints.

We need wisdom. We need education. But all education is not confined to the study of books. That line of study is all right in its place. But the choice of school courses comes down to a question of individual fitness. The wisdom of the colleges does not amount to much unless it fits its exponents for the most practical kind of service. He needs to meet the mechanic and the business man and the farmer on an everyday level. He will find that the major part of the world's wisdom is not contained in books. Every laborer and every farm hand can tell him something that he needs to know.

We need each other. All are needed in the service of God, according to their abilities. Take two individuals and give them the same opportunity, the one might use it to a good advantage and the other to a disadvantage. What seems most needed is good sense.

We might in the past have lost many golden opportunities—both temporally and spiritually. If so, we should learn by these experiences to watch closer our opportunities now. The present is all the span of time we possess.

We should meet together with the Saints when it is possible. I know it is a great help for spiritual life. I have felt gloomy and unconcerned at times, and felt like staying at home, but I have gone anyway, and many times the opening hymn has turned darkness into light. I have been made to realize the truthfulness of the hymn,

"The God of peace shall meet thee there,
He makes that house his home."

Bedison Branch is the only branch of the district that has its weekly prayer meeting. It has been the means of spiritual strength to us. Not long ago I heard a sister speaking by the Spirit in a prayer meeting to a young man, a visitor who had a bodily weakness which was beyond human help to cure. If he would obey the Lord's commandments he would be permitted to live and raise his children and enjoy health and strength. His wife who belongs to the church, said: "This same promise has been spoken to him once before."

There is a blessing to be obtained not only for a time, but for eternity.

The door of opportunity is as wide open as ever.

A. JENSEN.

The Ascending Scale of Criticism

[EDITOR'S NOTE.—Following are three extracts from as many private letters criticizing the editorial entitled, "Throwing clubs at authority."]

Dear Brother Elbert: Referring to the article on authority, there is a strain running between the lines that is going to be seriously resented. . . . It were better that the article had not been published, so I think. . . . It will not inspire respect, obedience or love. It will create resentment, instill fear, and suppress the spirit of independence that wells up in the heart of every man who feels himself equal with his brother in the sight of God.

Brother E. A. Smith: Read with interest your editorial, "Throwing clubs at authority." You strike a middle and conservative line that is safe and right.

Editors Saints' Herald: Your editorial, "Throwing clubs at authority," was surely the best that I have ever read on such a subject. After reading it, I said to my wife, "That one article is worth a year's subscription to the HERALD."

An Experience in a Secret Order

A number of years ago while I was living in Netawaka, Kansas, a small town about forty miles west of Atchison, I was approached one day by one of our leading merchants, and in due form requested to unite with the Masonic lodge.

I was informed that it had been decided by the lodge to admit me free of charge, and that he had been selected to talk with me about it. I told him I would consider the subject and give my answer later. This I did and in due time I became a Master Mason.

I was not disappointed by the rules of initiation or the ceremonies observed. I understood it to be a worldly organization, brought into existence by uninspired men for the purpose of helping those connected with it, much the same as many sectarian churches and political parties.

I had been a student of the Book of Mormon for a number of years, and desired to know if there was any reason for believing that the organization known as the Gadianton robbers and the Masonic lodge had any relation or resemblance. The only honorable way this knowledge could be obtained was to unite with the lodge and learn the facts.

I believed then, as I do now, that righteousness depends on one's actions or conduct, instead of his location or associations. But while passing through the ceremonies of one degree I received a spiritual experience that I shall never forget. Certain things were shown to me that were afterwards verified. This manifestation enabled me to understand some things of Masonry that otherwise might not have been known.

I mastered the requirements of the lodge and studied the situation as carefully as I could under the circumstances. I met with the members and assisted in transacting such business as came before us in our meetings.

The lodge was composed of men from the different churches of the town, with a few that belonged to no church, and from the different political parties of the country. Taking them as a whole the lodge was composed of the best citizens of the community. Our business was conducted with the strict desire to do justice. I saw no disposition "to murder and get gain."

Sixteen years ago last winter I attended my last meeting. In the spring I moved my family from Netawaka, Kansas, to Galien, Michigan. I paid up my dues, discharged every obligation I owed to the lodge and peacefully and quietly withdrew. I obtained my demit and have never been in a lodge since. I do not belong to the lodge now and have no intention of ever uniting with them again.

I have never violated my oath of secrecy and never expect to. Not that I am afraid that the Masons will injure or harm me; but I cannot afford to stultify my manhood by betraying the trust of my neighbors who had confidence enough in my integrity to reveal to me the secrets.

I knew before I entered the lodge that there were certain secrets that I was supposed to keep. I promised on the honor of my manhood to keep those secrets. And while I have no connections or associations with the lodge, there is no desire or intention to betray the trust imposed in me, by making a pretended exposure of Masonry.

I feel to-day as I felt when I left the lodge, that in the church is work enough for all my energies, and as long as I am thus engaged, there is no time nor strength to be spent in politics or lodges.

Each man has the supreme task of working out his own destiny. His advancement and success will be according to his observance of the principles of righteousness. He can observe these principles far better in the church, and my desire is to see men and women come into the organized church or kingdom of God, and spend their time and strength in establishing its principles among the people.

W. E. PEAK.

New Church Opening

[We extract the following paragraphs from a letter intended for an earlier issue but were crowded out at the last moment. In the branch news will be found the later items.—EDITORS.]

The new church just completed by the London, Ontario, Branch is so far complete that the furniture will be installed before another week can pass, and the date set for the opening ceremonies is Sunday, November 19. The opening has been postponed to this date from Sunday, November 5, at this instance of the President of the church, Brother F. M. Smith, who has given his word to be here for the occasion, with Bishop McGuire, if possible.

The building is a handsome, red pressed brick structure upon a cement block foundation. The windows and doors, etc., are trimmed with cut stone. It contains all of the material which was worth saving, and which could be used of the historic old building erected in this city over forty years ago, and will comfortably seat four hundred people in the main auditorium, gallery included.

Since the razing of the old church building and an old dwelling house to the south of it, the London Saints have been a very busy people, both brethren and sisters were to be seen clearing away the debris, piling away the brick, lumber, and lath, so that the excavation could be started. Night after night the citizens of London saw what they had never seen before, from the Sunday school scholars to members eighty-three years of age, young girls and married women, laughing, singing, working together in the interest of this great and beloved latter-day work. In this way the cost of the new church has been kept considerably less than half the cost of a new church built by the Methodists in another section of the city under the supervision of the same architect, the seating capacity of both buildings being exactly the same.

Too much cannot be said in praise of the sisters who have thus worked to make possible such a splendid result. They not only cleaned bricks and piled them away, but they helped to nail the laths on the walls after the new building was sufficiently advanced to carry on that work, and now they are working with their needles, and in other ways to provide the finances to free the building from the last encumbrance that it may be dedicated to God and the work of saving souls.

P. H. PHILIPPIN.

An Explanation

In my article in HERALD of September 27, I gave reasons for the existence of the gospel wagon. It had its origin because of the demand which had been expressed in Australia to get out of the "beaten path." We were not casting reflections on the missionary work of other elders over there. There was nothing in the article that I can see which would justify a conclusion that we were.

The demand was made in so many places and by such good loyal, tithing Saints, that Apostle Gomer T. Griffiths, in charge of the mission, made a statement in the Australian

church paper, the *Gospel Standard*, that an effort would be made to get out into new places, by the gospel wagon route! It was not a few disgruntled ones who asked these questions, but Saints who had the interest of the work at heart.

[While I was at the Bulahdelah, New South Wales, reunion, noted in my diary for April 10-12, 1914, a young farmer said he was ready to furnish means for any effort to get out in new places, but was opposed to branch to branch work done too much and proselyting in new localities done too little. I met with this sentiment every place I went in Australia. One of the greatest hustlers in branch work we have over there, who is now in the field, told me the Saints in one part of Australia I had not been, thought the seventies should get out in new places and not hang around the branches so much. One brother in Victoria was so anxious to have the work introduced in new fields that he furnished the money for the gospel wagon and gave some of his time to it, assisting in running it. I could give detailed statements from Saints in every branch I have been in, but I think it unnecessary, as the minister then in charge acknowledged the prevailing sentiment over there, and in the *Standard* declared his intention of trying to meet it.

The Lord has given late counsel on this matter, in Doctrine and Covenants 122: 7, "The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the twelve and the seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible; thus freeing these spiritual authorities and leaving them at liberty to push the preaching of the word into the new fields now widening before them."

The Lord seems to want the missionary arm of the church to get out of the "beaten path." Possibly sensing the Lord's desire was the reason Apostle R. C. Russell in one of his pastorals published in *HERALD*, advised the ministry under him to stay away from the "old, old path" of branch to branch.

In my article I stated I consulted with some conference appointees there and they all expressed a desire to get out, and I then explained to your readers what the difficulties were. In talking over the matter with John Jones, then a high priest, now an evangelical minister, Brother Jones suggested the wagon idea, and Apostle Griffiths further developed it, and got it started in New South Wales, while several of us got it going in Victoria. So I was neither casting reflections on the work of the ministry of the past or the present, but simply, with others, acted upon the sentiment of many good Saints over there, who had a perfect right to express themselves, and for doing so they should not be classed as those having a carping spirit.

The missionaries over there have many difficulties to meet, one of which is expressed in the answer the young lady made to her young man, when he asked her what she thought of his mustache, she replied: "The survey is large but the settlers are few and straggling." I think the wagon plan is admirably adapted to the work over there and to the mild climate prevailing, so I trust there will be young men consecrate their time and talents to that work, so the Lord's advice can be heeded as he gave it in section 122.

I do not think it would be at all wise for the branches to be left entirely to themselves, but the Lord evidently thought the missionary arm of the church was not getting out enough and

was not giving the local authorities of the church the proper opportunity of developing, so he commanded accordingly.

With nonfading white, thirty-six-inches-wide charity for all, and unholy and unlovely malice toward no human being,

Sincerely,

C. EDWARD MILLER.

HONOLULU, TERRITORY OF HAWAII.

From Here and There

In a letter from Brother Ward L. Christy, he incidentally mentions that the sisters of Brooklyn have just held a very entertaining and profitable bazaar on the 24th. While he is not in a position to state the facts as to the returns, he thinks the profits will be near eighty dollars. He says: "We look with favor upon the wondrous power evidencing itself in this organization all over the church. May heaven's richest blessings direct them safely in the course of all good."

Elder Roy M. Young, of Battle Creek, Michigan, writes that the work is getting on nicely in that city. There are about fifty Saints located there, and a number of others are earnestly investigating the work. They have a convenient hall on Main Street, well equipped for Sunday School as well as preaching services, with low rental. They are especially encouraged with their Sunday school work, and the excellent interest taken in it by both old and young. He mentions visits from Elders Stead, Stroh, Goodman, and others who occasionally stop there and give good counsel. Brother Young is realizing the need of teaching the gospel through the eye as well as the ear, and the need to have some good charts for this purpose. Will some of our brethren who have had success in this line write Brother Young at 285 Champion Street, Battle Creek, Michigan, so he may be in touch with those who have tried this method? Will some of our brethren who are specialists in making these charts also write him as to what may be procured?

Brother Cecil O. Blasdel, of the Fourth Regiment Marine Band, with the United States Troops in San Domingo, writes that he has been engaged in some of the battles and skirmishes with the natives on that island. He has now been there over five months. They are having but little trouble with the natives now, yet do not expect to get back to the States much before March or April of next year. He would like very much to hear from any of the Saints, as he is lonely in that foreign country. Address him as a member of the Fourth Regiment Marine Band, care of Postmaster, New York City, and it will be forwarded.

WATERFORD, CONNECTICUT.

Editors Herald: We are now living on the edge of the city of New London, Connecticut. The German submarine *Deutschland* left here to-day at 2 p. m. The Morse Steamship Company have just completed arrangements to establish one of the largest shipyards in the world just across the river from here. They intend to build steel ships of the largest type. Business is very good here.

My daughter lives here in New London, and if an elder who is a machinist, carpenter, or pattern maker would locate here we could hold meetings. We are comfortably settled on one of the principal streets and could make an elder comfortable and assist them, as we are through work at 4.30 p. m.

With love to all the Saints, I am,

Your brother in the gospel,

Station 5, R. R. 2.

F. G. WHIPPLE.

MUNSON, FLORIDA, November 19, 1916.

Editors Herald: The Florida District conference convened at Dixonville on October 7, and was merged into the Florida District reunion, which lasted until the night of the 15th. The attendance was not so large as might have been, had it not been for a few cases of sickness prevailing in the neighborhood. However, it was fairly good, and the services were spiritual and the preaching good. One sermon on the temporal law, preached by Edward Rannie, was the best on the subject the writer was ever permitted to hear. I wish every Saint who is not converted to the temporal law could have heard that sermon, or could have opportunity to read it.

This southern country has been visited by more storms this year than ever before and the severity of two of them has exceeded anything else we have ever had. On July 5 a tropical storm came out of the Gulf of Mexico that lasted about thirty-six hours, causing immense loss on land and sea. The damage to the city of Mobile, Alabama, on Mobile Bay, was estimated at three millions of dollars, and all sea-coast towns about in proportion. On land millions of dollars worth of crops and pine timber were destroyed. The excessive wind and rain caught most all of the corn crops in silk and tassel, causing almost an entire failure in the crops. The cotton crop was almost totally destroyed, and this country is in the midst of a severe famine for the first time in the history of the United States.

A very few farmers planted their corn early in March and raised some corn, but it was a very few indeed, and all farm products are high-priced.

While this storm was raging, a cyclone formed at one point, which cut a path through a dense forest of pine timber for fourteen miles, without any let up, fifteen chains, or three sixteenths of a mile wide on an average, destroying timber to the amount of forty-two thousand dollars at common stumpage prices. In the path of the main storm millions of dollars worth of timber was destroyed.

On October 18, another tropical storm came out of the Gulf, which lasted only a few hours, but it destroyed more timber than the storm in July. It was wider in area, and while it was blowing at the rate of one hundred and fourteen miles an hour at Pensacola, Florida, it was blowing down houses and killing people at Andalusia, Alabama, thus describing a width of nearly one hundred miles.

We have with us every feature of Christ's prophecy in Matthew 24. Wars in Europe, rumors of war in Mexico, famines by storms, wars, and floods and pestilence. Pestilence in the boll weevil, hog cholera, hordes of insects pests caused in part by the killing of birds, earthquakes in divers places. Rich men on the one hand, and labor strikes on the other, which James says are to characterize the last days. Men's hearts failing them for fear of the things coming upon the earth.

All these we have with us, and still men are robbing God and can't see it. Malachi told the Jews they were cursed with a sore cursing because they had robbed God. "Even this whole nation," and the world to-day, are doing just what the Jews did. We can excuse the unbelieving world for robbing God upon the grounds of ignorance, but how about the Latter Day Saints who have been told since the year of 1831 "Behold, now it is called to-day, (until the coming of the Son of Man) and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned."

Can we be excused for withholding our part and feasting upon the things of this world, coveting wealth, wearing fine clothing, etc? I think not. I said withholding "our" part. It is the Lord's part we are withholding, hence we are rob-

bers. Christ said, "My yoke is easy and my burden is light." Yes, if we are converted to this fact. It is easy to give our surplus, when the gospel finds us, and then the Lord's tenth until we again have a surplus, then this surplus, and again the Lord's tenth, all this time having the blessings of the Lord as he has promised. "Come up higher" is the command to the church, and should be the slogan and watchword of every Saint, and I wish to venture this idea, That the morale of the church is fairly good if they would come up to the law of tithing. Malachi told the Jews they were cursed for "robbing God," not for immorality.

Hoping and praying for the welfare of Zion, I am,
Yours in bonds,

S. D. ALLEN.

OWEN SOUND, ONTARIO, November 19, 1916.

Editors Herald: I appreciate the many good things in your paper, and the good I get from reading the editorials and letters. I love to read of God speaking to his people. I thought that message that came to Saints at Lamoni reunion through Brother Smith was grand. Oh that we might live that God would be able to speak to us at all times, and that in love and not in rebuke. May the Lord help us to be good.

We are trying to keep the banner afloat in this town. There have been several gifts given to us as a people. Two have been called to the priesthood, James Morrison to office of elder, F. Chambers teacher, and the writer a priest.

We need your prayers to help us along.

I love to see the young come up higher, for we need them. There is so much wickedness in the world we need good men to break it down and keep the work going along.

My prayer is that there may be none lost and that we as a people may come up higher.

Your brother,

W. G. ELLIOTT.

CHICO, CALIFORNIA, November 19, 1916.

Editors Herald: While answering my daughter's letter, who is at Graceland College at present, I thought I would write a few lines to the HERALD. My daughter had asked me about the election of California, and I am sorry to say we have lost in the wet and dry campaign, the wets gaining by a large majority. The happy thought comes to me that we have done our part to try to destroy the terrible liquor curse, and now we fathers and mothers are able to ask our heavenly Father to protect our loved ones for us. When we have done our part as much as it is in our power to do so, then we can only come to him.

We have three boys growing into manhood who may soon be tempted to partake of those evils, not only mine but many others whose parents have tried to save them. Now we have the comfort to know we have divine help to protect them.

Hoping the church as a whole will move forward, and wishing the HERALD much success, I am,

In gospel bonds,

MRS. E. B. HINTON.

DALBY SPRINGS, TEXAS, November 20, 1916.

Editors Herald: I have filled all the calls for pointers. So far I have made fifty-eight pointers and two batons, worth about one hundred and fifty dollars to make. I have got enough to about pay the postage, but didn't ask that. I enjoyed my labor in making them, and am very glad they are all pleased with them. I hope they will be of service in pointing out the good way to the people, but I think the most of

them are after the things of the world. They are lovers of pleasure more than lovers of God.

I am sending a poem, entitled "The church and the world," and I think it makes a good illustration concerning the ways of the church and the world. [We might print it if it were not so long.—EDITOR.]

To those who have pointers: If you will put a little Three-In-One oil on them once or twice a year it will be of benefit to them.

Route 1.

Your brother in the one faith,

J. N. Cox.

WHEELING, WEST VIRGINIA, November 22, 1916.

Editors Herald: Several years have elapsed since I contributed to your valuable columns. However, we are still rejoicing in the greatest work of the age. Elder Alma Booker is engaged in a debate with Ira Moore of the non-Progressive wing of Campbellism, in their church at Moundsville, West Virginia. It is located about twelve miles south of our city, deriving its name from an ancient mound which still stands prominent.

The conflict has been on for a week. They began on the last proposition last night, "Was Joseph, Smith a prophet of God, and the Book of Mormon of divine origin?" For an hour our brother defended the proposition from the Bible. His opponent could not overthrow the argument, but ridiculed the Book of Mormon. I do not desire to comment on the discussion, as I presume the moderator will acquaint you with the facts. A crowd of fifteen went down last night from here. At the beginning of the session sang, "Tis a glorious thing to be in the light of God." And at the conclusion sang, "We thank thee, O God, for a prophet, to guide us in these latter days." It was the crowning sheaf to our brother's noble effort in defending our honorable prophet.

As we boarded the car homeward bound, the spirit of song seemed to rest upon us. "Israel awake," "Lead, kindly light," "Rock of ages," and other hymns were sung. At last we were entering our city. Sisters Annie and Eva Smith were the first to leave the joyous party. The words "God be with you till we meet again," rang through the car. Shortly afterwards we all reached our destination. The conductor bade us good-night, saying, "I tried to do my part. I took up the collection." We informed him that he possessed one religious trait at least.

Thus ended a happy evening of assisting in upholding the fair name of our beloved prophet.

Your brother in the glorious work,

LOUIS A. SERIG.

BONESTEEL, SOUTH DAKOTA, November 23, 1916.

Editors Herald: I am very much in need of the address of K. Walker, jr. Anyone knowing his address will confer a great favor by forwarding same to me at once at Comstock, Nebraska.

C. W. PRETTYMAN.

HARDY, NEBRASKA, November 26, 1916.

Editors Herald: I have a son in South Dakota, fifteen miles below Edgemont, on the Cheyenne River. One of his family, Mary Beebe, wants to be baptized. Elder Gamet knows them, and he is preferred if in that region, but if not, any laboring in or near. The address is Abel Beebe, Box A 87, Edgemont, South Dakota. They will meet an elder at Edgemont.

Wife and I are still in the faith, but are lonely.

Best wishes for the work.

G. W. BEEBE.

News from Branches

Philadelphia, Pennsylvania

Nearly every person present at the annual Sunday School convention took a keen interest in all the business transacted and enjoyed the program which was carefully arranged for the occasion. The welfare of the Sunday school was the topic of general conversation. Most of the branches in the district were represented.

Sunday morning the attendance of the Sunday school of the First Branch was greater than the average, and the teachers as well as the scholars were in higher spirits than usual.

The evening service was one of those long-to-be-remembered kind. The church was filled to its capacity, making it necessary for the members of the chorus to enter by a rear door.

The singers and instrumentalists were in fine shape for a concert. The regular Brother Hoxie was not on the job, but it takes more than a broken foot bone to keep him away altogether. He conducted the performance in a sitting position.

The program consisted of violin solos, an address by Brother Koehler, orchestral numbers, vocal solos, and selections by chorus—including one from Handel's "Messiah."

AL J. DICKSON.

Detroit First Branch

Detroit is still on the map with three flourishing branches and a Sunday school established where a branch used to be, on the west side, also preaching Sunday evenings and prayer meeting on Wednesday night which we hope will be the means of getting a mission started in the near future and finally a branch. Elder James D. Gault is holding meetings in the north end of town at the home of our presiding teacher, Brother Frank Shippy, who has been laboring faithfully presenting the gospel to his neighbors and the fruit is beginning to appear, some having asked for baptism which we understand will be attended to next Sunday at the main church; thus the good work moves on.

The Saints of Detroit were honored by the presence of President F. M. Smith and Bishop B. R. McGuire last Wednesday evening. The church was filled to its capacity, many coming from a distance to see President Smith and the bishop and hear the words of instruction which they felt sure they would impart. In this they were not disappointed. As the branch president, J. A. Grant, in company with the President of the church and Presiding Bishop marched to the platform, the congregation arose in a body and sang, "We thank thee, O God, for a prophet." The Spirit of God was present, witnessing to many that God does indeed reward our efforts to worship him and gives the witness of the Spirit to us that he whom he has called is indeed a man of God.

Elder Grant introduced the speakers and by agreement Bishop McGuire made the opening remarks, which were pointed and full of meaning to those who have embraced the truth, helping us to see our duty more clearly, and to those who are without the fold we are confident a lasting impression was left to the effect that he is a man of God wholly consecrated to his work. We think he is the right man in the right place, and to know him is to love him.

President Smith followed with a sermon that will not soon be forgotten by those who were present. Surely if the church will follow such principles as were laid down at this

service we will progress more rapidly and the Zionie condition for which we are all praying will soon be consummated. We were advised that it must come soon, that this is the sifting time, also the hastening time, and the question should arise in the mind of each individual, Will I be there? Have I done what I could? Have I cleansed fully my ways? If you can answer in the affirmative all will be well.

I trust that every Saint who heard the stirring sermon will apply to themselves, also pass along to others, the good things dispensed, that thereby all may be able to profit and thus grow in grace and the further knowledge of the truth as revealed to us in these last days. We were sorry that the brethren could not stay for a week at least, but time with them is pressing, so they left us the next morning for Chicago.

There were a number of outsiders present as well as Saints, and the writer heard some express themselves as very much pleased with the sermon. Detroit extends them a hearty invitation to come again. While we did not make any special demonstration here over the coming of these great and good men, we do hope that our actions left the impression with them that we are trying to render, true heart-service and by this means prove to them that we love them instead of trying to do so by ostentation.

Detroit First Branch has inaugurated a children's storytelling hour under the direction of the Sunday school officers, and a meeting is held during the morning preaching hour for the children which is proving a success. We hope later to be able to place some one in direct charge of this department as superintendent. Some who were timid at first are beginning to love the work. The command to "feed my lambs" should not be forgotten by his people. We are trying to reach the mark of our high calling.

More anon,
J. R. GRICE.

London, Ontario

This week has witnessed the greatest event that has ever yet happened in the history of the latter-day work in these parts, and that is the official opening of the Saints' new church building on Maitland Street, which took place on Sunday last, November 19.

President F. M. Smith, Bishop B. R. McGuire, and Bishop R. C. Evans all took part in the services incident to the occasion. Bishop Evans, being the local representative of the bishopric, performed the opening ceremony, preaching at 10-30 a. m. to 12 o'clock. President F. M. Smith preached at 2.30 p. m. and at 7.30 p. m. Bishop McGuire at 4. p. m. A general reception meeting and welcoming of guests combined with a kind of round table talk was held on Saturday evening beginning at 8 o'clock. As the prophet and the presiding bishop entered, the congregation sang that inspiring sacred song, "We thank thee, O God, for a prophet," after which both of these—our chief officials—took part in the exercises of the hour.

It is safe to say that President Smith especially delighted his audience with his splendid thoughts, couched in eloquent, learned and yet simple and easy-to-be-understood English. We can say that in all his addresses to us he dug up and delivered to us thoughts and instructions upon practical Christianity, and upon the discovery, development and use of each individual talent bestowed by God upon his people, that no other individual had ever uncovered in our hearing anywhere.

Brother Smith, also Brother McGuire, delighted us by their geniality, free and easy and unassuming qualities as brethren in the great gospel kingdom. Oh, what a difference there is comparatively, in our chief officials and those of the older sectarian churches! We felt to welcome our prophet and

chief bishop with all our heart, and to thank God for the pleasure and privilege of association with such men as these chosen of him to lead and to feed his people in our day.

The church was taxed far beyond its legal seating capacity, chairs being placed in the aisles, and in every available nook and corner in the auditorium, while the vestibules were occupied by a large number who stood throughout the services, to say nothing of the outsiders, who expressed their delight with President Smith as a pulpiter. We had visitors from many of our Canadian branches, and from Detroit, Buffalo and Port Huron on the American side.

We trust that the good work in its present development will be able to reach out as never before for a great ingathering of the honest in heart who are still detained in the kingdom of Babylon; and that the fact of the personal acquaintance with our brethren at the head of the church, formed under such inspiring and favorable circumstances, will be an undying stimulation to the church in these parts to attain to that service and consecration that the law requires—yea—demands at our hands.

"Let us pray for one another
For the day is fading fast."

The day having faded, the night is at hand, when, as the Master said, "No man can work."
P. H. PHILIPPIN.

Miscellaneous Department

Conference Minutes

EASTERN MAINE.—At Jonesport, in combined session of conference and convention. Statistical reports: Olive Branch, Corea, South Addison, Kennebec. Officers elected: President, F. J. Ebeling; vice president, W. E. Rogers; secretary, N. M. Wilson; treasurer, Charles F. Cummings. Sunday school officers elected: Superintendent, J. F. Sheehy; assistant superintendent, W. C. Smith; secretary, Bessie Haskell; treasurer, Bessie Manchester; home department superintendent, Lizzie Smith; cradle roll superintendent, Edith Dobbins. Delegates to General Conference and General Convention: U. W. Greene, F. J. Ebeling, J. F. Sheehy, W. C. Smith, David Joy, authorized to cast majority and minority vote. Next conference to convene at Kennebec in June. Next convention at Jonesport in August. N. M. Wilson, secretary.

SOUTHERN MISSOURI.—At Saints' church near Tigris, October 7 and 8, 1916, district officers in charge, D. E. Tucker assisting. F. M. Sheehy gave valuable advice and assistance. Ministerial reports received from a majority of the missionaries and several of the local workers. Statistical reports: Springfield 254, gain of 13; Naylor 26; Cooter 40; Beaver 110, loss 1; Logan Creek 70; Mill Spring 53; Thayer 32, loss 1; Grove Spring 53, loss 2; Ava 122, loss 1. Baptisms reported, 16; deaths, 6. According to these reports we have 16 elders, 21 priests, 9 teachers and 5 deacons in the district. The district president complained of the inactivity of some of the local ministry and asked the conference to take some action, whereby the drones could be weeded out or persuaded to work more. Brother Sheehy advised that this matter be left over to the next conference when some plan could be adopted to bring it before the joint councils of the church. Sick calls took away several from the conference before its close, and it had its effect on all present, by diverting their minds from the meetings. Meet again at Springfield, in February, 1917. Benjamin Pearson, secretary.

CENTRAL MICHIGAN.—At Whittemore, October 28 and 29, 1916. Priesthood meeting the 28th. Business meeting 10 a. m., J. F. Curtis presiding, assisted by G. W. Burt and M. Umphry. District president reported all branches visited but 3. Officers in district: High priests 1, seventies 3, elders 26, priests 41, teachers 32, deacons 24. Number of sermons 1,418. Bishop's agent reported: On hand January 1, \$137.97; total receipts \$2,100.29; balance \$365.36. Auditing committee reported books audited and found correct. Branches reported: McIvor, Sage, Alma, Markey, Whittemore, South

Brant, Twining, Saginaw, Hamilton Center, Bay City, Houghton Lake, Iosco, Glover, Coleman, Beaverton, West Branch, Rose City, Farwell. Delegates to General Conference: G. W. Burt and wife, Emmett Clinger and wife, Veril Yerrington and wife, Bert Cheney and wife, M. A. Sommerfield and wife, Dorr Calkins, George Rhine and wife, O. J. Hawn and wife, E. S. White and wife, Webster Syckle. Delegates to cast full vote and in case of division majority and minority vote. Motion prevailed that branches defray expenses of G. W. Burt to General Conference. Next Conference be held at Beaverton. A resolution that members of district look with favor upon the idea of purchasing an auto for use of district president was adopted. O. J. Hawn appointed chairman of committee to see about raising money and purchasing car, with authority to choose assistants. G. W. Burt and S. T. Pendleton were so chosen. Motion prevailed that the car be a Ford. Officers elected: President, G. W. Burt; assistants, Joseph Sheffer and Matthew Umphry; secretary, Elsie Janson; treasurer, G. W. Burt; bishop's agent, G. W. Burt; library board member, Francis Knapp; chorister, Willis Schrock. Willard Shotwell, Bert Cheney, and Walter Beebe recommended for ordination to office of elder; Adolph Cataline to office of priest. Conference voted to approve recommendations and provide for ordinations. G. E. Burt presented bill of \$2.50 for tent expenses, which was allowed and ordered paid. A vote of thanks extended Saints and friends who cared for visiting Saints. Elsie Janson, secretary.

WESTERN MONTANA.—Met with the Deer Lodge Saints at Deer Lodge, November 4 and 5, A. J. Moore and Peter Anderson presiding. Branches reporting: Bozeman, Deer Lodge and Warm Springs. Bishop's agent's report audited and found correct. Ordinations to office of priest were Roscoe Davey, Joseph Beck, and Warren H. Eliason. A good spiritual feast was enjoyed by all, and the gift of prophecy was given. Next conference will be held at Bozeman, June 2 and 3, 1917. W. J. Brewer, secretary pro tem.

Convention Minutes

MOBILE.—Sunday school, at Escatawpa, Mississippi, November 3. Prayer service at 9 a. m., followed by institute work. Business meeting at 2. Seven schools in district reported. Convention changed to mass meeting. District has again reached first grade. Executive officers allowed \$8 for expenses. Schools assessed a dollar each to be paid when called for. Adjourned to meet Friday immediately preceding next district conference. Edna Jean Cochran, secretary.

MASSACHUSETTS.—Sunday school-Religio, Fall River, November 11 and 12. Sunday school enrollment is 757. Officers elected for six months—Sunday school: Superintendent, Lucie H. Sears; associate superintendent, Edward F. Yarrington; secretary, Rebecca K. Carter; treasurer, Clifford E. Smith; chorister, Elenora Whiting; member of library board, Alice H. Fielding; superintendent home department, Sylvia B. Megathlin; normal department, Edward F. Yarrington; historian, C. C. Sears; editor of the *Gleaner*, Alice Firby. Religio: President, H. A. Chelline; vice president, Fred A. Robley; secretary home department, Gertrude Wood; temperance department, A. S. Nickerson; normal department, E. F. Yerrington; gospel literature, R. W. Farrell; member of library board, E. B. Hull; historian, C. C. Sears; member Onset camp program committee, S. A. Burgess. A large number of members from various branches in district in attendance. The Lord spoke words of encouragement to the young. Meet at Attleboro, May 12, 13, 1917. E. B. Hull, press committee.

Book Reviews

INTERNATIONAL CARTOONS OF THE WAR.—Selected by H. Pearl Adam. E. P. Dutton & Company, New York City. Price \$1.50. A flood of books has been brought forth from many presses in which various authors have attempted to set forth pictures of the great world war in general and in detail, and analyze the causes and the results. But this is an effort to collect representative cartoons from many lands, from the study of which some knowledge may be gained as to the mental and spiritual attitudes of the people in these various lands. In this book we have collated some of the best war cartoons from North America, South America, England, Australia, New Zealand, Italy, France, Germany, Holland, Poland,

and other countries. This is a book that is of interest now, and will be of much more interest forty or fifty years from now. The following extract is taken from the introduction:

"Cartoons are meant for the man in the street; they are meant to tell a story, to convey some feeling or idea rather than to be an artistic rendering of an object or collection of objects. Therefore artistic canons apply to them in this limited sense—that while the great cartoonist may and must be as big an artist as he can, he must first of all remember that he has to explain himself and his subjects, or he ceases to be a cartoonist at all. A Futurist Forain, a Cubist Raemakers, are inconceivable because they would be quite useless as cartoonists, whatever they were as artists.

"The artistic value of the cartoons issued in all countries—and in some cases it is very great—is a matter for future discussion. It is of no present importance. What is of some actual value is a comparison between the cartoons of the various countries, for they show with unflinching accuracy the trend of public opinion. From the human point of view this comparison is invaluable to the student of humanity in the present upheaval. From the cheap post card to the twopenny broadsheet, from the most commonplace poster to the finest lithograph, each has its place. To collect these things is not only very interesting, but most enlightening; the national spirit and the national moods of each country are unmistakably portrayed, and the crudest production takes rank with the best as a human document."

WITH SAM HOUSTON IN TEXAS.—By Edwin L. Sabin. Illustrated by Charles H. Stephens in color and black and white. Portrait of Sam Houston and maps. Net \$1.25. Full of patriotism, adventure and fight is this new story in the Trail Blazers Series. There is no more romantic epoch in the history of North America than that of the founding of the Republic of Texas, and Mr. Sabin in his illuminating way makes the time live again in the adventures of Ernest, the boy friend of Sam Houston. The lad is going up the Missouri River in a paddle-wheel steamer; the steamer overturns and he is given up for lost upon not appearing from the wreck. He is, however, not lost but reaches the opposite bank from his friends. He meets his hero, the immortal Sam Houston, scout, soldier, and statesman. Sam takes to the lad, and in the following years they share a thrilling series of adventures, culminating in the battle of San Jacinta, in which Sam Houston defeats the Mexican army and captures their general, Santa Anna. This is a high-class book for boys and men, and will be recommended in the best libraries.

GAMES AND PARTIES FOR CHILDREN.—By Grace Lee Davison, Little, Brown & Company, New York City, \$1, net. Miss Davison is a contributing editor to the *Delineator*, and it is her special province to furnish readers of that periodical with new ideas concerning games and parties for children. She is an expert on the entertainment of little people, and knows not only the standard games which children seem to play practically almost by instinct but a vast number of more unfamiliar ones. Also she herself has devised many which have become popular favorites. The present book is a collection of the best of these games, and includes pastimes for indoors and outdoors, games for the small toddler, for the big brother and sister, and even for father and mother. There are brisk games for the active little folks, quiet games and funny ones, games requiring quick wits for the school children, and those which enlist the services of the entire family circle. Parties for holidays, special occasions, and for just ordinary evenings at home are suggested and described. Miss Davison also gives valuable hints on color schemes, decorations, and "party behavior," so that anyone who has children to entertain will find in the book the solution of many an old problem, as well as clever new ideas to put in play.

HOW BOYS AND GIRLS EARN MONEY.—By C. C. Bowsfield. A new book that every boy and girl will enjoy in *How Boys and Girls Can Earn Money*, by C. C. Bowsfield (Forbes & Company, Chicago). This attractive book tells them how to do hundreds of useful, practical things in their spare time after school and during vacation. This is a splendid volume to give any child, not only because it encourages thrift and stimulates ambition, but because it also teaches children how to spend the time happily and profitably. "There are bad ways and good ways of earning money," the author says, "and it is a wise thing to help boys and girls to start right and make the best of their opportunities, instead of allowing them to drift or blunder into any kind of work. Some kinds of labor are better than others for both body and mind."

Some jobs may be taken up and laid down without much waste of time. Others need a longer test. The experience gained by young people who follow the plans laid down in this work will prove a stepping-stone to success, for it will most certainly indicate fitness for some particular and permanent vocation." The whole matter of showing boys and girls how to earn money is discussed by Mr. Bowsfield in the preface. The question is one, he declares, that should not be ignored by parents and teachers. The proper thing is to deal with it candidly and intelligently. The volume contains many suggestions designed to aid young people of school age who are compelled to contribute toward the family support.

ZIONISM AND THE JEWISH FUTURE.—By various writers, edited by H. Sacher. Published by the Macmillan Company, New York City. This is a book that cannot fail to interest students of Jewish history, particularly those who are interested in the return of the Jews to their native land. Chapters are devoted to the following subjects: "A century of Jewish history," by H. Sacher; "The Hebrew revival," by Leon Simon; "The history of Zionism," by Professor R. Gottheil; "The Jews and the economic development of Palestine" (with map), by S. Tolkowsky, of Jaffa; "Cultural work in Palestine," by Dr. S. Brodetsky; "The future of Palestine," by Norman Bentwich. There are numerous other interesting chapters including one on Jewish colonies in Palestine. A book for the student of the present condition of the Jew and his prospective future.

THE JOY OF LOVE AND FRIENDSHIP.—By Arthur L. Salmon. Forbes & Company, Chicago. Price 95 cents. A serious work of essays on the eternal subjects of joy, love, and friendship by the well-known author of "The Man and the Woman." The following choice selection is made from the chapter on "Working through and for others":

"Not often in early life, perhaps, but sometimes in middle age it is borne in upon us that we are not fated to do the great accomplishment ourselves. We have had the dreams, we have nursed the ideal, but there has been a defect that prevented satisfactory results.

"A suspicion of failure steals over us. It seems that our dreams must die with us and that we have done nothing to hand on our ideals. At one time there seemed no limit to the things that we might do, but there has proved to be a limit. The force within us was not the practical or constructive; it may in its way have been even finer, more delicate and sensitive—perhaps its very sensitiveness has militated against its actual success.

"Yet the greatest of all gifts may remain to us, and that is the willingness to help others in doing what we have failed to do. We may have learned that so long as the work is done it does not matter whether we do it or some one else, but it does, indeed, matter that we should give all possible aid."

PINOCCHIO.—By C. Collodi. Eight Illustrations in colors by Maria L. Kirk. Lippincott Company, Philadelphia. Net \$1.25. This is the latest and one of the best volumes in the famous Stories All Children Love Series. Pinocchio was a piece of wood until the great event! Geppetto, the beggar, carves the wood into a doll, and the doll dances away a living puppet, by name, Pinocchio. A more delightful children's story than this Italian classic it will be impossible to find. Through the pages we follow his joyful, sorrowful and amazing adventures. His poor feet are burnt to stumps when he goes to sleep close to a fire; his nose is long and gets him into all kinds of trouble; he is mischievous and runs away when he should have gone to school; but through it all there are those lessons of goodness, love, and self-sacrifice which have made it the classic nursery story.

WHAT JESUS CHRIST THOUGHT OF HIMSELF.—By Anson Phelps Stokes. Houghton, Mifflin and Company, New York City. Price \$1. The author states in his preface to this book that it grew out of his graduation thesis at the Episcopal Theological School at Cambridge, Massachusetts, in 1900. The author is at present secretary of Yale University. His book is described as an attempt to fathom the conscience of the founder of Christianity, so as to determine his own view about his person and mission. The subject is approached in a reverent and devout state of mind. It deals with facts as stated in the New Testament. The author holds that before answering the question, "What think ye of Christ," it is necessary to find out what Christ thought of himself. A very interesting book for students of re-

ligion in general, and particularly those who are interested in the life and personality of the Man of Galilee.

MARXIAN SOCIALISM AND RELIGION.—By John Spargo. Published by B. W. Huesch, New York City. Price \$1. This is a new book by the well-known socialist, John Spargo, and deals with a question of interest to church people who may be making a study of Socialism. In his preface the author makes the following statement:

"After a careful analysis of religion, ending with a definition of religion which is entirely candid and free from the charge of evasiveness, I have carefully outlined the Marxian synthesis, with special emphasis upon the one doctrine in it which has been held by most Anti-Socialist writers, and some Socialist writers, to be incompatible with religious belief. I have tried to show that there is nothing in the Marxian theories, or in any of their necessary implications, which the essential principles of religion either explicitly or implicitly oppose or deny."

THE LORD'S DAY FROM NEITHER CATHOLICS NOR PAGANS.—By Reverend D. W. Canright. Fleming H. Revell Company, New York City. Price \$1. The author of this book is Pastor Emeritus of the Berean Baptist Church, Grand Rapids, Michigan, author of "Seventh-Day Adventism Renounced," "Adventism Refuted in Ten Tracts," etc. Reverend Canright was formerly a minister of the Adventist Church. His book is written to refute the Adventist theory that the Lord's day observance originated with the Pagans and was taken up by the Catholics. He holds that the observance of Sunday was of apostolic origin. In his preface he says:

"One of the chief things which Seventh-Day Adventists urge the most strongly is that the observance of Sunday originated with the pagan Romans, thence was brought into the Roman Church and then the Pope, or the Papacy, imposed this upon the entire Christian world. Hence Sunday is only a pagan, papal day. They assert this so strongly and so repeatedly, that uninformed people are frightened into giving up the Lord's Day and accepting instead the Jewish Sabbath. It is a subject on which people are generally not posted. Even those who are intelligent and well read on general topics know little, or nothing, on this particular subject, while the common people know absolutely nothing about it.

"To learn the real facts in the case requires much careful research in the history of both Church and State through several centuries of the early Church. Few people have the time, or the means at hand, or the interest to do all this. Even educated ministers in general have never given the subject much thought, because they have had no occasion to do so. Hence, when suddenly required to meet Adventists on this question, they are unprepared, nor do they have the necessary authorities at hand to quickly look it up. So the strong assertions of the Adventists often go unanswered. In an ordinary audience of several hundred there would not be one person who would know how the pagan Romans regarded Sunday, or whether the Papacy ever had anything to do with it or not. Hence they are easily misled.

"I do not mean to accuse the Adventists of purposely deceiving. I myself taught that way for many years while with them. I accepted what our own 'History of the Sabbath' said, and quoted it as conclusive. It was long before I saw how one-sided it was.

"In this present book both ministers and common people will have the facts in concise and handy form for ready reference with the testimony of the most reliable and unbiased authorities given in their own words."

THE REAL MORMONISM.—By Robert C. Webb. Sturgis and Walton Company, New York City. Price \$2.00. This is a representation of the much discussed subject of Mormonism from the standpoint of a Utah Mormon, and is introduced on the title page by a quotation from Joseph F. Smith. A book of 463 pages, containing chapters devoted to "The Riddle of Joseph Smith," "The coming forth of the Book of Mormon," "Mormonism the Exponent of Equality and Fraternity," "Mormonism as the instrument of temporal salvation," "The theology of Mormonism," "The doctrines of atonement," "Plural marriage and the position of woman among the Mormons," "Women under plural marriage," "Anti-Mormon Accusations," "Did Solomon Spalding write the Book of Mormon," etc. The work is prosy and voluminous, as the author seems to have no faculty of condensing his thought, yet it contains numerous chapters that will be of interest to those who care to go at the subject from the viewpoint of Utah Mormonism.

THE CHURCH ENCHAINED.—By Reverend William A. R. Goodwin, D. D., with an introduction by Rt. Reverend David H. Greer, Bishop of the Diocese of New York. E. P. Dutton & Company, New York City, price \$1.25. The burden of this book is to prove that the Christian Church as a whole has failed in the present age of the world, and there is an effort to point a way out of this dilemma. It is one of the many books on this subject, brought forth since the outbreak of the great world war. The chains which bind the church to-day are designated as "narrow ecclesiasticism," "the church's trust in material power," "the iron chains of bigotry and the golden chains of luxury and self-indulgence and love of pleasure." Also the "chains of indifference and procrastination."

THE GIFT OF IMMORTALITY.—By Charles Lewis Slattery, D. D., Rector of Grace Church in New York. Houghton, Mifflin Company. Price \$1. This volume represents the fourth of the series of Raymond F. West Memorial Lectures at the Leland Stanford Junior University. These lectures were delivered on September 30, and October 1 and 3, 1915. An interesting study of the question of immortality. This book is divided into three parts, first, the responsibility of the individual to immortality; second, the responsibility of the world to immortality; third, the responsibility of God for immortality.

ADVENTURES OF OLD MAN COYOTE.—By Thornton W. Burgess. Illustrated by Harrison Cady. Little, Brown & Company, Boston, Massachusetts, 50 cents. One of the series known as Bed Time Stories for Children, so well and so favorably known that they need no comment.

The Bishopric

AGENT'S NOTICE

To the Saints of Kentucky and Tennessee, Greeting: Owing to the scarcity of missionary help this year we have been kept busy on the "firing line," not having the opportunity of visiting the Saints, so we take this opportunity of addressing you.

The year is drawing to a close and it will hardly be possible for me to visit the branches or see all the Saints, so do not wait for me to come, but those who contemplate paying tithes and offerings please send them at your earliest convenience, so that it may be entered in this year's report. Some have done well, others have been negligent.

Saints, let us all be awake to our duties and aid in this great work in building up the kingdom of God. Let each do his part in aiding the worthy poor and assisting the missionaries' families. If it is but little that each can do, if done willingly and cheerfully it will meet the divine approval, then we are worthy of his protection. Otherwise we have no promise.

J. R. McCLAIN.

FULTON, KENTUCKY, 125 Church Street.

Conference Notices

Winnipeg, at Winnipeg, in Kensington Street church, December 30 and 31. Also Sunday school convention 28th, and Religio convention 29th. Mrs. W. J. Pugsley, secretary; Nelson Wilson, president.

Southwestern Oregon, meets with Myrtle Point Branch, February 3 and 4, 1917. Rule 4, district by-laws, "All district officers, branch presidents, and all elders and priests laboring in the district are to forward to the secretary a written report two weeks prior to the convening of conference." We expect J. W. Rushton to be in attendance. R. Maude McCracken, secretary, Myrtle Point, Oregon, Box 42.

Quorum Notices

HIGH PRIESTS

The program for the sessions of 1917 have been mailed to each member of the quorum, should any fail to receive their copy, please let the undersigned know, and another copy will be immediately sent.

ROBERT M. ELVIN, *Secretary.*

LAMONI, IOWA, 206 South State Street.

New Religio Treasurer Appointed

It is with regret that the general executive committee of the Zion's Religio-Literary Society have to announce the resignation of Bishop J. A. Becker as general treasurer,

caused by the press of other church work. However, as Bishop Becker does not feel that he can longer serve us in the office to which he was elected, we have chosen Brother R. A. Lloyd of 5032 Devonshire Avenue, Saint Louis, Missouri, to fill out the unexpired term and bespeak for him your earnest support. We also desire to take this public method of expressing our appreciation of Brother Becker's faithful service in the past.

G. S. TROWBRIDGE, *President,*
For the Executive Committee.

Architects

[We are informed that the notice below, which appeared in an August number, did not bring as many responses as desired. We commend it to our readers as a worthy movement indeed.—EDITORS.]

In order to fully prepare ourselves for rendering services to the communities in which we live and to the general church, it has been advised that the architects unite, forming an association.

With this in view, we would like to communicate with all practicing architects, architectural designers, engineers, draughtsmen, and students, and all professionals in the allied arts, to arrange for a meeting in the future when definite action will be taken. Each one should earnestly desire to help in this movement and join the body organized to prepare for doing the architect's part in the world's greatest work.

Address Henry C. Smith, 41 Wisconsin Avenue, Somerville, Massachusetts, and you will be notified of further action.

Married

ARMSTRONG-GREEN.—At Chatham, Ontario, November 22, 1916, Isaac Edward Armstrong, of Berlin, Ontario, was married to Miss Mary Martha Green, at Fifth Concession, Chatham Township, Ontario, Elder J. H. Tyrrell officiating.

Died

GIFFORD.—Maria Lively Gifford, born at Riceville, Ontario, April 14, 1850; died October 31, 1916, at the home of her daughter, Mrs. E. A. Bailey, Vancouver, British Columbia. She retained her faculty of speech until the last, and bore a faithful testimony for the latter-day work, exhorting all present to faithfulness. She leaves husband, 3 daughters, 2 sons, 1 brother, William Lively of Chatham, Ontario, 1 sister, Sister Roderick May, formerly of Independence, Missouri, also a number of nephews and nieces. Sermon by William Johnson.

WILLIAMS.—Jay Howard Williams, son of Sister Etta Williams, was born June 24, 1902; died November 24, 1916, from a gun shot wound accidentally inflicted by a companion while hunting. Mother, 3 brothers, 2 sisters are left to mourn his sad demise. Funeral services conducted by William Dolan in Saints Church, at Sperry, Oklahoma, interment at Owasso Cemetery.

CONDERMAN.—Aurelia C. Conderman, born in Garrettsville, Portage County, Ohio, December 9, 1838; died at her home, Amboy, Illinois, November 21, 1916. Married Charles W. Conderman, December 31, 1857. To them were born 3 children, 2 daughters, 1 son. Sister Conderman was baptized by H. H. Robinson, at Amboy, Illinois, June, 1890, and lived true to the work she loved so well. She was loved and respected by all who knew her. She leaves to mourn their loss, husband, 1 sister, 3 children, 3 grandchildren, and 1 great grandchild. Sermon by W. A. McDowell, assisted by Elder Appleman of the Congregational Church.

LAWN.—Frederick H. Lawn was born in San Juan, California, November 29, 1866, baptized January 22, 1875, by D. S. Mills, married Miss Mary Errington, September 9, 1896; died in San Jose, California, November 15, 1916. He is survived by his wife, father, four brothers, and five sisters. The funeral services were held in the Saints' church, at San Jose. The sermon was by C. W. Hawkins, prayer by Eugene Holt. Interment at Hollister, California. Brother Lawn was stricken with paralysis about four years ago, and although all was done for him that loving hands could do, he was a great sufferer till death came to his relief.

COOLEY.—Nancy S. Cooley, at Farmington, Iowa, November 5, 1916, aged 80 years; death was the result of burns received when her home burned the night of October 23, 1916. She bore her pains uncomplainingly. She was baptized June 21, 1896, by Elder F. M. Weld, who with Robert War-

nock on the same date confirmed her. She was a sister of George W. McCrary, congressman several times from First District of Iowa and later Secretary of War in President Hayes's cabinet. Funeral held in Saints' church, Farmington, November 7, by James McKiernan, assisted by L. G. Holloway.

SALISBURY.—Mary Louisa Salisbury, at Burnside, Illinois, November 8, 1916, aged 48 years. She married James F. Salisbury, August 24, 1884, and he died July 5, 1915. One son, Arthur G. and wife, and one daughter Ila, 8 years old, survive. Baptized in 1894 and lived an earnest, faithful, Christian life. Her father-in-law, Elder S. J. Salisbury, and all his family greatly lament her death. Elder James McKiernan, assisted by George P. Lambert conducted the funeral in the Methodist church in Burnside, Illinois, November 11, 1916.

PARKER.—Sarah Ann Selley was born April 6, 1840, York-shire, England. Married March 9, 1862, to Hiram Parker. Baptized by David Williams, August 1, 1874. Nine children were born to them, 2 sons and 7 daughters. One son, Thomas, and 1 daughter, Estella, died in infancy. Jennie Bradford died April 30, 1886, Elizabeth George died March 15, 1903. There survive, husband, 1 son Hiram, 3 daughters Anna Ethridge, Emma Williams, and Addie Summer, 25 grandchildren, and 8 great-grandchildren. Funeral at Netawaka, Kansas, sermon by George Jenkins, and prayer by C. W. Ethridge. Interment in Netawaka Cemetery.

MCKENZIE.—Sister Clara H. Nichols McKenzie, wife of Elder John McKenzie, born 1850, Province of Quebec; died November 19, 1916. Baptized in 1872 by J. Snively. Married January 12, 1875. Sister McKenzie leaves to mourn their loss, husband, 2 sons, John and Malcomb; 2 daughters, Rachel and Pearl, 1 sister, Sister Bordman of Independence, Missouri. Her sufferings at times were great, but were borne with hopeful patience. Being isolated from branch privileges, she had the respect of a host of friends and neighbors. Funeral at home and cemetery in charge of William Flegg.

The Spirit of Christmas Cards

Whatever the form of Christmas good wishes, they will be welcome. A large collection is flattering and the most critical and cynical of us are sentimental at heart. A humble post card from our office boy gets a rise from us.

A very much bedaubed and blotted message from Boy Blue or Curlylocks will cause even the most matter-of-fact business man to see through a haze, while the original poem penned by the nine-year-old Ella Wheeler Wilcox down the street (she plays the violin and her name is Aseneth), fills our heart to overflowing. It is the personal touch that counts. It is the homemade Christmas card that goes right to the spot. How could anyone be indifferent to such tributes—such labors of love? The cheap card sent by our old negro Mammy, still faithful after many years; the Christmas greetings from Ellen, now married, and a mother of three kids—of such is the real spirit of the season.—Helena Smith-Dayton in *Cartoons Magazine*.

To Our Missionaries

We want to work in conjunction with you and for your interests.

The publishing concerns of the church wish to emphasize the fact that they are intensely interested in the work of proselyting. That is one of the main reasons for their existence.

The primary work of our church is to "teach all nations." We would be pleased as your business representative of the publishing interests of the church, to receive any suggestions that you think would make toward effectiveness in aiding to reach the people.

In this day of "strenuous efficiency" success can only come through the closest of cooperation.

We must learn to both preserve and conserve our energy. It can be done only by putting ourselves on a business basis commensurate with the time.

Send us the names and ages of all persons baptized by you, giving proper address. Mark those whom you would like to have receive the *HERALD* and *Ensign* and we will send both of these papers free for a month.

We are allowed to do this by the postal authorities, provided we mark the copies sent, "Sample Copy," otherwise we are not allowed to send any of our papers free.

THE SAINTS' HERALD

Elbert A. Smith, Editor; Edward D. Moore, Assistant Editor. Published every Wednesday. Subscription price \$1.50 per year in advance.

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

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

This paper will be promptly discontinued at date of expiration.

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

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

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

For advertising rates apply to the business department.

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

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

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Every paper not sent as a sample copy must be to a bona fide subscriber.

That this proposition may work as effectively as possible, be sure to give the names and addresses correctly. See that both are spelled properly.

Yours for progress,
A. CARMICHAEL, *Manager*.

General Church Directory

First Presidency: Frederick M. Smith, president, Box 255, Independence, Missouri. Elbert A. Smith, counselor, 125 North Mulberry Street, Lamoni, Iowa.

Presiding Bishopric: Benjamin R. McGuire, Independence, Missouri. **Quorum of Twelve:** All official quorum matters to John W. Rushton, secretary, 951 West Thirty-fourth Street, Los Angeles, California.

Quorums of Seventy: Official joint quorum matter to J. F. Mintun, 1205 Filmore Street, Des Moines, Iowa.

Church Historian: Heman C. Smith, historian, Room 10, 202 North Walnut Street, Lamoni, Iowa.

Church Recorder: Statistical reports of branches, certificates of baptisms and blessings, all membership data, to C. I. Carpenter, recorder, 202 South Walnut Street, Lamoni, Iowa.

Church Secretary: General Conference credentials, clergy permits, general licenses, correspondence, etc., to R. S. Salyards, secretary, 718 West Main Street, Lamoni, Iowa.

Old Folks' Homes: (Lamoni) Send remittances, applications for entrance, etc., to R. J. Lambert, secretary-treasurer, 302 West Main Street, Lamoni, Iowa.

Children's Home: Send remittances, applications, etc., to R. J. Lambert, secretary-treasurer, 302 West Main Street, Lamoni, Iowa.

Graceland College: Send remittances, applications for entrance, etc., to J. A. Gunsolley, manager and treasurer, Lamoni, Iowa.

Publishing Houses: Herald Publishing House, 202 North Walnut Street, Lamoni, Iowa; Ensign Publishing House, Independence, Missouri. Order all church books of nearest house. **Australian Mission:** Standard Publishing House, 65 Nelson Street, Rozelle, New South Wales, Australia. Address all matter for publication in "Saints' Herald" to Editors Herald, Lamoni, Iowa.

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FOR 1916-1918

This book contains necessary information for those engaged in the Woman's Auxiliary work of the church. Every sister should get one. Price 20c. 35-tf Herald Publishing House, Lamoni,

Iowa, or Ensign Publishing House, Independence, Missouri.

Order from your nearest house to save postage.

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HIS FIRST VENTURE AND THE SEQUEL.—

A story by Estella Wight, editor of *Stepping Stones* and the "Religio's Arena." It tells about a country boy who was led astray by the lure of the city, but came back at last to loved ones—and the realization that "homely goodness" is the best thing after all. No. 369, cloth\$.60

CHRISTMAS IS COMING

Why not include a few good books in your list of presents? If you desire it, our Book Service Department will help you—free.

FOR SALE 62 1-2 acres in Decatur County, close to Leon. Cheap for cash.

A. F. HENDERSON

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Our convenient residence on a corner near the Saints' Church in Lamoni, Iowa. West front. In the basement are 4 rooms. First floor: 4 rooms on the south, 3 rooms on the north.

Adjoining the kitchen is a wash house. Second floor: 3 sleeping rooms and a modern large bathroom, and a store room. Heated by hot water furnace, eleven radiators. Electric lights.

Town water and sewer, also a well and cistern with pumps.

There is room on the land for one or two more houses. Has fruits, apples, peaches, strawberries, raspberries, grapes. Black walnut shade trees. Hardy flowering shrubs, evergreens, climbing vines, etc.

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You can visit Yellowstone, via the new Cody Road—through the heart of the "Buffalo Bill" country—the *only* auto route into the Park; Glacier Park—there is nothing else in the world like it; Rocky Mountain-Estes Park, a mountain playground for little folks and big—and Colorado.

I wish you would drop in the next time you are passing by and let me tell you more about this wonderful trip. I am here to serve you. Let me help you plan your trip.



L. F. Siltz, Ticket Agent

THE SAINTS' HERALD

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

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

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



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

VOLUME 63

LAMONI, IOWA, DECEMBER 13, 1916

NUMBER 50

Editorial

A CUP OF WATER FROM FLOOD TIDE

A certain celebrated actor was entertaining a friend at Santa Monica. The friend was a faddist and his latest fad was to drink a glass of sea water from the incoming tide once each day. This was supposed to cure his indigestion.

The two were walking along the beach one morning, and the friend had just finished his glass of water. With the predisposition of faddists to go to the extreme he looked longingly at the empty glass and said, "I wonder if I might take another."

The actor looked at the inrolling waste of waters and replied: "Well, I don't think that it would be missed."

There is no questioning the all-sufficiency of the inrushing tide. It has all old ocean's bulk and power behind it. The only question was as to the capacity and needs of the man.

There is never any question as to the power and sufficiency of God's blessing in every realm. In all things it is adequate to the willingness of the individual to receive his capacity to take and use.

The law in spiritual things as well as in temporal is that every man shall receive according to his needs and wants, inasmuch as his wants are just.

That must be what Paul had in mind when he said that every man should receive the manifestation of the Spirit, but each in his own way and measure:

Now there are diversities of gifts, but the same spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have

been all made to drink into one Spirit.—1 Corinthians 12: 4-13.

God had this in mind when he said: "All are called according to the gifts of God unto them." The gifts of God are adequate to the needs of every man, yes, even to his wants, when they are not unjust. Each man may receive in abundance, nor does he thereby perceptibly diminish the flood tide or impoverish any other human being. There is no room for jealousy among those who walk by the side of the incoming tide.

And there is a beauty and glory in the typically Latter Day Saint thought that the tide is still setting in every day. Just as it did in the days of Paul, or in the days of which it is written:

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them: and that rock was Christ.—1 Corinthians 10: 1-4.

ELBERT A. SMITH.

AN EDUCATIONAL ATMOSPHERE

A Government educational commission recently conducted a survey of the higher institutions of learning in Iowa. Press comment on the result of this survey is varied and interesting. Among other things this commission advises the smaller colleges without sufficient endowment to insure running expenses, to do the very thing Graceland College has already successfully done—specialize on a two-year course and become junior colleges. This move on the part of Graceland is meeting with the approval of all who become acquainted with the results.

But there is another phase which is also worthy of serious thought—the atmosphere a college establishes in a community. The presence of a college and its activities creates an interest in education that extends far beyond the confines of its contiguous territory.

The incentive to secure a better education—and as a result become more useful to the community—that comes from such a school is very noticeable.

In the slums of the great cities, people either adapt themselves to their conditions and draw their ideals from what they see about them, or else they become dissatisfied and seek to change their environment. It is only a natural consequence that a gang of street urchins should strive to emulate the champion local pugilist or the soft-fingered gambler they see so often. A community loses woefully from such influences and conditions.

The youth who resides within the influence of a worthy institution of learning is brought into contact with its faculty and students. The combined intellectual and spiritual influence these people exert extends into the daily lives and ideals of the young, and a community is better in every way because of it.

Imbibing the spirit of progress thus engendered, those who are thus influenced are not content until they have gone further in educational work. A thirst for knowledge is created that must be satisfied, and is.

No one can say where the church as a people might not be to-day, had its early and God-given ideals been carried out. Had the textbooks been written, the university been established, and the other educational work begun been carried on to enable the people to appreciate and understand equality and its results, the church might have been ready for a redeemed Zion long ago. Since we have been the losers from this neglect in the past, we should use to the best advantage what we have now.

Since Graceland is now a junior college, giving only the first two years of college work, there still remain a required two years of school attendance elsewhere to receive a university education.

Some figures in the survey indicate to a degree how well colleges and universities are being attended. For instance, Decatur County (in which is Lamoni and Graceland College) sends to college 145 students during the year. Ringgold County, on the west, sent 66; Clark County on the north, only 57; while the county on the east, Wayne, did better with 124. This is a natural result. As preachers of the gospel, we hope to instill within the minds of our hearers a desire for better living, better ideals, better service to our fellow men. We realize that the change must come from within to be effective and permanent. We seek to establish a religious atmosphere. As teachers in schools we have similar ideals.

We are proud of our church college. May Graceland's influence extend far and wide. Many may succeed without her aid, but very many more will rise to greater heights of extended usefulness with it. While academic and special training is not suf-

ficient of itself, it certainly has a very important place among us, as numerous instances testify.

To satisfy the craving for a comprehension of general developments all about us, we must have trained as well as consecrated teachers. The membership as well as the ministry must be acquainted with the new and important movements. We must all learn to work with more efficiency. The educational atmosphere engendered by our church college is a valuable one. We are glad the commission's figures brought it to our attention in this manner.

E. D. MOORE.

A WORD TO OUR CONTRIBUTORS

Since we are all working together—contributors and editors—to make the HERALD a valuable medium for every member, we should have a common understanding on which to work.

The editors do now and have always appreciated the suggestions received from various sources, using them whenever possible, so it might be helpful to our writers for us to make a few brief suggestions for their benefit. However, they are few, for we have little to complain of and the following is really offered more for future contributors than to present writers who have learned these minor details.

Each writer who contributes to our publications should exercise great care in quoting from other works. Where possible, quote from the original, following very carefully the wording, punctuation, and style. Printers' usage allows certain minor changes in spelling, and style, but ordinarily each house has a different set of rules on this subject. We urge especial caution in taking statements of any kind from their natural setting when to do so might pervert their meaning or misrepresent the author.

All articles in the church publications should be free from errors in quotations and interpretation, so they may be used anywhere and on any occasion without embarrassment. Verify quotations when possible.

Be careful to write and spell as correctly as possible, especially proper names. We can correct ordinary spelling, but the names of people and places may be unfamiliar to us and compel us to follow your spelling. None of us likes to have his name spelled wrong. Avoid abbreviations as much as possible. Say what needs saying as briefly as possible.

While we appreciate typewritten articles and letters, we give as careful attention to those written by hand. We wish our readers to know, however, that many of the errors noted in these columns are the result of a misreading of some one's handwrit-

ing. Write as plainly as possible and on only one side of the sheet. If you use a typewriter never use less than double space—if you write by hand, don't crowd it. We must know the name of the contributor even though it is not to appear with the article. At present we have some anonymous contributions that we might correspond about with the authors if we knew who had sent them in.

The following from a recent issue of the *Deseret News* points out still another phase worth noting, as we have the same trouble:

Again it becomes necessary to remind correspondents of the need of brevity in letters which they send to *The News* for publication; and the reminder will serve to explain their disappointment to some who have failed to see their communications in print. The editor's desk at this moment has no less than seven letters of at least a column in length, generally well written and on topics of timely importance; but it must be obvious to any thoughtful person that it would be unreasonable and impossible to devote the equivalent of a whole page to to-day's issue to matters of this kind.

It is almost never necessary to consume a column of space in writing upon any subject by way of contributing to public information on a matter under discussion. The long letter also scares the reader. Variety of mental food, as with that of a physical nature, is preferable to a single, heavy, ponderous portion of the same thing. In a word, the short letter is not only more likely to be printed than the long one, but also to be read, and this is the important consideration. Writers should remember also that if they depend upon the editor to cut their effusions to the limits of his space, they are likely to be dissatisfied with his performance of the operation. Theirs is the privilege to write and rewrite and condense until there is no chance for further improvement, his is merely to exercise or eliminate. The best messages to the people are the briefest, just as the most precious articles are wrapped in the smallest packages.

We welcome your contributions—the more the better—and we will give them all careful attention; however, an effort to follow the instructions above will be appreciated and you will be better satisfied with the result.

HERALD EDITORS.

CURRENT EVENTS

ENORMOUS EXPLOSION IN RUSSIA.—It is reported that a thousand people were blown to atoms in the explosion of an ammunition factory at Lasatannya, Russia, on the 9th.

PROTEST DEPORTATION OF BELGIANS.—The state department has sent a note of protest to the German Government regarding the deportation of Belgians from their homes to various parts of the German Empire. It is urged that this is a violation of international law and humane principles.

CONGRESS CONVENES.—On December 4 Congress reassembled in its sixty-fourth session. The three measures to be considered first are: The District of Columbia prohibition bill; immigration bill, and the corrupt practices measure. Eleven bills aimed at

the high cost of living have been introduced. The secretary of the treasury estimates that it will require the sum of \$1,654,819,654 for expenses the next fiscal year.

NEW BRITISH WAR CABINET.—David Lloyd-George has succeeded Herbert H. Asquith as premier of Great Britain, following the latter's resignation. What is officially known as the war cabinet is now made up of Lloyd-George, Lord Milner, Earl Curzon, Andrew Bonar Law, and Arthur Henderson. Others who have been considered as in this cabinet are called heads of departments.

EUROPEAN WAR.—The Teutons have taken Bucharest, the Rumanian capital, before the war known as "The City of Joy." In addition, a large number of Rumanian troops and supplies have been captured. The Teutons engaged in the Rumanian offensive are being withdrawn and sent south to attack the entente allies in Macedonia. The losses of shipping by German submarines are becoming a very serious matter to the British and suggests a grave crisis, according to prominent British officials. Other minor activities are reported from the other fronts.

NOTES AND COMMENTS

"OUR CHRISTMAS OFFERING."—Under this heading in the Original Articles department Brother McGuire, Presiding Bishop, is making an appeal in this issue to general church membership as well as to the Sunday schools. Branch presidents would do well to present the suggestions in the article to their congregations, that no one overlook this opportunity for doing good.

BETTER CONDITIONS FOR THE INDIANS.—Especially good results in the work among the Indians during the past year are reported by Cato Sells to the Secretary of the Interior. Among the results are enumerated a decreased death rate, especially among infants, additional school facilities, including vocational training. A system of "competency commissions" have been visiting the homes of the Indians in a careful survey of living conditions. Three such commissions are now at work. To those considered competent for citizenship, land patents are issued, and they are released from the paternal care of the Indian Department.

ELDER ASA COCHRAN STRICKEN.—As we go to press we learn that immediately following the death of his aged mother, who was over ninety-five years of age, Elder Asa Cochran, residing at Lamoni, and well known as one of the staunch defenders of the faith for many years, was stricken with apoplexy and died the same evening—the 11th. Particulars will be given later.

FAVOR SIMPLE LIFE.—At a recent congress of the

surgeons of North America, it was the consensus of opinion that high living is responsible for more operations than is the life led by poor persons. It was asserted that the rich are more subject than others to cancer of the stomach. Some specialists are of the opinion that the poor would be the healthiest class were it not for tuberculosis. Since pure air is so free it seems to be largely a matter of making proper use of it to be free from even that.

MUNICIPAL BARGAIN SALES.—Faced with ascending prices on nearly all necessities as well as luxuries, many municipalities are seeking remedies to help the consumer. The mayor of Evansville, Indiana, is planning a series of special bargain days at the municipal market. The first day there were potatoes to be had at \$1.40 a bushel, delivered, 60 cents less than the retail price. Other supplies will be produced and sold at reasonable prices. For instance 300 rabbits were sold in one day at 15 cents each. Eggs, butter and even coal are to be handled in this manner.

GERMAN FOOD SITUATION.—Reports of all kinds are printed, concerning the result of the blockade on Germany's food supplies. The following from an associated press correspondent appears to be authentic and at least is interesting:

What, then, it may be asked, are the Germans eating? The answer is, bread, potatoes and other vegetables, one half pound of meat weekly when it can be obtained, and fish, canned, fresh and smoked. The disappearance of the legumes—lentils, peas and beans—has been especially felt by the poorer people. A few beans and peas are occasionally to be had, but only a negligible quantity. Lentils, of which the Germans were very fond, disappeared in the first weeks of the war.

FASTING BENEFICIAL.—In his new book, *The Control of Hunger in Health and Disease*, Professor Charlson of the department of physiology not only indorses fasting as a physiological aid, but goes still farther and asserts that the mental clarity and general rejuvenation following a total abstinence from food are equal to a vacation trip for a month in the mountains. The religious fast is not merely a fad to be observed by fanatics, but by all who desire clearer minds and deeper devotional thoughts. God's provisions for the spiritual needs of the human family are based on principles that are bound to be indorsed by thoughtful nonbelievers as well as religionists.

"THE ALMIGHTY CHURCH."—The "Chief Constructor" of the new organization called "The Almighty Church" says that all he needs is "700,000 faithful and true men," and "700,000 wise women," with a million dollars cash for expense fund, and he will establish the mountains of the Lord's house in the tops of the mountains, etc., in one day. And incidentally, send a dollar for a set of five letters that

he has written to convince all nations that he can do it. These words, found in the Book of Mormon, are significant: "They began to build up churches unto themselves, to get gain." From the advertising used concerning this so-called church, we are afraid one essential word has been omitted in the title. Insert the word *dollar* before the word *church*, and you'll have our suggestion.

FOUR PREACHERS AND AN AUTO.—Here is an anecdote that seems too good to be lost. Four of our Lamoni brethren were making an auto trip from Independence to Lamoni recently. Below Cameron, while running at a high rate of speed they lost a front wheel. The car, a heavy one, plowed down the road one hundred and fifty feet and came to a stop with no one injured. The garage man to whom they went for assistance and repairs made some inquiries, something like this: "How fast were you running?" "Oh, about forty miles an hour." "And you didn't go in the ditch?" "No." "And you didn't turn over?" "No." "Well, gentlemen, some one in the party must be in favor with the Creator." "Well," replied one of the party, "you might not think it, but all four of us are preachers." "Great heavens, that explains it then."

SISTER HORTON'S EIGHTIETH BIRTHDAY.—In behalf of our many readers throughout the church we extend congratulations to Sister Abbie A. Horton, of Independence, Missouri, as she celebrates her eightieth birthday. She has been connected with the church forty years, and during that time has been very actively engaged in many important lines of work. For twenty years she has been a correspondent for the HERALD, for the same length of time she was a member of the church choir at the Stone Church at Independence. For fifteen years she acted as secretary of the Daughters of Zion and the Woman's Auxiliary when the name was changed. As historian of the Independence Stake Sunday school association she worked eleven years, and as assistant church recorder at Independence ten years. She still has a clear mind and comparatively strong body, attending the meetings of the Saints and alert to their meaning. While you are yet among us, Sister Horton, we all join in an expression of our appreciation of your valiant services. May your remaining days be happy ones.

Avoid fads, and the too much and too little; the pushing to injurious extremes on either side. After a lifetime of meat eating at every meal, I find an almost complete vegetarianism agrees with me best and conduces to mental and physical vigor; but I am watchful.—William F. Waugh, M. D., in *The Medical World*.

Original Articles

OUR CHRISTMAS OFFERING

Soon the Christian world will be commemorating the event that revealed God's love for man, the gift of his only begotten Son, "that whosoever believeth in him should not perish but have eternal life." We are reminded of the time when, recognizing this token of his infinite love, we were begotten as children of the Most High. We recall the gentle Spirit implanted, the tender sympathies awakened, and the mind of Christ is aroused in us and finds joyous expression in the presenting of gifts to our loved ones, much more so in gifts to those whose need we sense. How often are bare rooms warmed, shivering bodies clothed, parched lips moistened, and the hearts of hungry children, careworn mothers and almost discouraged fathers cheered by those scarcely better situated dividing with them in their want. How, of what quality, in what measure dwelleth the Spirit of Christ with us?

Let us pause while we think of our calling, consider our opportunities and meditate upon our reward.

We are all made happy to know that those engaged in raising the Sunday school Christmas Offering are striving to make it exceed the amount received any previous year. The good they are doing we cannot estimate, but we do know that it puts into the hands of those called to search out the poor and needy the means to supply their wants at a time of year when suffering caused by lack is made more acute. The joyous spirit and happy smile of the children who contribute their pennies is reflected in the faces of those, both old and young, who receive of their gifts.

With the coming of the new year come new aspirations, new ambitions and resolutions. Shall the impulse for the better find its source only in the example of the children? Shall our possibilities be limited to and our advance be measured only by the amount they give? May we not have a Christmas Offering from every member of the church? During the past year we have been privileged to visit Kirtland where the latter-day message was cradled; have spoken in the Temple there where the voice of the Holy One was heard. We have mingled with the children and old folks at the homes in Kirtland, Lamoni, and Independence, invoked the blessing of God upon the distressed at the Sanitarium and talked over their problems with those equipping themselves for better service at Graceland. We have also many times been informed of the limitations placed upon our missionary force because of lack of sufficient funds to give them the means to spread the gospel as far and widely as they otherwise might. For several years I was engaged

in local work and know the constant demands made upon the purse of the Saints; I also know the increased blessing received by those who, perceiving the need, willingly make sacrifice for the work's sake. I recall the prayer of our Savior supplicating our heavenly Father to give him the joy had with him before the world was, and I have thought the children contributing so freely and gladly to the Christmas Offering, from which they expect no immediate return, experience a joy akin to this. "Unless we become as little children we can in no wise enter into the kingdom of God."

Let us pay our tithes. If there are any who desire to make a consecration or a special offering for any of the particular needs above enumerated, the Bishopric will be pleased to receive it and apply it as you may designate. A generous response from all will go far toward furnishing an amount sufficient to meet our obligations, to make suitable repairs upon the Temple, necessary improvements at the homes and supply our missionaries' requirements,—urgent needs that positively should no longer be neglected.

Our short experience in the Presiding Bishopric has been freighted with trials and blessings that have intensified our love for the gospel, and with you we feel to offer at this festive season a more fully consecrated service for the salvation of mankind. We feel that the magnanimous effort the Saints have already made this conference year is but an index of the more earnest and devoted service of the future which will commend them to the grace of an ever loving Father who increases opportunities and adds blessings commensurate with our ability to appreciate and enjoy.

What shall *our* Christmas Offering be?

BENJAMIN R. MCGUIRE.

Presiding Bishop.

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RELIGIOUS EDUCATION

Some one has said, in advising young authors: "Never write anything if you can possibly resist the inclination," the theory no doubt being that when one has reached that point, the production might be readable. Assuming this to be good advice, I believe the time has come with me when the inclination may no longer be quieted, and having suffered in silence while wiser and more mature authors have discussed the subject of religious education, I hope this attempt may prove fruitful in the way of casting the light of truth upon this question which seems to have been so much misunderstood.

Let it be understood that the following is submitted in all kindness of feeling toward those who differ in opinion, the sole object being to present the truth in regard to some of the conditions under which

the church is attempting to carry on her work, that the truth may make us free not only from misunderstanding but from one of the greatest evils we face as a church today—the evil of unpreparedness as Saints, as local workers, and as ministers for Christ.

It seems a very strange thing indeed that men and women are willing to give their lives completely, entirely, and freely into the gospel service, willing and glad to make any sacrifice for the good of the cause, and yet are not willing to allow our young men and young women to be taught that gospel within the walls of Graceland College, and are not willing they should be aided there to a more comprehensive understanding of the gospel, its true meaning and practical value, and be given instruction which will fit them to take up the gospel work early in life and become instruments in God's hands for the attracting of souls toward this plan of life that leads to a land of eternal happiness.

FIT TO RECEIVE INSPIRATION FROM GOD

It is true, as some have said, that God cannot or will not use a man who has filled himself with worldly wisdom to the exclusion of God's unchanging truths; It is true that a chair of religious education is not an essential part of salvation. It is true that the things of God cannot be fathomed by the wisdom of the world. It is true perhaps that none who have accepted the gospel and are walking within its light will fail to attain salvation by reason of not having this chair of religious education in Graceland. No thinking person could doubt these facts. We might, however, ask the question, What bearing do they have upon the teaching of the gospel, and why should they restrain us from teaching in Graceland, or anywhere else, better ways and methods of interesting humanity in its saving truths? I believe the kind of instruction anticipated in the resolution recently offered in the conference will, above all else, emphasize in the minds of the young the necessity of keeping mentally, physically, and spiritually fit to receive inspiration of God. It will eliminate "worldly wisdom" in the sense the term is used by opponents of this praiseworthy project. It will give us young men who have learned how to approach God and mankind in an intelligent way, and endowed with power from on high, to the end that the essential principles of salvation may reach thousands of wanderers who may otherwise be lost. The things of God will be taught by men called of God and inspired of God and hence by the wisdom of God, not the wisdom of man.

SOME PERTINENT QUESTIONS ANSWERED

There seems to have been a great misunderstanding on this subject, but surely there are none who think the men whom God uses to direct the affairs

of his church are going to sanction the teaching of heresy or the teaching of creeds of the reformation either in Graceland or outside Graceland. Then why all the profitless argument about the theologians of the world being unaccepted of God?

Have any of us hungered and thirsted after righteousness and not been filled? For those of us within the church who have presented ourselves to God in a proper spirit, I answer, No! For untold thousands within whom we have utterly failed to create that hungering, for want of more workers and better prepared workers, I answer, Yes!

Has our ministry been deficient in the proclamation of the gospel? Yes; the church, including the ministry, must have been deficient, otherwise God would not have said, "Zion might have been redeemed even now had ye kept my commandments." Have they been outclassed as ministers of Christ because of any lack of theological education? If the religious education proposed for Graceland is meant here, I answer yes. We have *comparatively* few men who are able to sway an audience of outsiders against the ordinary popular minister, though our position is founded in the rock of truth and our men are inspired of God to the full extent of their preparation to understand and receive his inspiration.

SUCCESS IN STUDY AND PRAYER

God is abundantly able to place the words of truth in any man's mouth, using him something after the fashion of a ventriloquist and his puppets, but that is not his plan in proclaiming the gospel any more than it is his plan to take away the agency of man and force him to obey the gospel after he has heard it. The minister is left to work out his destiny just the same as any member of the kingdom, and he will be successful to just the extent that he is studious and prayerful, or prayerful and studious (both are essential), and to the extent that he attains a plane of practical and spiritual knowledge, and understanding of the gospel and how to reach men with it, from which he can effectively present its truths to his fellow men in the world and in the church, and in a way that will allow them a real chance to judge it on its merits.

Consider carefully the next time you attend a preaching service, trying to place yourself in the position of a nonmember hearing for the first time what we have to offer as a plan of life and salvation. I make the assertion without fear that a test may bring contradiction, that at least five of every ten, though they repeat the test several times, would count it an unjust judgment if God should condemn them for rejecting the gospel after hearing. Why? Because it might be claimed the speaker had not presented the thing you now recognized as the gos-

pel. I do not believe that God will condemn anyone who is open to the truth but fails to embrace it by reason of its not being presented clearly. It will simply be necessary in some age of the world to preach the word to that man again, and we may then realize, perhaps too late, that part of the work we have attempted here must be done all over again because we have failed to attain the religious education necessary to successful sowing in the vineyard of God.

THE NEED IS A GREAT ONE

God forbid that I should try to detract one whit from the excellent work done by God's servants! A great work *has* been done! A great work is *being* done! But Saints, let us not lose sight of the great work that must *yet be done!* Let us not flatter ourselves into the erroneous conclusion that we have reached the *height* of usefulness that God requires at our hands ere the redemption of Zion can be accomplished. Let us not try to hide the fact that, outside of a few larger branches and the stakes of Zion, there is a deplorable shortage in the ranks of *qualified* workers. Even they acknowledge a great need unfilled. Hundreds of the smaller branches are struggling along, faces turned toward the common goal, but with hands tied and feet shackled in the irons of unpreparedness and inefficiency. Many of them have not men who can fill the offices of the branch successfully. They have few speakers who are able to keep the members of their own church awake during a forty-minute discourse, much less create an interest among the neighbors of their community. They have few men who can so guide their Religio and Sunday school societies that those societies may abundantly fill the need for which they were designed and organized. They have few men or women who are qualified to direct the work of various uplift movements which have become a part of the work of our locals, and which under proper guidance will become a wonderful factor in the perfecting of the Saints.

These are good men and good women, honest in heart, having good intentions and good desires. They are good material, but undeveloped. How may they hope to develop others?

These are the ones who should hail with joy the project under consideration, of furnishing a course of instruction in Graceland with the object of training workers for usefulness in the various auxiliaries of the church. These are the ones who would gladly send one or more of their members to Graceland, there to attain the advantages of a college education and a religious education, that those members might return not only fired with the desire to make their local institutions great powers for good in the church and in the world, but also with an intelligent

working idea of how to go at the job. And this not by reason of any knowledge of heresy, atheism, or Darwinism they would have gained at Graceland, but because they would have been trained in a knowledge of the true religion and how to use that knowledge in the service of others. They would have learned how a man must apply himself before he may hope to be recognized by God, before he may hope to reach a state of purity that will merit inspiration from God, and before he may hope to develop in intelligence to a point which will enable him to work under God's inspiration to the best good of the church and his fellow men.

These are some of the things Graceland will teach them, and I am satisfied there is no cause to think she will ever teach anything that would fail to uplift and encourage and develop the best that lies within those who shall seek knowledge at her fountains.

BETTER KNOWLEDGE OF GOSPEL WILL BRING GREATER POWER

Theology as understood and taught in some institutions of the land will perhaps not better our condition, neither will it relieve us of inefficiency as ministers, as local workers, or as Saints. But a better knowledge of the divine science known as the gospel of Jesus Christ, that God through his servants has revealed to mankind, will make of us a greater power in God's hands toward the completing of his work here and the redemption of Zion. Our boys and our young men must take up the work of the fathers. Our girls and our young women must assume the tasks of the mothers. We are divinely told that the young are called. They are already called. Many of them will be chosen. Will they be prepared?

Graceland stands with an outstretched hand offering aid in religious education, offering aid to the young man or young woman who wants to develop and use every talent and opportunity in effective and acceptable service to God and to mankind. Shall we accept her kind proffer, or shall we say, "Because the science of earth has failed, we will have none of the science of God, except it come from the pulpit through men *unspoiled by education*"?

GEORGE A. KELLEY.

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Tobacco users show weakening of the moral fiber, enfeeblement of will, diminished sense of personal responsibility and social obligation, lowered efficiency. He may hotly deny his individual inclusion in the foregoing, but in any smoker all these symptoms are readily demonstrable at some period.—*New York Medical Journal.*

OBJECTIONS TO THE BOOK OF MORMON ANSWERED BY ITS OWN EVIDENCE.—NO. 1

BY T. J. SMITH

The chief object the writer has in view in placing these comments before the readers of the HERALD, is to bring prominently to the front and steadfastly maintain the divine inspiration of the Book of Mormon. This will be done by rendering plain, simple and reasonable explanations of those difficult and seemingly impossible, or at least improbable, statements frequently found in the book; which statements have puzzled the heads of many firm believers in the book, and been a heavy cudgel in the hands of its enemies.

The quotations used will be from the late authorized edition of the Book of Mormon.

THE CASE OF KING OMER

And the Lord warned Omer in a dream that he should depart out of the land; wherefore Omer departed out of the land with his family, and traveled many days and came over and passed by the hill of Shim, and came over by the place where the Nephites were destroyed, and from thence eastward, and came to a place which was called Ablom, by the seashore. . . . And it came to pass that Nimrah gathered together a small number of men, and fled out of the land, and came over and dwelt with Omer.—Ether 4: 3, 4, 10.

Now, King Omer occupied away down in Central America. The place where the Nephites were destroyed is supposed to be at the Hill Cumorah in the western part of New York State; and Ablom on the seashore near where Boston now stands. So according to this statement, he must have traveled all the way from Central America to the western part of New York State, thence eastward to the seashore; a distance of over four thousand miles. (He was to make this flight to escape the jurisdiction of his son Jared, who had dethroned him.) The disbeliever reads this statement, views the circumstances surrounding the case, shakes his head in doubt and exclaims, "Impossible, or if not impossible, wholly improbable," then aims a direct blow at the divine inspiration of the book.

Many attempts have been made by believers in its divine inspiration to reconcile the difficulty. Some of them (with bumps of credulity highly developed), have taken the ground that such a journey was possible and that King Omer did actually make it. Others, for the same purpose, have thought to shift the Hill Cumorah about three thousand miles farther south, to southern Mexico or northern Central America; while a third party attempts to surmount the troubles by duplicating the Hill Cumorah; having one in New York State and another down in southern Mexico; and it was at the latter place where the Nephites were destroyed.

We will endeavor to show by these comments that King Omer never made any such wild and miraculous journey; that there was no occasion, whatever, for him to have done so; and further that there is no occasion for shifting the Hill Cumorah farther south or doubling it to meet the trouble; and by doing this we will close the mouth of the skeptic and leave the divine inspiration of the book wholly unimpaired.

The great trouble with those who have attempted to remove the difficulty has been in locating the time and place of the destruction of the Nephites, referred to here by Moroni. They have universally placed it at their final destruction at the Hill Cumorah. They should remember, however, that there were several local destructions of the Nephites. There was one at the city Boaz and another at the city Jordan. (Book of Mormon 2: 22, 23, 28-34.) So the important point to settle is, which one of these different destructions did Moroni intend, the final one at Cumorah, or one of these local ones? Have we no way to determine? Certainly. It can be done comparing or paralleling a few items of history in regard to the movements of the Nephite army under Mormon's generalship, in a certain locality, with those of King Omer in the same place. In both their movements the Hill Shim is mentioned, so we will draw the comparison between the events that transpired in that vicinity, as touching both parties.

We will first note those of the Nephites under the leadership of Mormon the great general and prophet, as related by himself in his account of "things he had both seen and heard." To be more explicit and that the reader may have a better understanding of the situation, we will go a little ways back and give a few items of history regarding this noted man.

According to the account given, he was born A. D. 310. Being an apt child, and somewhat of a sober mind, and of large stature, he was placed in command of the army when only sixteen years of age; (Book of Mormon 1: 16, 22) and for thirty-six years, or from A. D. 362, he led it through many fierce and bloody struggles, sometimes to victory, oftentimes to defeat. About the expiration of that time, on account of the extreme wickedness of the Nephites, their boastful spirit and their determination to carry the war into the Lamanite country contrary to his commands, he took an oath that he would be their leader no longer (Book of Mormon 1: 76; 2: 26), and for thirteen years, or until the year 375, he adhered to this oath. About the expiration of this time, seeing that the Lamanites were going to overthrow the land, he went to the Hill Shim and took up all the sacred records that had been deposited there by Ammoron fifty-five years before, repents of the oath he had taken not to lead the army any longer, and went and offered himself as its commander

again. His offer was gladly accepted. (Book of Mormon 2: 25, 26.) At the head of the army he led it a little ways northward to the city of Jordan where he made a bold and determined stand against the enemy (verse 28) and for five successive years he maintained this position against them. But at the expiration of this time, or in the year A. D. 380, the Lamanites came upon his army in such overwhelming numbers that they did literally tramp the Nephites under foot, and all were destroyed except those who could outrun the Lamanites. (Anyone knowing the running qualities of the Lamanites can readily judge that but very few escaped.) (Verses 32, 33.) Mormon, describing this great destruction of his army, says,

And now behold, I Mormon, do not desire to harrow up the souls of men in casting before them such an awful scene of blood and carnage as was laid before mine eyes.—Verse 34.

After this great and destructive battle, Mormon gathers up the remnant of his army and people, passes on northward and makes arrangements with the Lamanite king for the final struggle at Cumorah. (Book of Mormon 3: 1-6.)

Now regarding King Omer. As before stated, he occupied somewhere down in Central America, was dethroned by his son Jared, warned in a dream by the Lord to flee out of the land, which he did, and after many days came over and passed by the Hill Shim (the reader will note here that this was the same hill where Mormon afterward took up the records deposited there by Ammoran), thence over to the place where the Nephites were destroyed (and the language would indicate that this was but a very short distance), and from there eastward to the seashore at Ablom.

Now the points in this historical comparison we wish the reader to note particularly, are these: Mormon goes to the Hill Shim, takes up the sacred records, and then takes command of the army again, leads it a short ways northward to the city of Jordan, where it was almost completely annihilated by the Lamanites. King Omer in his flight from his son Jared's jurisdiction, passes by the same Hill Shim, over to the place where the Nephites were destroyed, then eastward to the seashore.

We think comment on the above is wholly useless, as the dullest mind will readily see that the point where King Omer turned eastward to the seashore, would be about the place where the Nephites were destroyed in the great battle of A. D. 380.

We will now endeavor to show that there was no occasion, whatever, for King Omer to make any such wild and improbable journey as some have ascribed to him.

By consulting the genealogical line of the Jaredite nation, we discover this fact, that King Omer's was the fourth generation after the Jared brothers

—the founders of that nation—or to state it in different terms, there were only three generations between the Jared brothers and King Omer; they were those of Orihah, Kib and Shule, so he was the great grandson of Jared. (Ether 1: 6.)

According to the history given, an average Jaredite generation would be about fifty-three years. Ether gives the number of generations of the nation at thirty. It existed here in America for sixteen hundred years, from B. C. 2200 to B. C. 600, so an average generation would be as stated above.

Now considering the short time they had occupied here in America up to King Omer's time, and the small number in the colony when they landed, it is not reasonable to suppose that their migrations or settlement of the land had extended beyond the limits of Central America, that is if they settled it anyway solidly, and that is the way they did. Then there was a war broke out in the third generation in the time of Kib and lasted up to King Omer's time. (Ether 3: 41-66.) And further, while King Omer was in exile a war arose between one Akish and his sons, in which the whole nation was destroyed, except thirty souls and those who were with King Omer. (Ether 4: 13, 14.)

We mention these items of history to show that the spread of the colony could not reasonably have extended beyond the limits of Central America. And if this be true, all that vast country lying northward from Central America to the great lakes, and eastward to the seashore, a distance of about four thousand miles, could not have been anything else than a vast, uninhabited wilderness, untrod by the foot of man, consisting of mountains, lakes, impenetrable forests, swamps and impassible rivers.

Now, in view of these conditions surrounding the case, we will ask the question, why should King Omer attempt to make such a wild and unheard-of journey to escape the jurisdiction of his son, when he, no doubt, could have done so by traveling only a few hundred miles? There was not the least occasion for him to have done so.

By taking this view of the difficulty, we smooth out this rough place, shorten up King Omer's journey to a reasonable and believable length, close the mouth of the skeptic and leave the divine inspiration of the Book of Mormon still intact.

We will say in conclusion that almost in a similar manner, by diving down into the matter and rooting out the facts in the case, we can shorten up the long and miraculous journey ascribed to the forty-three men sent out by King Limhi to find the land of Zarahemla (Mosiah 9: 166-170). This will be the subject of our next article.

(To be continued.)

Of General Interest

THE EPISCOPAL GENERAL CONVENTION

On October 11 the forty-fourth triennial General Convention of the Protestant Episcopal Church opened its sessions at Saint Louis. The convention sits as two houses—the House of Bishops and the House of Deputies. Each has a veto upon the other.

The primary object of the convention is to make laws for the Protestant Episcopal Church. Such legislation takes the form of canons, operative at once, and amendments of the constitution, which require confirmation by later conventions.

To the convention come all the bishops of the church to sit in the upper house and some six hundred clerical and lay deputies to sit in the lower house. Each of the sixty-eight dioceses elects four clerical and four lay deputies; the twenty-three missionary districts, one lay and one clerical deputy; and the ten foreign jurisdictions have each a deputy.

The Reverend Doctor Alexander Mann was re-elected as president of the House of Deputies. Three years ago Doctor Mann won this place by only a very narrow majority over the Reverend Doctor William T. Manning, of Trinity Church, New York City. Doctor Manning is, however, not in the present convention at all. This may seem strange, for throughout generations it has been the custom for the diocese of New York to send the rector of Trinity Parish, New York City, as one of its clerical deputies. Just before last November's meeting of the New York Diocesan Convention, however, the controversy arose in the official board of missions as to whether it should or should not send delegates to the Panama Congress. In this board, of which he was a member, the rector of Trinity had led the opposition. He was against the Panama Conference. But the board overruled him and others. The fight was fresh in mind when the New York Diocesan Convention met, and in the voting for deputies to Saint Louis the Reverend Doctor Manning was defeated. Very many opposed to him ecclesiastically regret that this year's convention must be deprived of the genuine stimulus of his presence. But the spirit of Doctor Mann's address emphatically indicated that it was time to forget differences and join in a common work. After referring to the "gray shadow" of the world war "chiefly between Christian nations," he said:

Mistakes in policy can be borne and remedied, but it is my feeling that the one mistake which could not be rectified, the one corporate sin not to be forgiven, would be for a council of the Christian Church to meet at this time in any other temper than the temper of Christian brotherhood and Christian peace.

Doctor Mann's election to the presidency of the House of Deputies was coincident with the election

of Bishop Gailor, of Tennessee, to the chairmanship of the House of Bishops—the first time that a southern bishop has been chosen for this office.

SOCIAL QUESTIONS AND THE CHURCH

Questions concerning modern social conditions were prominent in the early discussions of the convention. One of these was the problem of poverty.

The Reverend Howard Melish, of Brooklyn, for instance, declared, as reported:

One third, and possibly one half, of the families of wage earners earn, in the course of the year, less than enough to support them in anything like comfort. Only one fourth of the fathers are able to support their families on the bare sustenance level without income from outside sources. Consequently their families are compelled to take in boarders or crowd in tenements. Multitudes came to this country as to the land flowing with milk and honey. But the milk is skimmed and others have run off with the honey.

Others besides Mr. Melish blamed the clergy for seeming indifference to such conditions.

The other great social question before the convention was the recurrent one of divorce. Shall the Protestant Episcopal Church sanction the remarriage of the divorced? It has been its custom to permit the clergy to solemnize the remarriage of the so-called innocent party to a divorce provided that satisfactory legal evidence is presented. But a committee now reports a radical change and proposes a canon which declares that "no marriage shall be solemnized . . . between parties if either of whom has husband or wife still living, who has been divorced for any cause arising after marriage." Those who support this canon contend that in the first three centuries of the Christian Church no provision whatever was made for divorce, that the custom of the Roman Catholic Church does not sanction divorce, and that, especially in recent years, instances of collusion in the obtaining of divorces have been so numerous that the innocent should suffer in isolated cases rather than that a gigantic evil should spread over the nation. On the other hand, the opponents quote Christ's words in the fifth chapter of Saint Matthew in which he sanctioned divorce for violation of the sanctity of the marriage tie; they declare that the proposed new attitude towards divorce will not mitigate the evil, but will simply lessen the church's authority and usefulness. Though no decision has yet been made, a test vote showed that the members of the House of Deputies were divided almost exactly half and half with regard to this matter.—*The Outlook* for October 25, 1916.

[Upon final vote the proposed action to change the church custom was defeated. It cannot now be changed until the next General Convention, three years hence.—EDITORS HERALD.]

GAMBLING ON A COLOSSAL SCALE

Yesterday morning *The Register* republished from the New York *Times* the story of preelection betting in New York and other cities.

The New York *Herald* comes to the support of the astonishing figures given by the *Times* with this astonishing statement:

In what was pronounced emphatically the wildest and heaviest betting campaign ever waged in this city on the outcome of a presidential election, more than \$6,000,000, it was calculated, was staked on the respective chances of Mr. Hughes and President Wilson.

But the *World* goes even higher than the *Herald*, putting the total for the country at \$10,000,000. The *World* says:

The most stupendous betting campaign conducted in any election, according to old-time sportsmen, continued yesterday at the Waldorf even after, in some cases, the polls had closed. Peacock alley and the grill room were so jammed with betters and would-be betters that moving about was as difficult as in the subway in rush hours.

When we stop to consider that a campaign fund of one or two millions is enormous even for these times, it is easy to see that a national election as a betting proposition may come to have a significance for the people it has not had as a political proposition.

For if millions, running up to the tens, are to be wagered on the result, what is to keep men who are heavily interested, from putting enough money into the doubtful States to change the result?

It may be claimed that the men who make these election wagers are generally the sort who can afford to lose, and who do lose "like gentlemen." It is a sporting proposition with them just as a hat bet on election is a sporting proposition with the average citizen.

Still nobody can think of \$10,000,000 wagered on the turn of a single State, as in this instance, and not have in mind a set of professionals who would not hesitate to manipulate the return for the purpose of winning.

Certainly a new interest is bound to attach to our national contests, and a new problem is bound to be presented to our national leaders, if what has happened this year is to be taken as a hint of what is to come from now on.

We have had a remarkable manifestation of one of the first effects of the sudden accession of great riches.—*Des Moines Register*, November 10, 1916.

Have you settled upon a plan of action for the present year that will bring you out at its close a stronger business man or woman? Or have you been so busy with trivialities, that the important things were cast aside?—*Common-Sense*.

The Staff

EDITED BY AUDENTIA ANDERSON, 2009 LOCUST ST., OMAHA, NEBR.

Music and its Influence

(Written by Mrs. W. N. Robinson, and read before the Central Religio Society, Kansas City, by Mrs. O. L. James, on a "musical night" program.)

The proper study of mankind is man, said Pope and in this study it is always our endeavor to discover the good and harmful influences under which man exists and develops.

Music, as an influence, is preeminently above all arts, in exhorting upon people a longing for higher ideals. It arouses and creates activity for a richer inner life, and each individual consciously or unconsciously, acknowledges its higher source, its divine origin, and even in this great materialistic age in which we live, we would not deny its inspiration or fail to appreciate its gifts as coming from a source greater than ourselves.

Everywhere mentality is limited, as in some of the undeveloped and savage nations, music has found its way in their lives as the only means of appeal to the divine power they feel all around them but of which they have no real knowledge—but between them and their Creator it is the connecting link, and the only means by which they can give expression to that one spark of divinity to be found in every human soul, civilized or savage.

Although this is a great period of invention and progress, yet music has kept pace with it all and its influence is even more necessary than in previous ages. It is not only now our inspiration as always, but in this busy time it is our recreation. Recreation and relaxation must be enjoyed by everyone—but not idleness—and music supplies this daily need. Its melodies are soothing—it is an influence opposed to the sordid and everyday affairs of life, lifting us out of the material and clears our befogged brains and gives full vent to our imaginations, allowing us to wander in beautiful, unexplored regions of fancy, beautifying and softening the hard places of life.

Our educators are beginning to realize the effect of music upon the development of children in the public schools. They claim it develops finer natures, makes them more sympathetic, draws out truer emotions, which when properly guided raises our standard of ideals and puts us on that plane of "Come up higher" so much desired by all.

Music has a great moral influence which cannot be overlooked. Its gifts and influences enoble—they do not debase. Music, as an art, is sometimes debased, but true music, as an influence, will appeal to the most hardened creature when sermons, lectures and even prayers will not have the least effect. Often an old familiar tune will awaken memories of childhood and cause view after view of purer, happier days to flit across the mental vision and at once arouse a disgust for the later life and bypaths into which they have fallen; and that unconscious meditation immediately starts the individual on the climb upward and leads to an abandonment of evil ways.

There are desires to forsake the evils that have overtaken them and to regain honor and integrity among their fellow men.

Music is a vehicle of self-expression; it is so often the means of beautifying and softening stern or unexpressive natures and it is the only means of causing the true chord of sympathy to ever reach the impenetrable chambers of such natures.

Music is everywhere—even in nature the poets sing of music and its power. An unknown English poet says: "The

origin of all music is the very pleasant sounds which the trees of the forest do make when they grow." Poe once said: "It's the murmur that springs from the growing grass," and Byron so beautifully expresses the influence of music on nature when he says:

"There's music in the sighing of a reed
There's music in the gushing of a rill
There's music in all things, if men had ears."

And we know the source and influence of music is divine.

Music in the South Sea Islands

A few words from the South Sea Islands concerning the department of music, may not be amiss, and may be of interest to many of the Staff readers.

I believe music to be one of the keys that unlock success in these islands, because these are a musical people. I do not say an accomplished people in music, but a talented. They have had but one musical opportunity, and that is singing. I hope to say something in this letter that will suggest a thought in the mind of some one that will be profitable in some way. I read with interest the articles in the Staff columns from time to time, and I can see the progress of the musical department of the church work since the inception of the national movement a few years ago, as reflected there. It seems to me that the church is taking a forward step in many ways. For many years the church was content to sing a few hymns, supplemented by an anthem now and then; but now we have begun to realize the importance of music in missionary and pastoral work, and that department is being developed to proportions that its importance demands.

Many of the larger branches are developing the talents of their members by the study of anthems, cantatas, oratorios, etc., which they formerly overlooked, and by which they are learning to better sing the old hymns, for there is practice in such work that is not found in practicing hymns alone. I believe that every missionary should purchase a few books from which he not only can learn to sing better, but also teach a class. They will be surprised to know how they can gain favor in a community, whether in town or the country schoolhouse by teaching singing a couple of nights a week, before or after services. You can't convert a man until you have opened his heart. That is why we sing two songs before, and only one after the sermon. That is exceptionally true among this peculiar people. Brother Pitt's passport to their hearts, when he was here, was his voice of song. They never tire of telling how he used to sing, even at sea on the small boats, when all the others were lying down on deck, sick, he would be sitting up singing.

I think a singing manual edited by our musical leaders, would be a fine thing for the missionary force, and I hope that when Graceland is more able to serve the missionaries of the church, and the young men that may become missionaries, that music will be one of the branches taught.

Many of you have heard of the fame of Tahitian singers; some perhaps have heard Tahitian choruses; at least some have, for not long ago a friend wrote me that had, and he was pleased with the singing. Quite frequently choruses of natives from New Zealand, pass Tahiti on their way to the United States. From Hawaii to New Zealand, native music is practically the same. It is something different; and many might not be able to hear anything musical in it. I do not know where their music originated, or just where to classify it among the various styles of music peculiar to the various nations; yet there is something about it for which I would be loath to see it lost to the world. Some might think it

an invention of their own. No; it is not. If it is original with them then it is a discovery rather than an invention, for in the true native song one hears an expression of almost every musical term and rule; the keys, chords, time, parts, etc.

I was startled at our Christmas entertainment at the island of Arutua, which was a gathering of part of two districts, to hear them change keys in the middle of an anthem: I say anthem because their native songs take the place of our anthems. They never feel that they are appropriate for prayer meeting, although the words voice gospel themes. Upon the day mentioned the program embraced sixty-eight anthems and fourteen readings, so you see we had a busy day. Some of the Saints that tire before the end of some of our musicales, should attend one here where they begin at nine a. m. and close at nine p. m., with a couple of intermissions. In another piece they read a passage of scripture in tune; that is each person read his part in his pitch, making a kind of chant. Their anthems are usually descriptive, being taken from Bible passages. Poetry is not known here. I wish that David had written the tunes as well as the words to his Psalms. Before I came here I often wondered how the Psalms could have been sung; but that has been demonstrated here, as these people very quickly put prose to tune. They make songs for all occasions. They do not write them, but just learn them orally. If they were written I wonder how many of our choirs could sight read them. They run up to the attic and down in the cellar at a sixty-fourth-note rate. I may take down one of their songs some time and send it to you that you may try it out; or better yet, I may some time get a recording instrument for a phonograph and make a few records. I am sure that you who have Victrolas would be glad to have among your collection, a few songs of your brethren in a foreign land.

They conduct their musicales in a very orderly way. In the Christmas entertainment referred to, they arranged and executed the program according to their own idea. At the rendition they were seated, each branch choir in a separate place at the sides of the house, which was a large one made of the braided branches of the coconut tree, and capable of seating five hundred people. An area was thus left in the middle of the house, where the general chorister took his place, and from whence he made announcements from the program. Each choir, and there were five, had its director and an assistant. Upon being announced for a number they would orderly arise at the beckon of the baton of the director, and sing. They told me they had practiced diligently for a year on those songs. The results showed it to be true, for I noted perfect unison, especially upon held notes. They did not vary from almost flat to almost sharp as I have often heard our choirs do. Upon this point they excel us surely.

I am going to say the Lamanites are a musical people. You may be surprised. The few tribes in the United States have lost the ability through inactivity. Many times have I sat in "la alameda" in Mexico City and listened to strains of beautiful band music, played by the "police band" of that city, and considered one of the best bands of the world; and I marveled at the swarthy Lamanite before me playing the same classical compositions that Sousa's, Pryor's, and other leading bands play. I was convinced that nothing but a gift of music could have made that possible.

While I was in Oklahoma, occasionally doing missionary work among the Indians, I attended a musicale in a large "tepee" or tent. I entered the "tepee" at nine p. m., and saw the instrumentalists all seated around the instrument, which was a bass drum; and the instrumentalists were the male members of the congregation. The drum was laid flat

on the side while they beat a 4-4 tempo as the singers sang in 3-4 tempo. And it was such singing that Thurlow Liuriance writes about in the *Etude* as having musical merit. Of course he does not approve of all the song, but certain legitimate passages as he heard. And that is the way I feel about these singers here; there is much in their singing that is not pleasing and we are trying to subdue those portions and develop the good. They also have some songs which compare with popular music of the "Ten cent store" variety, and when this variety find their way into the church service I try to get rid of them in the most tactful way I can. Some one in the past taught them a hymn to the tune of "Sweet bunch of daisies." Imagine my surprise when I heard one in prayer meeting start that tune. But when I saw that the words were the words of a sacred hymn, I could not say that the tune was secular or incompatible with the Spirit of God, for if I had heard "Nearer my God to Thee" sung to that tune all my life, I would most likely consider it a sacred tune.

We have bought an organ for our church in Papeete, and the wife of the professor of the Protestant school from whom we purchased it, replied to my inquiry relative to the musical possibilities of the native student, that they were equal to the average person, and that they had many pupils playing the piano. In this school they also have a brass band. Sister Ellis has a class in instrumental, and I understand they are doing finely. I hesitated at first to try to teach them an anthem, but in the light of the fact that they were taking up harder work, I translated an anthem, "Come unto me" by Gabriel, and they are taking hold of it well, and are much pleased with it, too. We have about twenty branches on the little islands scattered over an area of ocean as large as Missouri, Kansas and Nebraska, and among these branches I believe we can use the open door of music toward the advancement of the Saints, and the conversion of the friends. With this end in view I have purchased a cornet which I learned ordinarily to play some years ago, and with which I can correct some of the hymns that they were properly taught by former missionaries and their wives, but you see they have drifted off the tune somewhat, not having had an instrument.

There is some difficulty in the range of voices. The ladies always sing in the lower register of the voice, making it hard to reach the high notes, but I think by cultivating the high tones they will overcome the difficulty. They also insist on singing in ff. or fff. but we are trying to soften the tones some. One thing we need is written music. If anyone has an idea that will help us out, send it along.

Ever laboring for the advancement of God's children, I remain

Your brother in Christ,
A. H. CHRISTENSEN.

TAHITI, PAPEETE, SOCIETY ISLANDS.

A Live Wire District Chorister

We are in receipt of a copy of a report blank sent out by one of our most enterprising and hardest working district choristers, which gives so much evidence of heart interest in the work and keen perception of the needs and possibilities of the same, that we take the liberty of passing it along through the medium of The Staff, that others, who perhaps, may be complaining that there is insufficient response or interest taken in their efforts, may benefit by the hint and suggestion contained in this blank. We refer to the work of Sister Louise Evans of Grand Rapids, Michigan, who has for years been well known in the ranks of the Sunday school and Religio workers. This blank which she has sent out to the

choristers in her district, proves that she is taking hold of the musical department in no uncertain or half-hearted way, and she richly deserves the very encouraging words which were spoken to her recently by the Spirit, which were in the nature of recognition of her trials and difficulties, but full of appreciation and assurance that her efforts were not in vain. Would that we had many, many more with the degree of patience and consecration which characterizes our sister!

AUDENTIA ANDERSON.

Report Blanks for Chorister

DISTRICT CHORISTER'S OFFICE

Kindly fill in blanks below and return soon as possible to Louise Evans, 519 Ottawa Avenue, Grand Rapids, Michigan.

For the quarter, ending September 1, 1916

Name & Address of Branch President
 Name & Address of Branch Chorister
 Name & Address of Assistant Chorister
 Name & Address of Organist
 Name & Address of one appointed to teach the children.....
 If no one has been appointed, will you see that there is?.....
 Is your choir organized?
 How many members in choir?
 Are they interested?
 What evening do you hold practice?
 Do you spend one hour a week practicing?
 If not, why?
 Have you been on the watch for singers who are not members of the choir?
 Do you try to teach those who have good voices but do not understand music?
 If not, why?
 Are you willing to use the music now being used by General Choir?
 If not, why?

NameChorister.

Woman's Auxiliary

EDITED BY AUDENTIA ANDERSON, 2009 LOCUST ST., OMAHA, NEBR.

Awake!

Some time ago we asked our sister, Marietta Walker, or perhaps as well known to the readers of the HERALD by her nom de plume "Frances," to write a message for the women of the church. She was just recovering from her illness of the early spring, and replied that if her strength permitted, she would do so later on. She has not forgotten the promise, and the editor was greatly pleased to receive this week, the following timely and inspirational message from her able pen and teeming heart. From those dear ones whose feet are all but washed by the waters which separated us from the invisible world, and whose eyes, lighted both by the years of past experiences and the glory of those just ahead, we may justly expect words of wisdom such as are not possible from our own still hesitating lips. They speak with assurance, born of the fires of the past, when God has been tried and not found wanting; when their spirits, though bruised in the fight with wrong, have found a sure balm, and whose hearts have come forth from the burning, purified as gold from the furnace.

Shall we not trust the counsel of such an one? Shall we not feel to take the kindly warning home to our own hearts,

and endeavor to see wherein we each may profit thereby? Will we continue to be slothful servants? Is it enough to get on our knees and say, "Oh, Lord, we thank thee," and still refuse to *demonstrate* the *degree* of that thankfulness? Are we unwilling to *prove* the equations of life which we affirm? Are we to be content with *saying* and no *doing*? Is it enough to simply "be good," and at the same time "be good for nothing!" Let us rouse to action, and, out of the abundance with which God has blessed us, remove from the name of his church on earth, the stigma which attaches because of our debts to men! Let us wake up, and *sacrifice*, and *do* something worth while, and roll up such a Christmas Offering for God, through the channels of his ordaining, as has never before been made in the history of his church in *any age or clime*?

A. A.

Are We Pharisaical?

"Unwrap thy life of many wants, and fine!
He who with Christ would dine
Shall find no table sumptuously spread,
But fishes and barley bread!
Where readest thou the Master bade us pray
'Give us our sumptuous fare, from day to day?'"

Yes, dear sisters, we have used the above stanza in our writings many years ago, but the conviction comes with strong force to our heart that to-day the reminder, so beautifully and forcibly expressed in these lines, is as much needed, as it was then—if not more so!

Is not this in itself a sad commentary, when we stop long enough to let our thoughts travel beyond the bounds of the mighty Atlantic, and take a survey of the awful suffering, the agony and unparalleled misery and want which are to-day completely enveloping many of the nations lying there, and being keenly felt by all? Nor does it stop *there*, for here—right here in our own favored land—while the few are growing fatter and richer from feeding like vultures upon the misery of others, how is it with the very poor? Do they carelessly sit down to *sumptuous fare*, or is it not with them a struggle from day to day, that the constantly soaring prices for the common necessities of life may be met?

This, you say, is a result of the awful war now being waged,—it is because we are striving to meet the demands of the thousands of war's suffering and starving victims. This may be true, but it is not the whole truth. Were it only this, no Christian ought to, and no true follower of Christ ever would, complain, even if, to do this, required him to reduce his own fare to one plain meal a day. Could we but meet the unadulterated truth face to face, how we would shrink from the horrible revelations—from the cold-blooded "inhumanity of man to man" which make such conditions as now exist, possible! Every lover of mankind would ask: "Why not part with that which you have which is above your own needs, at an honest price—a price which covers all it costs you to produce, and no more—instead of coveting and taking every penny the dire necessity of suffering men and women and children compels them to give? Why not? And yet the question goes deeper—How is this money used? Is it taken from those who have much and used for the benefit of those who have little? We are sure you have no need to answer this question! The lives of sinful and extravagant luxury which are being led by those who fatten and grow rich upon the sorrows and needs of others, are answers in themselves, which cannot be denied, neither can they be palliated. Every day the bodies of the rich are clothed in fine raiment; their tables groan beneath the imported luxuries of every land, and they ride in luxurious chariots from one palatial home to another,

and from city to city in search of gain and pleasure. Ah, they are faithful servants, indeed, of the master they have "listed to obey!" None know better than they the utter folly, the entire impossibility, of trying to "serve two masters!"

But it is not *with these* or *of these* that we wish to speak or to think at this time. Jesus said of them: "The children of this world are wiser in their generation than the children of light." Do you think any but the Master wise enough to have spoken this truth? Are any wise enough to know so well the dual nature of man, and to realize how strongly to one part of that nature the adversary of all righteousness appeals, even when the whole heart is set upon serving God? Paul understood this when he said: "My members are warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

Thanksgiving has come and gone. It is a day of which we have no need to tell you, for even the lassie and laddie around your own fireside can tell you many a beautiful, many a wonderful tale about it. It is a day born of bitter trial and sufferings, even such as are now being borne by many of the nations of the earth. We turn, not to scan the history of its origin, but rather to see, if we may, in what spirit it was kept to-day; to ask if we dined with Christ on fish and barley bread, or if saintly (?) hands were lifted above tables groaning with luxuries—lifted towards heaven to ask the blessing of God and to render thanks to him for our abundance, with never a thought of those other suffering millions, save one of gratitude that *our lot was better than theirs!*

Long, long ago two men went into the temple of God to pray, and the prayer of one was: "I thank thee, that I am not as other men—or even as this poor publican!" The other (this poor publican), "standing afar off, would not lift up so much as his eyes unto heaven"! Lest it be said that the application of this picture to the present be imaginary or overdrawn, at least, we will give you a few items as copied from one of the most popular and widely circulated farm journals of our land. We quote:

"WE ARE THANKFUL

"In the first place, we are thankful that we continue to be at peace with the world, that fields which were planted to corn and grain in the spring were permitted to bring their crops through to maturity and the harvest and were not terribly harrowed by shot and shell, *moistened by the red blood of our sons—yours and mine.*

"In the second place, we are thankful that, having brought our crops through to maturity, we are privileged to receive good prices for them.

"Next, we are thankful that prosperity is wide-spread throughout the land, not being confined alone to those of us who are the producing class in the Nation's granary, but that it is being enjoyed likewise by those who find their life's work in factory and mill, in the large centers of population as well as in the wide reaches of the country.

"We are thankful that the comforts and *pleasures of life* are keeping pace with our increased efforts and our larger earnings, so that never before was country life so richly and wholly satisfying, nor were men and women of the farms so proud of their calling, or so willing to remain there, turning unhearing ears and unseeing eyes to the allurements of the town and city.

"We are thankful that those whom the good Lord intrusted to our care are still with us, occupying their wonted places in the family circle; that there are no empty chairs pushed back against the wall; that, as the shades of night begin to gather and we approach our home, there comes to our ears the welcome sound of loved and loving voices, that shining faces are

at the window to greet us, that *life is full of pleasure and that we and those of our household are strong to enjoy them.*

"For all this, and much more, we of this family circle are thankful—oh, so very, very thankful this Thanksgiving Day!"

Some of the above editorial we have omitted, for want of space, and the italics are ours; but surely there is enough in what we have quoted to show that it is no imaginary picture we have presented, neither one that is overdrawn, but one which surely the least thoughtful of our readers will have small difficulty in realizing bears a strong resemblance to that temple scene of the long, long ago!

Now we turn to another picture, so touchingly beautiful and yet, withal, so sweetly sad; that we doubt if many who saw it could keep back the flowing tears of sympathy. It is a message which has in it a note of triumph, an undertone of a gladness too deep to find expression in words; a joy passing all other joys—the undisturbed peace of a soul which has fully learned to trust the Lord, and has found the blessedness and joy that come to those who, from the very ashes of affliction, sorrow and present loss, can lift to heaven hearts filled with thanksgiving and praise—hearts, which, through grief, have learned how much better is the will of God, than their own! If perchance any of you have not read in our late illustrated number of the SAINTS' HERALD the beautiful contribution of Sister Vida Smith, "From the Ashes—a Thanksgiving," please turn to page 1,137, and as you read, may God help you to understand the lesson it teaches; for when we fully realize that lesson (and never until then), will we know in full, the meaning of Christ's words: "Whosoever will save his life shall lose it; but whosoever shall lose his life, for my sake, and the gospel's sake, the same shall save it!"

And now, "What matters it to us how our neighbor may have fared on Thanksgiving Day? Why should it interest us, in the least, whether he dined sumptuously or whether his fare was simply the wholesome loaf of barley bread and fresh-caught fish?" If we are truly interested in the church, can we fail to be interested in that which so closely related to her ministry and welfare. Our church is deeply in debt, as also is her handmaiden, our institution of learning, Graceland College. These debts the Lord has *commanded us to pay!* God never gave a command to man, either as an individual or as a collective body, which that individual or that body was not capable of carrying into execution; but, this command *as yet*, the church has *not obeyed*, though time and again, the Spirit has plead with the people to heed the instruction already given, and *liquidate these debts*. In one instance, at least, of which we know, the Lord has refused to add to the condemnation of his people by adding other expressions of his will when those already given have been so utterly neglected—*so utterly disregarded!* We have heard the adage, "Debt is the Devil's saddle and when he gets it on to you, he will ride in it!" How long are we to submit to his riding?

Thanksgiving is past, but Christmas will soon be here, and to you, my sisters, yes, to every one of you who have entered into covenant with God to love, obey and serve him, do we appeal (and it may be for the last time) that you move nobly out, "unwrap your life of many wants and fine," and come bravely up to the help of the Lord by helping to release his church from the burden she has long been carrying! Let, for once, the festal board be lacking one or more accustomed luxuries, and add what that luxury would have cost you, to the offering you bring to Christ on the day we celebrate as his birthday! Make one or more less expensive presents and add this also, to the other sum. Do you know that for one,

we are fully persuaded that if we, as a people, a *whole and united* people, would do this, thousands of dollars would go into the hands of the Presiding Bishop with which a goodly payment upon our indebtedness could be made?

And we would not, by any means, forget the poor at that—God's poor, whose lives need no unwrapping of "many wants and fine," who have no downy beds of ease, no soft luxuries to forego. As a rule they are both willing and obedient, to the extent of their powers.

It was but this morning while yet the night lingered, before the dawn came with roseate hues to herald the return of another Sabbath Day, that as we lay contemplating many things, there came into our mind the beautiful thought embodied in the Thanksgiving article of Sister Vida's to which we have before referred, and the still, small voice of the Spirit whispered to us: "It is not often from the house of luxury or wealth—not even from homes where modest plenty is known and want never enters—that come gems of thought like these to cheer and bless humanity." Then came the memory of the countless trials which had come to that home even during the "*twenty-one beautiful years*" that she had lived, trials not only of loneliness and poverty, but of other things hard to bear when added thereto, and we said with the poet truly:

The heart must bleed before it feels
The pool be troubled before it heals!

No, we are not forgetting the poor, and well we know that their mites, brought unto God through sacrifice and toil, in the eyes of the dear Redeemer are precious above rubies. And these *will come!* The poor will not forget! And our faith is that *you*, also, to whom we make this appeal *you*, who can spare without sacrifice, will join with those who cannot. For it is written, "Thy people shall be willing in the day of thy powers." Can anyone doubt that we are living in those days—that God's "hastening time" has come? M. WALKER.

Bishop McGuire Addresses Independence Auxiliary Workers

We had been gladdened to hear of the "reasoning together" of the women of the Independence Stake and the man who has been called of God to preside over the temporal affairs of his church. This was in the nature of getting together on the question which has confronted many of the noble bands of sisters throughout the church, viz: "How may the women be of the greatest assistance financially to the work of God on earth, both locally and generally?" A transcript of Bishop McGuire's talk has been promised us, and we know the keen interest with which the sisters everywhere will await its presentation. It is in the hearts of all to be of the most use, to help in the best way and to render the most "reasonable service." We all want this, and if mistakes have been made, they have been of the head and not the heart.

Account reached us, too, of an address to our Independence sisters by Miss Anne Gilday, of Kansas City, on "Woman's Work." This no doubt was one of much encouraging thought to the women, and would serve to impress them with the idea that just as all humanity is linked by the bonds of brotherhood in God, so the women, whether of the church or not, should be united in a sisterhood which has for its object the uplift of the race, and the bettering of conditions which affect us all. We cannot live to ourselves alone—otherwise the mission and purpose of the Christ will be frustrated; but we can reach out and work and occupy and lift, wherever the call may be heard. Blessing will surely follow, as it follows the sunshine and the rain.

A. A.

Letter Department

Booker-Moore Debate

A few miles south of Wheeling, West Virginia, on the east bank of the Ohio, just before the river takes a mighty sweep to the west, is located the town of Moundsville, so named because of the prehistoric mound located there. Those aboriginals chose an ideal spot for a river town. There are several acres of bottom land which are bounded on the north, east and west with hills. The river on its western front makes a natural artery for the influx and outgoing of persons and commodities. No doubt there have been many struggles for right against wrong within the environs of the great mound.

For several months the Church of Christ (better known as Campbellites) has been negotiating for a debate. Preliminaries were finally completed. On the 14th the discussion opened between Elder Alma Booker and Ira C. Moore, evangelist of the Church of Christ. The usual church propositions were discussed. Also a third one on the divinity of the Book of Mormon and the prophetic calling of Joseph Smith.

Brother Booker labored under the usual disadvantage of having only three nights to negate the position of his opponent, and his opponent having six evenings to negate Brother Booker's position. The debate closed on November 24. At the close Brother Booker thanked Ira C. Moore for the gentlemanly manner in which he had treated him. Ira C. Moore is an old experienced debater. This was Brother Booker's first debate, and he defended the cause in an able manner. The writer acted as moderator for Brother Booker.

The few Saints that live in Moundsville were strengthened in the faith, and many of their friends expressed themselves satisfied that our position was more in accord with the Scriptures than that of Ira C. Moore's. We cannot tell what results will be in total. We are satisfied to leave the matter with the Lord who said, "My word shall not return unto me void."

JAMES E. BISHOP.

November 28, 1916.

A Hawaiian Voice With Caucasian Encores

There is a little Hawaiian home in Honolulu which the Saints in general should know something about, so I shall take the liberty of intruding upon its privacy for the good it may do, and shall ask the HERALD readers, in a moment, to go inside with me.

The brother who lives there, gave me a sketch of his life before he had obeyed the gospel, and it was of such a character it would have taken more than an ounce of optimism to ever believe he was a candidate for citizenship in the kingdom of God; but Elder Waller evidently had the faith, and eventually our brother obeyed the gospel, and what a tremendous change it has made in his life! There are several kinds of miracles performed in the church. Our brother is of rather prepossessing appearance, with courtly manners, and now is a thorough Latter Day Saint.

He has succeeded in purchasing a little home of four small rooms, and as his time and means permit, is improving it. There are flowers and shrubbery in the yard, and an effort has been made to make it home. He spoke lovingly of that modest little cottage, with its bare floors and its four little rooms; but it was such that gave John Howard Payne the theme that inspired him to write a song which has been sung around the earth, in all lands for all people. Our brother is a hero—he is a home maker.

In this cottage, one of our Sunday schools is held. As

every nook and corner of the home is needed by the inmates, every room is a bedroom. On last Sunday there were twenty-four scholars present of various ages composed of Hawaiians, Japanese, Chinese, and one Portuguese. But where do they put them? Why, the bed in the largest room is taken down every Sunday, benches brought in, and the bedroom becomes the Lord's Sunday school room! Say, you readers, how many of you would go to this much bother every Sunday?

Our brother has paid his tithing, and yet the first Sunday of each month over one fourth of his wages goes to the bishop's agent! He wants to paint the house and fix it up inside, as soon as he can afford it, but he thinks the Lord's work should be attended to first!

He has been weaned away from a godless life, and is living a godly one. He has abandoned his superstition in the guardianship of fish, etc., to faith in the living God. He has been made into a home maker and a home lover, all by the power of the gospel restored.

I present this humble Hawaiian brother as an example of faithfulness, which many thousands of the Saints can emulate. I am trying to make out a case and present him at witness number one—a Hawaiian voice.

We are all ready to admit the Lord uses various channels to reveal his mind, and the Book of Mormon says he even uses little children. I have lately been strongly impressed that the Lord is trying to reach the Saints by a variety of voices, to persuade them to give heed to past revelations commanding the Saints to be economical in their homes, and to exercise greater care in their daily financial affairs.

The Lord in 1887 (Doctrine and Covenants 119:9), even then cautioned his Saints to be "frugal," but since then how much more extravagant have we become as a Nation, and no doubt, as a people! Nearly "everybody" is living beyond his means so he will be "respectable." If we don't do as our prosperous neighbors, do, why "what will people think!" Well, the Lord has told us what he thinks.

As I am several thousands of miles from the mainland, and expect to be here for a number of years, I will say courageously and emphatically that I think it would be a good thing if some of the sisters would import a few Australian sisters to teach them how to run a house economically! And also get the advice of a few of the elders' wives to find out how it is done. As the women decided the election, I leave out the men.

Evidently the Saints did not heed the Lord's instructions, so he again commands, and says (Doctrine and Covenants 130:7, 1913): "The Spirit saith further unto the church. . . both in private and in public expenditure carry into active exercise the principle of sacrifice and repression of unnecessary wants; and thus permit the accumulation of tithes and offerings in such amounts as may be needful to properly discharge the existing indebtedness of the church as a body. And the Spirit counseleth the church in this regard."

It seems to me the Lord is using "voices" in the church papers to urge the Saints to greater diligence in this matter. In HERALD of September 6, the editor quotes one of the English war posters thus: "You are helping the Germans when you use a motor car for pleasure, when you employ more servants than you need, when you waste coal, electric light, or gas, when you eat and drink more than is necessary for your health and efficiency. . . save money and lend it to the nation and so help your country." Brethren, in your priesthood meetings, review that editorial. Woman's Auxiliary, take it up in your meetings.

Another voice seems to have been moved upon to express itself. When Sister S. R. Burgess speaks before the conventions, the people "stop, look and listen"; in writing in HERALD

of October 18, her voice is as a prophetess of Jehovah, rallying the people to the standard of the Lord. She asks: "Is it much easier for you to pay one dollar, or more, for the roast beef for the Sunday dinner than to give the same to 'branch expenses' and do with a simpler meal? . . . Sisters do you realize that if we could only be 'different'—in our homes, in our dress . . . avoiding the follies and extravagances we see all about us, and being consecrated, living the whole of the law, others seeing our good works would be led to glorify our father in heaven."

A brother in Ohio takes it up from another angle. In *HERALD* of October 25, "health simplified" is entertainingly written upon by Brother Klar. Very often invalids tell us how to be well, but Brother Klar is a big, husky, magnificent specimen of manhood. He advocates a larger use of whole wheat bread, and pure wheat for porridge. He says all there is to puffed breakfast foods, is "puff." I quote him: "Think of the great waste in this church by not using proper foods. . . what a joyful lot of people the Saints would be if they would only live the Word of Wisdom. . . there is enough wisdom in this church—if we would only mix in sufficient will power with it—to wipe out the debt of the church in less than one year if we would only sacrifice the *unnatural desires of the mouth.*"

And now in the November 1 *HERALD*, the interpretation of a tongue given to Elder J. W. Wight, the Saints are urged: "Put from you the pride of heart, the pride of life, the pride vanity, all unholiness and unholy thoughts, all vain ambition, all worldly desire unto the accumulation of wealth to be used in harmony with the gratification of your own desires; but the rather that you seek to accumulate for the good of my church and people unto the accomplishment of my purposes on the earth in the redemption of Zion." Have these pleading human and divine voices no significance?

In a recent editorial in the *Saturday Evening Post*, entitled, "The time to save money" the editor says: "This spending business is as much a matter of habit as tipping. It is within the knowledge of everybody who has the ordinary circle of personal acquaintances that, after a certain time, the man who lives up to the limit of his income—which, about nine times out of ten, means a little beyond—accepts that as a normal condition and just automatically spends whatever he gets."

The bank deposits in our country are largely made by foreigners. They have been taught to save and "have the habit."

If the income of every church family was cut down one tenth, they would perhaps cut down their expenses just that much because they would possibly have to do so. Why not run our homes as if we were threatened with not only still higher cost of living but a lower income? Eventually hard times may strike the United States; prepare for it now.

Doctor Harvey Wiley, formerly of the Government service and who was the means of helping to get through the pure food laws, says: "People do not know what to eat. Farmers take more care of their cows than they do of their children. Wheat in its natural state, is the best balanced food for the muscles and the mind." He says for breakfast it should be ground in a coffee mill, and a family of four for four days could have breakfast for about two cents a meal! But the Lord has advised us long ago about wheat.

This matter of dress, fine homes, expensive meals, etc., must be settled by each individually, no one can prescribe one standard for all, but it seems to me I can clearly discern an echo of the Lord's mind in these various articles in the church papers, and I hope these matters will be intelligently and persistently discussed in our various societies.

I think John Wesley years ago gave a good rule to work by. He announced that he was going to preach in a certain country schoolhouse on the subject of "Money." In the large audience present, was a farmer who was noted as a miser. (I don't know if he was anything like a miser we had in Marietta, Ohio, where I was born, who had two hundred silver dollars and every Sunday would get them out and shine them up.

Wesley's first sermon was, "Make all the money you can." The old farmer rubbed his hands and repeatedly and vociferously encored with "Amen." The second sermon was, "Save all you can." The old miser had a smile on his face which was as expansive as that of a noted politician of whom it was said "he could whisper in his own ears." The third and last sermon was, "Give all you can." When the subject was announced, the old fellow's smile vanished. When Wesley had preached for about ten minutes, our friend could stand it no longer, and getting up he made for the door, shouting out, "The fool has spoiled the whole thing."

But I think Wesley gave some good advice, and I think that humble Hawaiian brother is working along that line, and he is a good example, for those who have had larger opportunities and more favorable environments, to follow. Let's encore with deeds!

Sincerely,

C. EDWARD MILLER.

Murphey-Palmer Debate

ANOTHER GRAND VICTORY FOR THE TRUTH

Southwestern Texas is not spiritually dead yet, as has just been demonstrated by a discussion held between Elder Murphey of the Millennial Dawn Faith and D. S. Palmer of the Reorganized Church of Jesus Christ of Latter Day Saints. General church propositions were discussed. The discussion was held at a place up among the hills, called Tuff, where Mr. Murphey had challenged our people for debate and seemed very anxious to get hold of one of our elders, but I'm inclined to believe that he was just as anxious to quit as he was to begin, as he seemed to have more time on his hands than he could dispose of. He would run out of something to talk about and offer the balance of his time to Brother Palmer, and of course Brother Palmer was glad to get all the time he could, for he had something good to tell and never ran out of something to say.

Brother Palmer is a product of Texas and it made our hearts rejoice to hear him so ably defend the cause that we all love so well. The Lord was with him in power and his tongue ran as the pen of a ready writer delving into the Scriptures and bringing to light the hidden treasures there. Brother Palmer used a large chart setting forth organization, doctrine, faith and practice of the church of Jesus Christ and showed the continuity of the church of Christ, giving scriptural references where God does not change, but is the same yesterday, to-day and forever; and showed where there was but one faith, one Lord and one baptism. His opponent admitted that there were apostles, prophets, evangelists and so on, away back in olden times, but said we didn't need them now. He demanded a sign of Brother Palmer. Said if Brother Palmer would show him some sign of healing he would be baptized. Brother Palmer asked him if he knew who was the first one who asked the Savior for a sign and referred him to where Satan asked Jesus if he be the Christ to command that the stones be made bread. Brother Palmer told him that signs had never been given to make believers, but were to follow the believers. He also stated that the only time the gifts ceased to be were during

the Dark Ages. He referred him to what John Wesley said, "That during the apostasy the gifts ceased to be, but not because they were not needed."

Mr. Murphey admitted that there had been an apostasy and said, "We are still in darkness." Said he believed that about the angel flying in the midst of heaven, but it is still in the future. He said the angel would come after the 144,000 were gathered together. He said, "I understand that you people claim that Joseph Smith was that angel." He said the Book of Mormon was a myth and a forgery.

Brother Palmer next called his attention to the building of the Tower of Babel, where God scattered those people over all parts of the earth, using this scripture in support of the divinity of the Book of Mormon and showing that it also helps to prove the divinity of the Bible. He also read from Mr. Baldwin and others treating on archaeology, to prove that there were a people who inhabited the land of America before it was discovered by Columbus. He also brought out many points of scripture in support of the divinity of the Book of Mormon, and showed that Joseph Smith was born at the right time. He told Mr. Murphey he was very badly mistaken about the Latter Day Saints claiming that Joseph Smith was the angel referred to, but that we believed that the angel appeared to Joseph Smith.

Space will not permit me to enter into any more of the details. Suffice it is to say that it was a decided victory. The crowds were large and attentive and many looked in wonder as the precious truths rolled from the mouth of the man of God.

Mr. Murphey made a statement at the beginning of the discussion that he was a preacher when Brother Palmer was in dresses, as much as to say that he had been at the business so much longer than Brother Palmer had that he could easily handle him. He said Brother Palmer was no debater, but before he was through he changed his mind and said he was a good debater and must have debated before. The fact of the matter was that the Lord was on Brother Palmer's side. We used the good old "gospel songs" which fit in nicely with the different subjects. We left the Saints at that place rejoicing and we believe it drew many outsiders nearer the kingdom.

Elder John Harp acted as Brother Palmer's moderator. Owing to the condition of Brother Harp's throat he has not been able for some time to do missionary work.

Ever praying for the final triumph of the work,
Your sister in the one faith,

RUTH HARP.

SAN ANTONIO, TEXAS, 3427 South Flores Street.

"Let the Good Work Go On"

I am pleased to note the advanced step being taken in the stakes in the direction of education and mental development, as widened by the existence of classes in psychology, child training, etc. We saw some of the effects of this kind of work recently in the Holden Stake. Anything that will qualify the Saints for better and more efficient service for the Master and for each other should certainly be commended and encouraged.

The Woman's Auxiliary is doing a great work, and we pray God's blessing to attend their efforts.

As a missionary in the field we see the need of their work being extended to every branch in the church. One thing greatly needed is instruction in domestic science and social economy. I see so many young wives in the church (and sometimes older ones, too) who seem to love the church and desire to assist in the work, and yet are hindered by a lack

of that training that every daughter should receive in the home. Often we are pained to see a constant waste in the household management that consumes all the income from the wages of the husband and father.

These persons need teaching, and if they have the Spirit of God—the Spirit of this latter-day work, they are willing to be taught. The missionary may, and often does make suggestions as to the necessity of economy and avoiding waste, but he is neither qualified nor prepared to demonstrate his advice or teaching.

A class in domestic science in each branch under a competent instructor would accomplish much good, not only to the home-keepers, but to our young girls—future wives and mothers—and thus many hundreds of dollars be saved annually in the homes of members of this church. And when once the lesson of economy is learned, and the habit of saving formed, our people will at once discover the possibility of assisting the church to a greater extent.

I truly believe that this would solve the problem that has perplexed the mind of many an elder. This work belongs to the Woman's Auxiliary, and I believe they will soon have it in hand.

The Lord has always warned his people against waste—both in ancient and modern revelation—but in these strenuous times with the price of living so high, every home, every Saint, should use the utmost vigilance and care to see that nothing is wasted. It is just as necessary that we "gather up the fragments, that nothing be lost," as it was for the disciples of Jesus when he fed the multitude by his miraculous power. What a wonderful lesson in economy! The abundant gracious display of God's power in supplying bread and fish, did not justify in the eyes of Jesus, even the waste of the crumbs. So Saints should be taught that no matter how large our income, or plentiful our supply, it is sinful to waste.

Let the good work of teaching and education go on; there is room enough and work enough for all. But above all, let us be so humble and so reliant upon God, that he can direct and guide us continually.

H. E. MOLER.

THE PLAINS, OHIO, December 5, 1916.

In Favor of the New Cooperative Plan

Having just read with unusual interest, the article by Bishop A. Carmichael, entitled "The hastening time," which appeared in the Magazine Number of the HERALD under date of November 22, 1916, I am impelled to commend heartily this most worthy move on the part of the church, and would strongly urge the Saints all over the world to enter into a deep and consecrated study of the problem of cooperation as set forth by Brother Carmichael.

To have a factory at Lamoni, Iowa, or any other suitable place for the manufacture of leather novelties such as are illustrated in the Magazine Number of the HERALD, should meet with the universal indorsement of the Saints, as each article is useful and serviceable, and should be purchased freely by the Saints who need them for personal use, or for Christmas and birthday gifts.

The brotherhood of man cannot be better demonstrated than by the cooperative movement, and as there are so many avenues in which cooperation can be practically applied, that when once the Saints grasp the full meaning, or basic principles, it would be a strange thing indeed if they did not see the great financial gain it would be to the church.

The employment that such an institution would furnish our sisters and brothers should appeal strongly to the business sense and spiritual desires of our entire membership

to the extent of all joining in the idea of "getting together, buying together, and selling together."

The idea of having a purchasing agency under the control of some brother for the purpose of combining the orders for goods needed by the Saints, and placing the same with an outside manufacturer, is, in my opinion, a good one, and if properly encouraged would no doubt be the means of bringing many dollars into the coffers of the church that are now helping swell the dividends of the mail order houses.

If the scheme was put in operation and received only the patronage that is now given the ordinary mail order house by our own people, the profits thus derived would give our church such added expansion through the increased number of missionaries that the good could scarcely be estimated.

Doctrine and Covenants 132:3 tells the church that the "hastening time" is upon us, and of the necessity for confidence in the men of the church, also the one great essential: "fraternal cooperation," all of which goes to show conclusively that God had in mind business enterprises which were no doubt to be worked out largely by the priesthood, thus creating greater activity among the Saints, that they might be drawn closer together and truly become members one of another.

Who of the church membership could but have confidence in the men in the church who have been called by the Spirit to positions of great responsibility, Therefore, why not devise definite plans putting them in such concrete form that they will appeal to the Saints in general, that fraternal cooperation and loyalty may be the slogan of the entire church membership, thus fulfilling the law to the glory of God?

Another matter has often occurred to me, which is this: I believe that our church should compile and publish a small, inexpensive book catalogue giving an extended list of good books such as are recommended by our priesthood but published by outside publishing houses.

If this were done and the Saints urged through your columns to order their books from such a catalogue I feel confident that much revenue might be had from the sale of books other than those put out by our own church, as many such purchases are made about the holiday season.

I would be glad indeed to hear from others who are mightier than I, with their pen, that we as a church may take upon ourselves the fraternal cooperative spirit to the extent that it will be put into active operation for the betterment of all.

Now dear Saints, let us look over carefully the list of articles as illustrated in the HERALD and select at least one article and more if we can use them advantageously, and send our order in early, and thus encourage those who have labored so faithfully for lo these many years. Let us demonstrate by our actions that we not only believe but will put into practice the thing we advocate, "fraternal cooperation."

DAVID S. BOYD.

OURAY, COLORADO, November 27, 1916.

Extracts from Letters

Mrs. Jessie Hoover, Xenia, Illinois, writes as follows: "I write to the HERALD on this Thanksgiving Day while alone, and wondering if I am allowing the Lord to work out his will through me. I am alone very much since I am afflicted, and unable to attend meetings and visit with my neighbors. I confess that I have been rebellious at times and not willing to patiently wait the Lord's own will in my recovery. I was always of an active disposition, and it has been very trying for me to be patient under these conditions, but I ever pray that I may be submissive to what is for my own best good.

I trust the Lord may work out his rich purposes in us all. I will strive by his help to bear whatever I have to pass through. As your sister in the faith, I earnestly ask an interest in the prayers of the Saints."

From Here and There

The Saints at Corea, Maine, are to have a formal church opening of their new building some time about January 1. Elders H. A. Koehler and F. J. Ebeling will be present. They are planning the advertising at the present time. Brother John F. Sheehy writes that they are having real winter weather. In his appeal for assistance, or some one to make hand painted posters announcing their opening in other towns, he merely exemplifies the idea that has been advocated in the recent numbers of the HERALD that many more of our people should be able to do this themselves. Being on the ground and knowing the situation, they can do it very much better than to depend on the aid of others who are miles away and not able to sense all of the important details. However, we believe the time is coming when this ideal will be realized much more fully than at present.

Elder Lester Wildermuth writes that he has been holding meetings for three weeks, at Readstown, Wisconsin. He orders a supply of church literature, and says they have a splendid interest with attendance increasing. The last few nights they have been unable to seat the audiences, even though they have an excellent hall, well seated. He finds a special interest in the Book of Mormon, following a lecture on that subject.

From the Jackson County *Examiner* we learn that Brother Wallace M. Robinson, well known as a general Sunday school officer in years past, has bought another hotel in Kansas City, the Baltimore. The basis of consideration was a half million dollars. Brother Robinson already owns the Park View Hotel, Tenth Street and the Paseo, and the Hotel Tulsa, at Tulsa, Oklahoma.

From Little Woody, Saskatchewan, Sister Cora C. Loucks writes that they are isolated, not having heard a sermon since Brother J. L. Mortimore preached there last year. They are trying to keep up courage, and find the weekly visits of the HERALD and *Ensign* the only preachers they are able to get. She asks an interest in the prayers of the Saints. Her health is poor and they are thirty-five miles from any elder.

Sister J. M. Baker writes concerning a trip with her husband through the Northeastern Nebraska District. At Macy the Indians were having a big fair which lasted two weeks. Those that belong to our church have decided to build a church building, and have appointed the necessary committees. A blizzard struck them on the 16th and 17th of October, by reason of which they had to leave their auto and travel with a team and wagon for a time. Brother Baker has had a touch of the la grippe, but is improved.

Under date of November 18, Brother Clyde F. Ellis writes from Papeete, Tahiti, in a personal letter from which we extract the following: "I have just returned from a trip through seven of the Tuamotuan Islands where I spent a little over two and one half months among the branches. I believe that this trip through the islands was the most successful one that I have ever made. Having spent two years here in the islands, and understanding the mind and way of the native as well as the language, I was more able to reach the native on his own plane. The work in the islands near Tahiti is

much better than in the islands farther away, the poor condition there being due to lack of help. We are happy in the conflict, and trust that all is well in the land of Zion."

A sister writes from Keithsburg, Illinois, that after having been baptized young and married early, then moving out from the influence of the church she has drifted away from the church and joined another because her husband had become a convert and wanted her to go with him. Of late they have both felt there was something better for them, and are now seeking to learn more of the teachings of the latter-day work. Brother W. E. Peak who is in that district, has been notified, and will no doubt confer with this sister. We are sure that those in such circumstances have the sympathy and prayers of the Saints, which she desires for return of health and that the way may be provided whereby full knowledge of the faith may come to them. She feels that had she been given a better knowledge of the gospel when a child she would never have drifted away as she has.

MUSSELBURGH, DUNEDIN, NEW ZEALAND,

October 30, 1916.

Editors Herald: According to promise to Saints and friends, we undertake to tell you something of our travels since last writing. After spending twelve weeks in the Society Island Mission during which time we lent a hand in the printing office and did a little carpenter work for the mission and paid a visit to one of the coral islands named Rairoa, at which time we straightened up their branch books in the two branches and preached about fifteen sermons, got an elder's court appointed to deal with about twenty-two persons who could not see so high as the moral standard set up by the Almighty, and after adjusting several difficulties aside from the aforesaid twenty-two cases, I returned to Tahiti and sailed with wife and child for Wellington, New Zealand September 26. Touched at Rarotanga Island on the 28th and departed on the 29th of September and arrived in Wellington, New Zealand October 6. We missed Wednesday, October 4, when we crossed the 180th meridian and will not find it till we go back. If I were sabbatarian I would not know whether this was New Zealand or the Sabbath.

Many years ago a missionary went to Pender Island and converted most of the natives there to his faith and established the Sunday worship as he thought and they kept the same until a couple of years ago when the Government having noticed the mistake, corrected the mistake of years past by establishing the Sunday you keep in America. They had been keeping the same Sunday as New Zealand which is the same day of the month as in America but the fact remains that the sun rises on Saturday morning in Rarotanga and that being for example the 20th of the month, the same sunrise will be counted as the 21st of the month, thus being Sunday of the week. In order for a very scrupulous sabbatarian to go from America to New Zealand or to go from here to America without breaking the Sabbath he would need to travel across the Indian and Atlantic Oceans so as to escape passing the 180th meridian. Methinks the Sunday is not the "mark of the beast" but that 180th meridian may be.

Our first impressions of New Zealand lead us to think of California. The climate is not very cold. The people have fire places in their houses instead of stoves for heating. The cook ranges are set back under the chimney in a large place like a fireplace but high enough to leave about two feet above the stove. Some have an iron grating above the stove to set

things on, much as we use a warming oven on our ranges. They all have a neat little wash house at the back where there is a large copper boiler set into a brick arch where they boil their clothing. Houses are built very much on the order of the California house. The difference in locality making the difference in climate, etc. We have mountains which are always covered, and other parts lower down where the snow lays all winter. Dunedin never has snow lying on the ground longer than one day at a time. But the New Zealand climate is a little colder than California at its best. There are no oranges here that I know of. Dunedin is very much like Santa Rosa, California but subject to sudden changes.

We pay war prices for everything here at present. Four cents a pound is the lowest retail price for potatoes. The new ones sell for twelve cents at first and now they go at eight and ten cents a pound. Apples, twelve cents a pound. Oranges, very poor, fifty cents a dozen. Bananas, very poor, twenty-five cents to any price per dozen. Shoe leather is very high. About fifty per cent higher than in America. These are war prices. Before the war they were lower.

Owing to ill health of my boy, we were detained in the city of Wellington some three weeks and during that time we met most of the members of the church living in the north islands. We have eight of them there, four in Wellington, three in Dannevirke, one hundred and thirty miles to the northeast and one at Palmerston, a sister Waldie who will be in the city of Dunedin before this letter reaches America.

The New Zealand members are worthy of praise for holding out as they have done against all opposition and have added to their number some. I will write more the personnel of the membership later on. The Dunedin Branch, presided over by Brother Robert Hall and nobly supported by his collaborators, Brother Alfred Lebherz and Brother Bradley, though not large, has evidently come to stay. They have nine resident members and have been meeting together every Wednesday evening and taking sacrament on Sunday afternoon every two weeks. Brethren Hall and Lebherz have been preaching at the fountain in the city every Sunday evening. The fountain is recognized as a gathering place and all kinds of orators air their ideas there. The authorities have put a good light there of late to accommodate the Salvation Army. They used to use it and turn it off at once but they are leaving it for all speakers now, for which we are thankful. A little of equality does not hurt us at all. We are small but we like to be seen and heard.

We begin with sixteen members on the record and counting our two little selves we are eighteen in all this dominion of over one million population. We are not building air castles but will do what we can.

Your brother in gospel bonds,
46 Eskoal Street.

H. W. SAVAGE.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer thee;
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the things I meant;
Let me find, in thy employ,
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude.

—Whittier.

News from Branches

Lamoni, Iowa

Activity is the word that seems to be used most now among our members. That it may be made effective the attendance and interest at the numerous meetings held is good.

Those in charge of the various departments of church endeavor are not only at work but have a happy faculty of getting others to go and do likewise.

Plans are completed to take a religious census of the town on Sunday afternoon, December 10. Sixty members of the various grades of the priesthood will be engaged in this and it is believed the canvass can be made in less than two hours. The corporation limits of Lamoni are quite extensive for the population. There are residences for two miles east and west and almost that far north and south.

The utmost democracy prevails in this undertaking, as is characteristic of our ministry. In some cases high priests are under the direction of priests, and bishops and deacons assume equal responsibilities and labor. When occasion demands, each is respected in his office and calling, yet nowhere is there any hint of priestcraft or domineering because of office.

The Thanksgiving sermon was by E. F. Partridge, who for some time until this year was local pastor of the local Methodist Episcopal congregation. He is now engaged in secular occupation and is carefully investigating our work, expressing considerable pleasure in meeting with the Saints and occasionally taking part in the services.

This week the stake bishopric and stake president are in Independence conferring about important matters of which we may hear later. We have heard slight dissatisfaction is expressed in some quarters because the results of these meetings are not published. We do not wonder at this, but are assured by those who participate that since many of the decisions are regarding plans which are yet to be tried and proven, it is not always best to set out the details until they are in better shape. It is one thing to try out a new venture and another to make it work successfully, we are told. We surmise that the General Conference may be asked to indorse some of these things next spring.

A remarkable spiritual manifestation was given the Saints at the recent sacrament service—remarkable in its direct application to the general needs of the community. Our pastor, J. F. Garver, was the Spirit's mouthpiece. If the HERALD editors consider it of sufficient general interest, it may be printed in these columns as several stenographers made transcripts of it. The dominant note was the responsibility resting on all in the work of the hastening time before us.

Our hearts were thrilled at the sound of the fire alarm on Thanksgiving Day, especially when the word was passed along—"The Saints' Church." Sparks from a defective chimney started a fire in the roof, but it was put out before much damage was done.

The specially good prayer meetings at the college are worthy of mention. Anyone attending these meetings and noting the spirit prevailing which touches every responsive heart can but appreciate the difference between this privilege and those offered in the ordinary school. Yet it is a something hard to describe in a mere catalogue, as the official might be expected to do. Those who have tried it, know that mere words fail us in expressing the ecstasy of joy in communication with God. The highest ideals of intellectual spirituality find expression in the college meetings on Wednesday evenings and must have a permanent effect for good.

Fine weather and excellent roads allow the country appointments to be filled with regularity and ease. In con-

trast with other days we have known of a preacher teaching his Sunday school class at Lamoni till 10.30, the usual time for finishing that work, then stepping into an auto driven by a member of another class, driven to an eleven o'clock preaching appointment six or eight miles away over country roads. This is a typical example and given only passing consideration, but think what a short time it has been possible!

If the editors have lost their blue pencils this long contribution may get by and encourage us to come again. They hint occasionally that they don't believe many personalities are desirable in these branch news items on account of the limited space in the HERALD—only those of *general* interest—so since we agree with that idea we try to observe it.

DELBERT.

Independence Stake

On the early morning of November 30, which was Thanksgiving Day, the Willing Helpers were actively engaged in distributing among the poor good things to eat, and the morning church service, conducted by President Frederick M. Smith, also the annual concert in the evening, comprising the combined efforts of the church choir and the Latter Day Saint orchestra, were events long to be remembered.

In the rendering of nearly every number an encore was called for. Especially was the large audience interested in the music of Brother Turner and his sons, Sister I. A. Smith's reading, the offertory of the band, the duet "O Lord, remember me," by Sisters J. Isaacs and Miss P. James, and the large audience was not weary at the closing grand finale "The hallelujah chorus," but sat still, and listened attentively to its close.

In accord with the proclamation of President Wilson, the Saints met at 10.30 a. m. for praise and thanksgiving, and they truly rejoiced in the glad message brought by President F. M. on this beautiful day, and as the organ pealed forth its richest melodies in the good old hymn "Puritan" so did the people praise the Lord with glad voices as in the olden time.

"Amidst the storm they sang,

Beneath the stars, and the sea,

And the sounding aisles of the dim wood rang

With the anthem of the free."

After recounting our many blessings, Brother Smith closed a fine discourse by saying that in surveying the scene before us, as a people we have reasons for raising our voices in thanksgiving, because God's hand, in our behalf, has been truly manifest.

Amid all the turmoil and distress there is still an optimistic looking forward for the future's welfare by the Saints, and from time to time they are receiving lessons instructive and uplifting. Our pastor here continues faithfully in his work among young and old, and we have lately heard an excellent lecture by Miss Anne Gilday, of Kansas City, and on Sunday the 3d a fine sermon by Elder Joseph Luff. For these benefits we are thankful.

ABBIE A. HORTON.

When the shepherd in Scotland was asked if his sheep would follow the voice of a stranger, he replied: "Yes, when they are sick; but never when they are well. A sick sheep will follow anybody." Just so long as a Christian keeps himself in a healthy condition by feeding on God's word and by exercising in his fields of activity, there will be little danger of his going off after the "faddists" and false teachers of his age. It is when his ears become diseased—when he has contracted ear itch—that he becomes restless and dissatisfied with his Master.—*The Lookout*.

Hymns and Poems

Exhortation

Zion, praise we all thy glory,
 May thy numbers so increase
 That thy children with glad spirit
 Raise thy banners in the breeze.

Call the erring who have wandered
 In the dark and cloudy day,
 To return with songs of gladness
 To the straight and narrow way.

Let Jehovah be our leader!
 In his courts forever dwell.
 By his spirit shall we conquer
 Over all the strength of hell.

Come, Lord Jesus, to thy kingdom,
 Reign supreme from sea to sea,
 Until every trembling sinner
 To thy name shall bow the knee.

JOHN R. GIBBS.

The Gospel

There are trials and tribulations
 In this life of smiles and tears—
 There are sad lives and there're glad ones,
 And there're lives filled up with fears.

But to those who have the gospel,
 There is naught of care or woe—
 For they gain life's vital essence,
 If their faith they will but show.

It's the healer of the wounded,
 It is life to those who fall—
 It's the beacon light to guide you,
 When you hear your Master's call.

It's a blessing to the stranded,
 That man's gold can never buy—
 It's a gift to all who want it,
 Who in faith shall for it try.

It is drink unto the thirsty,
 And unto the hungry, bread—
 It's a glory to the living,
 And salvation for the dead.

It is found in hills and valleys,
 On the earth and in the sky—
 It will come where'er you need it,
 If you for it will but cry.

You can't beg it from the richest,
 And it's priceless to the poor—
 It's a treasure to the needy;
 To those lost at sea a shore.

It's a light that shines out brighter,
 Than the sun in skies of blue—
 It's the gift God sent the Savior,
 Down to earth to bring to you.

It's the only key to Zion,
 And the pathway to our Lord—
 It's the armor that will save you,
 From the burning fire and sword.

It's the true and faithful gospel,
 Of the Saints of latter days—
 And will help all those who ask it,
 In true faith to mend their ways.

DET J. C. SMITH.

My Prayer

O gracious Lord! hear thou my prayer
 And bless my work to-day;
 Give me a heart to do thy will,
 And seek the narrow way.

From all that's small and mean, dear Lord,
 I sigh to now be free,
 I long to do thy will each day,
 Reveal thy truth in me.

May I in meekness rise, dear Lord,
 Subduing self and sin—
 May I be one to honor thee,
 Among the sons of men?

Thou knowest well my life, dear Lord,
 Keep thou my tongue I pray;
 May no harsh note, or unkind word
 Escape my lips to-day.

Teach me to love my fellow men,
 As thou dost love the race—
 That I may see the good in all
 And win them through thy grace.

Thou knowest Lord how small I am;
 My thoughts thou, too, canst see;
 Naught but thy richest truth alone
 Can ever set one free.

Then as my soul enlarges, Lord,
 Increase thy love in me;
 That by thy truth I may to-day
 Lead wayward minds to thee.

J. E. VANDERWOOD.

In the Twilight of the Years

In the twilight of the years
 When all the gold has left the sky;
 When all the evening brilliancy
 Has faded into mellow light
 That softly veils the coming night
 And hushes needless fears;
 When the fires of life are burning low
 I rake the ashes to and fro,—
 Dead ashes of the past; a glow,
 Perchance, of some ambition yet
 Not wholly dead,—some sweet regret,—
 I'll find and hold, loath to forget
 In the twilight of the years.

In the twilight of the years
 I scan the somber ashen store

Of burned-out hopes, and rake them o'er;
 The ashes black that fell a pall
 When sweetness turned to bitter gall
 And brought me poignant tears;
 And white,—from hopes of noble birth,—
 Though heaven-born they fell to earth;
 How take the measure of their worth?
 The vari-colored heap I toss
 And deem it wealth though seeming dross.
 Ay! failure is not always loss
 In the twilight of the years.
 —Harriet Smith Morgan.

Miscellaneous Department

Conference Minutes

KANSAS CITY STAKE.—First quarterly conference at Central Church, Kansas City, Missouri, November 11 and 12, 1916. Business session 2.30 p. m., the 11th, F. M. Sheehy, J. A. Tanner and S. S. Sandy presiding, W. S. Brown, secretary. Bishop James F. Keir reported receipts \$811.80; expenditures \$699.00. Reports from stake presidency; stake secretary, stake recorder, membership 1,823; First Kansas City quorum of elders, membership 14; seventh quorum of priests, membership 20; stake Sunday school association, enrollment 1,182; Religio, membership 645; library board; Woman's Auxiliary, 18 organizations. First Kansas City, Second Kansas City, Fourth Kansas City, Bennington, Mount Washington, Englewood, Malvern Hill, Argentine, Armstrong, Grandview, Chelsea Park, and Quindaro branches all sent delegations. The stake high council recommended the ordination of John J. Schimmel to office of high priest and member stake high council; the raising of funds and purchasing of tent for stake work in missionary department; also that calls to office and ordinations be referred to the stake high council for their approval before such ordinations are permitted to take place, which were adopted. Recommendations from Fourth Kansas City Branch that Elmer St. John be ordained to office of elder, Mount Washington Branch that J. W. Stobaugh be ordained to office of elder, and first quorum of elders that W. S. Brown, T. C. Lentell and J. I. Kaplinger be ordained to office of president and counselors of that quorum, were all referred to the stake high council with power to act. Lester Brackenbury, president of the Englewood Branch, presented recommendation of Charles Friend to office of elder as unfinished business of the Old Independence stake of two years standing which was referred back to the Englewood Branch for action (re-recommendation). Sister Belle James appointed by general church chorister as chorister of the Kansas City Stake was elected by the conference to office indicated. Time and place of next conference left in hands of stake presidency. A resolution that future conference be mass conferences instead of by representation by delegates was deferred until next conference. A resolution that we look with disfavor upon any member that sells liquor or tobacco and that all of priesthood who sell or use such shall be asked to surrender their licenses was laid on the table. W. S. Brown, secretary, 1447 South Thirty-fifth Street, Kansas City, Kansas.

NORTHERN MICHIGAN.—At Boyne City, November 4 and 5. J. F. Curtis presided, assisted by A. R. Ellis, A. E. Starks and D. Schreur. C. N. Burtch, secretary, H. A. Doty, chorister. District officers reports presented and approved. Branches reporting: Hillman No. 1, Gaylord, Boyne City, Wilson, Clear Springs, Onaway, Alpena, East Jordan, Lachine, Gulliver, and Vanderbilt. Bishop's agent's report showed on hand, October 31, \$122.64. The matter of organizing a branch near Gaylord referred to minister in charge and district presidency. Nine elders reported. R. D. Klecker recommended to conference for ordination to office of elder, and referred to his branch for action. Officers elected: President, A. E. Starks; vice president, D. Schreur; secretary, C. N. Burtch; treasurer and bishop's agent, A. E. Starks; member of library board, W. Parkes. Motion prevailed to dispense with spring conferences. Speakers were J. F. Curtis, G. W. Burt, Ernest Burt and A. R. Ellis. Vote of thanks rendered to Boyne City Saints, and conference adjourned.

C. N. Burtch, secretary of northern quorum of elders, Boyne City, Michigan.

SOUTHERN NEBRASKA.—Sunday school, convened at Lincoln, Nebraska, September 15, 1916, Sister Jessie Wyckoff, superintendent, in charge. Reports from Nebraska City, Plattsmouth, Lincoln, Fairfield, Wilber, and Eustis. Instructive papers read and talked about. Adjourned to meet at Wilbur in January, prior to convening of district conference. Henrietta Keller, secretary, Eustis, Nebraska.

WESTERN MONTANA.—Sunday school, convened at Deer Lodge, November 3, 1916, Peter Anderson in charge. Reports of district secretary and home class superintendent read. Request of Great Falls Sunday school to become a member of association was granted. Delegates to General Convention: Alfred Peterson, W. P. Bootman, Mullenberg, Sister William J. Murray, Sisters Mullenberg, Viola Eliason; alternates, Peter Anderson, G. W. Thorburn, Thomas Reese, A. J. Moore, Sister Thorburn and Sister Bootman. Convention adjourned to meet one day previous and at same place as next district conference. Mrs. Louise Rees, secretary pro tem.

WESTERN MAINE.—With Mountainville Branch, November 4 and 5, I. M. Smith in charge, C. H. Knowlton assisting. Reports from branches: Stonington 220, Little Deer Isle 116, Mountainville 54, Vinal Haven 29, Sargentville 29. Two branches did not report: Dixfield, and West Surry. A gain in all of the branches but one. Total membership of the district 602. Bishop's agent's report showed \$231.67 at last report; collected \$753.05, expenditures \$442.00. Delegates to General Conference: U. W. Greene, H. A. Koehler, F. J. Ebeling, G. N. Knowlton, J. F. Sheehy, and A. B. Phillips. George H. Knowlton, secretary.

MOBILE.—At Escatawpa, Mississippi, November 4, 1916, 10 a. m., district presidency and Edward Rannie presiding. All district officers reported. Bishop's agent's report audited and found correct. Branches reported: Bay Minette 351; Bluff Creek, 175, gain 2; Theodore 96, gain 7; Three Rivers 203, gain 13; Mobile 72, gain 2. Ministerial reports from 3 traveling missionaries and from 17 of the local ministry. Theodore Branch recommended ordination of Gregory Smith to office of priest, which was provided for. A resolution was adopted, providing for freewill offerings from the branches to pay expenses of district president to General Conference each year. A committee was appointed to investigate the advisability of purchasing a typewriter for the secretary, and later authorized to purchase a second-hand typewriter for \$35, as soon as means could be raised. The secretary was authorized to choose an assistant secretary. The meetings throughout the conference were of a high order. Brethren Warr and Rannie were the speakers. Adjourned to meet at Bay Minette at call of district president. Edna Jean Cochran, secretary, Vancleave, Mississippi.

Conference Notices

North Dakota District, at Fargo, December 30 and 31, 1916. J. W. Darling, secretary, Thorne, North Dakota.

Convention Notices

North Dakota Sunday school, at Fargo at 2.30 p. m., December 30, 1916. Gladys Darling, secretary, Thorne, North Dakota.

Requests for Prayers

Dear Saints: I desire your prayers in behalf of my husband, Brother John J. Adair, of Farmington, Kentucky, who is afflicted with tuberculosis of the lungs. He is greatly needed by the Kentucky and Tennessee District, Farmington Branch, the neighborhood in which he lives, and last but not least, in his home.

A year ago last July when I requested your prayers in my behalf for tuberculosis of the bone, I thought afflictions were sore trials, but I'll willingly bear my afflictions if only the Lord will heal my husband. That seems more than I can bear. So please remember him before our Father in heaven.

Your sister in Christ,
 FARMINGTON, KENTUCKY. MRS. N. ELLA ADAIR.

THE SAINTS' HERALD

Elbert A. Smith, Editor; Edward D. Moore, Assistant Editor. Published every Wednesday. Subscription price \$1.50 per year in advance.

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

If not changed within a month after payment is made notify us. This paper will be promptly discontinued at date of expiration.

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

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

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

For advertising rates apply to the business department. Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

A Real Help

A new booklet has just been printed by this office entitled: Notes for Sunday school and Religio workers. It is written by A. Carmichael, who has had years of experience in the schoolroom as a teacher as well as in the Sunday school and Religio. As stated on the title-page, it is "A concise presentation of the simple rules by which a superintendent, president or teacher, may judge his work and become more efficient." No. S63. Price 5 cents, 10 for 35 cents.

Died

GASTON.—Wilson S. Gaston, son of Abraham and Sophia Gaston, born November 8, 1855, in Carryall Township, Paulding County, Ohio, in which place or near where he had lived and spent the whole of his life. On November 17, 1884, he was married to Rhuami Rhodes, and to this union were born 2 sons, David B. and Abraham H. On June 8, 1893, he married Sarah Franks. Brother Gaston first united with United Brethren Church at Edwards Chapel, being a member of that organization some few years, after which he united with the Reorganized Church, and remained firm in the faith until the end came on October 21, 1916. Funeral in Methodist church

in Antwerp, Ohio, attended by a large audience, showing respect for him. A good, faithful man gone to await his reward. Funeral in charge of G. A. Smith.

MILLER.—At Mount Sterling, Illinois, November 27, 1916, Sister Luvenia Miller, wife of Brother Luther E. Miller, aged 59 years. Born in Davis City, Iowa, and twice married. She leaves husband, 1 daughter to mourn. She obeyed the gospel when 8 years old and rejoiced in it to the end of her life. Her last days were attended with great suffering. Brother Miller feels his loss keenly, as he has no children for comfort or company after her going. The funeral service was held by D. W. Owen at Mount Sterling.

Tonsils and Adenoids completely removed.

Dr. Joseph Mather, Specialist

in diseases of the eye, ear, nose, and throat.

Elders and family on ministerial allowance, work done free of charge.

Cataracts removed.

Work done in Independence Sanitarium, Independence, Missouri.

BOOK OF MORMON LECTURES.—Are you a student? Here is something for your faculties to wrestle with. The author, H. A. Stebbins, has, with comprehensive outlook, embodied in these lectures a wealth of archæological facts corroborative of the Book of Mormon narrative, dug from works unknown to the public prior to its publication, and from others published since that time. The statements in these lectures are made in such unaffected plainness and simplicity of language as to carry conviction to any normally unprejudiced mind. No. 51, cloth\$.75

HIS FIRST VENTURE AND THE SEQUEL.—A story by Estella Wight, editor of Stepping Stones and the "Religio's Arena." It tells about a country boy who was led astray by the lure of the city, but came back at last to loved ones—and the realization that "homely goodness" is the best thing after all. No. 369, cloth\$.60

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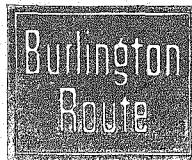
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On One Burlington Ticket

You can see the most of the best of the National Park wonders in America and take a 4-in-1 vacation.

You can visit Yellowstone, via the new Cody Road—through the heart of the "Buffalo Bill" country—the only auto route into the Park; Glacier Park—there is nothing else in the world like it; Rocky Mountain-Estes Park, a mountain playground for little folks and big—and Colorado.

I wish you would drop in the next time you are passing by and let me tell you more about this wonderful trip. I am here to serve you. Let me help you plan your trip.



L. F. Siltz, Ticket Agent

THE SAINTS' HERALD

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

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

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



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

VOLUME 63

LAMONI, IOWA, DECEMBER 20, 1916

NUMBER 51

Editorial

SOME CHOICE READING FOR 1917

If our readers could have a peep into our bulging files and see the dozens of excellent articles ready to be printed and sent out to gladden their hearts it would be a pleasant experience. But since few have this opportunity, we are going to tell you, briefly, of some of the good things you may expect during the coming year—and bear in mind that this is just a "peep." We are promised many more and every day we get letters from all over the church which keep you in touch with local developments.

A NEW DRESS

Beginning with the first number in January, we expect to make some changes in the appearance of these pages that will improve their appearance considerably. Nothing radical—just a new arrangement of some details.

EDITORIAL

Subjects of general interest and special timeliness will be treated upon as has been the custom heretofore. It is hoped that this department may gather up and reflect such ideals and policies as will be helpful to all.

The chronicling of current events as a separate subject will be discontinued, and when thought of sufficient importance these will be mentioned under our "Notes and Comments."

VALUABLE SERMONS

Perhaps the best method of reaching the people with the gospel is through sermons. But for those who do not have this privilege, the printed sermon is an excellent substitute.

We have on hand a number of reported sermons, on the subjects given, which we are sure will be much appreciated by our readers. One will be printed occasionally, along with articles on other and varied subjects.

Among those now ready are the following:

"What constitutes Christ's church?" by Elder Hubert Case.

"The promised Comforter," by Presiding Evangelist Frederick A. Smith.

"Baptism of the Spirit," by Elder Robert M. Elvin.

"The gifts of the Holy Spirit," by Elder Hyrum O. Smith.

"The resurrection of the dead," by Frederick A. Smith.

"The eternal judgment," by Elder Heman C. Smith.

IMPORTANT SERIALS

During the winter we expect to publish several serial articles of timely interest to everyone. Among those now ready are:

"The faith and origin of the churches," by Elder J. F. Mintun.

"The burning of Babylon," by Elder Elmer E. Long.

"In the beginning God," in four numbers by Elder Henry A. Stebbins.

"Machu Picchu and the Megalithic people," by William Woodhead. A brief archæological series, interesting to members and nonmembers.

We have the promise of an important serial on "Missionary work in South America." This will be written by one of our young elders especially for the HERALD and will without doubt be a valuable series.

ARTICLES ON VARIOUS SUBJECTS

The following is only a partial list. Others are on hand for examination and still others promised in addition to those we expect from our writers all over the church. Yet it will give you an idea of what you may expect during the year. Where the subjects indicate the nature of the article, we will not attempt to describe it, as we consider each of special value on that phase.

The following may not appear in the order listed, since the length, nature of the subject, etc., help decide that, but each will appear in due time:

"A simple Spanish parable and its moral"; "A parallelism," both articles on preaching, by Elder James E. Yates.

"How a secretary should regard his work," by Elder F. E. Bone.

"The Jews," by Elder Edward Rannie.

"Laughter," by Elder H. J. Davison.

"Marriage and the relationship of the sexes," by Elder J. F. Mintun.

"An educated ministry," by Elder William Lewis.

"The school of the prophets and college education," by Elder Edward Rannie.

"The cooperative plank of the gospel platform," by Elder D. R. Baldwin.

"A better use of art in the church," a series of which one is occasionally used. To those now ready, the following names are attached: Willis W. Kearney, George A. Bartholomew, Earnest A. Webbe.

"Mental powers and their limitations"; "Cognition of the divine," two articles by Elder Edward Ingham.

"Prayer meetings," by Elder M. F. Gowell.

"Honor through Christ," by Ward L. Christy.

"Keeping ten men at work," by Elder David J. Williams.

"The associates of the young." This series will be continued in occasional numbers. We have contributions from Elder Amos Yates, Miss Grace Baughman, and others are expected.

"Endowment of the church"; "More about predestination and foreordination," both by Elder A. M. Chase.

"Love," by Elder R. T. Cooper.

"More about Adam in celestial glory," by Mrs. Maggie Macgregor.

"The attitude of the Saint under worldly environment," will be touched on in a few brief articles. We mention as on hand those from Elders O. J. Tary and T. J. Elliott.

"The privilege of helping" (in a financial way), by Elder Jerome E. Wildermuth.

SPECIAL ARTICLES IN RESERVE

We have some well-written articles on special subjects that will be used when conditions justify their use. Those who have sent in articles not mentioned above may suppose theirs is among this collection or possibly have not been examined as yet.

HYMNS AND POEMS

Under this heading original and selected poetry will appear occasionally, as usual. Poems must be of general interest and not too long to insure their use.

THE STAFF

This musical department appears monthly, ably edited by Audentia Anderson and supported by our best musical talent. It is a popular department.

WOMAN'S AUXILIARY

Each week these columns bring a special message to the sisters of the church. This department is the

official mouthpiece of the organization and under the supervision of its editor, Sister Audentia Anderson, will continue to exert a powerful influence in the homes of the church.

LETTER DEPARTMENT

Letters constantly come in from all parts of the world where our message has been proclaimed. These bring our readers into touch with each other and there is no more appreciated department than this. We believe it will continue to grow in interest as the local developments of the church are chronicled by our readers.

NEWS FROM MISSIONS

In this department news from our missionaries and those in touch with that work is published, to the edification of all. Contributions to this department are broad in their scope and portray general and local conditions.

MISCELLANEOUS DEPARTMENT

Official notices of all kinds appear in this department. Reviews of books of special interest, and of magazines worth while will be continued.

MAGAZINE NUMBERS

As has been our custom, several illustrated magazine numbers will be issued during the year. Some specially interesting features are now being developed for these.

SPECIAL SUPPLEMENTS

The detailed financial reports of the Presiding Bishop are published exclusively in these columns each year.

The official minutes of each General Conference are printed as a supplement and should be in the hands of every family of the church.

Having read this, will you kindly tell your neighbor about it, if he happens to be without the HERALD? We believe it will be a help to any Saint to read the HERALD the coming year.

CURRENT EVENTS

CRIME WAVE SWEEPING OVER NATION.—In all parts of the country crime of various kinds seems to be on the increase. Robberies are reported from every quarter and seem to be a most popular method for raising money during these times of stringency.

EUROPEAN WAR.—The most spectacular event of the week has been the German proposal to the entente allies for an armistice and consequent peace. So far there has been no official response to this pro-

posal. Immediately following the issuance of the note, the Germans made an unusually severe drive on the English lines in France and occupied a second trench. General Joffre has been replaced as commander of the French army in the west by the appointment of General Nivelee. The former has been appointed as commander-in-chief of all the armies and technical counsel of the government in regard to the direction of the war. Immediately following his installation as head of the army, General Nivelle instituted an attack upon the Germans in the Verdune region and captured 7,500 prisoners, gained control of twelve square miles of territory and occupied second-line trenches. German war losses to the end of November as compiled from their own reports, are listed at 3,921,869 men. The Germans have continued their advance northward in Rumania, capturing a considerable number of troops. It seems to be their intention to proceed as far as the Russian boundary at least. In Greece the royalist troops have attacked the French army, and there has been a considerable amount of internal trouble.

NOTES AND COMMENTS

WOMAN'S BUILDING.—Our readers will be much interested in the announcement in the Miscellaneous Department concerning a proposed new building in Independence for the women's activities.

BATTERY C RETURNS.—As we write this, the Independence lads who have been at the Mexican front for some months are on their way home where they will be mustered out of the service. It is expected they will be at home by Christmas.

HELPFUL TO PREACHERS.—Some of our pastors will find helpful suggestions at least in the descriptive literature sent out by the Church Publishing Company, Keller Building, Louisville, Kentucky. They sell a sermon cabinet and index system that has much merit and adaptability.

NATIONAL PROHIBITION IMMINENT.—Everything indicates that King Alcohol is about to be dethroned. Anti-Saloon League officials are confident that dry forces have enough additional strength in Congress to insure the passage of sufficient "dry" bills to establish national prohibition. It will not come without a hard fight, but it seems to be on the way.

"LOOK-AROUND-YOU-DAY."—The National Child Labor Committee are announcing Sunday, January 28, as a day on which to take special notice of children's labor conditions. It is urged that conditions may prevail next door or around the corner, that may be improved by intelligent observation. Lack of proper schooling, evil influences, bad sanitation, and a number of things may be remedied if we do our part, as individuals.

JOBS FOR THE OLDER MEN.—An organized effort is being made in Chicago to find employment for men who are out of work because of passing the customary age limit of forty-five. At one meeting over a thousand such men assembled, and of these a number were given employment at that time. Only a perniciously selfish commercialism would have ever established such a custom. There is work for all if it only be properly distributed.

THE SUBMARINE WAR.—The following items gathered from English newspapers by the editor of the *Chicago Herald* are important:

Seven months ago submarines were sinking one British or neutral ship a day. Five months ago the average was between two and three a day. Two months ago it jumped to five a day. One month ago to seven a day. Two weeks ago the average was a fraction over ten a day, and the daily toll has increased rather than diminished since then. In other words, over seventy vessels, many of them loaded with food, are being sent to the bottom each week, and in each seven days England is launching only two ships!

A STRANGE SITUATION.—"Bumper crops, with all the extra labor they involve, bring the farmers shorter returns than the lean ones," asserts William J. Showalter, a Washington economist. He points out from published statistics that the farmers of the world received over a billion dollars less for their bumper grain crop of 1912 than they got for their lean one of 1911. May the day of social equality hasten when the Lord's method will prevail. We have the divine plan in latter-day revelation, when enough of us are truly ready it will be put into operation.

BISHOP'S DEPARTMENT SUGGESTED.—A brother whose name we need not mention here, but who is a very successful bishop's agent, believes the *HERALD* should have a Bishop's Department. He very pertinently asks: "Why should not our people be educated as to their duties and privileges financially?" This is worth serious consideration, which it will be given, but in the meanwhile let us hear from others regarding this suggestion. In the meantime we are glad to receive and give place to articles and letters on this subject, and in this issue publish a sermon by one of the Presiding Bishops.

HE APPRECIATES THE "HERALD."—"I have been reading the *HERALD* of November 29, and I want to send you my hearty congratulations. It is a whole trainload of choice reading matter, from start to finish, you can appreciate a bouquet better now than when dead. Forty-one years this month is the date of my first *HERALD*, and it has been a regular visitor during all that time."—EDWARD RANNIE. Thanks, Brother Rannie, we agree with your bouquet philosophy and trust our contributors whose writings made up that number accept this one as theirs as well as ours.

WELL ORGANIZED FOR RECRUITING.—The war department reports that the system for securing enlistments in the National Guard is at its maximum of efficiency, there being at least one recruiting officer in each county in the United States. In spite of this, Secretary of War Baker says they are not getting as many as the laws requires. He attributes this to labor conditions, the lure of good wages being greater than that of army life. The navy is having the same trouble. Of the 26,000 enlistments authorized by Congress, only, 2,564 have been obtained. Training for war seems unpopular as an occupation in this country.

"STEPPING STONES" GROWING IN POPULARITY.—When the *Zion's Hope* was changed in form and the *Stepping Stones* stepped into the field it met with a most favorable reception. Each year its subscription has grown, until now it has almost as many readers as the *Hope* had. The *Hope* is also well liked for the tiny children and has a good patronage. We note in a recent number of *Stepping Stones* some of the excellent features promised for next year and have kept in touch with it during the past year. We are sure its thousands of readers all over the church appreciate the success that has come to its editor, Sister Estella Wight, in giving us such an excellent publication. May its influence continue to grow.

"CURRENT OPINION" FOR NEXT YEAR.—Since most of us must be limited in our reading and cannot subscribe for nor read all the magazines toward which we are inclined, there must of necessity be careful selection made that time and money be conserved. Having had acquaintance with a comparatively large number of reviews we believe that among the many magazines to be had for the home *Current Opinion* cannot be excelled in its line. It is a monthly review of the most important world news and its departments include Persons in the Foreground, Music and Drama, Science and Discovery, Religion and Social Ethics, Literature and Art, The Industrial World. It is not merely extracts from other magazines, but has a distinctive editorial method of procedure that will appeal to any reader who is at all interested in the subjects under consideration. It is well illustrated, has a pleasing mechanical make up, and at the regular price of \$3 a year, or less in magazine clubs, should find a place among the reading of our people. The copies are so valuable that they should be filed and bound, thus making a valuable historical reference book for use in the future. Subscriptions received at this office.

HE LIKES LAMONI.—Writing in the *Perry* (Iowa) *Daily Chief*, for December 6, C. Durant Jones records some interesting impressions he received on a recent brief visit to Lamoni. Mr. Jones is a Christian minister, a prohibition candidate for governor of Iowa

some years ago, owner and president of the Jones College, promoter of the Jones Chautauqua, and a number of et ceteras, so when he speaks, Perry sits up and listens. We quote entire what he says of Lamoni, since some of our newer and younger members may be interested in the facts as well as his impressions:

We spent some time Sunday forenoon at Lamoni, the home of the Reorganized Church of Jesus Christ of Latter Day Saints. I have lived neighbor to the Saints, all my life, and I was much interested in Lamoni and what it contained.

Lamoni is the home of Graceland College, a nonsectarian school built in 1895. The college stands on a quarter section about a mile southeast of town, on a beautiful eminence overlooking the town. While the school is owned and supported by the church, yet it teaches no distinctively church doctrines except by request of the student, and then he is given no credits for such studies. It gives an academic course with two years of regular college work, and has also a commercial department. The purpose of the school is not to create Latter Day Saints, but to furnish an opportunity for the young to secure an education of the right sort, and without encountering the dangers to be found in larger cities. There are three main buildings at the school. The college building proper, a girl's dormitory and one for the boys. Students are not required to live at the dormitories but may live either there or in town. On the north end of the campus stands a fine sundial, the gift of Frederick M. Smith, of the class of '98. I compared it with my watch and the sundial was keeping correct time.

About one hundred and seventy-five students are enrolled, and the faculty numbers ten. The college supports a fine dairy herd, under the supervision of a former member of the extension department of the State College at Ames, and much of the quarter section is farmed regularly.

President Briggs of the college lives in town. The major portion of the population of Lamoni belongs to the Saints' church, and of course that church is strong, owning a commodious house of worship. There are about five hundred in the Sunday school. A member of the Sunday school gave me much information. He said that the church had no high salaried pastors, but that there were some located pastors, and many missionaries. These workers were in the work because of their love of it, and they expected only such financial support as would be required by their living expenses. A pastor, or missionary, for example, would ordinarily receive eighteen dollars per month, if he had a wife, with five dollars additional for each child. However, if the actual needs of the family were greater, the supporter was not limited to this figure.

The SAINTS' HERALD is the official organ of the church, and is issued from a mammoth publishing plant in the town. The building was first erected in 1881 but was rebuilt in 1907.

The Saints are responsible for the excellent community life to be found in Lamoni. As an example of that cordiality and neighborliness which have always characterized the Saints wherever I have known them, every person we met greeted us with a cheerful "Good morning" and if they considered us strangers, they did not show it by their treatment of us. We were in the town but a few hours but that made no difference. I am not attempting to praise them unduly, nor have I made any mention of their peculiar church features for the purpose of arousing any discussion. I have given the facts as they were given to me.

Original Articles

THE PURPOSE OF OUR RELIGIOUS SERVICE

(Sermon by Bishop J. F. Keir, at the reunion held at Logan, Iowa, Sunday morning, September 17, 1916. Reported by Winsome L. Smith.)

In the second chapter of Jacob in the record known as the Book of Mormon we find this language:

Think of your brethren, like unto yourselves, and be familiar with all, and free with your substance, that they may be rich like unto you. But before ye seek for riches, seek ye for the kingdom of God. And after he have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick, and the afflicted.—Verses 22 to 24.

In Proverbs 3:9, we find—

Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

Last evening we heard a very beautiful and graphic sermon touching the building up of the kingdom of God, and we learned something concerning its organization and the doctrines that were contained in that kingdom. And this morning in the testimony meeting we heard a brother ask the question, "What is the purpose of all this effort that we are putting forth, this religious service that we are rendering unto God? What does it all mean?" And I think that is a good question for us to think about

PERFECTION THE END

To my mind the end of all this service is perfection; that is what we are laboring for; that is why God has given us the great gospel plan, that we might learn to know him, and to be like him. One of old has said, "I know not what I shall be, but I know that when he shall appear that I shall be like him." And so as I understand this great gospel plan, that is the purpose that is before the children of God in all of their endeavors to serve him, to learn to know him and to be like him, and I feel very grateful this morning that God has not left us in uncertainty or without a plan whereby that perfection may be reached. But he has given us the gospel of his Son, that we might learn to become like him, and in one place Paul, in speaking of the principles of the gospel, made the statement that therein was power. He said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." And so we can say, as we remarked, of this great gospel plan, that there is a power associated with it that enables man to transform himself from an individual with carnal desires, to a being who has in his heart the love of God, who understands the purposes of God, and can use his religion not only for God, but for his fellow men.

I know that we sometimes become enthusiastic and

express our thoughts quite freely as to our regard for God, and how often in the testimony meetings do we hear this expression, "I love this great latter-day work. I love my heavenly Father." But there is one thought to keep before us, that is, if we love God there must be a practical demonstration of that love *now*, in our everyday life. There must be something that is more potent than words to demonstrate that we do love him, and that love should be demonstrated not alone in expressions of love for him, but in our actions toward our fellow men. The Lord has said, "If ye do not love your fellow men whom you have seen, how can you love me whom you have not seen?"

I do not care how much a man may say he loves God, and yet does not do his part, and withholds the temporal blessings of life from those around him, that man does not love God. And that is one of the things that the Lord has pointed out to us in this great gospel law, this thought of giving and supplying the needs of our fellow men. I think there is some excellent material for thought in that which we have just read to you. I am going to read it again, and have you think about it, and try to adjust your lives to that kind of ideal and theory, because I know that it will bring you benefit.

"Think of your brethren, like unto yourselves." A high ideal isn't it? "Think of your brethren, like unto yourselves." I know what we think of ourselves. We like to surround ourselves with the comforts of life, we like to enjoy the benefits that come from our labors, and surround ourselves with those material comforts that bring us a degree of satisfaction. But what of our neighbor? What about the man who has not been so fortunate in this life as we have been? Do we think of him? Do we think of his needs? Does it ever trouble us when we know his family is crying for the necessities of life?

Why, just yesterday on these grounds, a brother who had labored in Scandinavia, told me that while there he visited homes, and frequently when the man was out of work for three days the children were crying for bread. Think of it, my brethren and sisters! In three days of cessation of labor the children were crying for bread! "I have been in homes," said he, "that when we went to retire at night the children were crying for something to eat, and I went out and bought with what little I had, and gave to supply their want."

POWER IN THE GOSPEL LAW

So as we look around us in this life we can see upon every hand that there is not an equal distribution of this great material blessing. But God has set before us a law whereby there may be brought

about a greater equality, and higher and better condition of things than there now exists, and so as we have said, in this great gospel law God has said that there is power. In every principle of this gospel law there is power, and Jesus said, to as many as would, to them gave he power to become the children of God, able to transmit that power, and he does it through the principles of the gospel of Jesus Christ.

We come in contact in this great latter-day work and feel repentant. We know we have lived in sin; we know we have been transgressors of the divine law; we know we have not done right; but we feel that we are enslaved with the chains which the Adversary hath made, and we cannot liberate ourselves from those things. But oh, that gospel message sounds sweet to us, and we hear that expression, "Though thy sins be as scarlet, they shall be made white as wool," and we long for that condition, and we desire it, but we feel enslaved with our past transgressions. We are bound down, and so we look for a haven of relief, and then comes that sweet gospel message that says, "Repent and be baptized, every one of you, for the remission of your sins, and you shall receive the gift of the Holy Ghost."

There is power in the ordinances of God's house. There is power as we go into the waters of regeneration and have our sins washed away. Jesus said that there is power in these gospel ordinances. And so as we have desire to come up to the ideal that is represented in Jesus Christ, we are laying the foundation by which we may grow into the measure of the fullness of the stature of Christ.

SPIRIT OF COMMERCIALISM TO BE AVOIDED

We have been educated wrong. For hundreds of years we have been breathing in the spirit of commercialism. Everywhere man is striving against his fellow men for supremacy, taking advantage by methods both honest and dishonest, that he may surround himself with the temporal comforts of life, and in this kind of an atmosphere we have developed the spirit of selfishness. We have not thought concerning our neighbor as we should have thought. We become selfish, and when God spoke to this church in one of the revelations, he said, "Now let my servants that write upon the question of the gathering, remember to educate my people away from the principle of *selfishness*." There is one thing sure, that if we ever get into the kingdom of heaven we must get rid of the principle of selfishness. If we ever get into celestial glory we must rid ourselves of selfishness, and our Lord has placed before us a beautiful program along material lines so that through this process there may be eliminated every particle of selfishness. And we know that this prin-

ciple which we term the temporal law is as much an ordinance of the gospel as the ordinance of baptism. As it is true of the ordinance of the laying on of hands whereby the sick are healed, so it is true of the ordinance of tithing and the consecrating of our surplus, and the giving of freewill offerings, that there is a power therein that helps us to overcome this principle of selfishness that is in our hearts.

"HONOR THE LORD"

"Honor the Lord with thy substance, and with the first fruits of thy flock."

I remember hearing of a man—at one time a good Latter Day Saint—who, when he sat down to his table and before each meal would thank the Lord for supplying him with the necessities of life then he would ask God's blessing upon that food. But there came a time when the clouds crossed his pathway, and he saw things differently, at least he thought he did, and he says, "Now, when I come to the table and sit down to eat, I do not have to thank the Lord for what is on that table. No, sir; I worked for that. My wife cooked this food. It is the result of my own work."

Is that so? Let us think about that just a little.

"Honor the Lord with thy substance, and with the first fruits of thy increase."

Let us see just how much we do towards the success that comes to us in material things. What do we do that brings to us this harvest, this reward? I know what the farmers do. They prepare the soil, they place the corn in the ground, they cultivate it after it comes up. But what a small portion of the program that is. It doesn't amount to much does it?

Suppose God were to withhold the power that generates life? What would become of all your efforts? What would become of it? You know. You know there would be no harvest. We must be laborers together with God for the accomplishment of all things. You take God out of all our efforts in life and what do we amount to? He gave you the health that you possess; he gave it to you, God, the great God of heaven! "Honor the Lord with your substance." Is not there a reason why we should honor him with our substance? I would not give much for a man who did not take God into partnership, especially when he is making professions along these lines. Of course there are men who are not making professions along these lines, not thinking much about God, but watch out for the men who say they love God and yet are not willing to do something for their fellow men. The highest possible expression of love is in what we are willing to do for the ones that we do love.

Section 42 of the Book of Covenants says: "If

thou lovest me, thou shalt serve me and keep *all* my commandments." (Paragraph 8.) Do you get that? Sometimes people lose sight of it. "If thou lovest me, thou shalt serve me and keep *all* my commandments."

"REMEMBER THE POOR"

You remember about the young man that came to Jesus and said, "Master, what must I do to inherit eternal life?"

"Why," the Savior said, "keep the commandments."

The young man became encouraged then and said, "Yes, I have done that." And as he went on down the scale of what he must do, the young man would say, "Yes, I have done that." But when Jesus said, "Sell that which thou hast and give to the poor," the young man went away sorrowing. He had kept many of the commandments of God, was a noble character, was a virtuous man, he was a man that had many traits of character that were to be admired, but he had one failing, he loved the material things of this life more than he loved God, was not willing to keep the commandments along that line. And so the Lord says, "If thou lovest me thou shalt serve me and keep *all* my commandments. And, behold, thou wilt remember the poor." I wonder if that ever disturbs us.

When I speak of the poor I do not mean the man that is poor because he won't work. We have that class you know. We find people that have nothing because they won't work. That class of individuals ought to go hungry. "The sluggard shall not eat the bread of the laborer." But there are worthy poor among us always. Jesus says, "The poor ye have with ye always." And there are people in this world around whom unfavorable circumstances have drawn so as to make them unable to help themselves.

"Behold, thou wilt remember the poor." I think they had a better system away back in olden times than the world has been practicing. They had a system back there in Israel's time so that if a man were down and out they would give him a helping hand, they would set him up in business, they would loan him money, and according to the law they dared not charge usury. No, sir; usury was classed among some of the baser evils of life. When we get down to the fourteenth century our Christian consciences pricked us, and we thought, "Well, when a man is paying for a farm he ought to pay us something, but we don't want to call it usury, because the old Mosaic law put an evil stench upon that word *usury*. He is a poor man, and we will give him a helping hand, but we want something in return for that," and about that time they instituted what is known as interest. And many a farmer, as you know, to-day is struggling under the burden of pay-

ing for his farm, when he has probably paid for it two or three times already. A poor man, and we are making his burden heavier. But that is incidental.

Away back there they had this system of helping one another. Every seventh year if a man had not returns enough from his crop to pay his debt, the debt was lifted, and he was made free from that debt.

I am going to read from Deuteronomy, how the Lord wanted them to consider the poor in that time.

If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.—15: 7-11.

That is the way they helped one another back there. The man who had opened his hand imparted of his resources to the man who had nothing, that he might enjoy the comforts and blessings of this life. So the Lord told us to remember the poor. He told us how to remember.

WRONG DISTRIBUTION

I am talking now especially to our church members. I know that sometimes we see all around us ways to distribute here and there, but there is this one thing to keep in remembrance, that God is a God of law and order. Everywhere you see anything that God has to do with, it is governed by law and order. And so in this principle of consecration and of giving of material things. God has provided system and order for that principle.

I remember of reading in the *Ensign* a while ago of a man up here in Saskatchewan who had just come into the church, a good honest-hearted man who wanted to keep the commandments of God. And presently he saw a call in the *Ensign*. Some brother over here was holding meetings, and he wrote, "I need some help. I wish somebody would send me some money." So this brother said to his wife, "I guess we can spare a dollar, can't we?" She said, "Yes, I think so." So they went down in their pockets and sent a dollar to them.

Not long after that he saw another call, and they counseled together and they finally decided that they should help again, and were just about to do it, when the Lord came to the aid of the man. We are foolish

along some lines you know, enough so that we believe God is interested in his children and will point out to them their mistakes, and show them the path of duty in which they should walk. And so this man had a dream. Somebody says, "You are not foolish enough to believe in dreams are you?" Why, certainly; why not? The Lord showed Daniel what would happen to the nations in the dream. He told Joseph that he should take Christ down into Egypt. He promised that in the latter days he would pour out his Spirit upon all flesh, and that the sons and daughters would enjoy the spiritual blessings.

This man had a dream, and the Lord gave him direction concerning what he should do. He said he saw himself with a new suit on. He had just put on the gospel covenant. It fitted nicely and it felt well, and he had made up his mind to lead a different life. He saw himself in this nice new suit, but he looked down at his feet and saw himself all bespattered with mud, and the dream ended, and he, waking up, recognized at once that he had done something that had displeased God. And he got out of bed on his bended knees, and said, "Father, what have I done that is displeasing to you? What have I done? If I have transgressed, wilt thou show me what it is and I will repent?"

We believe God answers prayers. Yes, sir; I would not give much for a religion with followers who do not think that way. And the Lord showed him just what was the matter. And he had another dream. In this second dream, he says, "Brother Dobson, our bishop's agent, was standing in the room talking to me, and he had two books, the Bible and the Book of Covenants in his hand, and he read to me out of each such passages of scripture as 'Bring all your tithes and offerings into the storehouse,' and he awoke. "Why," he says, "I see it. I see it. I have been distributing that which belonged to God, I had no right to do it unless I do it in his way."

There is a right and wrong way to do everything. You sisters know that. You cannot stir up a cake and leave out the baking powder, and still have a good cake. There is a right way to be baptized. Yes, sir; there is a wrong way to be baptized. There is a right way to receive divine healing, and the Lord says, "If there is any sick among you, let them call for the elders of the church, and the prayer of faith shall restore them, and the Lord shall raise them up." There is a right and a wrong way.

So it was with this brother. There is a right way to distribute the material things of life, and there is a wrong way. The Lord has pointed out the right way in this book. When he sent the elders out he says, "Preach the word as it is found in the Bible and Book of Mormon," and as we make a study of these principles of giving in the Old Testament times

we find that the Lord required just one tenth of their increase. That is not much is it? No, not very much, but there is something in human nature that sometimes asserts itself and says, "I won't give it. I want that. It belongs to the Lord, but I want it."

INASMUCH—

"Beware of covetousness," says the apostle of old. "Beware of covetousness." "Beware of coveting that which does not belong to you, but which belongs to God." So we find that the Lord required that they should give a tenth, and in section 42 we are told who it is before whom we shall lay our temporal affairs. "Thou shalt remember the poor."

So I remember that little passage spoken in the Scriptures that when the Lord comes he would say, "When I was hungry ye fed me, and when I was naked ye clothed me." And you, my brothers and sisters, will say, "Why, Lord, when did I do that? Why, I never knew that I clothed you or that I fed you." And Jesus shall say, "Inasmuch as you have done it unto one of these the least of my brethren, you have done it unto me," and when we send our tithes and our offerings to the bishop and he distributes them to the poor, we are doing it unto the Lord Jesus Christ. Then, we are keeping his commandments, we are walking in harmony with his counsel.

"And inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be *laid before the bishop* of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose." (Doctrine and Covenants 42: 4.)

DISTRIBUTION OF WEALTH A WORLD PROBLEM

There is a bright day ahead of us, in my opinion. I do not see anything to be discouraged about. And as this financial system, as this great system of equality looms up before me, I feel to thank God, because in my opinion he has given to us the very thing that the world is looking for and cannot find.

They are trying to devise schemes for bringing about a more equal distribution of wealth. They are taxing the rich man when he dies with what is called the inheritance tax; and then we have the income tax, and we are trying to take away from the man who has to give it to the man who has not. But that does not satisfy God. He says, "I require the heart and a willing mind," and if you cannot give to God with all your soul, do not give. We do not want a dollar of the man who is not willing to give because he does not recognize the virtue and the blessing and the benefits that come from giving. We want him to see that he is the beneficiary when he gives to a man that needs.

THE OTHER NINE TENTHS

We are required to give one tenth of our increase. That is our first step. But what then? We keep on piling up ninety per cent. The Lord only requires the tenth, so he has permitted us to keep the ninety per cent. That keeps on piling up until there comes a time when we have really more than we have need for. And the Lord has set in his church what is known as the law of surplus and of consecration of our surplus, and I think it is in section 70 that something is given to us concerning this. This starts out with several men who had been intrusted with the work of publishing the revelations given to the church. They started a printing house, and the Lord gave them instruction. They were to be provided for, their just wants and needs supplied, and whatever they made over and above their necessities was to be turned into the Lord's storehouse.

Brother Carmichael is manager of the Herald Publishing House. His just wants and needs are being provided for, he is laboring with all the might and main that he has to make that institution a success, to be a benefit in distributing literature to the Saints, and if there is a surplus over and above their just needs and wants, it goes into the coffers of the church to bless humanity. When this is true with all of us then we will be thinking about our neighbor as we think about ourselves.

Now shall we have two standards? We do not think so along moral lines do we? No, we think that our boys should be just as virtuous as our girls, don't we? We think that our boys should not chew tobacco or smoke or drink any more than our girls. We believe in a single standard so far as morals is concerned, because it is in harmony with the great ideal that God has set before us. Shall we believe in a double standard when it comes to material things? Shall we say to Brother Carmichael, and Brother Blair, and to all these men, to Brother Wight and Brother Fred A. Smith that are laboring in the ministry, "Now you go out and you devote all of your talent and time and energy for the upbuilding of the kingdom of God. Go out and do that. Your just wants and needs shall be provided for. You are blessing humanity."

What are we doing?

Wherefore a commandment I give unto them, that they shall not give these things unto the church, neither unto the world; nevertheless, inasmuch as they receive more than is needful for their necessities, and their wants, it shall be given into my storehouse, and the benefits shall be consecrated unto the inhabitants of Zion, and unto their generations inasmuch as they become heirs according to the laws of the kingdom. (Doctrine and Covenants 70:2.)

That is what was given to those men who were intrusted with these public interests. Whatever they

received more than their needs and wants were to be turned in for the benefit of Zion.

Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And, behold, none are exempt from this law who belong to the church of the living God; yea, neither the bishop, neither the agent, who keepeth the Lord's storehouse; neither he who is appointed in a stewardship over temporal things; he who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit; nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.

In your temporal things you must be equal. Somebody says, "What are you going to do? Take everything the rich man has and make him a pauper?" No. God's law never works a hardship upon any man. The purpose of God's law is to bless, to bring added blessing, and he says that when we do it not grudgingly, that an abundance of the manifestation of the Spirit shall not be withheld, but as we move out in harmony with these higher ideals God has promised to pour out his Spirit upon us, and there will come added testimonies to us, proving the divinity of this work, and the great financial scheme instituted therein.

It is not the purpose to take away from a man that which he needs in order to make his stewardship the most profitable. The thing that God asks of him is that he consecrate of his surplus that which he has over and above his needs.

A man may be in business and may require fifty thousand dollars to operate that business. It would not be right to make him try to operate it on twenty-five thousand. God doesn't want him to do that. God wants him to have all he needs in order to make that stewardship a success, and if he has proved himself a wise steward, and he comes to the bishop and he says, "Brother McGuire, I have been operating this stewardship. I have an opportunity to invest in some cattle. I need five thousand dollars to do that. I can almost double that in a certain length of time." The bishop investigates it, looks into the ability of this man to handle that amount of money, and sees what has been done. And when the man comes again to the bishop he says, "Here is the money, the surplus from my stewardship. Take it, improve upon it, and bless humanity with it." That is all.

Let me assure you that the Lord doesn't want our money only as it is used to bless humanity.

When our hearts are touched by the Spirit of God, then shall we be able to see the needs of our fellow man and be willing to impart of our substance, according to his law for their support.

OBJECTIONS TO THE BOOK OF MORMON ANSWERED BY ITS OWN EVIDENCE.—NO. 2

BY T. J. SMITH

The divine inspiration of the Book of Mormon is a subject of vital importance to every true and honest believer in it; and when it is doubted and attacked, be it from whatever source it may, it becomes a matter of necessity that a deep and thorough investigation be given it; and the writer has demonstrated by years of close study and research that there is, or can be, no more effectual answer to all objection than the book itself contains, when fully searched out and properly understood. To his mind nearly all the writers heretofore, who have endeavored to answer such objections, have left the matter in an unsettled and doubtful state; hence he claims the propriety of these articles he is placing before the readers of the HERALD, which articles he trusts will be sufficient to settle the matter permanently in the minds of all honest and unprejudiced people.

THE FORTY-THREE MEN

As we discussed in a former article the case of King Omer, we will now turn to that of the forty-three men sent out by King Limhi.

Now King Limhi had sent, previous to the coming of Ammon, a small number of men to search for the land of Zarahemla; but they could not find it, and they were lost in the wilderness. Nevertheless they did find a land which had been peopled; yea, a land which was covered with dry bones; yea, a land which had been peopled, and which had been destroyed; and they having supposed it to be the land of Zarahemla, returned to the land of Nephi, having arrived in the borders of the land not many days before the coming of Ammon. And they brought a record with them, even a record of the people whose bones they had found; and they were engraven on plates of ore.—Mosiah 9:166-170. (See also 5:60-67.)

King Limhi occupied away down in the land of Nephi, which was situated in the northwestern part of South America, supposed to be about seven hundred miles south of the Isthmus of Panama. The place where Ether finished and hid up the plates, above referred to, is supposed to be in the western part of New York State. So to have gotten the plates these forty-three men must have traveled over four thousand miles, through a country uninhabited for four hundred and eighty years, consisting of mountains, lakes, swamps, impenetrable forests and impassable rivers.

The same objections by unbelievers in the book and the same theories by its friend to meet them, are advanced here as in the case of King Omer.

We hope to make it clear that those men never made any such long, difficult and unheard-of journey as is here supposed; that they never came any

farther north than Central America. And further, that both Ether and Coriantumr went south after the great slaughter at the Hill Ramah; the former into the land of Zarahemla and the latter into Central America.

Now a word about the land of Zarahemla. It was situated in the northern part of South America, and eastward from the Isthmus of Panama, and bordered on the Caribbean Sea. It could not have been more than four hundred miles from the land of Nephi; but a vast wilderness lay between them. Alma, with a company of men, women and children, flocks and herds, traveled the distance in twenty-one days. (Mosiah 11:3, 69, 76.)

The forty-three men missed their way, probably, by going too far west, and became lost in the wilderness, but entering the Isthmus, traveled on northward until they discovered the land known to the Nephites as Desolation; and supposing it to be the land of Zarahemla, they returned to the land of Nephi again.

We wish the reader to note this point; had these men traveled all the way to New York State, could they have been so simple as to suppose the vast country, stretching northward for nearly four thousand miles, was the land for which they were searching, when it was only about four hundred miles from their own land? Yet the record states that they did so suppose.

Another point to be noticed here is, the land they discovered was covered with dry bones of men and beasts and ruined buildings. Are we to understand from this account that it was one vast bone field from Central America all the way up to New York?

Again, these dry bones had lain bleaching in the arid mountains of Central America for four hundred and eighty years. (And it was no doubt the aridity of the atmosphere that preserved them.) Had they been under ordinary conditions of weather, such as rains, dews, frosts and snows, they would have long before crumbled to dust; hence this land of bones could not have extended farther north than Central America, or at the farthest, southern Mexico. What then could have induced these men to travel three thousand miles through such a country?

Ether must have "hidden up" his plates in an exposed condition, or the forty-three men would never have found them. Had they been thus hidden in New York State, they would have long before been destroyed by the natural action of the elements. They were, no doubt, concealed in some ruined building in Central America.

We will now show that Ether never finished his record until he had gone from the Hill Ramah down into Central America. The record reads thus:

And the Lord spake unto Ether, and said unto him, Go forth. And he went forth, and beheld that the words of the

Lord had all been fulfilled; and he finished his record; (and the hundredth part I have not written;) and he hid them in a manner that the people of Limhi did find them.—Ether 6: 107, 108.

That means that Ether beheld that the whole of the Jaredite nation had been destroyed according to the words of the Lord that it would be if they did not repent.

Now that Ether could do this, one of two conditions confronted him. If he was in Central America at the time, to behold that all the Jaredite people had been destroyed, he would be compelled to go northward through that vast country, stretching from where he was, to the great lakes, a country that had been inhabited by millions, and see that all had been destroyed. Or being in this northern country he would have to go clear down to the Isthmus to see it all. This he, no doubt, did after which he *finished* his record.

But, says the objector, does not the record state in Ether 6: 15, that he finished it in the cavity of a rock? It states that he finished the *remainder* of it there. This statement was made long before the war ended, and cannot refer to the final end of the record, but to the finishing of some other part of it, for it clearly states that he finished it *after* he beheld the destruction of the Jaredites.

We wish to note now a situation that confronted these warring Jaredites which, we believe, will locate definitely the scene of their final destruction.

It is claimed by nearly all writers upon this subject, that all the fighting of both the Jaredites and Nephites took place in and around their seat of government in Central America. In thus writing, they seem to be oblivious of the fact that it would involve a situation the next thing to an impossibility. They fail to note that part of North America known now as the United States, was densely populated by the Jaredites, as evidenced by the stupendous works left behind them, consisting of thousands of huge mounds, immense inclosures and numerous strong and formidable fortifications.

Are we to suppose for one moment that this tremendous host, scattered as they were, from Maine to California, and from Oregon to Florida, flocked to a single man together, marched three thousand miles south, and were crammed into Central America and slaughtered? And still worse, these warring people were about equally divided. Ether beheld those who were for Coriantumr, gathered to his army, and those who were for Shiz, gathered to his army. (Ether 6: 85.) So we have here, the unheard of phenomenon of two hostile armies gathering together, side by side, leaving their own formidable fortifications and means of defense, marching three thousand miles south to fight out their difficulties.

Why could they not do this in their own country and save such a long journey?

It cannot be denied that the greater part of their fighting took place in Central America and surrounding country, but from the time Shiz (Coriantumr's last antagonist) arose against him, the war moved northward, and remained there until the final struggle at the Hill Ramah.

Now in corroboration of the above we will note another situation. Soon after Shiz had "come against" Coriantumr, and before the people began to separate themselves to the armies of their choice, there had been slain of the latter's army two million men, besides their women and children. (Ether 6: 73.) We think it fair to suppose that these (women and children) each equaled the number of men, there would therefore have been slain of Coriantumr's army alone, six million souls, and, no doubt, as many more had been slain on the other side. This would aggregate twelve million souls, and add to it the unknown thousands who had been slain in war previous to Coriantumr's time, and this fact stands apparent to all normal minds, that the inhabitants of that part of the country would be fully exhausted, and the only possible method to continue war would be to move northward and gather the vast hosts into the final struggle.

We will notice now the fact of Ether's going south into Zarahemla. About four hundred years after the landing of the Nephites in America their king Mosiah I, with his people left the land of Nephi, and, by direction of the Lord, went up to the land of Zarahemla and became united with that people, and was chosen king over the two nations. Then the record states:

And it came to pass in the days of Mosiah, there was a large stone brought unto him, with engravings upon it; and he did interpret the engravings, by the gift and power of God, and they gave an account of one Coriantumr, and the slain of his people. And Coriantumr was discovered by the people of Zarahemla; and he dwelt with them for the space of nine moons.—Omni 1: 35-38.

It cannot be doubted that those engravings were placed upon that stone by either Coriantumr or Ether, for they were the only two members of the Jaredite people who escaped the great slaughter at the Hill Ramah. We have no proof whatever that the former understood engraving, had engraving tools, or understood the history of his people, besides, the account does not read as if he wrote it; but upon the other hand Ether was an expert engraver; he had tools for engraving, he understood fully the history of Coriantumr, and his people, and the account given is an exact reproduction, as far as it goes, of that on his twenty-four plates.

It has been suggested that Coriantumr might have related his story to the Zarahemlaites and some one

of that people placed it upon the stone. Such an idea is very unreasonable, for had that been the case it would have been in the language of that people, and would not require "the gift and power of God" to interpret it. It is wholly unreasonable to suppose that stone had been carried there all the way from New York, southern Mexico or Central America; so the proof is clear that Ether was there in the land of Zarahemla. And the fact that he was there, we believe, is a key to the great mystery as to how and where the Nephites came in possession of the Urim and Thummim, and the vision of the brother of Jared upon Mount Shelem.

It is stated in Mosiah 12:19 in speaking of the Urim and Thummim that they had been prepared from the beginning, and handed down from generation to generation (of course through the prophets), for the purpose of interpreting languages; and Ether being in the prophetic line they would by right come into his hands. They were given to the brother of Jared upon the Mount Shelem and were sealed up with the written account of his vision given there, with the repeated command, that they were not to be given to the children of men until after Christ's crucifixion. (Ether 1:86, 94.) And Moroni states in the 95th verse, "And for this cause [that they should not be translated and given to the children of men before the crucifixion] did King Benjamin keep them."

Ether being in possession of them, and he being the one who placed the engravings upon the stone, and that act being the last known one of his life on earth, what idea could be more reasonable or consistent than that he deposited them with the stone and they came into King Mosiah's hands with it? And when the record states that he interpreted the engravings upon the stone by "the gift and power of God," he did so by the Urim and Thummim.

And another reasonable conclusion is, that after he had translated the writing upon the stone, there would be a natural curiosity and clamoring among the people to know what was in the other part that was sealed up, and to prevent this "King Benjamin did keep them."

There are other side evidences that Mosiah I had the Urim and Thummim. Ammon states in Mosiah 5:72 that the power to use them was a gift from God. Mosiah translated the writings upon the stone by the "gift and power of God." Amaleki who wrote of King Mosiah exhorts all men to believe in the "gift of interpreting languages" (Omni 1:44), which would be useless advice if there were no means of interpreting them in existence when he wrote.

We have one more objection to the Book of Mormon we must answer, and then we will desist, for this article has gone far beyond our intentions at its

beginning. It is not an objection brought by its enemies, *but its friends*. It is that Moroni, although he was writing by the direct command of God, and, no doubt, by inspiration, made a grave mistake when he states in Ether 1:95 that it was King Benjamin who kept the Urim and Thummim instead of Mosiah II. We are firmly convinced that the committee who authorized the insertion of the name "Mosiah" after that of Benjamin in the above verse, made a great blunder in so doing. It throws a shade of doubt over the minds of believers in the inspiration of the book, puts a heavy cudgel in the hands of its enemies, and is in direct opposition to the oft-repeated declaration in the book that "this record is true." There is not one single proof in the book that Mosiah II kept them (Urim and Thummim and Jaredite vision) to prevent the latter from being translated and given to the children of men. It is true that he had them, for he translated the twenty-four plates of Ether by the Urim and Thummim; but no proof whatever that he "kept them" to prevent the translation of the sealed past; and that is the very reason given why King Benjamin kept them. Mosiah I having them, they would, by right, come to Benjamin, as he was the son of Mosiah.

Now by taking the views herein expressed, we shorten up the long and improbable journey supposed to have been made by these forty-three men, to a reasonable and believable length, answer all objections and leave the divine inspiration of the book wholly unimpaired.

Our next subject will be the case of King Coriantumr.

(To be continued.)

POVERTY

Poverty is uncomfortable, as I can testify; but nine times out of ten the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim for himself.

In all my acquaintance I never knew a man to be drowned who was worth saving. It is the pride of every American that many cherished names, at whose mention our heart beats with quicker bound, were worn by the sons of poverty who conquered obscurity and became fixed stars in our firmament. There is no horizontal stratification in this country like rock in the earth, that holds one class down below forevermore, and lets another come to the surface to stay there forever. Our stratification is like the ocean, where every drop is free to move and where from the sternest depths of the mighty deep any drop may come up to glitter on the highest wave that rolls.—Garfield.

Of General Interest

TRAINING THE INDIANS

For the second time the children of the original Americans are this year starting a course of study which will give the Indians the best vocational training offered by any school system in the United States, under the direction of the United States Indian Office, Department of the Interior. As these schools, located in various sections of the country, must train Indian youths of both sexes to assume the duties and responsibilities of self-support and citizenship, this course strongly emphasizes vocational training. The whole system, recently devised, has been tried out and found not wanting.

The course is divided into three divisions. The first is the beginning stage, the second the finding stage, and the third the finishing stage. The training, during the first and second periods, is domestic, and industrial activities center around the conditions essential to the improvement and proper maintenance of the home and farm. The course outlined in the prevocational division is unique in that in addition to the regular academic subjects boys are required to take practical courses in farming, gardening, dairying, farm carpentry, farm blacksmithing, farm engineering, farm masonry, farm painting and shoe and harness repairing, and girls are required to take courses in home cooking, sewing, laundering, nursing, poultry raising and kitchen gardening.

This course helps the Indian youths to find those activities for which they are best adapted and to which they should apply themselves definitely during the vocational period, the character and amount of academic work being determined by its relative value and importance as a means of solving the problems of the farmer, mechanic and housewife. It also prepares them for industrial efficiency.

Nonessentials are eliminated. One half of each day is given to industrial training and the other half to academic studies. Every effort is directed toward training the Indian boys and girls for efficient and useful lives under the conditions which they must meet after leaving school. Other subjects to which this course directs special attention are health, motherhood and child welfare, civics, community meetings and extension work.

For a great many years the officials of the Indian Office have felt the need of a standard and uniform course of study for the Indian schools of the country. They saw that such a course would have to be definite yet sufficiently flexible to make it adaptable to local conditions in an area as extended as the United States. After their long course of search, the experts of the Indian Office, who have been in

the closest touch with this work, say they came to the conclusion that the economic needs of all people—and of the Indians especially—demand that the schools provide for instruction along eminently practical lines. To this end the industrial schools were established, in which the culture value of education is not neglected, but rather subordinated to the practical needs of the child's environment.—Washington correspondence in the *Deseret Evening News*, October 28, 1916.

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IF YOU WOULD LIVE LONG

Doctor Frank Crane has taken a report on 107 cases of longevity printed in the *British Health Review* and made the following deductions:

There were few bachelors or old maids in the lot. Most all of the persons examined had spent much of their time out of doors. The house, the close room, is the chief of life-shorteners.

Very few indulged, or had habitually indulged, in stimulants, such as alcohol, tobacco, tea, and coffee. There is no doubt as to the value of stimulants: the trouble is they are costly; the price we pay is—life.

They used very little medicine.

Most were of cheerful habit, worried little, and laughed a deal.

Most of them, including the wealthy, had worked all their lives, and most of them had continued their activities even in advanced years. A favorite form of suicide among folks past fifty is to stop work.

Scarcely any of them were fat. Few fleshy people grow very old.

They were nearly all great sleepers. They went to bed early and rose early. Those whose activities are by artificial light have little insurance of old age.

All were careful and moderate eaters. To eat what you like and all you like may be a merry life, but it will be a short one. The curse of modern life is overfeeding.

Very few ate much meat. Most ate it sparingly. Many not at all. Meat really belongs to the stimulant group, along with alcohol and coffee; all the food value there is in it can be obtained from other sources without the poison.

Almost all were large drinkers of water, but not mineral water.

Most of them were great readers, especially in later life.

The many thousands of people who have read *How to Live*, that excellent new book by Professor Irving Fisher and Doctor Eugene L. Fisk (Funk and Wagnalls Company, New York), which has so soon achieved so large a measure of popularity, will agree that the above conditions of long life tally well with the advice contained therein.

Hymns and Poems

A Christmas Picture

A picture we think we see to-day,
As we look out upon the snow;
It first was shown so far away—
In the city of David so long ago.

The star in the east, shining bright,
Shepherds on the hillside at early morn;
The host of angels with heaven's light,
Singing the song of a Savior born.

Peace and love, to the children of men,
Good will to all, the angels sang,
What joy it brought to the shepherds then
As the beautiful bells of heaven rang.

The cave wherein the holy child lay,
The pure, gentle mother by his side;
The wise men came their homage to pay,
Telling of the star which was their guide.

We think, as we see the picture to-day,
Of his love for us, the sufferings he bore;
Savior in heaven! we humbly pray,
We will love and serve thee ever more.

For we have obeyed thy gospel here,
And will faithfully try to others show,
What we were taught by Joseph the Seer,
And the picture we saw in the snow.

CATHERINE THOMAS BOOKER.

Woman's Auxiliary

EDITED BY AUDENTIA ANDERSON, 2009 LOCUST ST., OMAHA, NEBR.

Thanksgiving the Year Around

Following the perusal of Sister Walker's thoughtful and forceful article in last issue, we ran across the following little editorial in one of the commercial publications of our city, Omaha. The fine spirit it breathes is so different from the one which attracted Sister Walker's attention and aroused her indignation, that we feel it will be of great benefit and uplift to our readers. While it cannot be denied that the spirit of greed and selfishness is rampant in the world and that many men float their own rafts, even if to do so requires them to push their brothers into the sea, yet we must concede that the wonderful message of Christ was not given in vain, and that its presence and constantly spreading influence in the world for those two thousand years, cannot but have strengthened to a great degree the forces of good, and the humanitarian impulses of the men who have come under that influence. Would not belief otherwise rather belittle the mighty power of that teaching and that influence? Good does not always herald its own presence—does not always advertise its work; it goes about, quietly, helpfully, performing many missions of love and pity which never get in print. Men are often extremely sensitive about their very best and fine impulses; often they hesitate to even speak the wonderful thoughts of their spirits to each other, but we must believe that the influences for good are ever watchful and alert, ever active and effective in the world; for is not Christ to triumph? And will it not be brought about

through the quiet uprooting of evil, its outcasting and elimination? We think so; and while we must not sleep in fancied security when the enemy of our souls is awake and busy, we must not, on the other hand, shut our eyes to the coming of the King, to his appearing in the hearts and lives of men all about us!

The causes for gratitude to God, as expressed in the following by this man of affairs in the midst of teeming city life, are things for which we may all lift our hearts in thanksgiving the whole year around,—things which we will be the better for contemplating and holding in our thoughts every day.

AUDENTIA ANDERSON.

"For this I Am Grateful"

In "taking stock" on this Thanksgiving Day of 1916 I find that I have had some disappointments and some sorrows. I have made many mistakes and have felt many regrets. But above it all there rises to my view so much of good and profit, so much of the real and the true, that I can join in the celebration of this day with genuine gratitude.

I am grateful for the fact that with the rising and the setting of the sun "Good's filling the world and some of it's coming my way."

I am grateful for my ever-growing faith in men; for the literature that enlarges the vision; for the Bible with its priceless treasures; for Shakespeare, for Milton, for Scott; for "Bobby" Burns with all his human weakness and all his mighty strength; for all the classics of the ages and for the inspiring words of present-day writers, some living in obscurity, but many making the world better through the products of their pens.

For all the inventions that have lightened the tasks of men, for the "dreams come true" of Edison, of Burbank, of Marconi and all the rest. For every "cup of cold water" held before the trembling lips of man; for every hospital for the suffering, every refuge for the weak, every shelter for the fatherless; for every law enacted in harmony with "the still sad music of humanity"—the mother's pension, the child labor law and every statute of its kind—for these I am grateful.

For the love of those who are joined with me by ties of blood and for the love of those who are related only in the ties of friendship. For the ever growing willingness to understand the folly of hate. For every tear that falls in response to another's woe; for every cordial clasp of hand and genuine beat of heart, for every regret for foolish deed and pride for every manly act, for these I am grateful.

For the lovelight in the mother's eyes, for the laughter of the little child, for all that goes to make life nearer what it ought to be—for these I am grateful.

For bounteous crops and blessed shine of sun and fall of rain, for fertile soil, for ingenuity of men and tender ministrations of women—for these I am grateful.

For the precious principle of peace that lights the souls of men within the very shadow of a war with grief unheard of heretofore in all the history of the world—the principle which with all our doubts and fears must triumph if man's faith in God be true—for this I am grateful.

For the United States of America, with its constitution and its laws written in "liberty's unclouded blaze," with its countless privileges of citizenship, with its devotion to the cause of peace and the rights of men, with its mercy and its justice—I am grateful for the United States of America!

For "the old flag" and for the fact that it is flying in the hearts of a hundred million freemen; for the truth that it is

not a mere piece of bunting, nor the official emblem of a nation, but rather that it is the symbol of principles "eternal as the stars and resistless as the tides"; for the "old flag" of our fathers, for its brilliant stars and its gleaming stripes, for the things it has stood for in the noble past and the things it stands for in the nobler present—I give to the good God the grateful thanks of an American citizen.—*The Omaha Nebraskan*.

Building the Home Library

(The following is the fourth article in the splendid series by Sister Sandy upon the interests of the children in the home. Mothers may with profit both read and discuss this little paper, and see wherein they may apply its suggestions.—A. A.)

PARTICULARLY FOR CHILDREN

It is possible that there are many differences of opinion as to how to build a home library. Most of us, I think, acquire our library as we can, not as we would like to do. If we had the means to buy the books we like most, I do not think we would have much difficulty in selecting the ones we should have, but usually we acquire our library, one book at a time, and when we put them all together in the new bookcase we have as varied an assortment of subjects and authors as we have of bindings. We have selected our books, or they have been selected for us and given us as gifts, without any motive in view, without any particular plan by which to work and the assortment that we have collected, that now stares us in the face, proves clearly the need of study on our part, and a definite plan by which we may work in the future.

Every child should have his own library (which means not only his own books, but a place in which to keep them), for it is far better that each child should have his own good books, which he can read over and over again, thoroughly mastering their contents, than that he should read entirely from a public library. For when a book is read it should be well thought over before another one is begun, for reading without thought generates no ideas, and might prove harmful instead of helpful to the child.

It is well, too, for the children to have the run of a library for adults, (always provided that dangerous books are excluded). The time of the year should be considered, when we are selecting books for the children to read. When they are in school, busy with study all day, they should not be expected to read so-called instructive books in the evening. They have earned the right to relaxation and should be allowed to read travels, history, and some good fiction. If their tastes are healthy, they are best left to themselves, if unhealthy, they must be directed. It is easy for adults to neglect the children they have under them, and it is easy to direct them overmuch, but it is difficult to watch them, and yet let the children go their own way, but the watching is better if it has with it the needful directing.

No child's library should be complete without a collection of Fairy Tales, Arabian Nights, Robinson Crusoe, and Pilgrims Progress. The following list is taken from How to Form a Library, by Wheatley, and though a little old, might be used as a guide in selecting your gift books for the children.

Snow Bound, illustrated, Whittier; Life of Longfellow, Kennedy; A Summer in the Azores, Baker; Among the Isles of Shoals, Celia Thaxter; The Boys of '76, Coffin; The Boys of '61, Coffin; Story of Our Country, Higginson; Sir Walter Raleigh, Towle; Child's History of England, Dickens; Tales

from Shakespeare, Lamb; Tales from Homer, Church; The Wonder Book, Hawthorne; Poetry for Children, Eliot; The Seven Little Sisters, Andrews; Hans Brinker, or the Silver Skates, Dodge; Room for one More, Mary T. Higginson.

To these I would add just two of my own favorites: Child's Garden of Verse, Stevenson; Poems for Children, James Whitcomb Riley.

Many books published by the church for our young people might be added here, and we must not forget that a copy of the Bible presented by mother or Father finds a very acceptable place in the library of all children.

LULA M. SANDY.

Our President Sends Greetings

(Sister Frederick M. Smith sent the following message to the women and girls of our Sunday school in accordance with our request. It was greatly enjoyed by all of us who heard it and as we feel there is in it so much of good we submit it for publication.)

Though local in a way we are sure the general sisterhood will be benefited by learning our sister's attitude as she expresses it in this message.—ANNA DE JONG SMITH.)

INDEPENDENCE, MISSOURI, October 30, 1916.

To the Women and Girls of the Saint Louis Sunday School; Greeting: In response to the request of Sister Anna de Jong Smith I send a message to the sisters of Saint Louis. As I respond my heart is prayerfully raised to our heavenly Father that some word of sympathy, encouragement or loving counsel may find lodgment, the fruits of which may unfold beneficent results whether they be evident or unseen.

To the mothers and teachers who are engaged in caring for the bodies and souls of the youth of the church, let me suggest that natural ability alone is not sufficient but that we live in a day when we are permitted to supplement our own capabilities with those of noted educators who have spent many, many years in procuring helps for the solution of the weighty problems which we are attempting to solve day by day. Are we availing ourselves of the opportunities open to us from these sources?

To the sisters both young and old engaged in the so-called practical work of the Sunday school or branch; our circles which participate in aid society or relief and service work of various kinds, let me congratulate you on your many kindly ministrations and assure you that your sacrifices are appreciated. May we also hope that you may be disposed to investigate the modern methods of relief and service, learning to broaden the scope of your service until you shall be able to work most intelligently and in harmony with the priesthood of your branch when necessity arises for such cooperation.

To the sisters among you, whether mothers or not, those whose home duties permit them to participate in public affairs of a social or civic nature, let me suggest that you assume a thoughtful, intelligent, conservative, and yet wholesomely progressive attitude toward the woman movement without the church as well as within the church.

To the young women and girls—our valuable army who are in preparation for the stupendous task of faithfully prosecuting the upbuilding of Zion, "the pure in heart," accept greetings of especial tenderness and good will. Your struggles are not unknown nor unappreciated. I was a girl. I have two girls. We can sympathize with you in your hours of sadness and discouragements and we can rejoice with you in your successes and in the "joyousness of youth" which should be yours. We would merely suggest: In times of storm and stress, hold fast to your ideals.

My greeting, then, to the women and girls of Saint Louis is to congratulate you on the wholesome progress of the past, a development which has not escaped our observation, and to express the hope and confidence that the future shall find your services even more efficient and yourselves more fully consecrated to our Master's cause.

Sincerely, and in gospel bonds,
MRS. FREDERICK M. SMITH.

Sanitation and Hygiene

A number of inquiries have come in concerning the value of sanitation and hygiene as subjects for class study, especially in rural communities. For answer let me quote from Rural Hygiene by Isaac William Brewer, M. D.:

Chapter—Work and Recreation.

"The local physician should always be on the school board. . . . The large cities have absorbed the best of our religious thinkers. . . . This is far from what it should be. Let the country churches be filled with strong men of action who will be a force in the community.

"To overcome the isolation each neighborhood should have its club for men and women. . . . The singing classes and socials are to be encouraged and there should be lecture and lantern shows."

Chapter—Dwellings.

"An abundance of fresh air is absolutely necessary for the health of the body.

"Children should come to school with their hands and faces washed and otherwise neat and tidy.

Chapter—Disposal of Excreta.

The dry earth system is most sanitary and economical for rural communities."

Chapter—milk.

"Tuberculosis is spread to a great many herds by cattle that are imported and it should be a rule not to make additions to the herd until new-comers have been proven to be free from disease."

Chapter—Hogs.

"Trichinosis is transmitted to the hog through the faeces of animal or man that are infected, as well as through flesh, and especially through the refuse and rats from slaughterer houses. . . . Man contracts the disease by eating undercooked meat, raw pork, or ham."

From the above quotations you will gain some idea of the immense amount of ground that may be covered in studying such a subject and if the suggestions and thoughts offered are put into force, it means your community will be a progressive, wide-awake one, each member ready to stand by the others in whatever will help the individual or the group as a whole.

And right here allow me to suggest to the brothers and sisters undertaking to follow out a course of study as suggested in the foregoing, that you have an excellent opportunity to ask in your neighbors who are not of "like faith." Sometimes friendships so formed and interests worked out in common lead to opportunities later on to present the gospel, dear to each of us.

Yours in the progress of the work,
MRS. BERTHA L. MADER.

Now let us thank th' eternal power, convinced
That heaven but tries our virtue by affliction;
That oft the cloud which wraps the present hour
Serves but to brighten our future days.

—John Brown.

News from Branches

Lamoni, Iowa

It was an inspiring sight to see sixty ordained men simultaneously leave the church at four p. m. last Sunday, bent on securing a religious census of the town. Within thirty minutes the telephone rang at the church, and a voice announced "District number 13 completed." About thirty families visited by four men in as many minutes, and the work well done.

In another minute another district reported by phone, each followed later by a personal visit to the church with the cards. In an hour and a half the cards were checked in from the most remote districts.

Some of the figures compiled, which are subject to correction on a more leisurely examination, reveal the following:

Four hundred and twenty families were visited, with a total of 1,623 persons. The College, Children's Home, and old folks' homes were not included in this survey.

Of the 420 families, 335 are Latter Day Saint. (Where there is a division of religious belief, the predominating membership is given as representing the family.) In these families are 965 members, and 310 preferring our religion over others.

There are 15 Methodist Episcopal families: 48 members, 17 preferring. Baptist: 7 families, 19 members, 9 preferring. Christian (or Disciple): 6 families, 22 members, 11 preferring. United Brethren: 2 families, 2 members, 2 preferring. Presbyterian: 1 family, 5 members, 1 preferring. Catholic: 1 family, 4 members, 1 preferring. Apostolic: 2 families, 5 members, none preferring. Advent Christian: 1 family, 6 members, none preferring.

The following churches have one member each: Congregational, Holiness, Strangite. There are three Lutherans, and one who prefers the Seventh-Day Adventist Church.

We are confident that much good will come of this census. J. F. Garver, the branch president, with his coworkers have some excellent plans which will no doubt be developed therefrom that will result in such cooperation as we have never known heretofore.

The Religio elected Paul N. Craig for its president the coming year, and his associates, Frank McDonald and Alonzo Jones.

The Sunday school reelected George W. Blair as its superintendent. He has served in this capacity for eight years. Few changes were made in the personnel of the officers.

DELBERT.

Independence Stake

On December 10 Brother McKiernan announced the hymn and Brother Walter W. Smith preached a sermon based on the text "He that cometh to God must believe that he is." (Hebrews 11:6.) He said this church is doing as great a work as the angel who announced the coming of Christ, or any other great important work; we are too close to really discern the restoration of the gospel.

The first message of Joseph Smith,—"I saw two personages before me, and one said to the other 'This is my beloved son, hear ye him,'" was a message different from all the doctrines promulgated in the world. This church needs the soul of love, and the world is longing to help the man who will put soul into his work. Our beloved pastor spoke of the Sanitarium, and said "There's soul there." He also spoke in a commendatory manner of the choir music: "There

is soul there also; consecrated human hearts who have the consciousness of being directed by divine power."

"Whole-hearted service is what is needed. Let us look to God, who can see, and feel, and hear: Let us adjust ourselves to him."

At the afternoon meeting three adults were confirmed by Brethren Gowell and I. N. White and a baby, a sweet bud of promise, was blessed. Also, with our pastor in charge, assisted by Elders A. H. Parsons and Guinand, Brother Esgar was ordained a deacon. Following this session was one set aside for Bible research, attended by the church in general, and excellent interest was manifest.

On the following morning the obsequies of our faithful and devoted sister, the wife of Elder Abner Lloyd were held, and Brother Foss who preached a sermon full of sympathy, assisted by Doctor Joseph Luff and W. W. Smith were in charge.

Another forward step in systematic work is initiated by the appointing of committees to act in the capacity of visitors who can be relied upon, to minister to the afflicted and infirm, who are shut-ins at the Sanitarium and the Old Folks' Home.

The Saints rejoice to hear of the improvement going on in the case of our dear Sister Peterson whose voice has often been heard in prayer and testimony, and who has been a tower of strength to those who have been, under her loving care, ministered to with a mother's tender sympathy.

The educational work is progressing wherever it has been taken up, and we hear excellent reports of the good services accruing to the same. Efforts of the Laurel Club, the Mutual Helpers, the Auxiliary in all its departments and especially the Aid Societies both here and in the Second Independence Branch. In the latter society are about twenty members, whose president is Mrs. H. W. Goold, and they are strenuously engaged in working for their pipe organ fund.

Our faithful brother Arthur Mills is pushing the good work at Walnut Park. His class in advanced English is forging ahead, and their Bible normal will be ready for an examination in a few days. Tag day will soon be here with its bevy of cheerful helpers under the chaperonage of Sister E. L. Kelley,—all enlisted in the work of Christmastide.

The center place on yesterday witnessed a rousing gathering of the Jackson County W. C. T. U., with its score of departments, its enthusiastic president, Mrs. Taylor, and Judge Kemper to orate and enthuse in behalf of national prohibition.

ABBIE A. HORTON.

Letter Department

From Here and There

Elder L. G. Holloway, home at Lamoni for a few days during the holidays, reports having a busy season this fall in the Nauvoo District. He says he has had good hearings almost without exception.

In a letter from Bothwell, Ontario, Brother John C. Dent writes that the Saints at that place have recently completed their new church, and on November 26 held their opening services with Bishop R. C. Evans as speaker. The building is of red brick veneer, with cement block foundation, and valued at seven thousand dollars. There was a great deal of free work done by Saints, all laboring diligently towards its completion. They rejoice that they are privileged to meet in a new, clean building, and hope that no act of theirs will ever be the means of hindering the work, but rather in

their lives the gospel may be exemplified. Brother Dent says they still have the plans and specifications, and if any branch anywhere is thinking of building and would like to look them over, they will gladly be sent.

From Grannis, Arkansas, Sister Winnifred Clinton sends a few items concerning the Riley-Bogard debate held at Winthrop, beginning November 27. She was in attendance during the sessions, and reports that everything went smoothly, leaving everyone in high spirits. Brother E. A. Erwin is reporting the detailed items of this debate.

Elder B. J. Scott, of Saint Joseph, Missouri, incloses a dollar for a copy of the *Journal of American History*, recently mentioned in these columns. He concludes with this statement: "I do not know how one of our ministers can afford to be without such valuable information when it can be had at the price. Gladly would I, had I no other way, do without two meals a day until I saved the price of the magazine."

A brother located in the West says this: "I have often tried to add my little for the good of your readers, but many pages of manuscript have been put away as I reread it, for I never feel as if I had been able to hit the mark of my aim as I would like to. But when I finish the one I am writing I will send it." It is our opinion that the brother will get some valuable experience in this process, but we hope he won't be hypercritical in his attitude toward his own work. We all appreciate the product of such efforts; yet we are confident the readers of the big HERALD family won't be as severe as he is.

The quorum of elders of the Eastern Mission held a very successful ministerial conference on the 4th, at Attleboro, Massachusetts. The subject for consideration was "elders' courts," the various phases of the question being ably presented in ten papers. A large number were in attendance, and very much good was done. The Lord manifested that it was his will that his people should move forward, come up higher, and give to the carrying on of the Lord's work, being informed that he would move among his people, the church debt would be paid, and the temple would be built, that the endowment might be given.

With his letter from Port Arthur, Ontario, Elder S. W. Tomlinson sends us a circular he had printed to meet opposition. Except for some unfortunate typographical errors and being poorly printed it should do good. We mention these, as they have an effect of cheapening our work. When possible—which is not always so—those having printing done should ask the proofs and then mark these errors. There is no extra charge unless changes from the original are made, and the result will be much more satisfactory all around.

Through the kindness of Sister Edna J. Cochran, of Van-Cleave, Mississippi, we have received a copy of *The Daily Herald* from Gulfport. It is a profusely illustrated number, published in the interests of the Mississippi Centennial Exposition which will open December 10, 1917, at Gulfport, Mississippi. It is an interesting number. We have some most progressive members in that section.

Brother Thomas Hougas, a member of the old Mission Branch in La Salle, County, Illinois, was recently very kindly remembered by about one hundred and sixty-five Saints and friends in honor of his eightieth birthday. He

has been a valiant preacher of the latter-day gospel over fifty years and is much beloved by all. He and his wife were presented with a beautiful leather rocker. It was in this neighborhood that the first church building of the Reorganization was built, this being replaced with a new one in 1900. We thank the guest for the items and wish Brother Hougas many more pleasant days.

Brother E. E. Long tells us of a recent visit to a Roman Catholic church. He commends the devotion which is so strongly manifest in the lives of these people, and suggests that no matter how much we disagree with their philosophy we must concede that they set us an excellent example in devotion. His is a common experience.

Are there any of our members in Memphis, Tennessee? is the question Mrs. Mary Hooper, of 569 Poplar Avenue asks. She is there for the winter and wants to get in touch with our people.

We learn by letter from Elder J. M. Terry, of Seattle, Washington, that they dedicated their church on December 3. An interesting program was carried out, with the sermon by their pastor Brother Terry, from Genesis 28:17, showing the peculiar features of the house of God as inspiration, angels of power to restore man to the presence of God, illustrated by the "ladder," showing in the effort our attitude as a church toward God, Christ, the Bible, Book of Mormon, marriage relations, etc. The dedicatory prayer was offered by Elder William Johnson. The house was well filled, and reverence pervaded the assembly. Services are being held each night during the following week, with Elder William Johnson assisting. Brother Terry reports that the work is moving slowly, while the Saints are growing in grace and some nonmembers are investigating the claims of the church.

One of our Iowa music teachers writes: "I couldn't get along without my HERALD any more than I could my piano, violin, or ukelele—and take these away and I would die." That makes it indispensable, doesn't it?

Brother George F. Snellen, of Central Lake, Michigan, requests that the Saints unitedly pray for him the coming sacrament Sunday. He has an affliction similar to paralysis.

In the Regions Round About

In our removal Zionward we certainly have found a spot beautiful to us and to many others. The land lies in broad, gentle slopes or waves, which are more pleasing to the eye than the prairie lands. It seems we have just found home, and have been wanderers heretofore. As we stand upon the crest of a slope and view the landscape for miles around, the Spirit fills our very being, and we do not wonder at God's choosing. We hope many will take the step we have taken, and Saints, remember vividly, to prepare spiritually as well as temporally, for the spiritually dead are sifted out, while the diligent ones love this land and are putting good material into our branches.

We do not mean one must be free from all sin or weaknesses, but that one should have a desire to be pure and strive to live up to the gospel standard.

Environments are good. The branch is made up of worthy young folks, as well as the aged ones. We are especially proud of our young people. They have no bad habits, are clean, and pure and diligent in serving God. Their

voices are heard in the prayer service as well as in song service. Our choir is made up of these young people and a movement is on foot for an orchestra. Some instruments have been purchased already, and others contemplate the same.

Oakdale is alive. We have a spiritual president (Brother Coleman Snider), well fitted for the place, a man of integrity, purity and virtue, both in word and deed, also well versed in music and in educational lines, a deep thinker, and the man for the place. He and his wife, as well as others, have worked diligently to build up the little branch here. The fruits of their labors are being seen.

The promise was given them that these walls would not contain the many that would gather in. It is verily being fulfilled. The church building just nicely holds the Saints now, more and more are gathering in continually, so ere long the walls will have to be broadened, as foretold.

The president of the district, Brother J. T. Ford, also abides in our branch, a man who is progressive in this work, a pusher and not a leaner. His letters have been seen in the papers from time to time. He has helped many a family to be pleasantly situated in this locality. Several families move in nearly every year. We are desirous of Saints who are alive in the work and who are willing to strive to overcome. A careless Saint would become dissatisfied and soon be sifted out, for the very reason that he would not feel at home, not being in harmony with his surroundings. We have a branch of about eighty-five, nearly all close enough to attend regularly.

Almost every sacrament the Lord remembers us and speaks to us. He is also not neglectful of us in our weekly meetings. We have been abundantly blessed of late. We have been advised, encouraged and admonished and have been promised that our granaries would be filled if we would just use our means properly, and that the devastating scourges, etc., would pass us by if we were but faithful. May the Lord help each one of us to be diligent and faithful, that he will not be ashamed to own us at his coming.

We are situated seventy-five miles northeast of Independence, and thirty-five miles southeast of Stewartville, and four miles from the railroad town of Hamilton. We are in the Far West District. Land ranges from fifty to one hundred acres within a few miles of the church, and in tracts from forty acres on up.

Saints, perilous times are coming! are already here! The hastening time is on! The sifting time is on! Let's awake from our slothfulness and prepare our hearts and finances for a movement Zionward. Don't waste our time on the frivolities of the world and unnecessarily fixing up our homes, but treasure up all our means and all our spirituality for a movement toward safety in Zion. As soon as the opportunity avails itself, take the step. Don't procrastinate, but remember the instructions to seek advice from the bishop and your God and prepare spiritually as well as temporally. We sought the approval of both the bishop and our God before making the step, and we were not turned away empty.

Therefore we are here striving to furnish good material for the branch, as well as absorbing the much good we desire from. We have never repented of the move and wish our many friends in Kewanee District, Illinois, much peace, happiness and above all, spiritual success.

Hoping that the church as a whole will go onward and upward and that we may all be numbered among the wise virgins, we remain,

Yours in the faith,

BROTHER AND SISTER JAMES DAWSON.

HAMILTON, MISSOURI, R. F. D. 5, Box 30D.

Riley-Bogard Debate

This debate is a matter of history in the minds of all those that heard it, and evidently will be on the minds of honest-hearted men and women as long as they live. I have moderated for several debates and heard many debates on different subjects, but I never listened to a debate that had as many peculiarities as this one. In the first place, I never heard a man take the position that Elder Bogard took. He stated that a man could not do anything to save himself, and that God called nobody now, and that wicked mothers bore wicked children.

The church propositions were on trial. The Church of Jesus Christ of Latter Day Saints was on trial first. Elder Bogard did not abuse the doctrine of the church and the Saints anything like what I have heard debaters do, but he was very abusive to Brother Riley, often referring to his deficiency in education.

Brother Riley very beautifully presented the doctrine of the Latter Day Saint Church in origin, organization, faith, doctrine and practice from a Bible standpoint. I think most of the people who attended the debate could see that the church Brother Riley was a representative of was the church of the Bible.

When the Baptist Church came on trial, of all the victories I ever experienced I think Brother Riley had it in showing by the Bible and historians of the Baptist Church that it was not the church of the New Testament Scriptures. He proved by D. Benedict, Baptist historian, Newman, Baptist historian, Orchard's History of the Baptist Church from A. D. 33 to 1800, The History of American Baptist Mission, by Grammell, the History of the Valley of the Piedmonts, the History of the Baptist Church, by Thomas Armitage, and several of Ben M. Bogard's own books, also the Short History of the Baptist Church, by Henry C. Vedder, that the first Baptist Church originated in America by Roger Williams and Clark.

Elder Bogard admitted Clark organized the first Baptist church in America. Brother Riley proved by their own historians that Roger Williams was not a Baptist when he came to America, and had no connection with any Baptist faction on the Eastern Continent. Thus the Baptist Church was started in America, without any authority save that of man. Elder Bogard tried to prove a succession from the days of John the Baptist, until the present time, but the Bible and his own historians were against him.

Brother Riley proved by the Baptist Confession of Faith, published by the American Publishing Society, Philadelphia, Pennsylvania, that said Confession taught on pages 20 and 21 that election taught foreordination and predestination, and fixed the number to be saved and to be lost, and not one could be added to the number nor one taken from it. The same Confession of Faith presents a God without body, parts or passion. Brother Riley stated to Elder Bogard he could not expect to hear from a God like that, and Elder Bogard had already stated all he knew he read out of books.

Elder Bogard in his first speech used about seven minutes on his affirmative and then went after the Book of Mormon, and he anticipated Brother Riley would follow him, but to his great surprise he paid no attention to him. I think this frustrated Elder Bogard and he seemed to be confused all the way through the rest of the debate.

To say a victory was won for the truth would be putting it mildly. The Saints were built up in the faith, and outsiders learned many things they did not know, and I think much good was done, and many prejudices broken down. We had preaching the evening of the day the debate closed. In the morning the church was crowded, and some were on the outside. Elder Ben M. Bogard is an able man, and a

scholar, and acted very fair in many instances. One was that he did not place us with the Utah Mormons. The Baptist people were very kind during the debate. The Saints at Winthrop did their part well. Sister Minnie Clinton, of Grannis, left her school for a week and came to the debate and acted as organist for us. She is a noble little girl and will get her reward for helping the gospel. The debate was well attended. The crowd several times was estimated at a thousand people.

E. A. ERWIN.

WINTHROP, ARKANSAS, December 3, 1911.

Concerning Christ

It is now nearly two thousand years since the angel of the Lord visited the shepherds on the plains of Bethlehem, and announced the arrival of the long-expected Messiah. "And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people, For unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2: 10.)

More than seven hundred years had passed away since those wonderful prophetic words had fallen from the lips of the Lord's inspired servant, as he clearly portrayed this coming event: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, the Prince of Peace." (Isaiah 9: 6.)

As the coming of this wonderful child of promise, with such exalted titles, and the light bearer to "every man that cometh unto the world," was so near at hand, the angel of the Lord appeared again, to his handmaiden, and said unto her, "Fear not Mary; for thou hast found favor with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great; and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1: 30.)

This son of the Highest, who is to reign over the house of Jacob forever, and whose kingdom is to have no end, is a special and most precious gift from the hand of our Father: for, "Behold, I have given him for a witness to the people, a leader and a commander to the people." (Isaiah 55: 4.)

To lead, command, guide and direct, required the instrument of power and authority, so he was "called of God an high priest after the order of Melchisedec," and heralded this great message to his ministry that "all power is given unto me in heaven and in earth." (Matthew 28: 18.)

This does not mean that God the Father had vacated his throne, and placed his only begotten Son, who is second in authority in the heavenly trinity, at the head; but merely exalted him at his own right hand. "For above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and given him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all.

As the head of the church, he is the leading, guiding, and directing power over the whole family, both which is in heaven and on earth. John says, "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood, and it is the Spirit that beareth witness, because the Spirit is truth. For there are those that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." (1 John 5: 6.)

In the great preparation for the reunion of "all the family in heaven and earth," which will meet at the coming of Christ, John says, "And I heard a great voice out of heaven

saying, behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and *God himself* shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new."

"I am Alpha and Omega, the beginning and the end."—Romans 21: 3.

In Doctrine and Covenants 18: 2 is a description of excruciating agony endured by the Master for us, if we would only repent and be reconciled to God, "For, behold, I God, have suffered these things for all, that they might not suffer, if they would repent; but if they would not repent, they must suffer even as I; which suffering caused myself, even God the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit, and would that I might not drink the bitter cup, and shrink; nevertheless, glory be to the Father, and I partook and finished my preparation unto the children of men."

Both these texts refer to the Son of God, and the "greatest of all," only means the greatest among his brethren who were called upon to endure pain and suffering as he had done.

Paul in writing to Timothy speaks of this as being a great mystery, as to how one of the Godhead left the realms of glory, had his judgment taken away, by being veiled in the flesh; became like unto his brethren in all things, suffered and died, was buried, and rose again, and ascended to the right hand of his Father to be crowned with the glory he had with his Father before the world was.

He says, "And without all controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up unto glory." (1 Timothy 3: 16.)

Isaiah made no mistake when he said of Christ, "He shall be called the Mighty God, the everlasting Father, and the Prince of Peace." His title of everlasting Father needs but little comment, for all so-called Christians believe, "Ye must be born again." And as no birth can ever take place without both father and mother, as is witnessed in nature everywhere, we soon discover that Christ is bridegroom, husband and father of this union with the bride, the Lamb's wife, of which he is the head; and all true believers are the begotten sons and daughters of this union.

Paul says, "But the Jerusalem which is above is free, the which is the mother of us all," and in this light is Christ called Father. This makes plain Luke 10: 23 (Inspired Translation) "All things are delivered to me of my Father; and no man knoweth that the Son is the Father, and the Father is the Son, but him to whom the Son will reveal it." That is, no man can understand in what way Christ is both Father and Son except it is made known unto him. "Except a man is born again he cannot see the kingdom of God."

Well, when he is born again he can see it; so in like manner can we comprehend why Christ is called both Father and Son.

C. A. BUTTERWORTH.

Extracts from Letters

Brother A. M. Hawkins writes from Robertsdale, Alabama: "My desire is to live as God desires. I ask an interest in the prayers of the Saints that I may hold out faithful to the end. I have been a member of the church for about thirty years and have never regretted the step taken. God expects his children to keep the whole law, and to go on to perfection. This I hope to do, becoming more Christlike each day."

WEBB, SASKATCHEWAN, November 28, 1916.

Editors Herald: I thought probably some of the Saints would be pleased to hear from me, especially those who attended the Chatham reunion. Probably some will remember me, as my brother and I were baptized there. Dear friends, I must say I have never been sorry of my move, because I am fully satisfied that this is the true work of God and the only true work, and am very thankful to God that he ever made it possible for me to see the light, as it came in a very mysterious way.

I feel lonesome at times for the church, being isolated from it. The nearest branch is about one hundred and fifty miles away, but there is one consolation if the church is far away from us, for we know we have God close by to cheer us. I have been very much taken up with the *HERALD*, especially the sermons. They sound more like the wisdom of God than the sermons I have been used to hearing, in fact they sound so good that I have no liking to go to hear the old kind now.

If any of the Saints happen to pass this way please stop and see me. May God help us all to do our duty, is my prayer.

Your brother in the faith,

JOHN H. MILLER.

SHELLBROOK, SASKATCHEWAN, November 24, 1916.

Editors Herald: I am writing to tell you how much I enjoy reading the various articles and letters in the *HERALD*, which is a weekly visitor at our house, as are also the *Autumn Leaves*, *Stepping Stones*, *Zion's Hope* and the *Ensign*, but first and best of all is the *HERALD*. At one time I did not care so much for the church papers. I would open them, glance through the pages, if there was something that looked real interesting I would read it, but excepting the letters in the *HERALD*, and stories in the *Autumn Leaves* and *Stepping Stones* I did not care much for them. Of late years, however, they seem different to me, and the more I read them the better they seem to get. I read with much interest such articles as Sister Burgess wrote "Let us be different," also Sister Burton's letters and articles are read and appreciated.

Sister Burgess' vivid description of the nonmember's statement brought similar expressions to my mind, that I have heard, and often wonder why we are not all different. The elder, the member, every one of us should examine ourselves often, to see if we are different from the world. Some of us are afraid of criticism, but I was just reading that he who sought to avoid the darts of criticism would never get very far, or do much good in this life. Always be sure we are in the right, then go ahead, regardless of what others say or think, and we will be all right. I was reading not long since that anyone in this country could shout, "Death to the Kaiser" but it took a hero to do it in the streets of Berlin.

So it is in our religious warfare. Anyone can be a Saint if all goes well and no one ridicules him, but it takes a hero to be one when all are against us. I once read a book entitled *In His Steps*, or *What Would Jesus Do?* and I often think if we would follow more in his steps or see if we are doing as Jesus would do we would cease to do many things we are now doing. So many of us do not read the church papers as we should, or study our Sunday school lessons, and it is always the plea we have not the time. I know that is the way with me, I can hardly find the time, but I have made up my mind from now on that I will *take* the time.

If I had the time to find a place
And sit me down full face to face
With my better self that stands no show
In my daily life that rushes so,

It might be then I would see my soul
Was stumbling still toward the shining goal,
I might be nerved by the thought sublime,
If I had the time! If I had the time!

If I had the time to let my heart
Speak out and take in my life apart,
To look about and stretch a hand
To a comrade quartered on No-Luck Land.
Ah! God if I might but just sit still
And hear the note of the whippoorwill
I think that my wish with good would rhyme
If I had the time! If I had the time!

If I had the time to learn from you
How much of comfort my word would do.
And I told you then of my sudden will
To kiss your feet when I did you ill.
If the tears aback of the bravado
Could force their way and let you know
Saints! The souls of us all would climb
If we had the time! If we had the time.

Your sister in the one faith,
EFFIE J. DENTON.

WOODBINE, IOWA, November 29, 1916.

Editors Herald: Elder James A. Gillen completed, on last Sunday night, a two weeks' series of meetings, during which the word of God was plainly presented to both Saint and sinner. The establishing of the kingdom of God on earth was the warp and woof of his theme, which was woven together in a masterly manner, as he made plain the message of life and salvation; the order and organization of the church and kingdom of God on earth preparatory to the coming of the celestial kingdom.

The meetings were well attended and I believe appreciated by all who "Had ears to hear"; and I trust good was done in the Woodbine Branch. If, as a branch, we have the wisdom and zeal to keep the "little stone rolling"; a prophecy which I think was delivered by Elder J. C. Crabb, many years ago, may yet be fulfilled, which was to the effect "that the Woodbine Branch would yet become 'a branch of renown.'" But that, like every other promise God makes to man, will largely depend upon the efforts we individually put forth. If we improve our opportunities God will work with us and for us, and the good desired will be accomplished, but if we wait for the Lord to do all the work, he will treat us as idlers in his church, and we shall wither and be only fit to be burned.

It is true our branch numbers over two hundred and seventy members and I am persuaded a goodly number of these are good, live members, I would be glad to say it of all. Many are scattered and their whereabouts not known. Much preaching has been done here by very able, earnest men. The town has been warned, but the mass of the public have not heeded. It is not popular enough for them; and the "straight gate" does not swing sufficiently wide, and the preparation for entrance is not convenient. It is quite a task to unload the camel to pass through "the needle's eye" so they choose to enter the "broad way" at the "wide gate" unmindful of the word, "There is a way which seemeth right to a man, but the end thereof is death."

Yet, I believe there are souls here on the outside, who desire to become God's children, but the veil is over their eyes and it becomes our business, dear Saints, to help remove the veil by lives of love; righteousness and truth; we are called to be the light of the world, but our lights will not be seen,

if kept under a bushel, and we shall be held responsible for not letting them shine in our homes, our workshops, our business houses, and in all the walks of life. It is not enough to let them glimmer a little inside the walls of a church, they must shine before all the world, or our claim to superior knowledge of God and his truth will be in vain; and what is still worse for us, our minds will become darkened; and we shall be left to grope as the blind for the wall, and it will be worse for us than if we had never known the truth. Then let us heed the counsel so plainly and forcibly but in kindness delivered, and the Holy Spirit will be with us in all our efforts and they will be crowned with success to the glory of God the Father and to our everlasting joy.

CHARLES DERRY.

PLANO, ILLINOIS, December 1, 1916.

Dear Brother Smith: Your recent article on education entitled "Men who have the Spirit" is fair and to the point. Shortly before the HERALD containing this article graced my desk, I received a letter from one of our workers down in Texas. She is a mother and writes me concerning her boy, who has had a number of trying experiences shaping him to the fulfillment of his proper mission in this life.

The mother relates an experience in which this lad when quite young was given up for dead—actually being prepared for burial—when a slight twitch betrayed the fact that there was still life in his body. The boy was at once administered to and came back to life instantly.

Since then the young man has reached the seventh grade in the common school, but is very reluctant in continuing his education, preferring to enter in upon other more lucrative activities. He wants to make money.

Just before the time of opening of school last year the young man received a wonderful vision. He saw himself going upstairs to common school with God by his side, and with God's help mastered every study. He graduated, and again with God by his side entered the high school, and step by step passed through all the requirements. Finally entered college with God again by his side, and easily mastered every study, and finally attained his object. He was then advised of the course of service which lay before him in this work.

A few nights after this he received another manifestation which practically confirmed the first one he received.

This and other experiences have confirmed me in the fact that trained workers are in demand. A trained devil is certainly a menace to society, but trained "Men who have the Spirit" are stars in the celestial system fulfilling the wish of God as angels filling the earth with his glory.

"Know thyself" is a phrase pregnant with meaning. The truth contained in many philosophies and "isms" with reference to the powers of body and mind, though befogged with error, is a challenge to our timidity and demands that we embark upon the *Santa Maria* of discoveries, with God by our side. The conditions of the age demand that we meet the enemy with keener tools. The cunning, deep-laid plans of the Devil must be exposed to the light. It requires skill. Those on the firing line realize this.

"Let there be light."

FRANK F. WIPPER.

Glad Tidings Free

The publishers of *Glad Tidings* of Grand Rapids, Michigan, offer their paper free as a Christmas gift to every missionary under appointment who will send his name and address. The names must reach the office on or before January 15, 1917. The address is 517-19 Ottawa Avenue, N. W.

Miscellaneous Department

The Bishopric

APPOINTMENT OF AGENT

The Saints of the Owen Sound District will please take notice that Brother James A. Morrison, recommended for appointment as bishop's agent of the Owen Sound District, will act as agent in that district. We feel that he needs no special recommendation to the Saints of that district, being their unanimous choice.

As the territory of the Owen Sound District is included within Ontario and Quebec, over which Bishop Evans has heretofore been appointed bishop, it is agreed between the Presidency and Presiding Bishopric that until further notice the appointed agent for the Owen Sound District should report to Bishop Evans, as do the agents of the Chatham and London districts.

BENJAMIN R. MCGUIRE,
Presiding Bishop.

AGENT'S NOTICE

To the Saints of the Gallands Grove District: The good book says, for everything there is a time, so I just wish to advise you that you have time to get in some tithing on this year's report.

Saints who contemplate paying tithing for this year's report will please do so as soon as possible so that my report can be completed and sent in just as soon after December 31 as possible.

Saints living in branches please note that the branch solicitor should have all amounts in his hands by the 27th so he can have time to report to me.

Amounts sent direct should be mailed at least on December 28.

WEBSTER CITY, IOWA, Box 43.

C. E. ANDERSON.

Woman's Building for Independence

The women of Independence have awakened to the fact that the inadequate quarters for women's work at the Stone Church makes it necessary to provide definite plans for a new building at once.

Every day the inconveniences are impressed upon the women, when the kindergarten training classes and kindergarten children are obliged to occupy the same room at the same time with the aid society women, who have from the beginning stood most loyally by the church, financially and otherwise; and when the Mutual Helpers, a large body of women cooperating with the bishopric in alleviating the suffering of the unfortunate, are crowded into the same small building with the young men who are studying various scientific subjects. While these and many other legitimate activities are handicapped by inadequate quarters, there are still fewer possibilities for real, constructive work scarcely yet entered upon, such as the training of the young and older women as intelligent home makers and for the duties of parenthood—duties which arise from the peculiar needs of our people owing to the present economic, social, and other outside conditions as well as the imminent Zion conditions. Again, the physician in charge, head nurse, and others connected with the church Sanitarium, are waiting to instruct our women in methods of sanitation, hygiene, and kindred subjects as soon as the necessary equipment can be secured.

Numbers of young church women come to Independence and secure employment here or in Kansas City. Having little or no real home advantages, their opportunities are limited in this large branch for social intercourse with the young, or association with the older, consecrated women whose advice, counsel, and sympathy would be far-reaching—much more far-reaching even than we can say. We have intelligent, mature women whose hearts are yearning to assist and protect these and other girls, if opportunity for contact can be afforded.

Women who come at stake and General Conference times, and women guests passing through this city continually would welcome rest rooms, a couch, rocking chairs, and conversation with some of the sisters who would gladly give of their busy moments to visit, distribute literature, and explain the enlarged vision of women's work within the church. A woman's exchange, that of handwork, etc., a

women's employment bureau, and other activities will be maintained within this building. And with the strenuous efforts which are now being made to enlarge the scope of the spiritual and practical work of the church, the great necessity for this building is apparent.

There is a cooperation and understanding between the general and stake officers of the church and the woman's building committee.

It is the intention of Mrs. Frederick M. Smith, wife of the President of the church, who is the presiding officer of the general Woman's Auxiliary, and chairman of the building committee, that this building shall be devoted to the exclusive purpose of furthering Zion conditions. And since much of the modern welfare work of thousands of zealous club women is recognized by thoughtful students of society as merely remedial, and palliative measures, every effort will be made by the agitator of this movement to have constructive and fundamental phases emphasized. It is proposed that the purpose of this building shall greatly exceed the usual scope of the woman's club building, or even that of the social center, because of the unique attitude of the Latter Day Saint people with their doctrines of consecration.

It is well understood that there is no class distinction among the followers of this faith. Those who have advantages and opportunities along various lines, will mingle with and freely impart to those who have been deprived. The social and intellectual contact will result in spiritual uplift and mutual profit to all.

The building committee has already secured a coveted corner lot across from the Temple Lot, upon which now stands a small building which will be used for temporary headquarters, and several hundred dollars have already been subscribed for the new building. The great possibilities of the women's work have already made their appeal, and church carpenters, masons, and others have offered their services. A competent Boston architect, who stands ready to serve the church, will so plan the building that, although simple and unpretentious in design, it will in no way mar the symmetry of any group of buildings which is expected will eventually be erected around and near the Temple Lot.

It should be gratifying to the church to realize that the hastening time is here, and that the women welcome the opportunity for further consecration and sacrifice in order that the redemption of Zion may not be unnecessarily delayed.

Although this building assumes a local character, yet any influence which affects the center spot, naturally permeates to the remotest group of our people throughout the world, and therefore, this movement is of wide, general importance.

Contributions from those among the church at large who may feel so led, will be accepted and valued.

Conference Notices

Northeastern Illinois, at Chicago, Central Branch, January 27, 28, 10 a. m. Branch officers please have statistical reports approved and in on time. All members of the priesthood in the several branches report your labors for the past six months, using late report blank by First Presidency. All members of priesthood not branch officers please report your labors for same time and with same blank. Reports mailed to either of the undersigned, in plenty of time for conference. J. O. Dutton, president, 6630 South Lincoln Street, Chicago, Illinois, F. E. Bone, secretary, 4339 Jackson Boulevard, Chicago, Illinois.

Portland, in Portland, Oregon, February 10 and 11, 1917, at Saints' church on East Seventy-sixth Street North, one block from car line. Take Montavilla car. All Saints are requested to attend. Election of officers. M. H. Cook, president; R. E. Chapman, secretary.

Central Nebraska will convene February 3 and 4, 1917. All are invited. Hope to have full report from branches and officers. W. M. Self, president, Comstock, Nebraska.

Two-Day Meetings

At Pittsburgh, Pennsylvania, January 6 and 7. Institute work and entertainment Saturday evening at 7.45 p. m. Special services and music on Sunday. Everybody invited. District officers.

Notice of Appointment

To the Saints of the Northern Michigan District: Notice is hereby given that Wesley Alldread has been appointed to labor, self-sustaining in this district for the balance of the present conference year, beginning January 1.

J. F. Curtis concurs in the above appointment.

ARTHUR R. ELLIS,
Assistant Minister in Charge.

Died

CROW.—Elder David Crow was born in Cowan Bray, Scotland, 1849; died at his home at Ray Town Road, near Independence, Missouri, December 4, 1916. He came to America in 1870 and settled in Ohio. Married Miss Janet Frew. To this union 11 children were born. He followed the trade of a miner and held office of superintendent. Was elected to some minor county office, then elected and served two terms in the State legislature of Colorado. He was a just man, highly respected in the community where he lived. Funeral at Stone Church, Independence, sermon by F. M. Sheehy, assisted by W. D. Bullard.

LALONDE.—Mildred Viola Lalonde, eldest daughter of Brother and Sister John E. Lalonde, was born April 9, 1903, in Colorado Springs, Colorado. Died of congestion of the brain, November 28, 1916, at Colorado Springs. Our brother and sister have laid away four of their children and have one daughter left to comfort them. Funeral at the home and sermon by Ammon White. Interment in Evergreen Cemetery.

MORGAN.—Matthew John Morgan was born in Covington, Kentucky, February 9, 1887. He was the third son of James and Zelia Morgan.

Married Sister Belle Black, formerly of Gallands Grove, Iowa, to which union there was born a daughter. He died suddenly from uremic poisoning while at work in Denver, Colorado, December 1, 1916. Wife, daughter, two brothers and one sister survive him.

Funeral held at Horan's undertaking parlor, sermon by Ammon White; interment in Fairmount Cemetery, Denver.

LLOYD.—Ann Lloyd, born in Landisylis, Wales, May 11, 1847; died December 8, 1916, at Independence, Missouri. Married to Elder Abner Lloyd, January 12, 1909. Baptized March 12, 1899, by G. W. Needham. She leaves husband, a brother in Wales, a sister, Mary Hughes, of Chicago, 2 sons by her first husband, Rees and Thomas Jones. She died firm in the faith. Sermon by J. C. Foss, assisted by Walter Smith and Joseph Luff. Interment in Mound Grove Cemetery.

KELLEY.—Delaney V. Kelley, born at Castile, New York, January 27, 1838; died November 12, 1916. Married Lilly E. Fuller, October 25, 1871. Baptized January 1, 1885. His wife died June 17, 1910. Two children survive him, William F. Kelley, of Montevideo, Minnesota, and Mae L. Scott, of Coldwater, Michigan, with whom he resided. Also 11 grandchildren and one sister. Having a bright gospel hope he was anxious to depart. Funeral sermon by Samuel Stroh. Interment in Lake View Cemetery, Quincy, Michigan.

BELLROSE.—Ruthina E. Gurwell was born March 19, 1863, in Williams County, Ohio. Her family later removed to Fanning, Doniphan County, Kansas, where they were prominent in church work for many years. She was married to David H. Bellrose October 24, 1889. Died July 13, 1916, at Denver, Colorado. Her husband, two sons and one daughter are left to mourn her loss. Funeral service in charge of E. F. Shupe, sermon by E. J. Williams, interment at Crown Hill Cemetery.

THE SAINTS' HERALD

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

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

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Home Rule Situation in Ireland

Twenty-eight of the thirty-two counties in Ireland have clamored for home rule, have often fought and bled for it. Four counties do not want it. Not merely do they not want it for themselves, but, being a grossly bigoted and arrogant minority, they are determined to thwart the heart wish of the majority of their fellow countrymen. Home rule, they declare, would be disastrous not only to Ulster, but to the whole of Ireland; and so they bind themselves in a solemn covenant to use all necessary means to defeat the conspiracy to set up a "destructive" and "perilous" home rule parliament in Ireland. Here is the proximate cause of the rebellion in Ireland; its remote causes drag a lengthening chain through centuries. To the January *Century*, it is announced, J. F. Byrne will contribute, in "The Irish Grievance," a statement of the case for the anti-English party. Mr. Byrne's article is said to include a lively personal narrative of the insurrection itself.

THE PLEASURES OF THE WORLD. A three-act drama by John Preston, showing the effect of unwise discipline in a home. There are 12 characters, 6 male and 6 female. The play takes 2 hours to enact. A strong vein of comedy runs through the piece. Everywhere this play has been produced it has proved a success. Easy to present on any platform, as there is only one simple stage setting. Interesting as reading matter. 68 pages, paper binding, No. 38125c

JOSEPH SMITH AND HIS PROGENITORS.—The Martyr's mother, Lucy Smith, wrote this biography. For this reason alone, if for no other, the book must always be intensely interesting. But there are many other elements entering into its value: its condemnation of polygamy; its true perspective on early history; its sweet maternal intimacy. The church gives it out to the world "for what it is worth," and obviously it is worth a great deal. No. 287, cloth\$1.00

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Homes Farms Business

Saints desiring to locate in the Lamoni Stake or those within the Stake wishing to change their location will do well to consult the Stake Bishopric as provided in D. C. 128:4. We have for sale and exchange properties of various kinds and are prepared to serve you.

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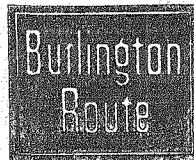
JOHN SMITH

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L. F. Siltz, Ticket Agent

THE SAINTS' HERALD

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

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

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



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

VOLUME 63

LAMONI, IOWA, DECEMBER 27, 1916

NUMBER 52

New Year Greetings From Our President

At the season when custom has joined the retrospective and prospective surveys to form a criterion determining the degree of cheerfulness with which we shall face the New Year and its work, it is not improbable that there is an inclination to appreciate the favorable and depreciate the untoward. This is human. With due regard for this tendency, yet in our review of the work of the closing year we feel there is much to encourage the Saints to greater activity and to give thanks to God for his guiding kindness. Some of the changes authorized by the last General Conference have been effected and the results are proving the wisdom of the actions. The four stakes have been set in order and the four corps of officers are hard at work following up the advantages thus given. New impetus is apparent, greater spirituality is manifest, while the spirit of consecration grows apace. The missionary work also seems to be gathering greater headway, and where the missionaries are following the line of their work with vigor and fidelity the results as reported to us are showing satisfactory gains.

The task of readjusting the work of the general Bishopric under the recently appointed members thereof is proceeding quietly but steadily, while the increased receipts of tithing and consecration of property indicate a growing confidence among the Saints, which is indeed encouraging.

Let the Saints be admonished that as new activities are engaged in to meet new problems or new aspects of old ones, the readjustment necessary to meet new conditions may cause some disturbance, and some individuals failing to make the adjustment may think there has been a departure from principle

while there has merely been individual failure to harmonize with the realignment of forces necessary to accomplish the work which adherence to the same fundamental principles demands. We therefore admonish the Saints that there must be development of greater confidence in and support of those whom the Saints have called upon to carry official burdens. Beware how you give ear to those who are disposed to undermine the influence of the officers who are your servants.

In our retrospective survey we are impressed with the devoted service of the men of the past, many of whom, yet with us though incapacitated for further work, still encourage us by their devotion and cheering words. We are also cheered by the sight of the army of devoted workers now active, while we plead for still others, the younger ones, to come to our help and enlist in the service of the army of the Lord.

On the whole, therefore, we feel we can with many reasons for thankfulness extend New Year's greetings to the Saints throughout the world. With God's spirit directing the work of the church we cannot but succeed, and we have every reason to believe that his guidance of our activities is manifest. May God's grace and peace attend you unto your blessing and prosperity. Let true devotion and consecration to God's service characterize your every act and thought, that spirituality may be enhanced, righteous refinement be had, and God's will be done to his glory and praise.

Your servant,

FREDERICK M. SMITH,

President of the Church.

Editorial

THAT "CHAIR OF RELIGIOUS EDUCATION"

The editors are in receipt of an interesting private letter containing a good-natured criticism of a certain feature of their policy. The writer thinks that we have erred in admitting articles to our columns touching upon a prospective chair of theology.

We have no fear that discussion of this subject will do harm. We believe that many subjects that are worth discussing may be discussed through the *HERALD*, providing the discussion is carried on properly; though it is true, of course, that some topics are of such a nature that they may better be canvassed in General Conference or in the quorums.

One point in the criticism is well taken. The proposition submitted to the late conference did *not* contemplate the establishment of a "chair of theology" to educate ministers. It had in mind the establishment of a "chair of religious education" for the training of church workers, particularly in the auxiliaries.

The Senior Editor may be at fault for a clouding of the issue, because of having discussed the charge that such a chair would grow into a regular chair of theology, and taking the grounds that a course in theology adapted to our own needs and along our own lines, teaching our own doctrines, church organization, and so on, with a study of religious beliefs of other denominations, might not be a bad thing.

It seems that some have assumed that it is proposed to take a regular orthodox, uninspired, dry-as-dust theological course right out of some sectarian "theological cemetery" and insert it bodily in the Graceland curriculum and proceed with all expedition to turn out machine-made preachers. This is a man of straw easily set up and easily demolished, but quite foreign to anything contemplated by any sane Latter Day Saint whose acquaintance we have been privileged to enjoy. An extract from the letter follows:

I am sure that the editors and managers of the *HERALD* have only the best interests of the church and her institutions at heart, but I believe they have erred in judgment in permitting such articles as have appeared in the *HERALD* to be printed, because they misrepresent not only the authorities of Graceland College but the joint high council of the church which recommended at the last General Conference *not the establishment of a chair of theology as was indicated in the recent articles, but the purpose was to establish a chair of religious education for the purpose of training workers for the auxiliaries of the church, and for the HERALD to publish articles which are to be read by thousands of church members who were not in attendance at the conference and who perhaps did not follow the discussion carefully enough to know what really was contemplated is certainly misrepresenting the highest authori-*

ties in this church, since in fact they did not propose the establishment of a chair of theology along the lines indicated by the writers of the articles in the *HERALD*.

I am very much in accord with the sentiment expressed by the new bishop of the new Lamoni Stake in his sermon last night, that if he had his way about it no one would go out representing this church if he continually "knocked" its institutions. No one can write in the *HERALD* misrepresenting the purposes of the chief officers of the church and be depended upon, in my judgment, to represent the best interests of the church along all lines. I do not believe that the religion of Jesus Christ is going to prosper in our church as it should until we get a corps of missionaries, one hundred per cent of whom will support every single institution of the church.

The conference decided against the establishment of the proposed chair of religious education, and believing in the rule of the majority, we do not propose to challenge the decision, or to advocate the establishment of such a chair until in the opinion of the majority the obstacles that seem to have prevented the action contemplated have been removed.

But we do not believe that we have erred in admitting to our pages a rather general discussion of education, an educated ministry, and kindred topics, such as have been considered. We believe that there does not exist the difference of opinion that would seem to exist.

We predict that presently those who appear to be stressing the necessity of divine direction in the ministry, and those who are accused of emphasizing the need of education, will find that they are not so far apart after all, and both will meet on common ground and unite in demanding a highly educated and divinely inspired ministry—the kind that God wants, and that he found to a remarkable degree in the Apostle Paul, one of the most successful missionaries of all time.

ELBERT A. SMITH.

A CHEAP COURSE.—A member of the nonprogressive "Christians" writes to the *Apostolic Review* that he especially delights in exposing "Mormonism." Some one sent him three dollars to help prepare himself for "warring on Mormonism," and he continues: "Wish others would help me so I could soon write on Mormonism for the *A. R.*" He doesn't want to attend the despised "Bible college" but simply to buy a few books on the subject to "fully equip myself for a lifetime of war on this doctrine of the Devil." Here is the price of a complete course: "I often think of the \$35 of my money kept by the Nashville Bible School. This would prepare two young men for debating on Mormonism for life." Considering the sixty to eighty-five dollars their debaters are paid for one discussion, and that \$17.50 is all that is required for a lifetime of "war," it ought to be a good investment. Success to you, brother.

RESPONSIVENESS A VALUABLE TRAIT

Thank God for the appreciative brother or sister who senses the situation and like a child of God indeed, finds time to grasp the hand of the yearning youth whose heart is sore and possibly rebellious. How we appreciate those who by nature or training brighten our lives with their responsiveness! They bring out the best we have and how joyfully we give it.

Clouds may hover and darkness may depress their lives as deeply as ours, but brightly they rise above them and with glad handshake and cheerful smile they make us forget our troubles.

They are all too few, when they should be numerous. Of course we all know many good people, many happy people, but those who are alertly responsive and who go out of their way to express their appreciation and radiate their cheer—we wish there were more.

How many a young preacher has stood behind the pulpit and sought earnestly to be an instrument in God's hand in delivering the message of life, and found himself really addressing his remarks to some one responsive person in the audience? A speaker's remarks naturally gravitate to those who listen well. If the whole audience be composed of good listeners, what depths may be touched and what heights may be reached—truly it is a delight. Yet how many times does the young—or old, or middle-aged—minister leave the place with principally a vivid remembrance of one or two responsive souls that nodded assent to points well made and looked grave when passages were wrongly applied.

Not long since, a Methodist preacher of some experience told us there were much worse things than empty seats to talk to; they were comparatively harmless and served to break up the echo. But woe to the man who had to address a lot of empty faces!

If you haven't thought much about this phase of the situation, experiment a little. If you teach a class in Sunday school or Religio, just notice how your questions, your appeals, your explanations, gravitate to the ones who are alert and wide-awake. The others may need help the most, but it is only with an effort that you remember that. We all appreciate the good listeners.

If you neither preach nor teach, make a few observations from your own position and note the consideration given those who sincerely respond, whether it be to the appeal of a humble Saint for an interest in your prayers, or the impassioned appeal of some of our best orators.

To some, genuine interest and effusive expression of it in manner as well as voice are as natural and pleasant as the gentle zephyrs that murmur through the rustling leaves. To others it comes only by per-

sistent and patient cultivation—but it is eminently worth while.

Many a homesick and discouraged missionary has thanked God from the depths of his heart for the simple kindness of some brother who went out of his way to commend the good qualities of his sermon. It was a little thing to the giver, but oh, so much to the recipient!

Many a sensitive and reticent boy has resolved to never again participate in a public meeting, only to have that resolution obliterated in the memory of some God-inspired expression of appreciation concerning his most humble effort.

Ah, dear readers, the joy that comes of such simple efforts can never be measured by human measures. The weight of a gentle hand on the burdened shoulder, the sound of a sympathetic voice to the struggling soul, the memory of simple words of cheer or comradeship or commendation—who will place a value on these?

A certain old brother we know makes it a point to see a certain young man with considerable regularity. "I heard from you this time. That was all right. Just you keep it up now. You know I missed you last week," he is likely to say. Whether he knows it or not, that old veteran who has weathered the winters and summers of many, many years is an inspiration to that young brother.

It is true that there is danger of turning the head and creating too much self-confidence, but one who cannot stand a little heartfelt appreciation is not worthy and will soon demonstrate it. One should use tact and wisdom and realize that along with his appreciation may be given gentle suggestions for improvement that will have much weight. Aid from this source is much more helpful than from one who never thinks to commend the good.

A brother was once telling of the conditions he found in a certain branch. "The pastor wasn't much of a preacher. He was not eloquent in the usual sense, and they all knew it, including himself. But he *loved* his flock. He would seek out a young man here and one there, put a sympathetic hand on the broad shoulder, gently but convincingly express an invitation, and before long every one of them was into the harness and happily at work. To-day that community has some most intelligent and able young workers, busy every day."

Not long since we heard much the same commendation of a certain sister. She can do effective work where the brother could not.

These may be exceptional cases. We hope they are not. There is room for all of us to serve. The long-faced, cold-blooded, matter-of-fact member has his place and will maintain it. The work he does is perhaps as important as that of his more viva-

cious, affectionate brother, but we feel that he secretly envies the sunniness and adaptability of his more popular coworker.

Joining hands with the thousands whose burdens have been lightened thereby, we express our united appreciation of those who have touched our hearts by their true-hearted responsiveness.

E. D. MOORE.

CURRENT EVENTS

DENMARK WILL SELL ISLANDS.—By authority of popular vote and both houses of parliament, the sale of the Danish West Indies to the United States will be ratified.

JEWS HONOR MORGENTHAU.—Recognized as the man who had done the most for the Jews in the past year, a society of that race recently presented Henry Morgenthau, formerly ambassador to Turkey, with a gold medal.

SALARIES INCREASED.—The House recently passed a bill, which gives increased salary amounting to \$39,000,000 to 16,000 Government employees. A number of large business firms are reported as taking similar action.

SENDS PEACE NOTES.—On the 20th President Wilson sent a plea for peace and a request for specific proposals and requirements to the various belligerent nations in Europe. They were urged in the name of humanity to take steps to end the awful carnage which has prevailed so long.

TEAR UP CANADIAN RAILWAYS.—Unable to secure new rails because of the great demand for steel for guns and shells, the allies in France asked Canada for rails and equipment. As a result, a thousand miles of railroad sidings are being torn up and shipped to the war front for moving troops and supplies.

112,444,620 PEOPLE IN UNITED STATES.—The census bureau says our population now is as stated above. More and more the cities gain at the expense of the rural communities. The population of the leading cities is given as follows: New York, 5,602,841; Chicago, 2,497,722; Philadelphia, 1,709,518; Saint Louis, 757,309.

TO RELIEVE COAL SHORTAGE.—Every effort is being made to move the coal that is being held in Chicago and elsewhere for lack of transportation facilities. The sudden and severe cold weather has increased consumption and decreased deliveries, but it is believed that this concerted action on the part of the railroads will relieve the situation. The Ford automobile plant at Detroit will close for a week to allow cars to be used for other purposes and consequently improve the situation.

EUROPEAN WAR.—Nothing spectacular is reported from the various theaters of war during the week, evidently the closing in of real winter hampering operations. The Rumanians seem to have turned on the Germans in Dobrudja, and have held them in check. It is claimed that the Germans have secured the important oil fields in Rumania practically unharmed, and thereby are enabled to not only secure sufficient supply, but store up for future use. Artillery engagements are reported from the western front and more increased activity in the Carpathians. Submarine activities continue, and many ships are being sunk by German submersibles.

NOTES AND COMMENTS

"THE BURNING OF BABYLON."—In the series of articles under this title, Elder E. E. Long presents some of the most vital admissions of leading churchmen that the churches have failed in their efforts to Christianize the world. Don't overlook the first number, appearing in this issue.

DO YOU KNOW YOUR BOY?—Ask yourself this question and unless you can answer fully and satisfactorily in the affirmative, why not begin now? The boy who hates his "old man" may be a victim of circumstances. The boy who loves and respects his father has become acquainted with him. A boy is a sacred responsibility and at the same time a great educator. Be sure you know your boy and that he knows you.

OPENING MOUNDS IN IOWA.—Seventeen miles south of Iowa City there is a group of seventy-five mounds in one place and several others not far away. Doctor Lorin Stuckey, of the University of Iowa, has been taking some important finds from them, such as human remains, charcoal, and crude instruments. Every mound opened discloses piles of human bones, and some of these bear evidence of having been hacked by an instrument of some kind, likely before burial.

CHRISTMAS IN LAMONI.—The Christmas Offering totaled \$546.63, the children voting their treat money to this fund. Elder H. O. Smith addressed the Saints at the morning hour with a seasonable sermon. In the evening Sister Anna Salyards gave an illustrated lecture on the life of Christ. Following this there was a sacred concert by the choir and orchestra. The weather was pleasant and attendance large. Showers, thunder and lightning were features Christmas night.

CATHOLIC AMENITIES.—There is an Irish priest in the province of Quebec who deserves to be popular, in the opinion of the New York *Evening Post*

Magazine. He is hail fellow well met with every one in the village, asks for contributions, and gets liberal ones, from Protestants and Catholics alike. One day a delegation of Baptists called on him—men who had frequently contributed to Father W.'s church—told him they were going to erect a new Baptist church, as the old one was too small, and asked him to subscribe to the fund.

"Well, boys," he said, after a slight hesitation, "you know my religion forbids my doing that, but I will give you fifty dollars to help tear the old church down."—*Current Opinion.*

OUR MORTALITY LIST.—Under this caption the *National Bulletin* tells us that the use of liquor is increasing, while the death rate in the United States is decreasing. Therefore, the more we drink the less we die. Whether alcoholism does or does not affect the general death rate as they say it does not, we may not be able to determine from the statistics, but a blind man can see that it brings at least partial death to one's physical, moral, and spiritual ability and influence. Alcohol surely does prevent decomposition, for who of us have not seen toads, snakes and centipedes, possibly a few appendix vermiforms "preserved" by its use? To thus have our physical life prolonged and yet be dead to our neighbor's rights and needs still remains an unattractive proposition.

THE ANNUAL INDEX.—We hope every reader of the *HERALD*, whether he has his volumes bound or not, will carefully preserve this number containing the index for the whole year. Much time and effort is required to prepare this for your convenience, and it will save you many hours of time in looking up anything that has appeared in the past year. Note that it is made up in cross-index style, so if you remember the name of the writer and not the name of the article, you can find it in a moment's time. On the other hand, you may remember something about the subject and not the name of the writer, then you can find it listed in one or more ways. We hope you will find time to reread much that has appeared the last year, for it is surely worth it.

CHANGE IN "ENSIGN."—We are informed that *Zion's Ensign* will change its form, beginning with the next number. It is to be about the same size and form as the *Herald*, and contain sixteen pages. This will be much more convenient for binding and filing. We are pleased to note that the *Ensign* is much appreciated by members and nonmembers. By following their policy of making it the missionary newspaper of the church, we are confident that its popularity will increase. Success to the *Ensign*; long may it wave and far may its influence extend.

THE COST OF WAR.—In a recent statement of Britain's war expenses, Reginald McKenna, former chancellor of the exchequer, stated that the daily expense for sixty-three days past had been \$28,500,000. That the expenditure at present is about \$27,000,000 daily. Bonar Law had already announced that the total expenses of the nation to date were about \$19,260,000,000. These figures are beyond comprehension and represent the expenses of only one nation involved in the world war. Again the question is raised, what could the world not have done with such vast sums in the relief of poverty, caring for widows and orphans, providing old-age pensions, educating children, building schools and hospitals, and bestowing homes as inheritances on worthy laborers. That would have been in harmony with the way that Jesus indicated that surplus should be expended. But the world has chosen to spend its surplus in such a way as to make more orphans and widows, more poverty and sickness, more homeless poor. Is it not clear that the times of the Gentiles are drawing to a close?

A PSYCHOLOGICAL APPEAL.—Most of us are blessed with a few acquaintances whose sphere of activity is different from ours. Commercially, educationally and socially, they are away above us. Largely because of these differences we are unable to reach these friends by ordinary methods, so if we are to impart to them a knowledge of our religious position, we must appeal to them from their own standpoint. While we may consider them no better than our other and more common friends, there still remains the responsibility of reaching them. Their mental attitude is different, as a rule, for with their position comes more or less self-satisfaction, and consequent aloofness. Some few weeks ago we mentioned that copies of a late number of *The Journal of American History* were on sale at this office, at the regular price of one dollar each. In this beautiful and internationally read quarterly is a concise presentation of the history of our church by Church Historian Heman C. Smith, illustrated with ten full-page illustrations. By loaning one of these copies to our friends described above, we may be sure of a hearing when an ordinary tract or paper would be disdained. This brief history of our church in such dignified setting shines forth as harmoniously as it does when told at the humblest fireside, and makes a psychologically effective appeal to our harder-to-reach friends. We are glad Bishop McGuire arranged for these extra copies and from the way they are being ordered, they will soon be sold out.

The higher life is not found on the pedestal of pride.—Selected.

Original Articles

THE BURNING OF BABYLON.—NO. 1

BY E. E. LONG

The world is on fire! Babylon is burning! Fire broke out on the border between Austria and Servia July 28, 1914, and, with lightning-like rapidity, spread to Germany, Belgium, France, Russia, Italy, and other countries until to-day all Europe is in flames. Millions of men, women, and children have perished, and billions on billions of dollars in property has been destroyed. For twenty-six months the terrible conflagration has raged unchecked, leaving death and desolation in its wake. Instead of seeking to stay the progress of the spreading inferno, the nations, including our own, appear to vie with one another in adding fuel to the flames, and the dreadful holocaust continues with unabated fury, extending farther and farther until the shores of our own fair land have been singed by flying particles of burning debris. All attempts on the part of horrified spectators to extinguish the flames are met with "hands off" by the bloodthirsty war fiend as he gloats over the slaughter of his helpless victims. The following press dispatches indicate the temper of the belligerents at this time:

Rome, October 6.—The allies have informed the Dutch Government that any move toward peace on the part of Holland would be construed as a pro-German act, it was learned to-day. This is the first hint that Holland has been feeling out the peace sentiment among the European belligerents. Exactly when this information was sent to The Hague is not known here. The fact that such action was taken was disclosed in a discussion of the Lloyd-George interview warning neutrals not to interfere at this time. Well-informed circles here say that the allies are reconciled to the probability that the war will last at least three years more.—*Woodstock (Ontario) Sentinel-Review*, October 12.

London, October 11.—The House of Commons to-day began the consideration of serious problems resulting from the war with the introduction by Premier Asquith of a new vote of credit for one and a half billion dollars. . . . The vote of credit is the thirteenth since the outbreak of the war, bringing up the total to *sixteen billion, six hundred thousand* dollars. As to-day's credit vote is expected to last until the end of the present year, another request will be necessary before March.—*Ibid.*

London, October 11.—Premier Asquith received a tremendous ovation in the House of Commons this afternoon when he declared, in the midst of a speech in which he moved new war credit: "This war cannot end in a patched-up, precarious dishonoring compromise masquerading under the name of peace. This isn't the moment for faint hearts and wavering counsels," added the prime minister when the galleries were again silent. "The allies are not vindictive, but they will require from their enemies adequate reparation for the past and security for the future." Great Britain's average daily expenditure is now twenty-five million dollars, Premier Asquith informed the Commons in moving the new credits. Reviewing the military operations, the prime minister declared

that in recent operations on the Somme front the British have advanced their lines seven miles on a nine-mile front and have held all the conquered ground.—*Ibid.*

Essen, Germany, October 16.—Twenty thousand workers will be added to the present force of 70,000 at the Krupp works in order for Germany to regain supremacy in guns and ammunition. This is merely one step in Germany's renewed efforts to end the war under General von Hindenburg, the new chief of staff. From leading Germans it is also learned it is planned to renew the submarine war to stop contraband going into England from neutral countries and to halt munition ships from Canada and the United States as well as sink Canadian troop transports. A great offensive against Russia and Rumania is also being planned. A visit to the great gun plants in the Rhine and Ruhr valleys disclosed the gigantic plans Germany is making. The smoke of these factories makes enemy aeroplane raids almost impossible. Twenty thousand women are working in overalls in the Krupp works alone.—*Waterloo Evening Courier*, October 16.

At twenty-five million dollars a day, England alone has spent over two billion dollars in the great drive in the Somme region, losing in killed and maimed 1,620,000 men, to gain sixty-three square miles of territory. What the German and French losses have been we do not know.

Becoming alarmed at the ever-increasing magnitude of the war cloud, Uncle Sam whets his sword by appropriating \$662,476,512 for "preparedness," and the various defense leagues are wildly clamoring for more. It will take all of that and more, we are told, to keep us out of the fiery furnace. Surely, "perilous times" are upon us!

In a little book, *The Cause of the War*, Reverend Charles E. Jefferson, pastor of Broadway Tabernacle, New York, says:

What is the cause of the war? It is the most important question to which any man or woman can just now turn his mind. No word has been of late so frequently on our lips as the word, Why. Men have asked one another in sad bewilderment, How does it happen that mankind has gotten into this deplorable predicament? How can you account for it that the nations of Europe have plunged into this abyss of blood and fire? How do you explain it that Christendom should bring upon the world this indescribable, unthinkable tragedy, this desolating and heartbreaking horror? . . . Hundreds of thousands of our fellow beings are in the fire of a great tribulation, and we ought to come close enough to the flames for them to scorch our hearts.—Page 5.

Multitudes have been running to and fro in a wild frenzy asking the same questions over and over again. With every crash of falling walls their "bewilderment" increases and their fears are intensified. Already one thousand books have been written on the war giving various contradictory opinions as to the cause of the calamity, and the probable results when the war is over. Many prominent people have lost faith in humanity and religion is at a discount. A prominent English writer says:

The calamity which has befallen Europe threatens to become one of the darkest nights of human history, not only

because of the physical suffering involved, but because of the spiritual eclipse which has overtaken so many of our noblest hopes and beliefs. With that inextinguishable hope which is the sign of the divine in us, at first men dreamed that all kinds of things might be wrought through the war; the ending of war, the destruction of militarism, the renovation of society, the return of faith. But as time wears on, as the story unfolds day by day, hope recedes and the conviction is forced upon us that from the war itself we can expect nothing good. The heritage of hate and suspicion will outlast more than our generation, the general appeal to force will for years to come make any other appeal impossible.—Christ and Peace, page 61.

THE TWENTIETH CENTURY PARADOX

Such is the gloomy aspect as set forth by nearly all who write, regardless of nationality. Reverend C. E. Jefferson has so graphically and elaborately described the situation in a tract, *The Delusion of Militarism*, that I feel constrained to quote him at length. He says:

The future historian of the first decade of the twentieth century will be puzzled. He will find that the world at the opening of the century was in an extraordinarily belligerent mood, and that mood was well-nigh universal, dominating the New World as well as the Old, the Orient no less than the Occident. He will find that preparations for war, especially among nations which confessed allegiance to the Prince of Peace, were carried forward with tremendous energy and enthusiasm, and that the air was filled with prophetic voices, picturing national calamities and predicting bloody and world-embracing conflicts.

Alongside of this fact he will find another fact no less conspicuous and universal, that everybody of importance in the early years of the twentieth century was an ardent champion of peace. He will find incontestable evidence that the King of England was one of the truest friends of peace who ever sat on the English throne, that the German Emperor proclaimed repeatedly the cause of peace was ever dear to his heart, that the President of the United States was so effective as a peacemaker that he won a prize for ending a mighty war; that the Czar of Russia was so zealous in his devotion to peace that he called the nations to meet in solemn council to consider measures for ushering in an era of universal amity and good will, and that the President of France, the King of Italy, and the Mikado of Japan were not a whit behind their royal brethren in offering sacrifices on the altar of the goddess of peace. A crowd of royal peacemakers in a world surcharged with thoughts and threats of war, a band of lovers strolling down an avenue which they themselves had lined with lyddite shells and twelve-inch guns, this will cause our historian to rub his eyes.

In his investigations he will find that the world's royal counselors and leading statesmen were also, without exception, whole-heartedly devoted to the cause of conciliation. He will read with admiration the speeches of Prince Bulow, Sir Henry Campbell-Bannerman, Mr. H. H. Asquith, Mr. John Hay, Mr. Elihu Root, and will be compelled to confess that the three leading nations of our western world never in the entire course of their history had statesmen more pacific than these in temper, or more eloquent in their advocacy of the cause of international good will. A galaxy of peace-loving statesmen under a sky black with the thunderclouds of war, this is certain to bewilder our historian.

His perplexity will become no less when he considers the

incontrovertible proofs that never since time began were the masses of men so peaceably inclined as in just this turbulent and war-rumor-tormented twentieth century. He will find that science and commerce and religion had cooperated in bringing the nations together, that the wage earners in all the European countries had begun to speak of one another as brothers, and that the growing spirit of fraternity and co-operation had expressed itself in such organizations as the Interparliamentary Union, with a membership of twenty-five hundred legislators and statesmen, and various other societies and leagues of scholars and merchants and lawyers and jurists. He will find delegations paying friendly visits to neighboring countries, and will read, dumbfounded, what the English and German papers were saying about invasions, and the need of increased armaments, at the very time that twenty thousand Germans in Berlin were applauding to the echo the friendly greetings of a company of English visitors. And he will be still more nonplused when he reads that, while ten thousand boys and girls in Tokio were singing loving greetings to our naval officers, there were men in the United States rushing from city to city urging the people to prepare for an American-Japanese war. It will seem inexplicable to our historian that when peace and arbitration and conciliation societies were multiplying in every land, and when men seemed to hate war, with an abhorrence never known in any preceding era, there should be a deluge of war-talk flowing like an infernal tide across the world.

His bewilderment, however, will reach its climax when he discovers that it was after the establishment of an international court that all the nations voted to increase their armaments. Everybody conceded that it was better to settle international disputes by reason rather than by force, but as soon as the legal machinery was created, by means of which the swords could be dispensed with, there was a fresh fury to perfect at once all the instruments of destruction. After each new peace conference there was a fresh cry for more guns. Our historian will read with gladness the records of The Hague Conference, and the laying of the foundation of a periodic congress of nations, and of a permanent high court. He will note the neutralization of Switzerland, Belgium and Norway; the compact entered into by the countries bordering on the Baltic; the signing of more than sixty arbitration treaties; twelve of these by the Senate of the United States; the creation of an International Bureau of American Republics, embracing twenty-one nations; the establishment of a Central American High Court; the elaboration and perfection of legal instruments looking toward the parliament of man, the federation of the world.

He will note also that while these splendid achievements of the peace spirit were finding a habitation and a name, the nations were thrilled as never before by dismal forebodings, and the world was darkened by whispers of death and destruction. While the Palace of Peace at the Hague was building, nations hailed the advent of the airship as a glorious invention, because of the service it could render to the cause of war. This unprecedented growth of peace sentiment, accompanied by a constant increase of jealousy and suspicion, of fear and panic, among the nations of the earth, will set our historian to work to ascertain the meaning of this strange phenomenon, the most singular perhaps to be met with in the entire history of the world.

What a strange paradox the foregoing declaration reveals. For three quarters of a century and more the Latter Day Saints have been pointing to the handwriting on the wall. Belshazzar has been rebuked a thousand times for his wicked revelry, but

he only filled his glass and drank some more. The Pharisees have repeatedly been called to account for perverting the way of the Lord, but their only reply has been, "Beware of false prophets." The nations have been warned to repent and believe the gospel, but they answered: "We don't need God. We've got guns." Thus have they rejected the angel's message with scorn and brought the wrath of God down upon themselves, and plunged headlong into the vortex of perdition. Under the popular banner, "The World for Christ," they marched to the four corners of the earth and raised an "army" of "four hundred million" Christian soldiers. With the aid of a multiplicity of human inventions the nations were being "civilized" and "Christianized" as never before when, lo, the war clouds that had been skirting the horizon overspread the sky and the "civilization" and "Christianity," not of Christ but of Cæsar, was quickly shot to pieces. Wounded and bleeding, many, still clinging to the fragments of demolished hopes, and in an agony of despair, realize to a small degree the seriousness of the situation. But dazed and dumbfounded by the force of the terrible explosion, their "bewilderment" is sad and pathetic. A few, however, have recovered sufficiently to see through the veneer and detect the sham, as the following seems to indicate:

A FALSE PROPHECY REVEALED

We have tried to erect a civilization which is really grounded on a pagan philosophy of life, and the fact that we call it Christian has blinded many of us to the fact that its fundamental presuppositions are utterly unChristian. This fact has suddenly been revealed to us. Dare we face the consequence? Have we courage and wisdom enough to set about the reconstruction of our international life upon a genuinely Christian basis?—Christ and Peace, p. 56.

Again:

The war has come out of a false policy, and the false policy come out of a false philosophy. We are to seek, then, the cause of the present horror in the realm of ideas. It is sometimes asserted that it does not make any difference what you believe. The fact is that everything depends on what you believe. When men believe the truth, it is well with the world. When they believe error, darkness falls on the lands. —The cause of the War, p. 44.

Peter Ainslie says this:

Where Christ triumphed his church failed. Taking up the policy of materialism, her great numbers and her splendid prestige have been her pride and her shame. Fragments of these may be found in our humblest churches, both as separate communions and local congregations. Our ignorance of the fundamentals in the religion of Christ has kept the church unspiritual, weak and impotent. To live by the policy of heaven, which is practicing the ethics of Christ, and to grow into a united force, is a task that presses upon the church as never before. To even hint at these high ideals in this day seems like an idle dream, but these are the promises of God and this will be done. It must be sadly acknowledged that the road to this triumph can not be found through

present-day organized Christianity.—Christ or Napoleon—Which, p. 61.

Right here it will be appropriate to let Jehovah speak. Referring to this very time when the Lord would begin his preparatory work, Jeremiah says:

The Gentiles shall come to thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.—Jeremiah 16: 14, 19.

Present-day organized Christianity, including the church Mr. Ainslie represents, is not of God. While the promise of God is sure as to the final triumph of the work of Christ, it cannot be accomplished through the medium of the modern institution. Such are the logical deductions to be drawn from the foregoing. How, then, are the purposes of God to be wrought? A prominent English writer offers the following:

[If we remove our concern for the moment from the gospels, where controversy still centers, to the pre-Christian apocalyptic, we shall find ourselves moving among less ambiguous ideas. If we take the Apocalyptic, as represented by the book of Enoch, we shall find that the hope of the kingdom embraces three lines of expectation. It is expected that the coming of the kingdom will be heralded by great upheavals in the natural order, by great national or political disturbances, and shall come finally in a *supernatural revelation*: a manifestation of God in an actual theophany, or in the coming of the Son of Man.—Christ and Peace, p. 64. (Italics mine.—E. E. L.)

(To be continued.)

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OBJECTIONS TO THE BOOK OF MORMON ANSWERED BY ITS OWN EVIDENCE.—NO. 3

BY T. J. SMITH

THE CASE OF KING CORIANTUMR

And it came to pass that Coriantumr fell to the earth, and became as if he had no life.—Ether 6: 106.

And Coriantumr was discovered by the people of Zarahemla; and he dwelt with them for the space of nine moons.—Omni 1: 37.

The first quotation above, refers to Coriantumr just after he had "smote" off the head of Shiz, his last enemy, at the great and final battle at the Hill Ramah, which hill, we claim, was in the western part of New York State. The other one to him being discovered away down in Central America or the land of Zarahemla, by that people.

At this great battle, Coriantumr had been sorely wounded, and had fainted from the loss of blood the day before he slew Shiz, and was in a very weak and exhausted condition.

Our burden now is not to prove that he could not or did not make the long journey, as in the other cases heretofore discussed, but that he *did* actually maké it, notwithstanding his weak and exhausted

condition and the long distance. The story we once heard of an Irishman cleverly fits in here. He had just heard the song, "It's a long way to Tipperary." He remarked, "I care not a fig for the distance if a mon only has the time to make it."

The disbeliever in the Book of Mormon and those who contend that the Hill Ramah was far to the south, claim that he never could make any such journey, that he could have traveled but a short distance, and at the end of nine months died of his wounds. We will clearly show that he never died of his wounds and that he had ample time to make it, and at about the end of twelve years, eight moons and twenty-nine days, he was still "on the job."

Before we proceed to do this, we wish to notice a few items of history regarding this noted man, that we may have a fuller and better understanding of the situation.

And the first item that attracts our attention is a prophecy of Ether 6:60, that he (Coriantumr) should never fall by the sword. This fully settles the idea that he died of his wounds.

In the same chapter, sixty-nine and seventieth verses, we are informed that he received many deep wounds and fainted from the loss of blood, and was carried away as if dead. In verse eighty-one he had another fainting "spell" from loss of blood. Now, notwithstanding all this fainting and bloodshed, in the ninety-ninth verse he is declared to be a large and mighty man, as to the strength of men, just the day before he slew Shiz.

If all this be true, would there be anything strange or unreasonable in concluding that he would quickly recover from his last exhausted condition, as he had done in those previously, and be amply able to make the journey?

But to return to the time he had to make it in. It is, we believe, the universal decision of those who are qualified to so decide, that the final battle at the Hill Ramah was fought about the year 600 B. C., the same year the Nephites sailed for America. The people supposed to have been led out by Mulek, the youngest son of Zedekiah, king of Judah, and who were called the people of Zarahemla, and were the ones to "discover" Coriantumr, never left Jerusalem for twelve years after the great battle, or in the year 588 B. C. Omni (1:26) states that they came out from there at the time Zedekiah was carried captive to Babylon, and Bible chronology puts that event at the above date.

So this would give ample time for Coriantumr to recover from his wounds and make the journey.

By placing a certain interpretation upon the history given in regard to his being found by the people of Zarahemla, he must have lived more than twenty years after being wounded. The people of Zarahemla were so called after a man by that name, and

who was a descendant of Mulek, before mentioned. (Mosiah 11:78.)

Bible history informs us that Zedekiah was thirty-two years old when taken to Babylon. (2 Kings 24:18.) He must have had at least three sons, for it is stated in the twenty-fifth chapter and seventh verse that the sons of Zedekiah were slain before his eyes. Now if he was only thirty-two years of age and had three sons, the youngest could not have been over eleven years of age, and even at that age his father would have to be married at eighteen years of age. And yet this man Zarahemla, after whom the people were called, was a descendant of this eleven-year-old-boy. Admitting that he was a son of Mulek, it would take at least eight or nine years for him to have posterity, besides there is no telling how long it was before the people were called after him. Now summing the matter up, we plainly see that Coriantumr must have been still living beyond twenty years after being wounded.

We do not vouch for this interpretation being placed upon the history of this event, although it fits in cleverly with the account given. The people of Zarahemla were often called by that name from the time they landed in Central America, (as in Alma 13:74) and Coriantumr might have been discovered by them in that country; but we have no means of knowing.

The idea of a tender boy of the age Mulek must have been, *leading* an expedition out from Jerusalem, has been another cudgel used by the skeptic against the divine inspiration of the Book of Mormon. The reader will notice that the book nowhere claims that Mulek led the colony. So its complete silence on that point abundantly answers the objection. It does say, however, that "they were brought by the hand of the Lord across the great waters into the land where Mosiah discovered them." (Omni 1:27.) The facts in the case are simply these: Zedekiah had at least three sons, two of the older ones had been slain, and to protect the youngest one the Lord no doubt to preserve the royal seed, had him taken out of the land, under the guidance and protection of older heads.

We wish now to refer to a little bit of inconsistency (or it may have been from an oversight of the facts in the case,) in those who have so strenuously insisted that Coriantumr, in his weak condition, could not have made any such journey as that from New York to Central America. We will show that Moroni made the same journey under greater obstacles, if their location of Ramah Hill be correct.

Mormon, his father, was seventy-four years old when slain at Cumorah. We will suppose that he was thirty years old when Moroni was born, (and that is a very reasonable age to place it) he, Moroni, would be eighty years old when he hid up the plates

of the Book of Mormon. At the time his father was slain he would have been forty-four years old, then his living thirty-six years after that event would make him that age.

Now if Cumorah Hill was in Central America, as contended, when Moroni finished his writing, and was ready to hide them up, we would have to accept this wild and improbable story, a man, bowed down with eighty years of hard service, a great part of it in the rigors of warfare, shouldering up a package of golden plates, weighing from seventy-five to one hundred pounds, buckling on a breastplate of several more pounds, placing the Urim and Thummim in his pocket, then striking out through country swarming with murderous Lamanites, consisting of rough mountains, great swamps, impenetrable forests, and impassable rivers, and accomplishing the same journey of three thousand miles which they contend Coriantumr could not possibly make.

There is one fact connected with Moroni's hiding up his records that we would have the reader note particularly, as it bears heavily upon determining the location of this noted hill. There is not the least proof, given in the book, that he changed his location, to any great extent, from the scene of the battle, let alone making the long journey to New York. He mentions dodging around from place to place to avoid the Lamanites, (Moroni 1: 3) but is completely silent upon what would have been his supreme "dodge."

Then if he never left the scene of the battle, and the records were hidden up in New York State, that ought to settle it.

But we must notice another idea that has been advanced to discourage the above conclusion.

They have studiously figured out the number of plates, large and small, connected with the Nephite people; amounting in the aggregate to over one thousand pounds in weight, and then they ask the question, where is the reason or consistency in transporting this bulk of plates all the way to New York State, when they could have been hidden with so much less trouble and just as safely in Central America? We will ask two more questions and the answer to them will be the answer to this:

If the Hill Cumorah was located in Central America, or southern Mexico, why did Moroni have to bring his plates all the way up to New York when he could have hidden them down there just as safely, and why did Mormon take up all the plates already hidden down there in the Hill Shim and take them northward with him and deposit them in Cumorah, when he could just as safely let them remain hidden?

Answer: The coming forth of the plates hidden up by Moroni was to be a forerunner of the introduction of the gospel and the setting up of the king-

dom of God in the latter days: and that could not be done at the appointed time until God especially prepared a government under which his kingdom could be successfully established; hence he inspired the men who framed the Constitution of the United States Government and assisted in its establishment. Under no other government then existing could his designs be accomplished. So it was very necessary that the records be placed within the limits of the intended government. The hiding up of the records in that particular locality in the United States Government might have come from the vicissitudes of war, convenience or other causes unknown.

Thus are all objections answered and the divine inspiration of the Book of Mormon left completely intact.

Our next article will be to answer the supposed and improbable idea of Mormon shifting his army from Central America all the way to western New York, and to show where his bold and well-planned strategy failed. This we believe will be the most interesting and conclusive of all preceding articles, as it will definitely locate the Hill Cumorah. With that presentation the series will close.

(To be continued.)

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HOW A SECRETARY SHOULD REGARD HIS WORK

[Among us are hundreds who in one department or another do secretarial work. The following article brings an important message to such, and we hope it may be the means of bringing about further efficiency in this special and important work.—EDITORS.]

The secretary should regard his work the same as any other officer or worker, no matter what the work may be.

The secretary is just as important in his part of the work as the president, or any other worker in the church or its auxiliaries. How would we get along without any record to give us a precedent? Take for instance the judiciary, practically all of their decisions are based upon some act or decision given previously; now how would they be able to decide unless there had been a record kept?

In the beginning, men called upon God and God blessed them and a record was kept. (Genesis 6: 5, I. T.) Why did God instruct men to keep a record? Why did he have all the prophets keep an account of their dealings with the people and of the word as it came from God? Why did the ancients keep records on plates of brass and gold and graven in the rocks? You may satisfy yourself as to the reason, but we wish to impress the importance of the office of one who is called upon to act as a secretary.

You who are secretaries do not think that the po-

sition you hold is just a fad, or a thing of naught; remember that you are history builders, and they who keep the record have a great responsibility in that they are to keep a true record.

A secretary should have his books and records in such a shape that he can give any item of record in a moment's notice. I wonder how many of the branch or other secretaries could do this? Not if you have the old-fashioned, cumbersome book that I have stored away out of sight, where after having written about a hundred pages of names and then had some removed, some died and some excommunicated, then the district secretary writes and asks for the record of some one of these. I used to start at the beginning of the book and go over all the motley array until I found the one wanted. Perhaps it would take an hour, or if you missed it you would have to go over the whole thing again. How do you do it?

The law of heaven is order, and order spells system. Now, system may be good or bad. You may have a system, but is it a profitable one? A few years ago the horse car was the system; it was the best we had, but now what? Why the electric car is soon to be outdistanced by the airship.

Are we as secretaries in the various departments of the greatest business house of the universe keeping abreast of the times? The typewriter, the loose-leaf system of books and the great variety of duplicating machines are being used in all the big business houses, why not we, who have the recording of the greatest work in the world, adopt some of these labor-saving devices?

I find the loose-leaf record the greatest time-saver I have. I write a leaf for each member and arrange them alphabetically and there they are, just as easy to find as a word in the dictionary, in less than half a minute.

The typewriter makes a neat, legible record, but if care is taken and a fountain pen is used, which is very cheap now, a good, clear record can be made. In every effort time is of great importance, and time-saving is a slogan of to-day.

There is great necessity for a correlation of our work. The Master has said if we are not one we are not his. The thought is this, that the tree cannot live without the branch, neither can the branch abide without the tree. This easily can be applied to the branch, district and the general recorder. Some might say the branch can live without the district, perhaps it can, but what a life! The work we represent is not a selfish work. True, it has a personal feature, but the personality is this, that we are called upon to be responsible for our own acts. Then we should be concerned enough to reach out and grasp every opportunity for advancement.

If a member of the priesthood fails to send a report to those under whom he labors, he is considered inactive; so also the branch that fails to report. How can those in charge know the condition of the branch or of the members of that branch? The great whole is made up of units. If one of these units fails to respond to the promptings of the body, that unit is dead, insofar as there is no life manifest. The secretary that fails to act in his official capacity, is hindering the great mass, the church militant. For this reason a secretary should regard his work with that respect and consideration, that he would not fail to labor with all diligence, ever respecting the confidence reposed in him, that he is a worker together with God in his great work.

Reports have come to our notice that were well written, but, in the recording of dates, figures were used. This we find to be a cause of great annoyance. We read 6 5 16. Some might say, Oh, that's easy, that means June 5, 1916. Does it, or does it mean May 6, 1916? The English use it that way. Now remember, a secretary is to write according to instruction received. The instruction comes to us from Brother C. I. Carpenter, the church recorder, whose right it is to suggest in this matter, that when writing a date we do it thus 6 May 1916 or 5 June 1916, day, month, and then the year. You can readily see that there is no possible chance of making a mistake when a date is so written.

The command has come to us to be not weary in well-doing, and that we be not slothful in our service, so it behooves us to cultivate the talents that have been given us that we may be counted as wise servants and thereby be trusted with greater talents or responsibilities.

Efficiency is the watchword of the hour. We are a race of specialists, and they who are able to perform a certain work in a capable manner are the ones who are in demand. Do all that you do in the best possible manner. Try to improve each day, each page of history, for the call is to be striving to excel, press onward and upward to that high standard enunciated by the matchless One.

Standardization is a great factor in economy of time. It would be well for each branch and district to have a uniform class of supplies, that all may work to one end, and that with the selfsame prospect in mind the whole may grow and develop into a fabric without spot or wrinkle.

Take an interest in your work, learn to like it, and sooner or later you will find joy in that which you do. Above all remember a secretary has a great responsibility, an important place in the work and only those who labor faithfully to the end can claim a reward.

F. E. BONE.

Of General Interest

ARE YOU KEEPING YOUR EYES ON THE JEWS?

Do you like Jews?

Perhaps not; most people don't. A good many centuries ago God said the Jews were going to be disliked by the whole world. He said he would "make them like vile figs, that cannot be eaten, they are so bad." He said they would be "tossed to and fro among all the kingdoms of the earth, to be an execration, and an astonishment, and an hissing, and a reproach, among all."

But you and I had better not have any part in fulfilling that prophecy against the Jews.

The Jews are a sensational people. They always have been; they always will be.

What promises to be, in all soberness, the most sensational series of articles on the Jews ever written and brought together for popular publication, has been under preparation for some time past by *The Sunday School Times*, in consultation with that widely known, widely loved Christian Hebrew of our day, David Baron of London.

This startling series on the Jews will run for probably a year to come, perhaps longer, in *The Sunday School Times*.

We hope it will include masterly discussions of such topics as the following:

THE JEWS ARE GOING TO SURPRISE THE WORLD

And you can know all about it in advance, if you will make sure of reading the following articles:

"Why the world hates the Jews."

"Should the United States try to secure international protection for the Jews?"

"Why is the Jew the keystone of the world?"

"Ought the Jews to have Palestine?"

"What are Christian missions to Jews really accomplishing?"

"What is hoped for from the proposed Jewish Congress?"

"Are the Jews finally to convert the world?"

"What does Zionism mean?"

"Are the 'Lost Ten Tribes' really lost?"

"How is Christianity best presented to the Jew?"

"What kind of Messiah do the Jews still expect?"

"What does the Jew think of Christianity to-day?"

"Has this war any relation to the Jews' prophesied future?"

The strongest writers in the world, both in North America and across the ocean, and both Jewish and Christian, are going to let in the light on these subjects.

For God himself has let in the light, in his own Word, though most people don't know this; and the

coming series will open up God's Word as well as present startlingly significant present-day facts.

If you are not already in a club of subscribers to *The Sunday School Times*, won't you get four other people to join with you as you send your subscription for the coming year, and thus save both for yourself and for them one third of the subscription price, getting the paper for \$1, instead of \$1.50, for a whole twelve months?

Send us their names and addresses, and we will gladly mail them a free specimen copy of *The Sunday School Times* containing a full announcement of the Jewish series. To insure this, just write "Jewish Series" on the list of names you send us.

[We extract the above from an announcement in *The Sunday School Times* for December 10. Many of our readers will be especially interested in this series. Subscriptions may be sent to this office.—EDITORS.]

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TOO MUCH SUNDAY PAPER

The plump singer in one of W. S. Gilbert's operas who comes out and carols mournfully, "There is far too much of me," might well impersonate the hundred-odd-page edition of the popular daily newspaper, which is now being denounced upon both moral and economic grounds. The *Catholic Citizen* (Milwaukee) actually sees a real advantage in the present paper shortage in that it may bring about a curtailment of the Sunday papers, which, it says, "have pushed aside with alarming success nearly all serious reading for the Sunday." The Federal Trade Commission suggests in a letter to newspaper publishers that they can save print paper, by cutting down the size of Sunday editions. Publishers consulted by the commission are said to "feel that the elimination of certain features would meet with public approval and would not decrease the revenues of the publishers." According to this statement:

The paper saved by cutting down the size of one large Sunday edition several pages would be sufficient to keep a number of smaller papers supplied for a considerable time. Unless present supplies of paper can be increased, which does not now seem probable, such unselfish action on the part of large city papers appears to be the only means that will save many of the smaller publishers from going out of business.

Not only would the small publisher thus profit, but the newspaper reader would really be better off, in the *Catholic Pittsburgh Observer's* opinion. It quotes from *The Catholic Citizen* a jingle which sets down "with but slight exaggeration" what the Sunday newspaper reader gets for his five cents:

Sixty-nine pages of rubbish,
Twenty-two pages of rot,
Forty-six pages of scandal vile
Served to us piping hot.

Seventeen hundred pictures—
 Death, disease, and despair—
 Lies and fakes and fakes and lies
 Stuck in most everywhere.

Thirty-four comic pages
 Printed in reds, greens, and blues;
 Thousands of items we don't care to read,
 But only two columns of news.

The Observer proceeds to a more serious discussion of the demerits of the Sunday edition, in words apparently either quoted or paraphrased from an article which appeared in the columns of its Milwaukee contemporary:

The enormous amount of "fake" which is exploited by the Sunday editions is palpable to every intelligent reader; yet nearly the whole community falls for it. The articles, for instance, which purport to give "inside" information concerning secrets of the present administration, the inner life of royal families, the smothered scandals of imperial courts, etc., are generally sheer creations. It is worthy of note that the author's name is often withheld "for diplomatic" or "personal reasons." The real reason for the suppression is that the writer lives right here in town, and is in the weekly pay of *The Moon* and has a permanent desk in the *Moon* office, or grinds out his clumsy invention in a furnished room in the neighborhood, for the princely sum of eight bucks a week, as long as he keeps grinding satisfactorily. The "expert" articles on the present stage of the war, and its development in immediate prospect, unless signed by a correspondent of known reputation, are utterly worthless vaporings. With these, too, it often happens that the name of the writer is withheld for "special" reasons, the principal of which is that nobody ever heard of him, and as a consequence nobody would attach the slightest importance to anything he writes if his name was subjoined to his article.

The fiction of the Sunday papers is quite often what the man in the street would denominate as "punk." Many who contribute to this section have never learned the story-teller's art, and quite as frequently the offering is objectionable on the score of Christian ethics.

How the geniuses that produce the "funny sheet" have got by with it for so long is quite a mystery. So successfully have they put it over on the public that their place in newspaperdom seems now quite assured.

—*The Literary Digest* for November 4, 1916.

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CHRISTIAN SCIENCE HEALERS MAY PRACTICE HEALING

Some people have apparently supposed that the Court of Appeals of the State of New York has decided that the legislature has no power to make it a crime to treat disease by prayer. This is not so. This opinion, it is true, is expressed by the chief justice in a memorandum; but there is nothing in the opinion of the court to indicate that the court agrees with him in that statement. The decision of the court upon the question whether in the State of New York the Christian Scientist practitioner has a

legal right to treat disease by prayer is based wholly upon its construction of the statutes of the State on this subject.

New York law prohibits the practice of medicine except by persons duly licensed, and in its definition of the practice of medicine includes offering or undertaking by any means to "diagnose, treat, operate, or prescribe for any human disease, pain, injury, deformity, or physical condition." But it also provides that "this article shall not be construed to affect . . . the practice of the religious tenets of any church." A Mr. Cold is a Christian Scientist practitioner; he was never licensed, but had an office where he treated patients, for which he charged two dollars for the first treatment and one dollar for subsequent treatments. His treatment consisted simply in religious conversation and silent prayer. He explained to the visitor on whose complaint he was indicted that Christian Science did not believe in medical treatment, that he had no more power to cure her than anyone else, that God was the only healer, and that if she would study Christian Science and comply with its directions and "purify her life and her thoughts and cleanse from her consciousness fear and inharmony and false thoughts," she could cure herself just as well as the Christian Science practitioner could cure her. The question before the court was whether this was practicing medicine as defined by the statute, and, if so, whether the act was not exempt from prohibition of the statute because it was "the practice of the religious tenets of any church." The court held that (1) Mr. Cole did treat his patient in the sense defined by the statute; but also that (2) this treatment was a part of "the religious tenets of a church," and therefore the defendant was not guilty of violating the statute. Judge Seabury, before whom the case was originally tried, charged the jury that it was no defense that the practitioner "did these acts in the practice of the religious tenets of the Christian Science Church." The Court of Appeals held that this was an error; that the judge "should have left to the jury the question whether the defendant was in good faith practicing the tenets of such a church within the meaning of the statutory exception."—*The Outlook*, November 1, 1916.

Astronomers have built telescopes which show myriads of stars unseen before; but when a man looks through a tear in his own eye, that is a lens which reaches to the unknown, and reveals orbs which no telescope, however skillfully constructed, could do; nay, which brings to view even the throne of God, and pierces that nebulous distance where are the eternal verities in which true life consists.—Beecher.

Woman's Auxiliary

EDITED BY AUDENTIA ANDERSON, 2009 LOCUST ST., OMAHA, NEBR.

The Educational Department

It was the intention of the Year Book committee, when preparing the different departments of activity in which the women of the church might engage, to make the educational department so broad and comprehensive that every woman of the church might find some line of work which she might take up with benefit and profit to herself. It was intended to make the list of activities so plain, simple, and easily accessible, that every woman of the church, no matter how limited her practical or formal schooling may have been, would find something, some study or activity which would particularly appeal to her, and which would be adapted to her needs and circumstances. The Year Book was prepared for every woman of the church, in every local, in whatever location and surroundings. It was compiled with the fundamental idea of *progress*, in all lines of activity.

And so, when reading over the several different divisions of the educational department, you will find they include practically any subject that the average woman would desire.

The purpose of the educational department is to help the women of the church to live more efficient lives. In accomplishing this, the wife, the mother, the woman in business, will learn to conduct a better home, better train her children, and to take her place in the business world as a competent, well-trained individual, with a broad life vision before her. And the result of this will be, that our sisters throughout the church will be happy, contented, and enthusiastic Latter Day Saints, because of the feeling of satisfaction which comes as a reward for something *well done*.

Systematic study enables us to enjoy to the fullest extent the wonders and beauties of God's creations, because it draws to our attention his marvelous works—the physical, as regards Nature in her many moods and phases, as well as the intricate and perfect workings of our own bodies; mental, which deals with the activities of our minds, those wonderful instruments, the touchstones of God in us; spiritual, which teaches us of the laws God has so wisely and lovingly made to govern us, so that we may live in accordance with his laws, and obtain the resulting blessings.

The phases of the study of the educational department are (1) the theoretical, under which we learn of the truths and ideas gained by educated men and women who have spent years in study and research, in order that the world might be benefited by their efforts. (2) The practical demonstration of these principles—in our homes, as regards the more economical purchase and preparation of foods, the wiser expenditure of the household funds; in the more intelligent control, guiding, and training of our boys and girls; in the communities, helping, as a result of study along these lines, to clean up the back yards, to help the delinquent boy and girl, and to mitigate suffering. We all know how ineffectual and selfish it would be to read and study continually, and make no effort to put into practical demonstration the truths gleaned from the study. The foundation stone upon which the auxiliary was founded, is "Service," with a capital "S"; and so, in all our study, let us keep constantly before us the thought, "How is my study going to help me to become a better home keeper, a better citizen, a better Latter Day Saint?" And further, "In the light of my broadened understanding, how can I bring my less fortunate sisters to the same light, so that they may enjoy the same satisfaction that I feel in my advancement?" We all realize the impor-

tance of, first study, then practice. Mrs. Sandy, in her child welfare department, bases her work on the same principle, and follows the plan in her outline of activity in that department.

As an example of how the study might be linked up with the practical demonstration, let us consider a class organized under the head of "Mothers' and teachers' problems," of which Mrs. Lydia Thomas Wight is superintendent. Study from textbooks which treat of the subjects of training of children, of helping them to develop naturally and normally, first at home, then in the public school, should be taken up systematically and thoroughly. But, in order to carry out the basic idea of the auxiliary, "Service," both to loved ones, and to the community and Nation, active cooperation with the teachers of the public schools should be entered into by the mothers; the schools should be visited, in order to show clearly the fact that the parents and members of the community are in perfect accord with the teachers of the children. Or the instructors might be invited to meet with the mothers' study classes, and asked to give suggestions in the form of lectures or talks to the mothers as to the better training of children, in order that the home training might not defeat the school training, and vice versa. There should be perfect harmony existing between the members of a community and those chosen to teach their boys and girls in the public schools; intelligent parents will want to know personally the men and women into whose charge they give their children for the greater part of each day.

You will pardon me if I seem to be speaking directly of the child welfare work. This is one of many cases in which the departments lap and overlap, the activities of one merging and blending into another. And the educational department is closely allied to all, indeed, is the foundation of all, for what line of work can be taken up by anyone, which has not been studied in one way or another?

Or again, in the home economics department, of which Mrs. Bertha Mader is superintendent, the important subjects of house management, dressmaking, etc., are not only to be studied from a textbook, but classes are to be formed, and personal as well as group training given by some sister or instructor who is thoroughly capable.

The importance of the play instinct, or need for recreation, is becoming more and more fully recognized as one of the most vital instincts. Not only does the growing child need to play in order to relax his mind and body; the adult organism requires his re-creation as well, in order that the precious mechanism of mind and body may not wear out or rust out. And so, in the home department, we find an opportunity for the tired mother to lay aside her work in the home for an hour or so each week, and spend that time in visiting local industries, the dairy, the packing house, the canning factory, so that we may even eat more intelligently, knowing the ingredients that go to make up the foods on our tables. These visits, too, might prove of far-reaching benefit to the world at large, for when groups of intelligent women begin to pry into the secrets of the commercial world, many interesting and often pernicious practices are brought to light.

The time is coming when we will see drastic measures taken to regulate the Nation's food supply and distribution. So long as we, as consumers, sit back and sigh when the price of eggs goes up, or meat is put beyond the reach of the average family, just so long will we, and the whole Nation suffer from the greed and selfishness of a few. I am sure that we are all proud of the few brave women, members of the Housewives' League, who have taken the matter into their own hands, and are attempting to force down the

price of staple foods. Women seem to be able to hear more distinctly the cries of starving, suffering babies; their sympathies seem to be more susceptible, more easily aroused by signs of needless suffering. At least, this is woman's sphere, her legitimate field, and so such irregularities are brought more forcibly to her attention. Let us, as women of the church, train ourselves, our brains, our hands, our bodies, so that when the need arises, we may be intelligent, capable workers in whatever field of activity where help may be needed!

We of the educational department, want to help you to become happier, more efficient in every way. We want to enthuse you with the idea of "Service," which, in this day and age of advancement, demands intelligent, trained and competent helpers in all lines of work. We desire to impress you with the fact that there is no better time to begin than the present; if there are at this time no study classes in your midst let us urge you at once, to take steps toward organizing one or more. Find the needs of your particular local—the subjects which will particularly appeal to your local, and take up the study immediately. We are so glad, at any time, to give advice, or assistance in selecting a subject for study, or in organizing classes, if you are in doubt as to the method of procedure. Indeed, we are very happy to receive such requests, for it is an indication of the fact that our sisters are "looking upward," and are making an effort to be more worthy Saints and children of God.

HELEN SILSBEE SMITH,

Superintendent Educational Department.

KANSAS CITY, MISSOURI, 1111 East Eleventh Street.

News from Knobnoster, Missouri

The Woman's Auxiliary convention of the Holden Stake held their meeting December 9, 1916, at Knobnoster, Missouri. Our stake president of the auxiliary, Sister D. J. Krahl, was in charge of the meeting.

At the opening Stake President D. J. Krahl requested all the women to occupy the front seats, which we did; little dreaming that he was only making it easy for the men to pass out without giving their wives a chance to stop them; he then took a vote as to what the men wished to do; retire to the basement for a meeting of their own, or remain and hear what the auxiliary women had for their meeting.

It is with pride that I say not a man left the room and very few voted to go; this surely shows they are interested in and are recognizing the work of the auxiliary, and I think they felt repaid by a better understanding of the work we are trying to do, also by the good program we rendered.

I cannot take space to tell about the good addresses and papers, each one having so many good things along his line of work.

Address by Sister J. W. A. Bailey: "Should the religious education of our children be turned over entirely to the church?"

A splendid article was read by Sister Redfield, and a talk by our president.

We were pleased to have with us Sister J. A. Gardner whose address on "The Oriole girl's movement," gave us a better understanding of what they would accomplish in time.

At the close of the convention, automobiles took the Oriole girls for a hike, after which they were entertained at the home of Sister Sayles, their local leader.

Mrs. M. J. WESTON, *Press Chairman.*

Drink Glass of Milk A Meal

"A glass of milk with every meal," is the Iowa State College dairymen's prescription to help oust old man Hi-Cost-o'-Livin'. In fact, a greater use of all dairy products, including butter and cheese, would greatly cut the daily menu cost, they maintain. Their use also cuts fuel and preparation cost, for they are ready to eat as bought. Milk is not only nourishing, but cheap, as the following comparison shows:

A quart of milk, costing 9 cents, is equivalent in food value to:

Eight eggs, at 48 cents a dozen, or 32 cents' worth.

Three pounds codfish at 10 cents a pound, or 30 cents' worth.

Three-fifths pound ham at 35 cents a pound, or 21 cents' worth.

Two pounds chicken at 25 cents a pound, or 50 cents' worth.

Three quarters pound beefsteak at 24 cents a pound, or 18 cents' worth.

Four fifths pound pork chops at 25 cents a pound, or 20 cents' worth.

Butter, usually considered a relish and not thought of as having much food value, is a nutritious food and even at its present high price, can be liberally used as economical food.

A pound of butter costing 45 cents is equal in food value to:

Twenty pounds of apples at 5 cents a pound, or \$1 worth.

Fourteen pounds of potatoes at \$2 a bushel, or 48 cents' worth.

Cheese is nutritious, economical and, contrary to general opinion, easily digested.

One pound of cheddar cheese, valued at 30 cents, is equal in food value to:

One and four tenths pounds ham at 35 cents a pound, or 49 cents' worth.

One and seven tenths pounds beefsteak at 24 cents a pound, or 41 cents' worth.

One and eight tenths pounds pork chops at 25 cents a pound, or 46 cents' worth.

One pound of cottage cheese, served with cream, is equivalent to half a pound of cheddar cheese. Such cheese can be made by using skim milk that might otherwise be wasted. The dairy department at Ames will supply soft cheese recipes.—Ames College Bulletin.

News from Branches

Detroit, First Branch

The Sunday morning prayer meeting was quite well attended. A goodly number of the young people take advantage of the opportunity to get together and enjoy a spiritual feast (for this is a young people's prayer meeting), but there are a good many faces who should be present but are not, and we wonder why? Is it not worth the effort? Can we not make a little sacrifice? It has been our experience that for every sacrifice we make in this life we receive manifold blessings and have been promised life eternal in the world to come. We are not perfect here as yet, but we wish to say that we are steadily climbing and hope some day to reach the height. A statement made by one of our active and efficient young men while bearing his testimony a short time ago keeps continually ringing in my ears, and I hope others remember it as well, viz, that "this gospel is perpetually calling forth the best that is in us." If we are

working at our job it surely will call forth the best, and the church to-day needs our best service.

The Sunday school was also well attended and the morning story-telling hour was occupied by the committee in charge of Christmas exercises. The little tots are always happy when preparing for the Yuletide.

K. H. Green was the speaker at eleven o'clock imparting words of comfort and admonition to the Saints. Brother Green left Monday for the northern part of the district to engage in missionary work. We shall miss him in Detroit. We have found him willing at all times to do whatever he was called upon to do and we trust he may be successful in all his missionary labors.

Elder W. L. Bennett was the evening speaker. Brother Bennett has taken a position in Pontiac and will move his family there in the near future. We hate to see them go, but what will be our loss will be gain to others. The branch at Pontiac will undoubtedly welcome them there.

The writer is at present holding forth at the second Detroit Branch with good crowds and interest and we hope to see some who will be willing to render obedience to the gospel.

We have been preaching nearly every night except Saturday for over six weeks and believe we are feeling better than when we began. Surely God's hand is in the work and we hope to be able to do our part. Sister Plato, district chorister, is with us and renders valuable service in the musical line. She has spent the greater part of the year laboring in this capacity, and it surely is a help to the missionary.

The writer went to McGregor and began a series of meetings on October 29, holding forth for five weeks. Elder O. J. Hawn of Bay City was with us for ten days and rendered valuable assistance, baptizing nine. The branch president, Elder Charles Green baptized four and the writer twenty-three, making thirty-six in all. It was a time of awakening for the neighborhood and will surely be called "Little Utah" now a name that it has borne for some time. We had opposition, of course, and a certain Christian (?) man in the community when he heard of anyone being interested would visit him and try to tell him where we were wrong, with the result that we baptized all whom he visited, and a good many more besides. The greater portion of the converts were young people and we feel they will be a wonderful help to the branch; however we baptized one old lady seventy years old. Several whose companions were non-members were made glad by the gospel reaching the hearts of their loved ones and bringing them into the fold. We are sure that the success we achieved was not because of the efforts of the missionaries alone, but through the united efforts of all. Saints from neighboring branches attended and all-day meetings were held on Sunday and everyone seemed like a Pentecost, the Spirit was poured out upon us in such power. The writer lectured to men only one Sunday morning, an early meeting, and it seemed that the same Spirit that had characterized the preceding meetings was present, and we pleaded for a clean people, clean from all worldly things and habits that were surely undermining their spirituality. The result of this and other meetings was that seven or eight gave up the tobacco habit and we earnestly hope and pray that they will never touch the filthy weed again. The admonition to "be clean in your bodies and in your clothing" (Doctrine and Covenants 119:3) should be observed by all and especially the ministry. "Be ye clean that bear the vessels of the Lord." (Doctrine and Covenants 38:9.) May God hasten the time when all will see the necessity of conforming to the laws of God that Zion may be redeemed. The statement made by Jesus, "Man shall

not live by bread alone, but by every word that proceedeth out of the mouth of God," we believe to be in effect yet. This is a good club for our people to use against the sectarian world who preach only a part of the gospel, but what of those who live only a part of it—will it not apply to them as well? May we put on the whole armor of Christ and thus heed the admonition to "come up higher."

December 13, 1916.

J. R. GRICE.

Letter Department

An Appreciation

[A brother writes from "Somewhere in Washington," as follows]:

Dear Brother Editor: I want to congratulate you on your editorial "Throwing clubs at authority." Certainly if the church is to advance as one and a united institution its men in authority must be recognized and heeded until they transcend their rights and prerogatives. Perhaps I see this from a different standpoint than many do. The leading officials of the church should recognize the authority of elders under them as well as over them. . . .

While the editorial, "Men who have the Spirit," seemed a little caustic, yet it was worth a great deal to me, and increased my respect and admiration for the inspiration of the latter-day marvel. The spiritual status of the educated men of the church is a subject I had long wanted to learn more of, and this editorial satisfied that long-felt want.

One Version of an Old Story

Seeing your request in the HERALD for stories about Joseph Smith walking on the water, I thought I would write one that was told me about thirty-five years ago.

I was making my home with my sister, Jennie Stephenson, of Red Oak, Iowa, and was working for Judge Dennis, of that city. His wife was a member of the Baptist Church, and her mother, a member of the Christian Adventists was living with her daughter, and as soon as the mother found out that I belonged to the Latter Day Saint Church she thought she must tell me a Mormon story.

She said, "When I was a girl I lived with a lady by the name of Dwinby." Now this was a true story, for this lady was an eye witness to the same. She said, "Joe Smith made public announcement that if the people would gather at the river at a certain date about dusk he would walk on the water for them. So about ten o'clock in the morning of the day he was to perform the miracle, he went down to the river and fastened benches just far enough under the water so that the people could not see them, and then went away. Two boys had followed him and had hid in the bushes, and were watching him, and after he had gone they went and got an ax and chopped the legs off on one side of the benches. So when the crowd assembled he stepped onto the bench, and it went down with him, and he almost drowned."

I listened attentively till she finished, then I said, "Where did all this happen?"

And she said, "Why around that lake at Nauvoo."

And I said, "What lake?"

"Why, Salt Lake."

That was too much for me. I had to laugh. I said, "Great goodness, Nauvoo and Salt Lake are not within a thousand miles of each other. Salt Lake is away out in

Utah, and Nauvoo is just across the river from the eastern part of this State in Illinois."

"Oh, well," she said, "there is another Nauvoo."

I said, "Well, there isn't." And added, "There is just as much truth in this story as there is in all the rest of the lies that have been told about Joseph Smith. There is not a word of truth in any of them." Yours in truth,

MRS. JULIA NEEDHAM.

LAMONI, IOWA, December 9, 1916.

From Here and There

Mrs. E. O. Doty, a sister residing at Swedeborg, Missouri, bears a personal testimony that she was healed through prayer, and soon thereafter was baptized into the church. She appreciates the help of God and the blessings received, and gives him all the praise.

"Everybody is assisting Santa, or trying to, wherever I have been lately," writes Elder A. M. Chase from his home at Kirksville, Missouri. He says he held a week's series of meetings from December 3 to 10, but the attendance was small. He gives his note a warlike conclusion by saying "we expect to launch a fresh campaign about January 6."

From Warrensburg, Missouri, Brother Fred A. Cool sends an interesting and detailed report of the recent conference and conventions held at Knobnoster on the 8th, 9th and 10th of December. Since we do not have room for the entire letter we excerpt some ideas from it. He tells us the results they obtained in the various departments of the work are very gratifying, even though they feel they are only getting started, it being a constructive period for the stake. Teacher training or normal work is being urged, that more efficient and capable teachers may be added to those already so classified. He characterizes Brother D. J. Krahl, president of the stake, as a pronounced "utility" man, whose interest and sympathy in the affairs of the young people, as well as all other departments of the work, is highly appreciated. Excellent reports are given concerning the work of the Woman's Auxiliary in the stake, and no doubt more details concerning this will be reported in the auxiliary department of the HERALD. President F. M. Smith was in attendance and preached two sermons which were greatly appreciated. Music is mentioned as a special feature of all the services, this phase of the work having taken a new impetus since the organization of the stake, with an orchestra at Holden and Knobnoster. Lexington Branch is negotiating for a location on which to build a new church. A mission house is under construction at a mining camp near Lexington. It is expected that a branch will soon be organized at Sedalia, with about thirty charter members. This place is an industrial town of considerable importance.

Objecting to a Criticism

[A brother in the East sends in a protest, and we print the following extracts.—EDITORS.]

Elbert A. Smith: I just read in the HERALD that you are being criticised for writing the book, Joe Pine, it not being compatible with the dignity of a member of the First Presidency to write such a book, etc.

Good lands of Goshen! What next won't I read. Some people have a queer idea of dignity; with them it is to emulate the owl, sit on a perch, look wise and say nothing.

Well, I just want to say if you have the material for any more books of the same quality as Joe Pine get it out and use it. We need more such books.

I have let many people, including eight or ten nonmembers, read my copy of the book. All spoke well of it, and I find it creates interest in the other church books. The way in which you worked in quotations from the Doctrine and Covenants, and the Book of Mormon, aroused the curiosity of some and as a result both my Book of Mormon and Doctrine and Covenants are lent out.

The Lord's Prayer

The question is still asked occasionally why the Book of Mormon has the Lord's Prayer the same as it is in the King James Version of the Scriptures instead of as it is in the Inspired Version. In fact this difference has troubled the minds of many, even as it used to do my own. But for several years the reason has seemed plain to me. For there are other errors or differences, and I believe they came because of a lack of care on the part of whoever was acting as scribe at the time.

For instance, Nephi quotes chapters two to fourteen of Isaiah, also the forty-eighth to fifty-first chapters of Isaiah, and by him they are corrected in the rendering and made plain, as anyone can see by comparing them with the Bible, especially 1 Nephi, chapter 6, and 2 Nephi, chapter 5, where the improvements are very evident. In 2 Nephi chapters 8 to 10 the quotations are not changed materially from the King James.

And the Inspired Version of the Holy Scripture has three chapters as they are in the Book of Mormon, all except Isaiah 48, which is not corrected but reads the same as in the King James, and has many errors. My belief is that the error came from inattention by whoever acted as scribe at the time, and if the changes were written then they were misplaced in some manner and lost sight of. Therefore the King James rendering is given in our version of chapter forty-eight.

So also Isaiah's word of the Lord in 65:1 is corrected in the Inspired Version to read, "I am found of them that seek after me, I give unto all them that ask of me; I am not found of them that sought me not, or inquireth not after me." But in Romans 10:20, Paul's quotations of the above are like the King James in reading. "But Esaias is very bold and saith, 'I was found of them that sought me not; I was made manifest unto them that asked not after me.'"

No doubt these errors came by reason of lack of care on the part of some one having to do with the speaking or the writing of the words. In like manner I believe that whoever was scribe at the time simply wrote the Lord's Prayer as he remembered it, without waiting for the correct rendering, supposing it to be all right as it was.

H. A. STEBBINS.

Are We Heeding the Call?

As I read and study the church books from time to time I wonder what progress we are making toward the standard that the Master desires his people to reach. The words of inspiration have come to us many times: "Come up higher." I wonder if we interview ourselves on this serious matter and give it prayerful consideration. The Master is continually calling, calling, and calling, "Come up higher, my people!" Dear Saints, is it possible that we are treating lightly the invitation of our dear Lord, who is pleading and weep-

ing for the salvation of his children? The Lord never says anything simply for the sound of the words; there is always a real meaning and a real need for all that is said by him.

How much depends upon our complying with the request! It means service, it means work, it means sacrifice, and it means to many the leaving of their loved ones. Is the sacrifice too great. No! No! nothing is too great to leave for the service of the Master and his precious work.

When we look back to the times when the Savior was among the children of men, and see how he suffered for us, we cannot help but say, that there is nothing in all the world that is too great to leave for the interest of his glorious gospel and the benefit of humanity.

We are not yet in a position to receive all that our Lord and Master desires to bestow, because we have not reached the height that is required of us, but if we strive day in and day out, and work for the interest of our neighbors and keep in mind and obey the laws that he has given we can receive them, and have additional help to take us further on to perfection.

It is utterly impossible to ascend higher in the scale of righteousness and not manifest material and visible change in ourselves individually. One cannot come up higher and still be the same in all ways as before the call was given and heeded. Something must be left out, and laid aside. Let us examine ourselves and see if there is anything that should be eradicated, something to do, or be undone, then having the spirit of the Lord we can move successfully. Yes, we make mistakes on our way, but should they hold us down? No, there is a channel from which we can draw. Let us go on to perfection. This gospel is true, it demands all the attention of mankind.

I hope to be true to this glorious work and trust that I shall have the interest of all the Saints.

Yours in gospel bonds,

JOHN JENKINS.

GRACELAND COLLEGE, LAMONI, IOWA.

GREAT MALVERN, WORCESTER, ENGLAND,

November 28, 1916.

Editors Herald: I am very pleased to have had the association of Brother U. W. Greene in my field of labor for several weeks and the Saints of Malvern, Gloucester, Nantyglo, Aberaman, Gilfach Goch, Skewen, Pontrhydyfen, Llanelly, and Pontyeates greatly enjoyed his visit. The genial companionship of the brother was greatly enjoyed by the writer, together with the advice and the inspiring sermons he preached.

We had extra troubles in our travels through Wales as it is one of the restricted military areas but a splendid spirit was shown by all the police authorities with just one exception.

At Nantyglo we had a fine reception owing to the fact that Brother Greene was advertised beforehand by *The Bellman* as "The Great American Preacher." Needless to say he filled all expectations on his subject, "The signs of the times."

At the colliery where I used to work, the brethren obtained permission to take Brother Greene to see the mines which were about three hundred yards deep. You should see how quickly our Brother took to coal cutting, shot firing, and engine driving. The trip was enjoyed by all. Brother Allen was chief guide.

At Gilfach Goch, which was our next objective, four young folks were baptized during our stay, the results of local ef-

forts and the Sunday school work, the young brother being ordained to the office of deacon, and we trust that he may be faithful; we need his help. The brethren are doing well in holding the Fort there.

Fairly good times were had at Pontrhydyfen too, and we hope for better results later. But it did rain, rain, and pour down, for about four or five weeks almost every day.

The work at Aberaman, Llanelly, and Neath is rather quiet. There are just a few faithful ones doing all they can.

At Carway, Carmarthanshire, we had the loan of the Baptist church, and Brother Greene gave a rousing lecture on the "Signs of the times," portraying the hand of God in the events toward the return of Israel to Jacob's land, which was again well received. But it still rained, and kept doing so until the morning I bade adieu to our brother. The railway traffic was threatened by the rising of the river and it made me wonder who was with me. At times I thought of Jonah but the last morning in spite of all my surmizings I thought of poor old Noah as the train came through the water at Glyn Abbey Halt, and as it was leaving I thought of the Ark.

Jonah was thrown into the sea for disobedience; Noah's Ark was the result of obedience, consequently I shall be forgiven, as I have a funny mind—something akin to a brother at Manchester.

One was baptized at Carway, by Elder David Thomas who is over seventy years of age, Brother Walter Rogers being his first candidate. It was rather cold after the floods subsided and our dear old brother was afraid the water might affect him, but we prayed for him and indeed the atmospheric condition became quite mild, and we rejoice that all went well.

Others have given their names for baptism and ere long we expect the hearts of the Saints there to be made glad, by the obedience of some of their loved ones to the ordinances of the gospel. The Saints at Carway were not unmindful of the elders' needs and the same testimony can be borne everywhere we went, according to the ability to assist. May the Lord's blessings of discipleship rest upon them all.

At Gilfach, Nantyglo, and Gloucester, others are nearing the door of entrance.

My brother, George Jones, of Nantyglo, was ordained to the office of teacher on November 22 and I rejoice just to state that when my brother, Alfred Jones, received his patriarchal blessing by Patriarch J. Greenwood, deceased, when laying his hands upon him said, "Thou art of them to whom belong the priesthood" it struck me as wonderful gift of inspiration, because I knew it was not known to the brother beforehand what he said.

My grandfather was an elder, and my father and two of us boys are also elders; two are teachers, and on the 27th inst. our son, Malvern, fifteen years of age, was ordained to the office of deacon here. It makes us wish (only) in Christ, that they may live, work and die. The Spirit gave us a wonderful evidence of his call as Brother E. J. Trapp of Gloucester ordained him.

We can see the hand of God in these perilous times and we all feel grateful. Brother T. Nichols, jr. of Exeter was killed about two months ago in France, while he was engaged in ambulance work, in the trenches. Death was instantaneous. He leaves a wife and child, whom we pray God will bless in their bereavement.

We need to live near to the Lord, may his Spirit comfort the hearts of all who are distressed in the great world war.

Your brother in Christ,

8 Lower Chase Road.

THOMAS JONES.

EGYPT, MAINE, December 2, 1916.

Editors Herald: While reading the HERALD to-day it was impressed upon my mind to write for its pages. I am the only member of the church in this place, so do not have any church privileges. I intended to go to Jonesport Sunday school convention, but they had to postpone it, so did not go. I would like very much to hear an elder preach a sermon, as it has been ten or twelve years since I have met with the Saints. I have not forgotten the angel's message and pray God I never shall. If any of the elders come this way, wish they would make me a visit.

G. A. LINSOTT.

HOPEWELL, VIRGINIA, December 3, 1916.

Editors Herald: I was just reading the article from Sister Christy of Brooklyn, New York, and it made tears of joy come to my eyes, as I know the things she says are true since I have not only been healed many times myself, but have seen others healed when given up by physicians to die. I have heard prophecies given and fulfilled in the very hour.

Oh, how we ought to love such a gospel as this, where the same blessings follow the believer as in the time of Christ, even the blind to see and the deaf to hear. If I had not received the evidence I have I know I could not have stood the great trials I have had.

May we as Saints try to live worthy of such a loving God's blessing, is the prayer of your brother of trials.

WILLIAM C. CUMMINGS.

DETROIT, MICHIGAN, December 4, 1916.

Editors Herald: Knowing that only by exchanging thoughts, through some means, can some of us get acquainted or edified, we take this means of letting our light shine.

Detroit Branch Number Three was organized in October with twenty-five members. Brethren J. F. Curtis and William Grice were the officers in charge of the organization. We have no church building as yet, but are holding meetings in a hall at 1685 Russell Street. Since organizing, by papering the walls and painting the woodwork, the deacon, assisted by some of the young men has transformed the once dingy looking place into an edifice where we are pleased to invite our acquaintances and not fear the result. We are blessed with a full line of branch officers and we have had an evidence that God approves the work we are doing.

In a recent prayer meeting a visiting brother spoke to us by the Spirit, commending our pastor, Brother Frederick Simkiss, for the work he had already accomplished, and then speaking to the branch collectively pointed out that if we would be faithful and united that many who were now ridiculing the Saints would yet be numbered with us.

The majority of our members are under thirty years of age, and while this does not presage our success as a branch, yet it is a fact noticed and commented upon by those of the world who come to our meetings, and seemingly to our advantage.

We hope in the near future to have as our speaker at a two weeks' series of meetings, Brother John R. Grice, who has been heartily welcomed to our city, and is, I might add, a warm advocate of the HERALD. With the other two branches in the city reporting gains in membership and good spirituality, we trust we are not overly optimistic in looking for the continued extension of God's kingdom in this vicinity. The Saints of Detroit and Pontiac had the pleasure of meeting the Prophet and the Bishop a short time ago. We were made to rejoice when we heard them speak. Bishop Mc-

Guire's talk was principally on tithing, and President Smith gave us thoughts on several of the Lord's miracles, pointing out his motive for cursing the fig tree, and showing that it was other than his wrath when he purged the temple, driving out the money changers. Brother Smith also outlined the various functions of the priesthood.

If any of the Saints who expect to visit Detroit happen to see this letter, remember that we urge you to make a call on Branch Number Three, as we are always encouraged by the presence and the testimonies of our colaborers in this glorious work of redemption.

We also desire to express our thanks for the gift of the HERALD. It is so much greater and far-reaching in its influence for good than anyone of us can expect to be, that surely the least we can do is to strive to get it before the view of our associates.

In gospel bonds,

1460 Saint Aubin Avenue.

HOWARD CARPENTER.

BOSTON, MASSACHUSETTS, December 5, 1916.

Editors Herald: As I have leisure at this time, I thought I might improve some of my time in writing to others. It seems selfish to read, week after week, and year after year and do nothing myself to help others. We are told that as much as we put into the work just so much we will take out. I for one have not put my best into the work, far from it; so I can't blame anyone but myself for slow improvement. We are told we must be either cold or hot. Lukewarm ones seem to be altogether disgusting to our heavenly Father. So of late I could not but repeat over and over again what condition it is I am placed in.

We are not to judge each other, as I understand it. As we judge, so shall we be judged. [We suggest our brother and the readers of this letter read also Matthew 7: 1-3, I. T. —EDITORS.] In our lesson in Religio last week our teacher told us we would be judged out of the books. She referred to the day book. This one I have before me every day. It stares me in the face repeatedly. I do not have it in my power to erase the same so I have to keep looking at it. If the artist were to paint it I fear it would be a cheap picture. If it would sell at all, it would sell at a very low price. I would to God I might blot out a large part of the picture, but he who sits on high must do it for me in his own time. He that is full of love for his children may in time forgive and burn much that has been done and said by perhaps the weakest of all his children.

It is remarked often that such a one seems bold and careless by his or her faults. Can we judge? Decidedly no. Man looketh on the outward appearance, but God looketh at the heart. We do not know, neither can we tell how much another has suffered or is suffering for their own weakness. I often ask myself, What holds me in the gospel? Why, of course the truthfulness of it, or in other words, "the gospel." Why, says one, if you think as much of your religion as you say, why don't you do differently?

Can we judge? Judge not, that ye be not judged. How can we tell how much worse he or she might have been had they not obeyed it. I have had many testimonies of the work, some of which ought to hold me under the most severe trial.

I was in an asylum three years and not a minute of that time did I doubt the work. I realized in many ways it was a blessing. I lost a dear sister some time ago. It was a severe trial, but it did not take away my knowledge of the gospel. She wrote in a little album of mine shortly before she died, these words in rhyme below. Though I have lost the book, the words remain clear in my mind.

"To God your every want
In earnest prayer display.
Pray fervently and never faint,
Pray humbly, meekly pray."

It seems that though she is dead these words still remain. At the time she wrote them how little we realized she would be so short a time with us.

"He knows, God knows, the reason why
These things are ordered from on high,
And though mine eyes with tears be dim,
The Lord knows why, I'll trust in him."
H. G. SUTHERLAND.

NEW CAMBRIA, MISSOURI, December 5, 1916.

Editors Herald: The year of 1916 is nearing its close. Thoughts of what the year has brought to the church have crowded upon my mind, and consistent with this thought is, What assistance have I rendered for the building up of the kingdom of God? which burdens my mind.

I am sure that I have had the church and its spiritual development first in my thoughts. The conference year thus far has been a disappointment. I have used every effort known to me after years of experience to arouse an interest in the spread of the gospel, but failure stands out the most prominent of all other conditions. By conversation and personal influence and by correspondence I have labored, and aside from the one point where I now labor, I have not a single prospect in view, and nearly all my time has been spent since entering this mission where I have urged myself upon the place and people. Audiences except in a very few instances, have numbered from seven to twenty, and but little interest then. I have visited all the scattered Saints in this district who have had interest sufficient to reply to my communications, and I have been cared for so far as they were temporally able, and some have endured hardships to give me conveniences.

For several years this part of the State of Missouri has had partial failure of crops, and it has fallen heavily upon the scattered members of the church, and this year has been almost a complete failure in some parts. Besides this, those who are engaged in mining have had a very unsatisfactory year. These conditions and the high price of living has brought discouragement, and an inability to render the desired assistance to open up the work in new places, which is associated with legitimate expenditures. These conditions are prohibitory in some places, even where there is a desire to help.

In years past the question has been to decide what labor to do first, there being so much to do, but the question now is, Where can I get any missionary work to do? I never labored among a more hospitable class of Saints, or those who have treated me when at their homes with greater consideration, and this is acceptable, but to one whose every power and moment of time has been called into service for years, this does not satisfy. To be continually active in building up the kingdom of God and establishing his righteousness is the one thing that satisfies one who is consecrated to missionary service.

This has been one of the most trying years of my thirty-one years of missionary and thirty-eight years of ministerial experience in some ways. If I were doing that which was accomplishing something in seed sowing I should be comforted, but when such opportunities are denied me, I am not satisfied, and sometimes because of such conditions against

which others have labored they have been misjudged, I am comforted in this, that I am glad it is an experience I am enduring, rather than others of my brethren.

When I consider that I cannot consistently expect to spend more than a few years more in active missionary work, I feel more anxious to accomplish more for the work during these few years, especially when my absence from my companion brings to her greater sacrifices than any other year of our life.

The indifference of a few and the burdensome efforts of the many to maintain their spiritual standing has been heart-rending to me at times, and for these I pray. The Saints of this mission and my brethren who have labored and now labor here, can more fully appreciate the situation.

There are places that could be occupied if sufficient means and proper contingencies can be supplied, but this must be supplied out of the general fund of the church, since the last report of the bishop's agent shows but about one fifth enough in tithes and offerings were supplied by the district to care for two families, neither of which are very burdensome.

Brethren A. M. Chase and John Ely are doing all they can to secure opportunities for service, but the outlook with them now that tent work is over is about on a par with what I have written of the future. These are noble brethren, and such is the almost universal report I hear of all who have preceded me.

Until another good crop is raised, and prices for the necessities of life are lessened, there is not a bright prospect for missionary labor in northeastern Missouri. This is no fable nor pessimistic imagination, but a sad reality.

To my brethren and sisters thus situated, be patient and pray the God of nations, the Lord of harvests, and the Father in heaven to show forth his interest in the spread of truth to abundantly bless the land, and adjust social conditions so that you may aid according to what is in your heart to do, and under present circumstances do not lose an opportunity in this the hastening time to warn your neighbor of the soon coming of the Lord of glory, by telling them of the preparation necessary to be made, either in word or in deed, by preaching or by literature.

I am associated here in my labor by a small assembly of Saints, mostly young in the work, but who have a good report among their neighbors, and coreligionists, who show by their presence at the services a willingness to listen, and show their respect. Will continue here till I am compelled to return to my home, where I will remain during the holidays and until it is possible to find an opportunity to labor to the benefit of the church and the glory of God.

Trustingly and hopefully,

J. F. MINTUN.

GALENA, KANSAS, December 2, 1916.

Editors Herald: It has been some time since I have written for your columns. I have been away from home since last January. Unfortunately, I have to go away from home to find work at my trade. My health has been poor the last year, so I have not had the opportunity to write as I would have done at home.

My faith in the old Jerusalem gospel restored has not weakened, but grows stronger day by day, and I am sure if I sow properly I will reap a good harvest at the reaping time. We are told in holy writ that the race is not to the swift, nor the battle to the strong, but to him that endureth unto the end; and surely that is justice meted out to the faithful.

The Apostle Paul, after a long, eventful life, wrote Timothy on this wise: "I am now ready to be offered, and the time of

my departure is at hand: I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is a crown of righteousness which the Lord the righteous judge shall give me at that day. And not to me only, but unto all them also that love his appearing." This grand old hero of ancient times was not selfish, but recognized the fact that all those that loved the appearing of the Lord would get a reward as well as he, for he recognized the fact that if one loved the appearing of the Master of men that his life had been in touch with the Lord, and he knew that the Lord was coming back to earth to take charge of all earthly governments and institute a universal reign of peace. Then Satan will be bound, and greed and graft will no more be a ruling factor among men, but the time will be that every man will sit under his own vine and fig tree and reap the benefits of his own toil. He will not build and another inhabit. He will not sow and another reap, nor plant vineyards and another eat the fruit thereof.

Now that is the condition the Lord wants his people to get in now, but it is a lamentable fact that we are far from it, and for this reason we are losing the blessings the Lord wants us to have. He said, I will pour you out a blessing, that the earth will not contain. Prove me and see. But we do not have the moral courage to put the matter up to him and get the proof. I often think what a power for good we could be if we only kept the whole law.

In John 17 we read in that most wonderful prayer made by Jesus that has not been answered in full yet, where he said, "This is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent." He tells us in another place, "My doctrine is not mine, but his that sent me, and if we will do his will we may know of the doctrine," so we find that we can only have positive knowledge of the doctrine by doing God's will, and in doing his will we can know him, and in no other way may we know for ourselves. So this positively hinges life eternal on doing the will of the Master. This being so, what manner of people should we be? He tells us that if we do his will and love him, he and the Father will come unto us and take up their abode with us. He also tells us that if he went away he would send another Comforter, even the spirit of truth, that the world could not receive, although "Billy" Sunday claimed three thousand, three hundred and eight were converted in one day recently at his eight weeks' meeting in Boston.

Now the Savior said the world could not receive this spirit of truth, and "Billy's" converts not being inducted into the kingdom through the door—which is water baptism—are still in the world, and minus the spirit of truth, and still unconverted, and Pentecost is still in the lead. If Sunday did get nearly fifty thousand for eight weeks, and the eleven at Pentecost got nothing but the outpouring of the promise of the Father, even the spirit of truth, what a contrast! Which is the greater reward? To know thee, the only true God, is a heritage that few have ever been blessed with, that is, in comparison to the many that have lived on the earth, yet it is for all that will have it, and still we who are so situated that we may know, sleep on our rights and when the midnight cry goes forth, "Behold the bridegroom cometh; go ye out to meet him," will be forced to say, "Give us of your oil, for our lamps are gone out." It takes a life of sacrifice to keep oil in our lamps, which oil is the spirit of truth, or the third person in the Godhead. The time will come to those that know God, when they can or will be a part of the Godhead, for "he that overcometh shall inherit all things, and he shall be my son, and I will be his God."

Then if we become the sons of God we are indeed a part of the Godhead. All power in heaven and in earth was given

to Jesus the Christ when he rose from the dead, and he is to retain that power until he puts all kingdoms and rulers under his feet. Then he will turn the kingdom over to the father, and then his work of redemption is completed, and those who know him by reason of doing his will, will become joint heirs with him, and as he still retains his place in the Godhead the joint heirs will be a part of the same—not as wise as God, but in a position to receive of him day by day, and to go out and minister unto those of a lesser glory.

What a grand position to hold. Will we do his will so we can have the right to the tree of life, and be able to enter through the gates into the city and take up the work and be equal with Jesus the Christ?

My testimony is that the Reorganized Church of Jesus Christ of Latter Day Saints is the church and kingdom of God restored to earth again by the hand of an angel, and is the only place where we can become the adopted sons of God and by the help of the divine Master work out our salvation and become sons indeed. This is life eternal, to know God and his son Jesus Christ. Will we know him by doing his will, or will we lose our place in the Godhead and take the second glory?

J. W. QUINLY.

Home address, SPRINGFIELD, MISSOURI, 306½ East Commercial.

SOUTH SIDE STATION, OMAHA, NEBRASKA,

December 6, 1916.

Editors Herald: Being organized into a branch on September 5, 1916, by Brother J. A. Gillen, it is time you were getting some news from here. We will be known as South Side Branch. It was one of the happiest times of my life for one reason—my companion was ordained a priest. We have Elder James Huff as president of the branch, George W. Steele, priest; and W. A. Pruden, deacon; with Sister Ellen Marsh, secretary, Sister Marie Leach, organist, and the undersigned as correspondent. We have fourteen charter members. School enrollment is forty-nine, and still adding more, so many live so far away it is impossible for them to get there.

Brother and Sister M. L. Leach have donated a lot for building a church on, and some time in the near future we will build. At present, we are located in Moose Hall, Twenty-Fifth and M Streets. We hold prayer meetings in the homes and truly enjoy them.

Any missionaries who come to Omaha should visit South Omaha also.

MRS. GEORGE M. STEELE.

PORT ARTHUR, ONTARIO, December 7, 1916.

Editors Herald: I leave for home to-morrow, after nearly two months' absence. Since coming here I have preached twenty-five times, and held six prayer services, administered to the sick five times, distributed many tracts, and have done fireside preaching, organized a Sunday school with five officers—Brother Abraham Miller, superintendent; Sister R. Bonesteel, secretary; her daughter Carrie, assistant; Elgum Miller, treasurer; and Sister A. Miller chorister. I also blessed two children and ordained Brother A. Miller to office of priest. I have laid the foundation for future work in this city.

The Church of England minister took occasion to slander our work, and as he refused to meet the issue I got out the inclosed circular, which we feel will be the means of good. I feel that if the work is looked after here many will accept the gospel. The summer months are the proper time for gospel work here. A tent would work fine here.

On the 29th ult. I took sick with la grippe, not being properly clad for this north country, and had to conclude my services. I am convalescing, but not able to work.

The Saints here have endeared themselves to me, and I feel truly grateful for their loving-kindness extended since coming in their midst, and pray that as they have ministered to my wants, so our heavenly Father will to theirs.

You will likely hear from this part in the near future, so I will conclude.

With best wishes to ye editors, and God's children in general,

THE LONE NEPHITE.

S. W. T.

NIAGARA FALLS, ONTARIO, 81. Saint Lawrence Avenue.

FLINT, MICHIGAN, December 7, 1916.

Editors Herald: I suppose you are always pleased to hear good things, and good things we have surely been having in Flint. Elder S. W. L. Scott has been with us since November 26, and we have had some special services, ending to-night. There has been excellent interest in the good things Brother Scott has to give, both on the part of the Saint and of outsiders.

Elder Scott took up subjects that would appeal to all, and handled every subject in a way that captivated his hearers and demanded admiration, and I believe most of the Saints as well as outsiders have cause to say that indeed they learned many things, and have gained a greater and broader insight into the wonders and mysteries of this gospel of Christ.

We have been conducting meetings in the east side of the city for some time, and I have had good interest and good turnouts, but records must have been broken when Brother Scott preached there, for two nights, and we are sorry not to have heard him at the church on those two nights, but suppose it is right not to want all the good things and deny others who cannot get to the church the privilege of some of them.

To-night Brother Scott closed the meetings, and after the service he gave a talk to the choir and orchestra on music, which was good, and we hope will accomplish the good intended. All are sorry that he could not continue longer, and when he promised to come back and give us some more after the holidays some time, all rejoiced and all look forward to his return. I cannot close without mentioning two of his subjects, as otherwise I would not do justice. On Thanksgiving night his subject was "A model republic," in which he outlined some of the reasons why citizens of this great Republic of ours, which was organized by men, inspired and raised up by God to do so, have to be thankful above other nations, and it was—well I can't describe it at all, but the people are still talking about it, as indeed they are about his discourse of Sunday evening on "The great eastern conflict, as seen through the tubes of prophecy," in which he outlined the war with prophecy relating to it in a way that even a child could not but understand. And on that night it was demonstrated that beyond a doubt we are in need of a larger building to accommodate the crowds. The church was full to overflowing, and I believe many were turned away. But we hope when Brother Scott returns to have our church enlarged so as to take care of all who wish to hear.

The meetings closed with everyone strengthened, rejoicing and thanking God for his goodness to them, and praying for the advance of the work, not only here, but in all places.

In bonds,

233 Newall Street.

L. GLENN SAGER.

MANSFIELD, MISSOURI, December 3, 1916.

Editors Herald: One would think that in the Ozark Mountains people would accept the gospel more readily than in some other parts of the sphere, because they are poor in this world's goods, but they are just as far from it as elsewhere. It requires a greater effort and more labor to travel and preach in this country than in some other parts where the country is more level; but the people must be warned. I would rather labor in some other parts of the world if possible, but we cannot always have our desires in this world, and in the next one either; so if we bear our burdens cheerfully in this life they will be lighter in the next.

I held a meeting in Brother W. Hudson's home with good attendance and interest. Brother Hudson, though somewhat aged, is on his stock ranch of two hundred and forty acres looking after his own work and business, and doing reasonably well. Sister Hudson is also doing her part willingly and cheerfully as ever. They are alone now, their daughter having married of late and living one mile from them. They have set a good example before the people and are wielding quite an influence for good among their neighbors.

When these hills and mountains are brought low, and the rocks removed, this will be a beautiful country to look upon; it is now, if one goes up on top of a mountain for a view. Wood and water, in abundance in most places, especially wood. It is a fine country for sheep and goats, and cattle seem to do well also; and where these thrive people ought to. Taking it all in all, I suppose the world is quite well balanced, and if the people are we will pull through O. K.

So let us labor on in love for what we know to be right and true, and all will be well.

Your colaborer,

D. E. TUCKER.

ELLSMITH, ALBERTA, December 8, 1916.

ELBERT A. SMITH,

Dear Brother: I want you to know that I deeply appreciate your late editorial "Men who have the Spirit," especially that part referring to the science of psychology.

I have long known that it should enter largely into the treatment of the insane. I am more than pleased that the Saints are becoming interested in the study of that science.

I hope to see important extracts or epitomes of some of those leading lessons in the HERALD from time to time. Shall I look in vain?

Yours,

D. R. BALDWIN.

LAMONT, IOWA, December 8, 1916.

Editors Herald: I read many good letters in the HERALD and I think I ought to contribute a few lines.

I have been a sufferer from inflammatory rheumatism for about six years. Will the Saints pray for me, so that if it be the Lord's will I may be healed? Father has lately become very lame and mother is blind, and sick part of the time, so it seems as though we have our share of trials. We belong to the Oelwein Branch. Father goes twice a month to Oelwein to church, and I go when I am able to.

Your brother in Christ,

HENRY WESTON.

PARIS, TENNESSEE, December 10, 1916.

Editors Herald: As I sit and read the dear columns it is a feast to my soul and helps me to live better. I just read Brother Allen's letter from Munson, Florida. My mother was an Allen and was raised at Springville, Tennessee. I

would like to correspond with him. I have one uncle in Florida, by the name of Jesse Allen.

I agree with Brother Allen about paying tithing. I think every Saint should pay his tithing, for that is the word of the Lord, and we are told to live by every word, and the Word of Wisdom is the word of the Lord. If things come upon us we can only say, Have I lived as the Lord wants me to? If not, say, "Lord I will by your help," and I assure you he will help you, for I have put him to the test.

Saints, there is one thing that has been borne in on my mind, and it is not an impossibility either. That is, that every Saint should sent the bishop ten cents by the first of January to pay on the church debt, and I feel that the Lord will bless us. I believe, Saints should be thinking about preparing to go to Zion, for I think perilous times are coming upon us. It is time for us to stand in holy places that we may be able to stand when the Lord comes to make up his jewels.

Death has come in our branch and claimed Noble, the thirteen year old son of Brother and Sister Albert Johnson on December 7.

Saints, neglect not to ask the Lord to help the young. As Sister Hinton said in her letter, do all we can, then we can feel like asking the Lord to protect our loved ones.

So hoping that all honest in heart may soon be gathered out and all the Saints be able to stand when he makes his appearance.

One that loves this gospel,
Your sister,

LULA BOOTHE.

BUFFALO, NEW YORK, December 12, 1916.

Editors Herald: During the last few months the Saints of Buffalo have been working hard to get funds to start our new church building. We have purchased and paid for a lot in the Kensington District of this city. In a short time now we will have erected a thirty-two hundred dollar building. During the past ten years our meetings have been held in unsatisfactory places, having had to make the best of what we could hire. The Saints of the Buffalo Branch wish to thank all who have so generously responded to their call for help. All appreciate the kindness shown us.

During the last week our Ladies Aid has done nobly in helping the cause along, holding a sale of work which realized over two hundred dollars. We all feel proud of them, and fully appreciate the time and energy they have sacrificed to accomplish this. The burden of this work for years has been upon Sisters Koehler, Sister P. L. Weegar, and Sister Brothers. This Ladies' Aid in Buffalo has raised six hundred and thirty-five dollars, also helped in other ways.

Our branch now has a membership of about sixty. We feel that the Lord is blessing his work in this part of his vineyard. We feel to thank God for his many manifestations of love that he has poured out upon us of late, and earnestly pray that his blessings and directions may be given to us in the future.

I remain your brother in the gospel,

FREDERICK HARPER.

In planning your winter reading be sure to include some of the doctrinal books of the church. With the three standard books as a basis and some of the many other good ones on special subjects to be had of this office, you may become very proficient in defending and extending this work. Send for latest price list.

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Conference Notices

Pottawattamie, with Council Bluffs Branch, January 14, 1917. Regular session of Sunday school at 9.30; preaching at 10.45. Send all reports and items of business for conference to undersigned, as our secretary has gone to California. J. A. Hansen, district president.
 Southern Ohio with First Columbus Branch in their new chapel at Tompkins Street and Medary Avenue, February 3 and 4, 1917. First business meeting at 10 a. m. H. E. Moler, president, Wellston, Ohio.

Quorum Notices

Priests of Northern California District Quorum will hold their next meeting at San Jose, in conjunction with district conference. Send reports to secretary two weeks before conference. Dues for 1917 are reduced to 25 cents. Harley V. Bates, president, E. S. Parks secretary-treasurer.

To All Interested in Gospel Literature Work

At the last general convention of the Religio a committee of three was appointed, to confer with similar committees to be appointed by the Sunday school and General Conference, for the purpose of bringing about a unification of the forces of the Religio, Sunday school and church, along gospel literature lines. The above referred to committees are as follows: For the Religio, Harvey Sandy, Vernon W. Lee and Horace G. Roberts; Sunday school, Myron A. McConley, Leonard G. Holloway and Lee Quick; church, Ralph W. Farrell, C. Ed Miller and E. D. Moore. At a joint session of said committees, Harvey Sandy was chosen chairman, and a subcommittee of three was selected to formulate plans or a system that might be submitted to the people for consideration, so that some definite action might be taken at the next meeting in April, 1917. The subcommittee is as follows: Ralph W. Farrell, Lee Quick and Harvey Sandy, and we submit the following plan for your consideration: That the church, Sunday school and Religio, each select one member of a board of three, to be known as the general gospel literature board, which is to appoint one of their number to be the general gospel literature superintendent. This board is to have general charge of the gospel literature work. This same general plan is to be carried out down through the districts, or stakes, and branches, locals, etc. Minor details are to be worked out in connection therewith, and the whole plan published in time for submission for approval at the next meeting of the several organizations interested.

You are most urgently requested to give this your careful attention and consideration, and any criticisms or suggestions having a bearing on this subject will be thankfully received. For the convenience of the subcommittee, mail all communications of this nature to Harvey Sandy, 527 Denver Avenue, Kansas City, Missouri, at the earliest possible date.

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